

INTRODUCTION TO EDUCING INFORMATION



Dr. K.K. Sharma, Dr. Manisha Dwivedi



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CONTENTS

Chapter 1. Education in Machine Learning: Bridging the Gap between Theory and Practice.....	1
— <i>Dr. K.K. Sharma</i>	
Chapter 2. Education Theory: A Comprehensive Exploration of Learning Principles and Pedagogical Practices.....	8
— <i>Ms. Annu Yadav</i>	
Chapter 3. Liberalists' Perspective: Education's Role and Progressive Ideals.....	15
— <i>Mr. Vikas</i>	
Chapter 4. Educational Processes: Understanding the Dynamics of Teaching and Learning	23
— <i>Mr. Varun Kumar Gupta</i>	
Chapter 5. Educational Goals: Analyzing and Evolving the Nature of Learning.....	30
— <i>Dr. Tarun Kr Vashishta</i>	
Chapter 6. Emerging Indian Society: Shaping Educational Goals for Tomorrow.....	38
— <i>Ms. Shruti Agarwal</i>	
Chapter 7. Non-Formal Education: Analyzing and Exploring Alternative Learning Paths.....	46
— <i>Mrs. Rachna Chaudhary</i>	
Chapter 8. Non-Material Knowledge: Understanding the Nature of Wisdom	53
— <i>Mr. Sachin Chaudhary</i>	
Chapter 9. Constructivism Unraveled: Understanding the Learning Process	60
— <i>Dr. Pratima</i>	
Chapter 10. Balancing Act: Teacher Autonomy and Accountability	68
— <i>Dr. Priyanka Gupta</i>	
Chapter 11. Accountability in Education: Balancing Transparency and Improvement.....	75
— <i>Dr. Kaushal Kumar Sharma</i>	
Chapter 12. Harmony in Society: Balancing Individual Autonomy and Collective Responsibility....	82
— <i>Dr. Manisha Dwivedi</i>	
Chapter 13. Education and Values.....	89
— <i>Mr. Virendra Kumar</i>	
Chapter 14. Pedagogy in Progress: Analyzing and Evolving Teaching Approaches.....	96
— <i>Dr. Sanjeev Kumar</i>	
Chapter 15. Unraveling Epistemology: The Role in Education	104
— <i>Dr. Nitu Maan</i>	
Chapter 16. Philosophical Foundations: The Dependence of Education on Philosophy.....	112
— <i>Dr. Tabassum</i>	
Chapter 17. Analysis of Arguments Against Relativism: Challenging the Foundations of Subjective	120
— <i>Mr. Bharat Singh</i>	
Chapter 18. Analysis of Platonic Idealism in Educational Field.....	128
— <i>Dr. Pushpendra-Rejoinee</i>	
Chapter 19. Educational Insights: Analyzing the Aims and Objectives	136
— <i>Ms. Preeti Mittal</i>	

Chapter 20. Analysis of Reconstructionist' Platform	144
— <i>Mr. Shahsank</i>	
Chapter 21. Education's Philosophical Roots: Pre-Twentieth Century Perspectives.....	151
— <i>Mr. Paresh Pathak</i>	
Chapter 22. Postmodernism in Education: Challenging Norms and Paradigms	157
— <i>Dr. Shalendra Prakash</i>	

CHAPTER 1

EDUCATION IN MACHINE LEARNING: BRIDGING THE GAP BETWEEN THEORY AND PRACTICE

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ABSTRACT:

Machine learning has become a ground-breaking technology with enormous promise in a variety of sectors. The need for experts in this field is developing quickly as machine learning technologies become more and more pervasive in our everyday lives. With a focus on the potential and problems in bridging the gap between theoretical understanding and practical application, the goal of this research study is to examine the landscape of machine learning education. The research explores the present condition of official academic programmes, online courses, and options for hands-on training in machine learning. It looks at the crucial abilities and knowledge needed for success in machine learning employment and how practical projects may improve learning results. The study also looks at the efficacy of various teaching strategies and the possible effects of developing technologies on the education of machine learning. For the purpose of developing a trained workforce capable of using the full potential of artificial intelligence in a responsible and ethical way, it is essential to comprehend the complexity of machine learning education. In order to assist the growth of a diverse and skilled machine learning workforce, the research also emphasises possible uses of this information in educational institutions, industrial training programmes, and policy-making.

KEYWORDS:

Artificial Intelligence, Hands-On Projects, Machine Learning Education, Skill Development, Teaching Methodologies.

INTRODUCTION

In World War II, the United States military created a secret offensive program, called MIS-Y, intended to gain information from captured enemies. This educing information scheme though it was not described as such at the time was intended to gain data from top German officials, officers, and scientists in U.S. captivity. The prisoners were taken to a site at Fort Hunt, VA, specially designed for reducing information. Each internee was carefully screened to ensure that he was likely to have knowledge important to national security before being sent to Fort Hunt. Each Fort Hunt internee was paired with a skilled investigator, selected because of his language ability, understanding of subject matter, and supposed ability to relate to the source. Rooms where prisoners ate, slept, washed, remade, and talked were wired for sound. In addition, agents were put in the prison population. The German officers, scientists, and officials were watched on a 24-hour basis; information was also taken from them while they were in formal questioning sessions, while they conversed with their partners and colleagues, and at other times. The information was studied on an ongoing basis, with dossiers of the internees updated daily. Intelligence was developed and spread to military authorities and organizations. The MIS-Y program ended with the ending of WWII[1]–[3].

World events in the post-war time moved U.S. government attention to the techniques that other countries might apply against U.S. people. The rise of the Soviet Union as a world power and the birth of the People's Republic of China led to broad worry about Soviet and

Chinese questioning capabilities. These concerns were highlighted by a number of Communist show trials and the public confessions of a few kidnapped U.S. soldiers during the Korean War. A national discussion followed at the end of fighting in Korea. How could one understand U.S. soldiers who confessed to dropping bombs filled with germs on innocent communities events that did not occur? Were these guys traitors or had they been brainwashed a term introduced by Edward Hunter in 1951? The general U.S. people and researchers alike wondered whether the Russians and/or the Chinese possibly building on behavioral training techniques created by scientists such as Ivan Pavlov had developed scientific tools for questioning. What kinds of mind control methods were being employed behind the Iron and Bamboo Curtains?

Concerns about communist torture methods led to significant U.S. government study projects in the 1950s into the nature of practices utilized by the Soviets and the Chinese. These studies were largely defensive in nature. Their goal was to learn about the questioning behaviors of enemies in order to give U.S. troops with needed defence capabilities. Noted social scientists and physicians who were affiliated with the military and the intelligence community including Arthur Biderman, Robert J. Lifton, Edgar Schein, Lawrence Hinkle, Jr., and Harold Wolff conducted studies of servicemen who had been prisoners of the Communist Chinese and examined the experience of persons subjected to Soviet interrogations. Respected professional organizations such as the Group for the Advancement of Psychiatry sponsored scientific meetings at which topics related to questioning were studied and discussed. Articles in respected professional magazines such as the American Medical Association's Archives of Neurology and Psychiatry described Soviet and Chinese questioning methods and techniques in depth[3], [4].

The clear result of these studies was that the Soviets and the Chinese were using standard police-state ways of getting information from their prisoners. Hinkle and Wolff wrote in 1957: in no case is there credible proof that neurologists, psychiatrists, psychologists or other scientifically trained personnel have planned or participated in these police procedures. There is no proof that drugs, hypnosis or other gadgets play any significant part in them. The effects produced are clear in terms of the methods used. There is no reason to dignify these methods by surrounding them with an air of scientific mystery, or to identify them by terms such as menticide or brain washing which imply that they are scientifically organized techniques of predictable success[5]–[7].

Efforts to Improve Interrogation Practices

At the same time as researchers and scientists were studying questioning from a defensive viewpoint, officials in the Central Intelligence Agency CIA began a number of studies about offensive interrogation. Throughout the 1950s and into the 1960s, the CIA funded studies intended to test how drugs, sensory deprivation, and hypnosis might be used as techniques to obtain information. Some of this work was used in building the KUBARK Counterintelligence Interrogation Manual, written in 1963 and publicly released in the late 1990s. The CIA study, much of it performed through the MKULTRA program, became the subject of worry within the CIA, the Intelligence Community, the Congress, and the public. Although most documents concerning the program's work allegedly were burned in 1972, Congressional hearings in 1977 put a spotlight on the study and led to broad criticism.

Publicity and worries about the MKULTRA program put a pall on efforts to conduct organised research in areas of human intelligence gathering, including interrogation, during the 1970s, 1980s, and 1990s. Most interrogation training in that period, including that provided by the military, was designed to equip soldiers primarily young enlisted men with a

rudimentary set of skills and techniques that would permit them to gather basic tactical information from captured Soviet soldiers on and about the battlefield. The methods for questioning were promulgated in Army Field Manuals, such as FM 34-52. The seventeen or so authorized methods in the Army guides are thought to have been developed in the time soon following World War II [8], [9]. Although the U.S. government later participated in interrogation activities to a limited extent in the first Gulf War and in Bosnia, there was little government-supported research in these areas. Additionally, there was little chance for U.S. interrogators to practice and perfect their skills. For example, soldiers who were taught and certified as interrogators might finish their military service without ever conducting an interview.

With the attacks of 11 September 2001, and the start of the Global War on Terrorism, the Intelligence Community dove into activities that, of necessity, involved efforts to gain information from people in U.S. custody who at least initially looked hostile. At holding facilities in Afghanistan, Cuba, Iraq, and perhaps other sites, active-duty military personnel, reservists, intelligence officers, law enforcement agents, contracted interrogators, and others worked to glean information and create intelligence that might help prevent terrorist attacks and contribute to national security. Since there had been little or no development of continuous capacity for questioning practice, training, or study within intelligence or military groups in the post-Soviet time, many interrogators were driven to make it up on the fly. This gap in advanced, research-based interrogation methods at a time of intense pressure from military commanders to produce usable information from high-value targets may have contributed significantly to the sad cases of abuse that have lately come to light. Perhaps in the future, EI experts and scholars can create knowledge that will guide and improve both practice and policy in these important areas of national security [10], [11].

DISCUSSION

Taste of Machine Learning

Machine learning may take many different forms. The forms of data that various programmes use is now covered, and we formalise the issues in a little more stylized way. If we want to, we must do the latter. Try to avoid starting from scratch with every new application. The majority of skill of machine learning is to distil a variety of somewhat dissimilar issues to a group of rather small prototypes. The science of machine learning is mostly then to address those issues and provide solid assurances on the remedies. Machine learning may take many different forms. The forms of data that various programmes use is now covered, and we formalize the issues in a little more stylized way. The latter is crucial if we want to avoid creating the wheel from scratch for each new application. Instead, a large portion of the art of machine learning is to condense a wide variety of rather dissimilar problems into a small number of prototypes. The study of machine learning is thus heavily focused on finding effective assurances for the solutions to such challenges.

pages are relevant and which pages match the query. Such knowledge can be gained from several sources: the link structure of webpages, their content, the frequency with which users will follow the suggested links in a query, or from examples of queries in combination with manually ranked webpages. Increasingly machine learning rather than guesswork and clever engineering is used to automate the process of designing a good search engine [RPB06]. A rather related application is collaborative filtering. Internet bookstores such as Amazon, or video rental sites such as Netflix use this information extensively to entice users to purchase additional goods. The problem is quite similar to the one of web page ranking. As before, we want to obtain a sorted list. The key difference is that an explicit query is missing and instead

we can only use past purchase and viewing decisions of the user to predict future viewing and purchase habits. The key side information here are the decisions made by similar users, hence the collaborative nature of the process. At one extreme, we could aim at fully understanding a text before translating it using a curated set of rules crafted by a computational linguist well versed in the two languages we would like to translate. This is a rather arduous task, in particular given that text is not always grammatically correct, nor is the document understanding part itself a trivial one. Instead, we could simply use examples of translated documents, such as the proceedings of the Canadian parliament or other multilingual entities.

languages. In other words, we may learn how to translate by looking at instances of translations. This machine learning strategy was highly effective Face recognition is a common component of security applications, such as access control. That is, be able to identify a person from a picture of them. In other words, the system must either conclude that a face is an unfamiliar face or categorise it into one of several categories. Verification is a comparable but theoretically quite distinct issue. Here, the objective is to confirm that the subject is who he claims to be. As opposed to earlier, take note that this is now a yes/no question. It would be ideal to have a system that learns which aspects are important for recognising a person in order to cope with various lighting situations, facial expressions, if someone is wearing glasses, haircut, etc. The challenge of named entity identification is another instance where learning is helpful That is, the issue with extracting entities from documents, such as locations, titles, people, activities, etc.

These actions are essential to the automatic comprehension and digestion of materials. Some contemporary email applications, like Apple's Mail. It is far more effective to utilise samples of marked-up documents to learn such dependencies automatically, especially if we wish to deploy our system in many languages. Systems utilising hand-crafted rules may nevertheless provide good results. For example, bush and rice. Other applications that benefit from learning include speech recognition which annotates audio sequences with text, like the system included with Microsoft Vista, handwriting recognition which annotates stroke sequences with text, a feature found on many PDAs, computer trackpads whose name, Synaptics, comes from the synapses of a neural network, the detection of failure in jet engines, avatar behaviour in computer games, and others. The main characteristic of learning issues is the nontrivial dependency between certain observations which we shall refer to as x for convenience and a desired response which we refer to as y for which a straightforward set of deterministic rules is unknown. We may systematically infer such a relationship between x and y via learning.

As a model topic for a substantial portion of this book, we will wrap off this section by talking about the categorization problem. In actuality, it regularly happens: for instance, while doing spam filtering, we are interested in a yes/no response as to whether an email includes useful information or not. Keep in mind that the user's perspective on this matter is very important.

For example, emails from an airline informing him of recent discounts may be useful information for a frequent traveler, but for many other recipients, such emails may just be a hassle especially if they pertain to products that are only sold abroad. Furthermore, the content of obnoxious emails may change over time due to the availability of new products Viagra, Cialis, Levitra, etc., new opportunities for fraud the Nigerian 419 scam took on a new twist after the Iraq war, or new data types example, spam that primarily consists of images. We want to create a system that can automatically categorise fresh emails in order to solve these issues.

Diagnose cancer using histological information such as from a tissue microarray study and determine whether or not the patient is healthy. This apparently unrelated problem has a shared structure.

Once again, we are asked to come up with a yes/no response in response to a collection of observations. with those issues in an automatic fashion is to normalize the data. We will discuss means of doing so in an automatic fashion. In some cases, the vectors we obtain may contain a variable number of features. For instance, a physician might not necessarily decide to perform a full battery of diagnostic tests if the patient appears to be healthy. Sets may appear in learning problems whenever there is a large number of potential causes of an effect, which are not well determined. For instance, it is relatively easy to obtain data concerning the toxicity of mushrooms. It would be desirable to use such data to infer the toxicity of a new mushroom given information about its chemical compounds. However, mushrooms contain a cocktail of compounds out of which one or more may be toxic.

Consequently, we need to infer the properties of an object given a set of features, whose composition and number may vary considerably. Matrices are a convenient means of representing pairwise relationships. For instance, in collaborative filtering applications the rows of the matrix may represent users whereas the columns correspond to products. Only in some cases we will have knowledge about a given combination, such as the rating of the product by a user. A related situation occurs whenever we only have similarity information between observations, as implemented by a semi-empirical distance measure. Some homology searches in bioinformatics, variants of only return a similarity score which does not necessarily satisfy the requirements of a metric. Images could be thought of as two-dimensional arrays of numbers, that is, matrices. This representation is very crude, though, since they exhibit spatial coherence and natural images exhibit a multiresolution structure.

That is, down sampling an image leads to an object which has very similar statistics to the original image. Computer vision and psychotics have created a raft of tools for describing these phenomena. Video adds a temporal dimension to images. Again, we could represent them as a three-dimensional array. Good algorithms, however, take the temporal coherence of the image sequence into account. Trees and Graphs are often used to describe relations between collections of objects. For instance, the ontology of webpages of the DMOZ project has the form of a tree with topics becoming increasingly refined as we traverse from the root to one of the leaves. A tree's or a graph's vertices. Graphs themselves, however, may serve as the observations. For instance, the foundation for our inference may be the DOM-tree of a website, the call-graph of a computer programme, or the protein-protein interaction networks.

Especially in the fields of bioinformatics and natural language processing, strings are extensively used. They might be the input to our estimate issues, such determining if an email is spam, looking up every name of a person or company in a text, or modelling the topical organisation of a document. They might as well make up a system's output. For instance, we could wish to carry out automated translation, summaries documents, or try to respond to natural language inquiries. The item that appears most often is a compound structure. That is, we will often have an organized mix of several data kinds. For instance, a webpage may have text, graphics, tables with numbers in them, lists, and so on. These elements might all be nodes on a network of websites that are connected to one another. Such connections and structures are taken into consideration in good statistical modelling to create adequately flexible models.

error we make. For instance, in the problem of assessing the risk of cancer, it makes a significant difference whether we mis-classify an early stage of cancer as healthy in which

case the patient is likely to die or as an advanced stage of cancer in which case the patient is likely to be inconvenienced from overly aggressive treatment. Structured Estimation goes beyond simple multiclass estimation by assuming that the labels y has some additional structure which can be used in the estimation process. For instance, y might be a path in an ontology, when attempting to classify webpages, y might be a permutation, when attempting to match objects, to perform collaborative filtering, or to rank documents in a retrieval setting. Equally well, y might be an annotation of a text, when performing named entity recognition.

Each of those problems has its own properties in terms of the set of y which we might consider admissible, or how to search this space. We will discuss a number of those problems. Regression is another prototypical application. Here the goal is to estimate a real-valued variable $y \in \mathbb{R}$ given a pattern x . For instance, we might want to estimate the value of a stock the next day, the yield of a semiconductor fab given the current process, the iron content of ore given mass spectroscopy measurements, or the heart rate of an athlete, given accelerometer data. One of the key issues in which regression problems differ from each other is the choice of a loss. For instance, when estimating stock values our loss for a put option will be decidedly one-sided. On the other hand, a hobby athlete might only care that our estimate of the heart rate matches the actual on average. Novelty Detection is a rather ill-defined problem. It describes the issue of determining unusual observations given a set of past measurements. Clearly, the choice of what is to be considered unusual is very subjective. A commonly accepted notion is that unusual events occur rarely. Hence a possible goal is to design a system which assigns to each observation a rating.

Probability Theory

Imagine rolling the dice and wanting to determine the likelihood of seeing 1 as opposed to another number. If the dice are fair, then each of the six possibilities, $X = 1, 6$, are equally likely to happen, therefore we would see a 1 in around 1 out of every 6 rolls. We can describe the uncertainty in the results of these studies using probability theory. Formally, we may say that the likelihood of 1 happening is $1/6$. The results of many tests, like the roll of a die, are of a numerical character and are manageable. In other situations, the results could not be numerical, such as when we flip a coin and watch for heads or tails. It helps in these situations to give the results a numerical value. It is accomplished using a random variable. For example, we might allow a random variable X to have a value of +1 when the coin falls heads and a value of -1 when it does not. Our notational convention will be to represent random variables with capital letters, such as X, Y , etc., and the values they take with lowercase letters, such as x, y , etc.

When measuring a device's voltage, we often presume that each measurement comes from the same distribution and is independent of the others. That is, the value of the voltage measurement after many measurements will not change. These random variables will be referred to as independently and identically distributed random variables.

For an illustration of two random variables chosen from dependent and independent distributions, respectively, On the other hand, in classification and regression issues, reliance might be crucial. For instance, the intersection's traffic lights are interdependent.

This enables a motorist to draw the conclusion that while the lights in his direction are green, there won't be any traffic in his way, i.e., the other lights will be red. Similar to this, we anticipate that anytime we are shown an image of a number, x , there will be a relationship between x and its label, y .

CONCLUSION

The understanding acquired by researching machine learning education might have an impact on policy-making, industrial training programmes, and educational institutions. Better results for students and professionals in the area of machine learning may result from placing an emphasis on efficient teaching techniques and hands-on training, further study in this area is necessary to advance our knowledge of machine learning education. To provide comprehensive and varied machine learning education programmes that provide people with the skills required to drive innovation and advancement in the quickly emerging field of artificial intelligence, collaboration between educators, business professionals, and policymakers is essential. In order to overcome the difficulties in machine learning education, a comprehensive strategy that emphasises real-world application, ongoing learning, and ethical concerns is needed.

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CHAPTER 2

EDUCATION THEORY: A COMPREHENSIVE EXPLORATION OF LEARNING PRINCIPLES AND PEDAGOGICAL PRACTICES

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ABSTRACT:

Understanding the rules and procedures that direct efficient teaching and learning processes is based on education theory. This study article attempts to give a thorough investigation of educational theory by examining the many pedagogical practises, instructional strategies, and learning theories that influence contemporary education. The main learning theories behaviorism, cognitivism, constructivism, and socio-cultural theory as well as their effects on lesson planning and classroom management are examined in this research. It looks at how instructors might encourage critical thinking, motivation, and involvement in their students. The study also investigates the use of cutting-edge teaching strategies and technology in contemporary education to improve learning results. For educators, policymakers, and other stakeholders to create efficient educational systems that cater to the many needs of students in the 21st century, they must have a solid understanding of education theory. In order to promote a learner-centered and inclusive educational system, the research also identifies possible uses of this information in teacher training programmes, curriculum creation, and educational policy-making.

KEYWORDS:

Education Theory, Instructional Design, Learning Theories, Pedagogical Practices, Technology Integration.

INTRODUCTION

According to its etymology, the term education comes from the Latin verb educate, which means to raise or to bring up. Others claim that the Latin word Educate, which means to lead forth or to come out, is where the word education comes from. These interpretations suggest that education aims to nurture the positive traits and bring out the best in each person. The goal of education is to help people realize their intrinsic potential. Some other educators think the Latin word Educate, which refers to the process of instructing or training, is the source of the English word education. The meanings of these root words suggest that education seeks to provide a supportive atmosphere that would enable or bring out and develop a person's potentialities.

Education is defined as the aggregate of all the processes by which a person develops abilities, attitudes, and other forms of behaviour of practical values in the society in which she lives; the social process by which people are subjected to the influence of selected and controlled environment especially that of the school, so that they may obtain social competence and choose to participate in society Dictionary of Education, edited by C.V. Good, 1973. Various settings and meanings have been applied to the idea of education. It is challenging to offer a clear definition of education since different individuals have different definitions of what it means. This is similar to how difficult it is to explain certain terms in science or other technical areas. Let's attempt to examine the many interpretations and points of view on schooling. Understanding these ideas will enable you to evaluate the current educational trend and the degree to which it is justified [1]–[3].

Narrow Meaning of Education

those who believe that the teaching provided at institutes of higher learning is nothing but education. In many situations, the goals of education are determined by degrees, certifications, or promotions. In these institutions, intentional efforts are undertaken with the specific goal of developing a particular level of knowledge, skills, attitudes, and habits. This is a limited view of education that only encompasses a few conscious, planned, and focused actions that are relevant to an individual's growth. In the strict meaning, education seeks to produce literate or professional individuals, such as engineers, doctors, teachers, businessmen, and so on. Here, the person is consciously taught to think in accordance with the instructors' preset goals. Therefore, in a limited sense, education is nothing more than a purposeful action that is consciously organized for the best development of a person's potentials[4]–[6].

Broader Meaning of Education

In a larger or wider meaning, education is not only something that happens in a school or a classroom. Education is seen as a lifelong process that includes all the experiences, information, and wisdom that a person gains during their life via many avenues such as officially, informally, and inadvertently. According to a larger perspective, education is an action or an event that has a forming or enhancing impact on a person's personality. Education is considered to be an investment in both the social and economic growth of a country. Such a perspective on education includes all facets of life since the focus is shifting from personal growth to societal growth. Education is seen as a lifelong process that involves all of the experiences a kid has in school, at home, in the community, and via numerous contacts and activities in society. The term education in its broadest sense refers to the developmental process by which a person progressively adjusts to his or her physical, social, and spiritual settings in a variety of ways[7]–[9].

Education as Process and Product

Whether education is a process or a product is a topic of constant debate. Most of the time, we think of education as a finished good, something that was created as a consequence of inputs, in this example, teaching or experiences. In this view, learning outcomes represent the whole of what is acquired via learning, including information, skills, and values. Since the beginning of recorded educational history, the idea of education as the acquisition of information has been widely accepted. Knowledge is power and knowledge is virtue, according to several literary texts and religious systems. It is still widely held that wisdom comes from knowledge. Only when education is passed down from one generation to the next and assimilates the culture of any community does it become a product. Education helps individuals develop widely recognised ideals that are worthwhile at any particular moment. The dissemination of information or skills in a variety of methods that serve a goal might be referred to as the end result of education.

The process of education may also be mentioned. In this meaning, education refers to the process of enhancing one's intelligence, critical-thinking skills, social and cultural awareness, and self-awareness. Education is seen as an active, dynamic process that occurs continually throughout a person's life via a variety of experiences, whether in a formal or informal setting. The person never stops learning. In the process, he or she learns to build new things in lieu of old ones and to use one's experiences to learn new things. As a result, learning is a continuous process that is both active and dynamic. All that this dynamic process is education. So, it is possible to say that education is both a process and a result. In addition to

the aforementioned, different philosophers and educationists have distinct perspectives on education. You may examine some of them in this Activity 1 and learn what they imply[10].

DISCUSSION

Concept And Meaning of Education According To Indian Thinkers

It may be good to delve into the educational views of famous thinkers in order to get a better grasp of the concept and the nature of education in addition to learning the narrow and wide definitions of education and several other interpretations. Throughout the history of human civilization, great philosophers and intellectuals have made an effort to define education and, in doing so, have reflected their own philosophical aspirations and ideas. Let's attempt to follow some of the great Indian philosophers you are acquainted with as they developed their educational ideas. We'll also take a quick look at how education was seen in ancient India.

Education in Ancient India

Since the beginning of human civilization, India has had a rich heritage of education, where the Gurukula and the Guru-Shishya Parampara teacher-disciple tradition first emerged thousands of years ago. There are two notable Sanskrit terms that may be used to translate the word education. These are Shiksha and Vidya, respectively. The former comes from the verbal root word Shas, which means to discipline or control, while the latter, Vidya, comes from the verbal root word Wd, which means to know. These connotations were pertinent to the objectives and kind of education provided in ancient India. Learning was valued in ancient India, but not for its own purpose; rather, it was valued in relation to and as a component of religion.

It was sought for as a way to reach the ultimate goal of lifesalvation. The development of the intellect as a tool for knowledge and the performance of one's dharma obligation or moral-ethical worth were the primary goals of education. Education was also intended to help people improve their physical and subtle bodies so that their inner spirits or pure awareness could express themselves freely and without interference from the world's illusions. In this regard, it was believed that education's main goal was to develop and exercise the five sheaths or layers of the person—the physical gross body, vital subtle body, mental, intellectual, and spiritual—in order to make them reliable tools for living a decent life. But as social, political, and cultural circumstances changed throughout time, so did the meaning and objectives of education.

For instance, education in mediaeval India was restricted to teaching about the aspirations and objectives of life. Indian scholars and educators have interpreted what education means in many ways in the years after independence. This article has addressed a handful of the many outstanding philosophers who have pondered the purpose of education.

Education under the British era did not have the same objectives as Indian thought. English was used as the primary language of education, which many Indians found strange. Mahatma Gandhi developed an interest in education as a result of his opposition to the British educational system, which had several flaws and restrictions.

His experiences with truth and nonviolence led to the development of his pedagogical ideas. Mahatma Gandhi said that education not only shapes the next generation but also reflects society's core beliefs about itself and the people who make it up. He meant by education the all-encompassing development of the child's body, intellect, and soul. He claimed that literacy is neither the start nor the finish of education. It is only a method for educating both men and women.

He believed that the goal of education should be to help individuals become self-reliant and learn how to support themselves. His educational objectives also placed a strong focus on character development and all-around growth physical, cerebral, social, moral, artistic, and religious. He believed that education should produce the best possible citizens for a democratic society. Instead of being a listening school, he preferred a doing and thinking school. He placed a strong focus on experiential learning as a method for a youngster to absorb and apply information in order to comprehend and manage his social environment. He believed that education should help kids connect what they learn in class to real-world situations. His idea of *buniyadi talim* basic education emphasises learning via craft, which benefits children from the lowest social strata. It was thought that craft education was preferable since it spares children from the pressures of exclusively academic and theoretical training.

The basic education plan was conceptualized in a manner that may result in societal change. Gandhi supported the concept of integrated education. He thought that a kid had a number of intrinsic abilities that should be encouraged via the educational process. He also thought that in order to improve people's lives, cultural legacy should be transmitted via education. Gandhi believed that education must be acquired both directly and indirectly via living. Swami Vivekananda 1863-1902, a great thinker and reformer of India, provides an insight into what education ought to be. According to him, Education is the manifestation of the divine perfection, already existing in man. The word 'manifestation' implies that something already exists and is waiting to be expressed. The main focus in learning is to make the hidden ability of a learner manifest. Vivekananda believed that the system of education, which existed at that time, did not enable a person to stand on his own feet, nor did it teach him/her self-confidence and self-respect.

To Swami Vivekananda, education was not only collection of information, but something more meaningful. He felt that education should be man-making, life-giving and character-building. The aim of education, according to him, is to manifest in our lives the perfection, which is the very nature of our inner-self, which resides in everything and everywhere, which is known as 'Satchidananda' existence, consciousness and bliss. Hence, education, in Vivekananda's sense, enables one to comprehend one's self within as them self everywhere. The essential unity of the entire universe is realized through education. Therefore, man-making relates to the harmonious development of the body, mind and soul.

In his scheme of education, great emphasis is laid on the physical well-being because a healthy body supports a sound mind. Along with this, he places a focus on the cultivation of the mind, the capacity for concentration, and the pursuit of ethical purity. His view is that education is a thorough preparation for life, not just a collection of facts. He said, and I quote, Education is not the amount of information that is put into the brain and runs riot there, undigested, for the rest of your life. Swami Vivekananda defined education as the process by which one develops one's character, mental fortitude, and intelligence in order to be able to stand on one's own two feet. In terms of girls' education, Vivekananda compared men and women to two wings of a bird, and said that a bird cannot fly on just one wing. As a result, he contends that until the status of women is changed, there is no prospect for the wellbeing of the globe. The famous patriot and philosopher Sri Aurobindo, who was born in 1872, made a significant contribution to education. Two fundamental works that provide insight into his educational philosophy are *On Education* 1990 and *A System of National Education* 1907. According to Sri Aurobindo, education is intended to bring out the best in people, to maximise their potential, and to integrate them with themselves, their environment, their community, their nation, and mankind in order to create the complete man, or the integral

man. The goal of education cannot be to just produce educated people, people who are well-informed and stuffed with data, or people who can find work. Character, personality, and values are the most significant facets of a person. In his opinion, education must be an integral process that aims for the total and complete development of the individual, including the development of a strong, flexible, well-formed, and healthy body, a sensitive, selfless, and mature emotional nature, a positively energetic vitality, an enlightened mind, a wide-ranging and vibrant intelligence, a strong will, a balanced, and appealing personality, as well as the more subtle spiritual qualities that can channel, harmonise, and direct all the different parts.

Simply put, according to Sri Aurobindo, education should be an essential part of fostering the growth of a person's bodily, mental, vital, psychic, and spiritual selves. He believed that each person and each country should grow in accordance with their unique traits, or *adharma*. Then, the desired progress of mankind is aided. Sri Aurobindo noted that the many educational trends that were in use at the time were insufficient for delivering real or holistic education that elevates the learner's awareness. In order to reach a higher level of awareness and profoundly and positively alter the social, economic, and political realms of life, he advocated the integrated education approach of instruction.

Rabindranath Tagore, an early Indian educationist who was born in Calcutta in 1861, expressed his beliefs via a variety of works and Shantiniketan educational projects. In an effort to create an alternative educational paradigm that was based on his own learning experiences, he launched a modest school at Shantiniketan in 1901 that eventually grew into a university and a center for rural rehabilitation. In general, he envisioned education as being based on enjoyable learning, tailored to the unique needs of the child, and thoroughly entrenched in one's local surroundings but also being linked to civilizations throughout the globe. He believed that a curriculum should be organically based on nature, with lessons taking place outside, under the trees, to foster a natural environment. According to him, schools shouldn't be factories but should instead provide students a free environment where they may interact closely with the natural world and the cosmos.

According to Tagore, the highest education is that which makes our life in harmony with all existence, rather than merely giving us information. However, we discover that this kind of instruction is not only consistently disregarded in schools, but also fiercely suppressed. Inculcating habits and imparting information in such a way that our lives are weaned from nature and our minds and the outside world are put in conflict from the beginning of our days. According to Tagore, education may help people appreciate the best elements of other cultures while preserving their own cultural distinctiveness. His educational system is based on the three guiding concepts of freedom, creative self-expression, and interactive engagement with both man and environment. He believed that school should work to help children develop their active inclinations. It ought to be for the sake of 'whole-being' development. The goal of education should be to instill a feeling of freedom and compassion for all people while also promoting peace, love, kindness, and other positive values. Tagore saw education as a fundamental need for human existence.

According to him, education is the social process that allows for human advancement on the physical and spiritual levels. According to him, genuine education is learning how to utilise any accumulated valuable items, understanding their true nature, and creating a true shelter for life beside them. In addition, Tagore believed that because God is present in every aspect of nature, experiencing this spiritual oneness is the ultimate goal of life and the main purpose of education. Jiddu Krishnamurthi, a philosopher and one of the most well-known teachers of the 20th century, dedicated his life to the 'intelligent' awakening and the reformation of society. Krishnamurthy has a lengthy history of and a strong commitment for education. In the

bulk of his publications, as well as in his talks to the general public and students in India and abroad, he discussed the nature of education. Though unorthodox, Krishnamurthi's 1994 thoughts on education make a meaningful effort to address life's issues at a time when such insights are sorely lacking.

He contends that contemporary education falls short of preparing pupils for life's most basic difficulties. His commitment for education and his ideas on the proper form of education are evident in his 1962 book, *Education and the Significance of Life*. Krishnamurthi believes that the current educational system is rather traditional. The current educational system encourages compliance in an environment where independent thought is impossible. It creates the kind of people whose main goals are to find stability, rise to prominence, or get certain degrees and employment. When addressing the meaning of life, he contends that education is of very little use if it does not foster a holistic perspective on existence. He believed that modern education is of very little relevance since it makes us mindless, mechanical, and submissive even while it intellectually wakes us; it leaves us feeling empty within, stupefied, and uncreative. The goal of education is to create integrated, fearless people rather than just academics and professionals, since only such people can live in lasting peace.

Krishnamurthi underlines the need of comprehending the purpose of life as a whole in order to promote the proper sort of education. One must be able to think honestly and directly, but not consistently, in order to do this. A consistent thinker, according to him, is someone who conforms to a pattern, and repeats phrases and slogans. In light of his critique of the educational system and its constrained objectives, he believes that education should aim to produce integrated, intelligent humans rather than just information sponges that can acquire and correlate data. According to him, education is the process of awakening this capacity, in oneself and others, to perceive the essential, the what is. According to him, education should work to break down social and national barriers because they breed human hostility and violence, as well as to awaken the capacity to be aware of oneself and not just engage in pleasurable self-expression. Education should also work to help people discover lasting and true values that come from self-awareness and unbiased self-investigation.

A quick summary of the educational beliefs of a few Indian philosophers demonstrates that they have diverse perspectives on life and that their beliefs on education represent the maximum level of knowledge that can be attained by humans. We discover that teachers-centered inflexible pedagogical practises and limiting educational goals were opposed by Indian philosophers. All of the aforementioned philosophers have generally considered education as an essential process that aids in a person's overall growth. What is important to know is that these educational worries and ideas have an impact on society's educational goals and practises. The character of educational processes, from curriculum development to pedagogical practises, is governed by the educational goals that are dictated by philosophical, social, and political viewpoints as well as by national concerns and objectives.

CONCLUSION

Understanding education theory gives the chance to design learner-centered, inclusive educational systems that can cater to the many requirements of 21st-century pupils. The creation of curricula, educational policies, and teacher training programmes may all benefit from the information obtained through studying education theory. It is possible to improve student learning results and create a more creative educational system by putting an emphasis on effective teaching methods and technology integration. In conclusion, further study in this area is necessary to improve our comprehension of education theory. It is essential for educators, researchers, policymakers, and other stakeholders to work together to create

comprehensive, learner-centered educational practises that take into account students' changing needs in a world that is changing quickly. In order to equip students for success in an increasingly complicated and linked global world, addressing education theory demands a dynamic and inclusive strategy that emphasises on student involvement, critical thinking, and the incorporation of technology.

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CHAPTER 3

LIBERALISTS' PERSPECTIVE: EDUCATION'S ROLE AND PROGRESSIVE IDEALS

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ABSTRACT:

Liberalist perspectives on education place a strong emphasis on encouraging personal responsibility, intellectual freedom, and welcoming learning settings. In order to better understand the liberalists' viewpoints on education, this research study will examine their core values and viewpoints on how education may promote an educated and active citizenry. The research looks at how liberalists support a curriculum that fosters critical thinking, creativity, and open-mindedness, allowing pupils to challenge accepted beliefs and investigate other viewpoints. It looks at how education may support social justice, equality of opportunity, and respect for everyone's rights and differences. The study also examines the connection between liberal education and democratic principles, highlighting the significance of an informed voter in preserving a dynamic and active democracy. Understanding liberals' perspectives on education is essential to developing educational policies that adhere to liberal ideals and promote the growth of well-rounded, engaged citizens. The research also emphasises how this information may be used to build curricula, educational policies, and a climate of open discourse and critical thought in educational institutions.

KEYWORDS:

Critical Thinking, Education, Individual Empowerment, Inclusive Learning, Liberalists, Social Justice.

INTRODUCTION

The perspective taken by a different set of thinkers in the seventeenth and eighteenth centuries, which marked the birth of liberalism, was diametrically opposed to the classical viewpoints. The notion that education should focus on fostering social life and individual development has evolved since the 17th century. This group opposed the orthodox educationists' mind-body dichotomy and believed that genuine education should be based on the needs, interests, and natural wants of the child. The idea that a kid is a developing creature made up of the same components as the natural world around him and that a person is not always the same everywhere but rather constantly changing and growing. Based on this, education was seen as a lifelong process that leads to emotional growth, social adjustment, physical health, and professional competence. This idea was first advanced by several philosophers, including Rousseau, Pestalozzi, Froebel, Basedow, and other contemporaneous thinkers. It was believed that the school's mission should be expanded to include every aspect of human development. They said that all aspects of human existence are the responsibility of the school rather than saying that students' intellectual capacities should not be developed in the classroom[1]–[3].

Progressivists' Views

These ideas, which were spread throughout the 17th and 18th centuries, developed gradually and improved over the 20th century. During the first decades of the twentieth century, there

were several sorts of educational reform. With the prominence of reform thinkers like John Dewey, Francis W. Parker, and William Wirt also known as progressivists progressive education came into sharp focus. The new scientific worldview and the most recent empirical findings at the time had an impact on the progressive education movement. The notion of education was discussed by thinkers like J.S. Mill, Spencer, John Dewey, and his followers under the effect of the changing social and economic circumstances, which switched from individual to group or communal freedom. It was believed that because of the social character of man, education plays a crucial role in shaping who he becomes. The idea was that educational institutions were the agents in charge of not just forming the social character of their students, but also of remaking society as a whole[4]–[6].

It was also claimed that society had an impact on the child's development. The concept of individual freedom of choice informs how we see education. Further, it was believed that receiving an education from instructors who are familiar with growth and development will somehow predispose the student to make decisions that are in tune with nature. Education is reconstruction or reorganization of experience which adds to the meaning of experience and which increases the ability to direct the course of subsequent experiences, said John Dewey 1916. This point of view suggests that the kid has already picked up certain experiences through his or her interactions with the outside world. Education also contributes to the necessary reconstruction of these experiences in order to give them the necessary context and significance. Let's use one of your childhood memories as an example.

Think back to when you were a youngster and what you thought the earth and other heavenly bodies were. You must have assumed that the world was flat because of your daily observations, which led you to believe that the sun, moon, and stars revolved around the planet while you were on its flat surface. However, once you started attending school and were exposed to the knowledge that the earth is round, not flat; it is not the sun, moon, or stars that go round the earth, but it is the earth that goes round the sun, you must have had your conception of the earth, its motion, and your location on it altered by the teacher's proper scientific explanation and the use of visuals. This is what John Dewey meant by reconstruction of experience, which produces knowledge that aids in comprehending later knowledge via later experiences.

Analytical Concept of Education

A collection of philosophers of language and analysis who were interested in education in the 20th century examined the idea of education. Philosophers and educators like R.S. Peters, Flannery O'Connor, Paul Hirst, and Alfred North Whitehead should be included among them. They contend that education is not a straightforward unified idea and does not apply to any one specific activity. It is not, for instance, a notion like gardening, which is a particular activity. It is comparable to the idea of reform. If someone asks you, how do you reform a person who has made a mistake, committed a crime, or disobeyed the rules? you may respond in a variety of ways, such as by punishing, counselling, forcing the individual to repent, and so on. This demonstrates that no specific method is chosen by reform. People may be changed by therapy, devotional reading, preventative detention, and other methods. Similar to how individuals might learn in a classroom, people can learn through reading books, experiencing their surroundings, travelling, engaging in discussion with others, and more[7].

It includes standards that every member of a family of processes must meet. According to R.S. Peters' 1956 theory, for anything to be considered education, it must be concerned with the transfer of information, be beneficial, and be carried out in a way that is ethically suitable. It is believed that each of these prerequisites is required to define what education is. They

couldn't be just contingent; in which case they wouldn't be considered present in a proper interpretation of the notion. They are referred to as the notion of education when seen together. Education is sometimes seen as an initiation process, which is another way of emphasising that it is an action rather than a notion or idea. You must be familiar with the traditional customs of certain groups, known as Akshara Abhyasa, which mark the beginning of a child's formal education.

When a kid reached a certain age in ancient India, he was initiated into Vedic study, known as Upanayana Sanskara. In certain cultures, this upanayana practise continues to be practised. Even in certain tribal groups, the tribe chiefs and family heads introduce the male youngster to the family vocation, such as hunting, at a certain age. Similar to the aforementioned educational observers, R.S. Peters in particular thought of education as a process of introduction into what is thought to be desirable for children to learn. He develops his thoughts further by asserting that education primarily entails a set of procedures that actively convey what is useful in an understandable and voluntary way and inspire the student to pursue it[8].

DISCUSSION

Overall, based on the different interpretations and perspectives on education that have been covered so far, we can conclude that it is a multifaceted idea that does not specifically relate to any one procedure. It has been seen in a variety of ways, such as the acquisition of information, the dissemination of culture, the development of a person's highest potential, etc. By educating someone, we try to influence them to acquire certain desired information, understanding, skills, interests, attitudes, and critical thinking, among other things. One tends to live peacefully when they have a thorough awareness of the environmental and social processes around them. Additionally, education aids in the development of key life skills including reading, writing, talking, manipulating items, making decisions, looking at and analysing things, living in a group, etc. Education also aids in the moral and value development of people. Being dedicated to one's work, pursuit of good interests, and goals is beneficial. Education refers to important activities that are worth sharing and that support shifting attitudes and values in the direction of what is desired.

Education As a Natural Process

You must have learned from your many years of experience as a student that learning does not just occur in official settings like schools or colleges. You must have picked up a lot of knowledge by studying the natural world and engaging with others around you. We all know that kids pick up a lot of identification skills from their environment, but they subsequently learn to associate those skills with a label that was given to them by their parents, elders, or instructors. Some educationists believe that education is a natural process. According to their theory, people become educated naturally as a result of their encounters in the natural world. According to this perspective, a person develops or grows like a plant in order to become something that is seen to be desirable. Humans interact with their surroundings as biological beings and learn from their experiences. These encounters result in some kind of learning, which furthers the growth of the person.

In other words, education becomes a lifelong process, and people learn more about themselves and their surroundings with each encounter. This point of view holds that education is not just life's best preparation, but also life itself. Therefore, education focuses on teaching children how to survive, growing their intrinsic potential, preparing them for their environment, and socializing them. Great educationalist Maria Montessori once said that education is not something that the teacher imparts; rather, it is a spontaneous natural process

carried out by the human being and is gained not by hearing words but rather by experiencing in the world. In this situation, the teacher's job is to set up a number of activities spread out throughout a carefully prepared space and allow the kids learn via their interactions, observations, and chores completed. Humans continue to get the education necessary to succeed in each environment throughout their lifetime. Experiences change constantly and continuously throughout life. The ideas, perceptions, skills, attitudes, and values change as a result.

This aids the child's adaptation to an environment that is undergoing rapid change. The expectations of the society to which the kid should be acclimated and attuned further influence the child's educational adjustment. The famous philosopher Johann Heinrich Pestalozzi once said that education is the natural, harmonious, and progressive development of man's innate powers. Education is seen to include the internal growth of potentials rather than the outward moulding of ideas. Additionally, it is said that rather than being dictated by the instructor, curriculum should reflect the interests and requirements of the students. Self-expression is valued more highly than subject matter expertise.

Numerous intellectuals from both India and the West, including Rabindranath Tagore, J. Krishnamurthi, Rousseau, Froebel, and Maria Montessori, advocated for educating children in their natural environments so that they might explore and learn from their experiences. The natural method of teaching included creating circumstances for the kid that were as natural and life-supporting as possible and then watching the youngster interact freely with these environments. Although we may appreciate this outlook, we can also recognise that it has several drawbacks. It does not provide an answer to problems like what are the important lessons that a person should learn that they can use in their daily lives and teach others, or what are the standards by which we can claim that someone has met the necessary requirements.

Education As a Social Process

Others believed that education is a social process and that one of the main purposes of school is to assist in the socialization of the child. While some educationists believed that education is a natural process that occurs in the interaction between individuals and their environment, others believed that education is a social process. Let's look at how the social process of education works. You've probably observed that among all living things, children need on their parents for a disproportionately longer amount of time for food, housing, and the acquisition of fundamental abilities. Additionally, the child's extended childhood aids in better preparing him or her for adulthood. The kid gains the knowledge and abilities essential for her survival in this world throughout this time. The infant must also get instruction in the intellectual, social, and cultural facets of living since human life is not just the consequence of biological and physiological processes. To fit in and be a productive member of the group, it must learn the norms and values of the group.

To put it another way, a kid has to be socialized, acculturated, and given the information and skills necessary for survival. The youngster obtains this education informally for the first time at home. Later, as a formal institution for delivering education, the school plays a crucial role. In addition to other social institutions like the family, the neighborhood, the community, the church, the media, etc., it has a stronger impact on the education of the kid. The idea that education serves as a process of socialization is supported by the widely held assumption that humans are social animals. This also stems from the idea that children should get an excellent education. As a result, education occurs in social contexts, and society as a whole has significant influence over it. Every civilization utilizes education to further its own

objectives. While education is governed by society, it also has an impact on society through advancing its objectives. Through the preservation, transmission, and creation of societal values, principles, beliefs, and culture, education serves society in three different ways. Education serves as a platform for learning for kids to acquire a range of abilities and other aspects including social interaction, emotional development, physical awareness, knowledge of the world around us, and intellectual and emotional dispositions like attitudes and values. To make a kid a successful member of the community, society's values, objectives, aspirations, mores, traditions, and culture are instilled in them via education. In actuality, socialization of children and adolescents is a duty of all education, starting with the home. The social contexts in which interactions between teachers and students take place are highly valued in the current idea of education.

If there is just contact between the instructor and the students, it is insufficient. Children should engage actively since they may learn a lot from one another's experiences. Let's look to John Dewey, who believed that participation in racial social awareness is the basis for all education, to better understand why socialization of the child is an important social process of education. It implies that any educational system free of a social context is ineffective. In the sections above, you have learned that education introduces children to useful pursuits. Socialization is the process of introducing a person to the norms of a group and to his or her own roles within it. Introduction to societal norms and roles is part of education's socialization process. As a result, education is both a natural and a social process, with the development of the child's individuality and uniqueness being seen as the very essence of education while also integrating him or her into the society for which school educates them. In the socialization process, the person is a means to an end, the end of maintaining the social order, while in the educational process, the individual is an end in and of themselves.

Education is Intentional or Unintentional

The majority of our activities or effort is focused on achieving certain objectives. Let's use you enrolling in the B.Ed, B. Sc.Ed, or BA.Ed programme as an example. You must have enlisted with the intention of going into education. Some of you may choose to pursue your postgraduate degree and then work as teachers. Most of our choices and acts are motivated by certain objectives, whether conscious or unconscious. Let's look at what sort of process education is, whether it is done consciously or unconsciously. Education is a deliberate activity that demands the accomplishment of one or more goals. For instance, when a guy loses anything, he doesn't glance outside or do anything else apart from what he is now doing. He looks for the things he has lost. He succeeds in achieving the goal that is inherent in the task he is doing. Similar to deliberate behaviour, education entails specific procedures or activities that require a significant amount of time from the learner. As a result, it takes on a deliberate, goal- or value-directed, or normative quality. There are intrinsic and utilitarian components to education knowing for knowledge's own sake.

For instance, teaching carpentry has value both for its own sake and as a method of boosting the production of furniture or the building of homes. Similar to the instrumental value, the intrinsic value is important for its own sake and is not related to education. A person has an instrumental value if they are enrolled in a course in order to get employment or make money. On the other hand, we may claim that a person has intrinsic worth if they are enrolling in a course just because they love the topic or want to learn more about it. The instrumental component of education refers to a conscious attempt to arrange educational activities like curriculum, textbooks, school, etc. in order to bring about certain changes in the learner in a desired direction.

Education may have some goals, such as introducing people to the kinds of learning activities that will help them fit into society, fostering the development of vocational skills so that people can support themselves, and encouraging a thirst for knowledge for its own sake as well as the development of aesthetic sense. Education implies that knowledge and understanding are two things that grow together with a person, and that both are important. As the learning environment is often focused towards acceptance, passing tests, progressing to higher classes depending on one's performance, and other similar outcomes, the practical objectives in addition to the intrinsic ends are also significant in school learning. The non-instrumental or knowledge pursued for its own sake has no external objective, motivation, or goal. The act of learning is enjoyable for the learner simply out of delight.

Despite being a deliberate action, education does not have a single specific goal. It has several objectives that are focused on the growth of the person and the country. It is widely acknowledged that education is essential for a person's personal development. It includes conveying information, wise judgements, and specialised abilities as well as something less concrete but deeper, such as transferring knowledge. Education also assumes responsibility for maintaining equilibrium while fostering these skills, with the goal of producing a harmonious personality as a result. One must consider different life concerns critically as an individual in society and make judgements that are free from prejudice, superstition, and blind beliefs. Education aims to transform a person's outlook on life by fostering in them the ability to think critically and analytically. It strives to foster autonomous thinking, creativity, and the ability to discover acceptable interests while also fostering necessary skills, attitudes, and values. Additionally, education aims to foster a number of democratic, secular, and social principles.

The normative aspect of 'education'

Education fosters a respect for certain norms or standards. How would you assess someone as being excellent at housework, for instance? Is it not the case when proper housekeeping satisfies specific requirements or standards? Similar requirements must be met in the field of education. It entails initiating people into an engaging in worthwhile activities and b thinking and acting in ways that have standards built into them that allow for various levels of competence, relevance, and aesthetic sensibility. Education has normative ramifications since it suggests that something valuable is being purposefully conveyed in an ethical way. Can we argue, for instance, that despite having education, individual 'x' still acts and thinks in the same manners? To claim this would be in contradiction. As a result, there are certain guidelines or benchmarks by which we define someone as educated. Additionally, it suggests that the subject has engaged in some valuable learning processes.

The accomplishment of tasks or deliberate processes in which one engages in ethically acceptable behaviour become significant in this setting. For instance, you are fully aware that instruction and teaching play a role in education to some level, but you may not be certain that all teaching contributes to education. It may or may not lead to education, but there is no doubt that it is not ethically wrong. However, it is ethically wrong when someone employs conditioning as a means of educating a human, similar to how animals are trained to exhibit specific behaviours. Therefore, the idea that conditioning or indoctrination is the only method of teaching may be dismissed. The aforementioned suggests that educational practises are those in which individuals attempt to transmit valuable information as well as those in which they are successful in doing so. Success may be shown by traits like a feeling of relevance, accuracy, the ability to apply information, the capacity for concentration, higher order thinking skills, and others.

any kind of mental comprehension to go beyond a collection of unrelated data. This entails having a basic knowledge of how facts should be organized, allowing one to apply what they have learned to real-world circumstances. A person who is just knowledgeable is not the same as someone who is properly educated. For instance, a person could have many master's degrees and a wealth of knowledge in his field, yet he or she might lack key characteristics that would define him or her as a educated guy. Additionally, one has to understand the 'why' behind events. Additionally, the person's knowledge must not be inert. This implies that the information you learn shouldn't be dead weight or inapplicable. A learner should be able to look at nature, earthly phenomena, cause-and-effect relationships, discoveries, man's speculations about past life events, understanding the present in light of the discoveries made, and consider future possibilities regarding life on Earth and the universe as a whole.

For instance, science knowledge should not stop at the acquisition of scientific facts and procedures. A person should be able to have improved attitudes and approaches to life as a result of the information they have received rather than being bogged down in erroneous assumptions, dogmas, or illogical thinking. This distinguishes between a guy who is only knowledgeable and one who is educated. Knowing the evidence based on specific assumptions is just one aspect of scientific thought; one needs also be aware of what constitutes evidence and make sure that it can be seen. Education also suggests the type of 'commitment' that results from being 'on the inside of' a mode of awareness and cognition. Understanding and maintaining the internal standards of those ideas, forms, and awareness are necessary. Without such dedication, one becomes lost in the knowledge amassed in the name of learning, and such a person cannot be said to be educated since their knowledge is just external, inactive, or worthless.

CONCLUSION

Studying liberalists' perspectives on education may help in developing curricula, creating educational policies, and creating a climate that encourages free discussion and critical thinking in educational institutions.

An educational system that is more inclusive and democratic may result from emphasising these ideals. In conclusion, further study in this area is necessary to improve our comprehension of liberalist perspectives on education. For the purpose of creating inclusive and comprehensive educational practises that adhere to liberalist values, cooperation between educators, policymakers, and stakeholders is essential. A commitment to advancing individual empowerment, critical thinking, and equitable opportunities is necessary to counter liberalists' ideas on education. This will provide the groundwork for producing knowledgeable, involved people who can actively participate in the development of a democratic and diverse society.

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CHAPTER 4

EDUCATIONAL PROCESSES: UNDERSTANDING THE DYNAMICS OF TEACHING AND LEARNING

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ABSTRACT:

The interactive and reciprocal interaction between teachers and students in educational contexts is included in the dynamics of learning and teaching. This study work intends to investigate the complex interactions between teaching and learning, probing the variables that affect efficient information transmission and acquisition. The research looks at how teachers may help students learn by focusing on their teaching methods, classroom management approaches, and communication skills. The effects of learner traits, motivation, and engagement are examined in relation to the learning process. The study also looks at how important feedback and evaluation are in helping learners advance and encouraging ongoing growth. Optimising educational results and fostering a happy and encouraging learning environment need a thorough understanding of the mechanics of learning and teaching. In order to assist the ongoing improvement of the learning experience, the research also emphasises the possible uses of this information in teacher preparation, curriculum creation, and educational policy-making.

KEYWORDS:

Assessment, Classroom Management, Engagement, Dynamics, Educators, Instructional Methods, Learners.

INTRODUCTION

Training is the process of honing certain abilities that must be applied to specified goals or activities in line with the regulations governing the activity. Before formal schooling can continue, students must acquire several fundamental abilities, including reading, writing, and math. A skill cannot be picked up instantly by seeing someone else do it. It takes a certain amount of practice or drill, particularly when done under the guidance of the instructor or teacher who is imparting the ability.

When teaching a skill, the instructor also models the performance and makes necessary corrections to make it flawless. In this instance, the fundamental justification for using a talent is hardly mentioned. For instance, unless a person practises a skill continuously over an extended length of time, he or she will not be able to play music on an instrument. Along with acquiring a talent, training also involves using it in a variety of contexts[1]–[3].

For instance, during a physical training course, a person learns not only how to do exercises, games, and other activities, but also how to develop excellent habits for being fit, healthy, and punctual, as well as how to consume the correct kinds of foods. Such learning cannot occur by simple imitation of another person. In order to develop desired habits or behaviour in certain facets of life or a profession, training is a systematic set of activities including education, practice, etc. Examples include military training, technical training, computer training, etc. Thus, training strives to promote and develop certain abilities in a specified area in order to make the trainee an expert in the subject matter or job at hand. It is a way of increasing a person's capacity for learning a certain skill[4]–[6].

Instruction and Learning by Experience

The method of instruction aids in knowledge acquisition. It is the technique used to instill desired changes in students. Students must be taught concepts, values, skills, facts, and knowledge via instruction. For a successful transaction, instruction may also entail the use of methodical and scientific communication techniques. In order to teach people, instruction strives for effective learning in each person. As a result, teaching, together with a person's educational experiences, serves as an educational tool. Instruction is one of the ways of offering experiences in the process of learning a body of information. This does not imply that a teacher must force students to sit still while receiving instruction.

Children are naturally highly inquisitive to learn about the world around them via direct observation or independent exploration. By providing appropriate learning opportunities and being available when kids have questions, the teacher may support students' capacity for learning. There can be no chance of learning being teacher-centered in this manner. Simply having experiences won't help a youngster learn. Asking the correct questions at the right time and directing the kid's experience in the right direction are both necessary for enabling the youngster to accomplish that. The role of the teacher is to support and mentor students in their learning.

Understanding of Principles

Understanding of principles does not rely on the acquisition of discrete knowledge and facts, as you have previously discovered in the sections before this one. In order to understand the fundamental principles that connect the facts and the concepts, one must instead think on what they already know and relate it to other facts and ideas. It should be mentioned that without knowledge of the ideas, comprehension of principles is meaningless. For instance, unless there is direct or actual understanding of the notions, there may not be an appeal to principle. We encounter a wide variety of natural and physical events in everyday situations. We learn about them when we look at them instead than just observing. We do make an effort to discern connections between various occurrences and to find a recurring theme [7]–[9]. We look for the underlying laws that control certain natural events. For instance, when you comprehend the idea of a plant, you also attempt to comprehend the rule that directs the development of the plant, such as why a plant's roots always point downward? And why do the fruits and leaves fall to the ground? so on. Similar to morality, principles are necessary to defend human behaviour. Therefore, understanding a concept involves more than simply learning new information; it also involves expressing the laws and connections that underlie it.

Logical and Critical Thinking

Understanding of principles does not rely on the acquisition of discrete knowledge and facts, as you have previously discovered in the sections before this one. In order to understand the fundamental principles that connect the facts and the concepts, one must instead think on what they already know and relate it to other facts and ideas. It should be mentioned that without knowledge of the ideas, comprehension of principles is meaningless. For instance, unless there is direct or actual understanding of the notions, there may not be an appeal to principle. We encounter a wide variety of natural and physical events in everyday situations. We learn about them when we look at them instead than just observing. We do make an effort to discern connections between various occurrences and to find a recurring theme. We look for the underlying laws that control certain natural events.

For instance, when you comprehend the idea of a plant, you also attempt to comprehend the rule that directs the development of the plant, such as why a plant's roots always point downward? And why do the fruits and leaves fall to the ground? so on. Similar to morality, principles are required to defend human behaviour. Therefore, understanding a concept involves more than simply learning new information; it also involves expressing the laws and connections that underlie it. important for people to have the proper role in society. Democracy's success really depends on people's capacity for critical thought and their refusal to be swayed by misinformation. Consequently, another crucial component of the educational process is the development of logical and critical thinking.

Education Occur only in Educational Institutions

Where is education conducted? If you ask this question of yourself or others, you'll probably hear from the majority of people that it happens in institutions. Not all learning must occur in formal settings like schools, colleges, and universities. Assuming that time spent in school has a direct correlation to education, the terms education and schooling are often used interchangeably. Try to remember all you learned while attending school. The majority of us may have picked up knowledge outside of the classroom. What one must study in school is preset and may or may not be relevant to one's situation. The knowledge acquired outside of the classroom aids in comprehension of the curriculum. We often left with information that is applicable to us individually and is simple to apply to fresh circumstances. Many individuals firmly believe that education can be acquired via time spent in school. One of the major myths that permeates our culture is this one.

There are undoubtedly a lot of fantastic, real-world, and applicable learning opportunities in schools at all levels. But there are other ways to learn as well. In every social and personal setting, education is a process. Any attempts made to instill in children the values, attitudes, and abilities that society wants them to have been undoubtedly included in education in this sense. Contrary to this more general idea, education that takes place in establishments like schools and colleges is a deliberate act of disseminating values, information, and skills in line with the demands in a formal context. Additionally, purposeful and methodical training in particular subject areas is provided by schools and colleges, which may not otherwise be possible via informal means. In terms of the variety of experiences offered, education in schools is essentially a constrained activity. It is also restricted to a certain stage of human development, namely from infancy till one leaf school, while education is a lifelong process.

The people around us, our friends, and those who have similar interests to our own teach us the most. In addition to schools, there are several other institutions in society that serve as educational institutions, including families, communities, temples, churches, and others. These organisations are often referred to as educational agencies. The educational procedures at these institutions are carefully structured in an ongoing endeavour to impart a certain sort of knowledge, skills, or attitudes. Knowledge is organized and divided into topics at institutions like schools and universities. The topics that are taught at a school are used to understand the educational activities that take place there. The purpose of schools, as social institutions, is to instill in the next generation of society the information, abilities, and attitudes that are thought to be necessary for surviving in society. Institutions existed in ancient India.

We can learn, for instance, by visiting the library, reading newspapers, magazines, and other media, using interactive communication technologies, talking to intelligent people, and so on. These resources all include learning. Having a conversation with a farmer can help you gain insight into the different crops that are grown throughout the year in various seasons, the

costs associated with producing those crops, the farmer's profit margin, the challenges associated with marketing, etc. Without the use of a formal curriculum, instructor, textbooks, or institution, this learning occurs informally. It creates more opportunities for learning from others' experiences and connecting with the concerns, questions, and emotions that matter to individuals. Contrarily, education that occurs in institutions is more formal and organized, tends to be organized, and includes extensive instructional preparation as well as assistance that is purposefully prepared. It is important to keep in mind that the community relies heavily on specific historical knowledge that is founded in certain social traditions and has been gathered through time for the sake of progress.

The community relies on institutions like schools to teach children the information, skills, and values that may not be feasible for them to acquire via more informal ways. Additionally, the school atmosphere may prevent the undesirable aspects of the current environment from affecting kids' views and beliefs. The school has a responsibility to leave out topics like unfavorable societal concerns including communalism, prejudice, inequality, and gender bias. In order to have a unified perspective on a wider horizon, it is vital to have a shared core subject matter and values than being limited to the customs and traditions of a particular community. The school functions as an institution that organizes the many impacts of the numerous social situations that each student comes from and offers an educational setting in which people may connect, socialize, and learn things that are worthwhile. This would foster a shared, fair perspective towards social differences as well as a critical, analytical mind that can logically apply what is learned to real-world problems.

DISCUSSION

Goals of Education

The objectives are drawn from the humankind's global objectives, national objectives, and personal objectives. The educational objectives are both universal and culture-specific, and they are periodically changed to reflect the changing social expectations and ambitions. This chapter will also cover the hopes and objectives of modern Indian society as well as our conception of the characteristics of educated Indians. Additionally, you will learn about the opinions of several commissions on education in independent India on the objectives that the nation's educational system strives to meet. We'll also keep track of how other educational procedures, such curriculum content, curriculum transaction, assessment, educational administration, and so forth, are impacted by educational objectives.

Global Aspirations

The United Nations, its specialised organisations like UNESCO, international treaties, declarations, and resolutions adopted by the General Assembly of the United Nations, as well as the report of the International Commissions on Education, all have charters that reflect the aspirations of the world community. The United Nations was founded to uphold global peace and security, according to its charter. In order to do this, it implements efficient group actions for maintaining and eliminating peace threats as well as for suppressing acts of violence or other peace violations. It also aspires to achieve global collaboration in addressing issues of an economic, social, cultural, or humanitarian nature, as well as to promote and encourage respect for basic freedoms and human rights for all people without regard to their race, sex, language, or religion. The Universal Declaration of Human Rights, which was enunciated on 10 December 1948 by the General Assembly of the United countries, establishes a standard of achievement for all people and all nations. It emphasises that everyone has the right to life, liberty, and security; that no one shall be held in slavery or subjected to torture or other inhuman treatment; that everyone is equal before the law and is entitled to equal protection of

the law without any discrimination; and that everyone is entitled to all rights and freedoms without distinction of any kind, including race, color, sex, language, religion, or political views. The Convention on the Elimination of All Forms of Discrimination Against Women, which was adopted by the General Assembly of the United Nations in 1979, condemned discrimination against women in all of its manifestations and emphasised the need for national constitutions to reflect the equality of men and women, as well as for appropriate legislative and other measures to be adopted to outlaw all forms of discrimination against women.

The kid needs specific protections and care, including adequate legal protection, before and after birth because of his physical and mental immaturity, as reiterated in the convention on the rights of the child approved by the General Assembly of the United Nations in 1989. Additionally, it highlights that every kid has the right to freedom of expression, conscience, and religion, and that children with disabilities have the right to particular attention according to their unique requirements. It demands that national governments take all necessary legal, administrative, social, and educational steps to safeguard children against all types of physical or mental abuse, neglect, or maltreatment, as well as exploitation or maltreatment, including sexual abuse.

All children and young people across the globe, with their unique talents and shortcomings, as well as their dreams and ambitions, have the right to education, according to UN Rapporteur B. Lindqvist in 1994. Certain categories of youngsters do not have a right to our educational system. To suit the requirements of all students, a nation's educational system must be modified. The United Nations has also adopted a number of declarations and accords on environmental pollution and protection, global warming, energy conservation, a reduction in carbon emissions, sustainable development, the conservation of natural resources, etc. in addition to conventions and declarations on human rights and freedoms. The duty of the current generation to leave behind resources and a planet that is worth living on for future generations has been highlighted by these multinational initiatives.

Since conflicts start in people's thoughts, the UNESCO charter emphasises the importance of education and argues that the only place where the fortifications of peace can be built is in people's minds. The power of education to direct and support the desired transformation in people's views and attitudes is highlighted by this insightful remark. Therefore, it is important to make use of education's capacity to foster peace and instill respect for basic freedoms and human rights. In a nutshell, the global society strives for the establishment of a world order free from injustice, exploitation, and discrimination; one based on universal respect for human rights and freedoms; one committed to the peaceful resolution of conflicts; and one in which the global community is aware of its obligation and responsibility to the next generation.

National Societies

'The majority of the countries share their ambitions with global societies to a great degree since they are a part of the global society, with adjustments based on their historical and cultural traditions and present developmental position. A nation's constitution, laws, and public policy statements all reflect its objectives. A developing society may aim to increase its influence and status in the community of nations, while an underdeveloped society may aim to improve its performance on different developmental metrics. A liberal democracy may work to promote democratic attitudes, openness, and principles, but a dictatorial and authoritarian society may demand that members comply to the accepted standards.

In a secular culture, people are expected to adopt logical attitudes and secular principles. It may be the goal of a multilingual, multireligious, and multicultural society to foster emotional and national integration as well as sense of community and appreciation for difference. The fact that many countries throughout the globe deny women equal chances for advancement and that liberal democracies outlaw all forms of gender-based discrimination is widely recognised. The residents of a theocratic state get preferential treatment because they adhere to a certain faith. A national society often encounters conflict between its desire to become more globally connected and its desire to maintain its unique national and cultural identity and promote its worldview. The ambitions of modern Indian society.

Sub-national Societies

Many of the world's federally organized countries are separated into geographical areas with concentrations of people from a specific ethnic or linguistic minority. Each state in India is a unique sociocultural entity. Each unit not only shares the objectives of the larger India as well as the world society, but also has a number of its own aspirations that guide the creation of educational goals particular to each state. Each unit, for instance, may foster a desire to fit in with the national scene and leave their imprint in many areas of human endeavours, such as science, technology, industry, sports, education, etc. In addition, it can feel compelled to protect its unique cultural identity, as well as its traditions and customs, and to promote its art forms, language, and way of life. A society must thus consider social objectives at all three levels, namely global, national, and sub-national, while establishing educational goals. If the goals at various levels conflict with one another, it must find a balance and establish long- and short-term objectives.

Vision about an Educated Person

We often distinguish between those with education and those without it in our talks. An educated person is expected to have certain qualities that an ignorant person often does not. However, since it relies on their educational, social, and professional backgrounds, not all people have the same idea of what an educated person is. Similar to how a society's perception of an educated individual relies on that society's character as well as its social, political, and economic objectives. A person with an education is expected to have a liberal outlook in a secular society, a tolerant attitude towards opposing viewpoints in a democratic society, and a scientific and rational outlook as well as a cooperative spirit in a socialist society. In a religious community, someone who accepts the presence of a higher force and sees humans as a mirror of that power is seen as educated. You are aware that different roles are required of a person in various circumstances. He or she exhibits learner behaviour in certain circumstances, worker behaviour at work, worker behaviour in social contexts, and citizen behaviour in social situations. Above all, his or her fundamental job as a human being pervades every other task. An educated individual exhibits his or her propensity to seek truth via knowledge production and acquisition as a learner. He or she upholds higher standards of work ethics and makes an effort to increase the caliber of his or her job by putting theoretic expertise in the area to use.

An educated individual loves the constitutional ideals as a citizen and always puts the country's unity and growth ahead of his or her own personal interests or those of the community. An educated individual transcends the limited perspectives of caste, creed, geography, or nationality. The Delors Commission 1996, which recognised the value of self-knowledge, suggested that it be included in the curriculum at all levels of schooling. We all understand that although humans know a great deal about the natural world, social phenomena, and the successes and failures of other people, groups, and countries, they know

relatively little about themselves. An educated person has the ability to analyse their views, values, attitudes, and biases in addition to understanding their own strengths and limitations. He or she has the potential to develop techniques to get rid of negative emotions and attitudes as well as the capacity to further build positive thoughts and attitudes.

CONCLUSION

Learning about the dynamics of teaching and learning might have an impact on how curricula are created, teachers are trained, and how educational policies are made. Better learning results and increased student satisfaction may result from emphasising effective teaching strategies and encouraging learner participation. In conclusion, further study in this area is necessary to improve our comprehension of the dynamics of teaching and learning. To create comprehensive and learner-centered educational practises, collaboration between educators, researchers, policymakers, and stakeholders is essential. In order to address the dynamics of learning and teaching, one must be committed to continual development, encourage educators to use research-based methods, and provide a stimulating learning environment for all students.

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CHAPTER 5

EDUCATIONAL GOALS: ANALYZING AND EVOLVING THE NATURE OF LEARNING

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ABSTARCT:

The guiding concepts that define the purpose and aims of education are educational goals. In order to better understand the nature of educational objectives, this research article will delve into the numerous factors that affect their development and execution. The research looks at how social ideals, cultural influences, and economic considerations shape educational objectives on a broad scale. It looks at how crucial it is to match educational objectives to each learner's requirements, desires, and capabilities on a micro level. The study also looks at how educational objectives change over time in response to shifting social needs, technological developments, and global issues. For educational policymakers, administrators, and educators to develop a relevant and effective education system, it is essential that they understand the nature of educational objectives.

The research also focuses on the possible applications of this information in developing curricula, educational policies, and the encouragement of lifelong learning for people to succeed in a constantly changing environment.

KEYWORDS:

Educational Goals, Individual Learner, Lifelong Learning, Purpose, Societal Values.

INTRODUCTION

Educational objectives are drawn from a society's vision of its aspirations for the future and of the characteristics and values of an educated individual. This suggests that societal objectives and individual goals are the two main groups into which educational goals fall. Some of the objectives in the two categories are universal in nature, they are shared by all peoples and countries. On the other hand, there can be certain objectives that are exclusive to a nation or a collection of nations. An effort has been made to look at some key components of educational objectives in this section [1].

Universality

It's possible that you've read or heard that education tries to all-round develop a child's personality. The ability to fulfil one's potential, according to some educationists, should be one of education's main objectives.

A kid should be prepared to become whatever she is capable of becoming via the means of education. You'll notice that this phrase is applicable to practically all nations in the globe and has a worldwide appeal. The following four pillars of learning were recognised by the UNESCO Commission on Education in the 21st Century, led by Jacques Delor, in its report *Learning the Treasure Within* 1996 and should serve as the foundation for how education is organised around the globe. Learning to coexist with others after learning new things to do and know [2], [3].

Learning to Know

By using a range of techniques, including reading, listening, questioning, conversation, inquiry, observation, and experimenting, a learner must always attempt to know things. To learn some things or possess specific knowledge, however, is not sufficient for an individual. He must learn how to analyse the facts and information he gathers in order to draw conclusions that will help him grasp ideas and principles. In other words, a learner should be able to understand how to learn and generate knowledge based on her own observations, experiments, and analysis of the material that is accessible, in addition to independently acquiring information. Getting Experience

A person must choose a variety of job skills in today's environment in addition to learning new information and thinking critically about ideas and principles for both general daily living and specialist work settings. The inclusion of some kind of job education or work experience in school curriculum around the globe is due to this precise reason. This does not imply that students may exclusively develop work skills in work education programmes, however. Instead, work must be integrated into all areas of instruction at the school. Additionally, learners must constantly update and refresh their abilities due to the development of both new and current technology. The idea that all labour is Honourable must be developed in the students above all else[4], [5].

Developing Coexistence

Today's world is characterised by tensions and conflicts on all scales between people, ethnic, racial, and religious groups, as well as between nation governments. It might be challenging for various family members to get along with one another at times. Because of competing interests and goals, there are sometimes conflicts between different linguistic, religious, regional, or ethnic groups within a nation state. Additionally, many nations in the globe have tense ties with other nations, particularly with their neighbors. In light of the aforementioned facts of the modern world, people, groups of people, and countries must learn to coexist peacefully with one another. This is only possible if they are not only tolerant of one another's points of view but also exhibit true respect for them.

Educating Oneself

Every person has the capacity to develop certain mental skills from birth. She has possibilities to achieve her potential as she matures thanks to the use of both formal and informal schooling. On the basis of a critical study of her own observations and experiences as well as her understanding of societal ambitions, she also creates her own perspectives, philosophies, and value systems. Additionally, she must learn to realize his potential in several areas, which entails consistently working towards her full potential. A student must learn to learn about her own self, that is, she must learn to recognised her strengths and limitations, form opinions on various social and moral problems, and build rules of behaviour that will guide her behaviour in various circumstances. The four learning pillars that were previously outlined are really individual, universal educational objectives. These objectives for personal growth must serve as the foundation for the educational systems in every nation, and they must be attained by students everywhere[6], [7].

Country Specificity

Each nation develops its own educational objectives in addition to the universal ones, keeping in mind its culture, government, and economics. The goal of the nations is to generate people who not only believe in socialism philosophy but also live by socialist principles as the globe

rapidly becomes a global village. Similarly, you must have observed that in recent years, cultures have developed quickly, there are quick means of communication and transportation, and there has been a significant increase in international migration. Countries like the United Kingdom UK, Australia, the United States, Canada, and many others have chosen multiculturalism as an aim of education to encourage tolerance and harmony among many cultural groups as a consequence of such migration.

A democratic nation like India places a strong focus on the advancement of democratic ideals like tolerance, accommodation, and respect for opposing points of view. The ideal educated individual in such a society is a real democrat. Countries, on the other hand, design their educational objectives in line with their demands for future industrial growth at various phases of industrial development. In cultures that score poorly on many modernity metrics, acceleration of modernization is commonly acknowledged as the educational aim. A nation like India, which has many different ethnic, linguistic, and religious groups, prioritizes national and emotional integration, or the development of a sense of community and solidarity among all citizens, as the objectives of education [8]–[10].

DISCUSSION

Responsiveness to Changing Socio-Economic Realities

Every community regularly modifies its educational objectives to reflect changing social realities and ambitions. Lord Macaulay had argued for the introduction of English education in India, saying that his goal was to provide Indians the kind of education that would prepare them to administer the government offices in the nation. Indians were instructed to become obedient subjects of the British Empire during the whole British era. However, with independence, the aim was seen to be national development based on democratic and secular ideals. Several nations have adopted multiculturalism as their objective during the last several decades after welcoming immigrants from other nations. The educational objectives of the Russian Federation of today cannot be the same as those of the USSR. The 21st century will have distinct educational objectives since it will vary significantly from the 20th century in a number of respects. The UNESCO established a Commission after realizing that educational objectives and approaches needed to change in the twenty-first century.

Goals of Education in India

The objectives of education in a society are founded on its hopes for the present and the future on the one hand, and on its conception of an educated person on the other, as you have learned in the preceding sections. Some of the objectives are global, while others are nation-specific, but they must be reevaluated on a regular basis in light of changing social realities and ambitions. The aims that have led India's educational system in the past and the ones that should lead its reconstruction in the future are discussed in this section. However, it would seem reasonable to first briefly consider the ambitions of Indian society and its conception of an educated individual before talking about the objectives of education. Our constitution's founding fathers were certain that all facets of national effort, including education, must be based on the values of socialism, secularism, and democracy. The different social, political, and economic systems, including education, must be organized in accordance with the ideals of justice, liberty, equality, and fraternity.

Since it is necessary to accomplish breakthrough in every other area of national life, the unity and integrity of the Nation must be the main purpose of education. Through several policy decisions, pronouncements, and laws, the founding fathers' vision has been developed and interpreted throughout time. The nation has a vision for the 21st century that includes

becoming a political and economic superpower on the one hand, and ensuring equitable and balanced development throughout the nation's regions and communities on the other. The nation strives for excellence with equality in the realm of education, meaning that it wants to produce excellent human resources while guaranteeing that all of its residents have equal access to opportunities.

Qualities of an Educated Person

Dharma righteousness or moral-ethical worth, Artha economic pursuit, Kama worldly pleasures, and Moksha deliverance were the four main purposes of human existence in ancient India. It was advised that although humans may gain material belongings and enjoy worldly pleasures throughout their lives, they should do so while remaining on the path of dharma. The pursuit of Moksha, or freedom from the chains of unbridled wants and sins like Kama lust, Krodha anger, Mada intoxication, Lobha greed, and Moha attachment, is the ultimate aim of human existence. Sa vidya vimuktya, which translates to education is the one that liberates, refers to the idea that education is a vehicle for liberation or deliverance. As a result, an educated person is one who has conquered the bonds of desire and the unpleasant emotions that flow from them. The usefulness of the idea of an educated person based on the core purposes of human existence has not lessened in modern Indian culture, thus it must be taken into account while defining what an educated person is. The following is a summary of the characteristics of an educated individual needed in modern times, as interpreted from the Constitution's aims and ideals, commission reports on education, policy resolutions, etc.

1. Believes in secularism and, as a result, has uniform feelings for all religions sarva dharma sambhav.
2. Is a supporter of social justice.
3. Takes pride his or her Indian identity and, as a result, is not swayed by divisive forces based on religion.

Documents in India

We addressed the ambitions of modern Indian society and its conception of an educated individual in the prior part. The debate would seem to be enough for establishing educational objectives for the twenty-first century. Before doing this, it would be beneficial to briefly consider the objectives of education outlined in the findings of several commissions on education and significant policy pronouncements.

The University Education Commission 1948-49

The Commission, which was established just after independence and was presided over by Dr. Sarvapalli Radhakrishnan, discussed the objectives of higher education in light of recent political developments in the nation and the demands placed on universities as institutions of civilization. The following actions were taken in accordance with the Commission's vision of education as a tool for creating a new India. **Stimulating Democracy:** The Commission highlighted that education should contribute to each person's growth in body, mind, and spirit. Therefore, each person in a democratic society has to be acknowledged as a valued asset and should be given the opportunity to realize his or her potential in all areas and assimilate into society. **Social Justice Promotion:** Promoting social justice is a crucial condition for a democracy to succeed. It will be challenging to build democratic traditions in the nation in the absence of equal development for all segments of society.

Respecting Liberty: It's important to uphold and defend each person's right to self-determination. People must learn to defend their own freedom of speech while also being willing to provide the same right to others.

Promoting Equality: In order to guarantee a democratic way of life, it is crucial to provide equal opportunity to all people, which means removing economic obstacles by helping underdeveloped regions.v Fostering National Fraternity: It is crucial to foster ties between various societal groups and between various geographical areas of the nation in order to create a powerful new India. It must be underlined that the nation as a whole has a shared cultural heritage notwithstanding its diversity.vi India's Cultural Heritage and Past History: Since the time of the Indus Civilization, Indian culture has been continually growing and is currently doing so. Interactions between various cultural streams led to the development of a composite Indian culture throughout the nation.

Internationally Promoting Fraternity: It's important to establish a balance between national pride and global perspective. We must extend our definition of patriotism in order to advance the ideas of constructive peace and global citizenship. It is very evident from the discussion of educational objectives above that we cannot protect genuine freedom unless we protect the ideals of democracy, justice, liberty, equality, and freedom. Our educational system's guiding principles must be found in the social order goals for which it trains students as well as the characteristics of the civilisation it aspires to create.

Commission on Secondary Education 1952–1953

The Secondary Education Commission, which was led by Dr. A. Lakshmanaswami Mudaliar, stressed the need of defining educational objectives specifically in light of the requirements and values of our nation. The Commission determined that democratic India's educational requirements are as follows:

1. **Fostering Democratic Citizenship:** Democracy is predicated on the belief in the value and dignity of each and every person. But every person has to learn the multifaceted skill of communal life as well as traits like self-control, collaboration, social awareness, and tolerance.
2. **Increasing Vocational Efficiency:** To increase individual and national production, it is imperative that people increase their vocational efficiency. To increase people's productivity in the workforce, educational institutions must implement vocational and technical courses.
3. **Personality Development:** Classes in theatre, music, painting, and other creative endeavours must be provided in order to allow pupils to express their creative energies.
4. **Education for Leadership:** The Commission specifically addressed secondary education, and it stressed that secondary education should develop from the education provided at the mass level and, as a result, should be closely integrated with basic education. Since not everyone can enroll in higher education, secondary schools should focus on training intermediate-level leaders.

These individuals should be prepared to take on leadership roles within their own small communities or localities. It is clear that the Commission made an effort to reconcile the needs of social and individual development. By fostering an individual's individuality and increasing their occupational effectiveness, the demands of a democratic India are attempted to be satisfied.

Education Commission

Under the direction of Dr. D.S. Kothari, the Education Commission produced a report from 1964 to 1966 with the working title Education and National Development. The report's title gives a good indication of how the Commission views the possibilities of education. The

Commission saw education as the major national rebuilding project whose main goal was to improve peoples' quality of life, which calls for the growth of human resources. The nation needs an educational revolution, which entails connecting education to the needs and aspirations of the populace. This will make education a powerful tool for the social, cultural, and economic change that is required to achieve our country's objectives. The Commission recommended that the following objectives for education be set in order to achieve the national goals. Education must work to raise students' levels of production in a variety of sectors, which raises national productivity as a whole.

One way to increase the productivity of the workforce is via high level research in science and technology, as well as the inclusion of science, math, and work experience as required subjects in the school curriculum. However, improving productivity does not equate to increasing output. Instead, it refers to improving worker productivity and efficiency in all spheres of human endeavours. The Commission considered it necessary to foster social and national integration in the nation given the pressures and conflicts among various populations and regions. Undoubtedly, 'national consciousness' growth is a need for national progress. Education has to be designed to hasten the nation's modernization, which is a sign of social and political advancement. The growth of infrastructure, increased use of technology in all parts of life, and scientific and technological breakthroughs are all significant examples of modernization. However, modernizing attitudes and perceptions that is, cultivating liberal and scientific mindsets is more crucial.

National Commission on Teachers

In its report titled *The Teacher and Society*, the National Commission on Teachers 1983–1985, commonly known as the Chattopadhyaya Commission, outlined four national aims. The Commission also acknowledged that the most crucial tool for achieving these objectives is education. The objectives are listed below. i *A United Secular India*: During the Commission's term, the nation experienced intense strains and conflicts based on caste and religion. The blending of politics, religion, and caste had made things even more difficult. The Commission expressed grave worry over the fact that Indians had shrunk to the smallest minority in the nation, while those who belonged to caste, religion, language, or region-based groupings made up the majority and cherished their distinct identities at the expense of their identification as Indians.

The Commission came to the conclusion that creating a national spirit and a sense of national identity was the most pressing necessity of the hour in light of the powerful dividing factors. A Modern Nation. Modernization refers to more than the creation of cutting-edge infrastructure and an increase in the application of cutting-edge technology. According to the Commission, it primarily entails giving precedence to reason, an openness and flexibility of mind, the capacity to shape one's surroundings and way of life, and the refusal to submit to unknowable forces. All of our people's lives must be permeated with the scientific mindset and attitude. In fact, science has transformed every element of human existence. It has found new fields of knowledge; therefore, the developing society will need highly competent personnel in the new fields of knowledge. India can only modernize if the necessary workforce is available, which calls for expanding and diversifying the educational system.

The nation requires disciplined, hard-working citizens who are aware of the need of producing high-quality work if it is to quicken the pace of modernization. They must establish and uphold work ethics in their own fields of endeavours. We must increase the productivity of our population via education by implementing programmes for skill development as well as instilling work ethic and discipline. The 'survival of the fittest' idea

largely governs today's globe. The more wealthy and powerful people and countries want to use as much resources as possible for their own purposes, leaving the bulk of the weaker people and countries with relatively little. But many civilizations have experienced a strong stream of empathy and compassion. All of the nation's residents should get social, political, and economic justice, according to our constitution. A step towards the development of a compassionate society is the policy of reservation in employment and educational opportunities for the less fortunate members of society. However, it is necessary to strengthen the constitutional requirements by enhancing people's sensibilities via the process of education.

National Curriculum Framework–2005

The National Focus Group's Position Paper on Aims of Education made an effort to find a solution to the query. What should the objectives of education be? According to NCF-2005, the following are the objectives of education. The school must assist in forging crucial connections between what it gives students and their experiences at home and in the community. The goal of education should be self-knowledge, which may be attained by an ongoing process of self-discovery and discovering the truth about oneself. The youngster or teenager has to be persuaded that living a life of virtues is preferable than living a life of vice and wickedness. The qualities must include morality, which consists of love and truth, or ahimsa. Truth entails independence from delusion. Education should encourage respect for the nation's cultural variety; in other words, a kid should learn to accept and treat other groups' traditions fairly.

CONCLUSION

Understanding the nature of educational objectives presents chances for building an effective education system that equips people to flourish in a constantly changing environment. Studying the nature of educational objectives may provide information that can be used to build curriculum, make educational policy, and encourage lifelong learning. A more responsive and dynamic educational system may be achieved by emphasising the requirements of the individual learner and coordinating educational objectives with social demands. In conclusion, further study in this area is necessary to improve our understanding of the nature of educational objectives. Creating comprehensive and learner-centered educational practises requires cooperation between policymakers, administrators, educators, and stakeholders. Assuring that education remains a transformational and powerful force that gives people the skills and information they need to flourish in a constantly changing global environment needs a commitment to continual development.

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CHAPTER 6

EMERGING INDIAN SOCIETY: SHAPING EDUCATIONAL GOALS FOR TOMORROW

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ABSTRACT:

The intricate interactions of historical, cultural, economic, and technical elements influence educational aims in the developing Indian society. In order to better understand how educational objectives have changed in India, this research study will take into account the nation's problems and ambitions as it advances in both economic and social development. The research looks at how education may help meet the requirements of a population that is varied and expanding quickly, develop social inclusion, and encourage entrepreneurship. In order to prepare students for a world that is changing quickly, it is crucial to provide them 21st-century abilities like critical thinking, problem-solving, and digital literacy. The study also examines how education might help save India's rich cultural legacy and encourage sustainable development in the face of environmental problems. For educational authorities, institutions, and stakeholders to create a relevant and revolutionary education system that advances India's development and elevates its position in the world, it is essential to understand the educational aims in the developing Indian society. The research also emphasises the possible uses of this information in developing curriculums, educational policies, and encouraging lifelong learning to enable all people to actively engage in the process of national development.

KEYWORDS:

Cultural Heritage, Educational Goals, Emerging Indian Society, Social Inclusion, Sustainable Development.

INTRODCUTION

The primary basis from which the objectives of various phases or educational sectors are obtained is clearly stated educational goals. The aims of many academic disciplines are also impacted by the educational goals. As a goal of higher and technical education, the educational purpose of skilled and qualified manpower must lead to expansion and diversification of technical education. The aim of modernizing society includes curricular goals like development of a scientific temperament and promotion of science and technology. Educational programmes, curricular requirements, and curriculum transaction procedures are all impacted by educational aims. Enhancing productivity as a goal call for the introduction of work education and 'vocational courses' in educational settings including high schools, colleges, and technical schools. Additionally, it will call for the establishment of a decent work ethic and a respectable attitude towards all forms of labour. In order to achieve the objective of national and social integration, the curriculum must include the study of different cultures and life and people of different states [1]–[3]. The aforementioned instances show that the educational goals, which were developed by agreement, established the guidelines for determining the curriculum's objectives, content, assessment methods, instructional plans, budgetary targets, etc. Little room exists for uncertainty or misunderstanding about the

initiatives, programmes, or interventions that must be implemented due to the clarity of the objectives that must be met.

The clearly stated objectives act as a lighthouse, guiding the wayward ships to their destination by pointing them in the proper direction. Any educational intervention's value and attractiveness are assessed in light of the standards set by educational objectives. The aims that are attempted to be attained via the execution of several educational programmes and plans are, in essence, the educational goals. The teaching-learning materials and curriculum should be designed with the possibility of realizing the objectives of social and individual development. Thus, the objectives of various levels elementary, secondary, collegiate and sectors technical, vocational, professional are defined based on the educational aims. The educational objectives also provide instructors, curriculum development organisations, examination bodies, and educational planners and administrators direction for their work. In the activity of the aforementioned individuals and organisations, dhotis may dominate in the lack of clearly defined aims[4]–[6].

Functions of Educational Goals

Goals for the developing Indian society may be based on the ambitions of the modern Indian society, the idea of an educated individual, and the assessment of educational objectives presented in the recommendations of several commissions on education. The following may be used as guidelines for creating objectives.

1. It's important to achieve a balance between an individual's and society's growth.
2. India hopes to assimilate into the group of industrialised countries as soon as possible.
3. A developed nation can provide its people with a better quality of living thanks to the availability of top-notch infrastructure, healthcare, and educational facilities.

India must continue on the road of inclusive growth, which includes all societal segments and all geographical areas of the nation, if she is to fulfil her aim of becoming a developed nation. The massive task of national development is made possible through economic prosperity, scientific and technological progress, and the development of a highly skilled labour force. The qualified and skilled labour force is insufficient to transform the society into a modern, compassionate, and humane one. In order to achieve this, residents must have a contemporary, liberal, and scientific attitude as well as a strong feeling of national identity and a spirit of community[7]–[9].

Processes and Modes of Education

When we get up in the morning, we do a variety of activities including exercise, meditation, and preparing our day's schedule. Parents do discuss their culture and customs when getting kids ready for school and subtly promote certain beliefs. The parents enroll their child in school so that they may get a high-quality education. You could get the idea from the discussion above that people engage in a specific set of conscious or unconscious daily tasks. As a result, an activity may be any work that a person does, whether consciously or unconsciously. The same is true of schooling. Education starts at home with parents teaching kids about customs, morals, etc. via celebrations, tales, or rituals.

Additionally, the school and society provide youngsters with instruction for socialization via a variety of activities. Education is seen by the average individual as a well-planned activity that is intentionally provided by many organisations, such as family, community, schools, etc. Schools play a significant role in the delivery of education, with distinct disciplines or

subject each with a set of activities or tasks divided into several levels of instruction. When you inquire about someone's education level, you are often assuming that they are capable of doing certain mental activities that are suitable for their degree of education. The exercise of the mind is an activity. However, is education just an activity? Are the actions involved in education the same or different? You learned in the first lesson that some individuals refer to education as lifelong learning. It demonstrates that education is more than just an activity.

Lifelong learning is not an activity in and of itself; rather, it is a process. Is education a process or an activity, as the question suggests? You may also be aware that some philosophers have defined education as the process of bringing out the best in a person. Others refer to it as learning new information, abilities, and attitudes. Some claim that education is nothing more than the mental training of individuals to bring about desired changes. The action is highlighted in two definitions. Any action involves thinking, doing, evaluating, reformulating, and learning. The steps necessary to complete the activity are carried out in a certain sequence and sequentially. There could be many different activities. Process is the order in which one or more associated operations are carried out. A process is the method or manner in which an action occurs, is conceptualized, or is carried out. Education is seen as a process of socialization. Learning cannot be done in isolation. Through schooling, social contact may play a role in personality development.

Education is a lifelong process through which a kid learns the social customs and standards. The process of learning one's culture's values, attitudes, conventions, and other characteristics. Education is a difficult and drawn-out process of developing at least some traits. However, it could be difficult to distinguish between the action and the process. You would be shocked to learn about the many interpretations and ideas individuals have about education if you asked a politician, an artisan, a teacher, a parent, a philosopher, and a student. Most of these opinions lie somewhere in the center. Let's attempt to comprehend these two problems independently for now.

The act of intentionally imparting knowledge via a formal procedure is referred to as education and may occur anywhere. When we discuss teaching, we are referring to a task carried out for a certain reason. When education concentrates on the improvement of abilities with a purpose and logic, it is an activity. It is possible to classify awarding degrees via education as an activity. Every time we want to learn anything, we must engage in some form of action, making learning an educational activity. Giving information to others is another educational practice. There must be some kind of action involved in learning as well. Activities can include giving instructions or teaching for the purpose of education.

Activities related to education include reading, writing, calculating, performing, etc. These indications together imply that education is an activity. The activities must be carried out in order to obtain the intended outcomes or to satisfy the educational objectives. Let's now use skill development as an example.

Can the talents grow independently of a task? How will you learn new skills, such as woodworking, fishing, writing, or reading, for instance? Only some activities may be used to build the necessary abilities. Education covers the development of these abilities, making education an activity. Activities include not just skill development but also testing, demonstration of how to do a skill, repetition, and recapitulation. Thus, even skill development points to education as an activity. Education also includes the use of knowledge in novel circumstances. How can this application of knowledge be taught or understood? Only via activity is this feasible. Application may be taught to someone via exercises and examples.

DISCUSSION

Education As a Process

Children's physical and mental growth is actively encouraged. These actions, which may be referred to as the process of planning morning prayers, have a method and a purpose. Then lessons are structured and conducted in a procedure once again. Children pickup games or a topic by doing and thinking about it. There is a process involved in moving from basic notions to complex ones. Education may be thought of as a lifetime process that lasts from the moment of birth until death since people are always learning new things. Some people associate education with formal education, in which a kid is taught material in a graded manner. The method of graded education is also present. There are several actions involved in the process of teaching or learning.

Education is a process that focuses on the child's whole development. It takes time and effort to maximise one's potential via education. The processes of education also include comprehending, using, or applying information learned via education in accordance with circumstances. Another teaching process is observation and making conclusions from the findings. Education may be seen of as a method of transmitting all of these qualities since, as you are aware, it aids in the transfer of information, skills, social values, and procedures from one generation to the next. It is an ongoing process focused on a person's personal growth. You could be tempted to draw the conclusion that education is both an action and a process based on the current conversations.

Processes of Education

Even if you must be acquainted with several educational procedures, let's talk about a few of them now for ease and comprehension. The term process refers to the actions that are taken as part of educational activities as well as how they are carried out. You could be inclined to claim that reading or writing occur throughout educational procedures. You may also claim that teaching and learning are the only components of educational processes. But in addition to teaching and learning, educational processes may also include other things. It may include comprehension, instruction, training, skill development, knowledge or information acquisition, and much more. The procedures could also include the generation of new knowledge, knowledge revision and reinforcement, and knowledge verification. Learning cultural values, attitudes, customs, and characteristics is another aspect of education. It is a process of learning about traditions, religions, and other aspects of social interaction.

The education of the kid is the result of all these procedures. The socialization of the kid, the growth of his or her personality, the physical, social, emotional, and cognitive development of the child, as well as the realization of intrinsic potential are all included in the educational processes. These educational procedures are carried out in a variety of ways and settings. Through the aforementioned methods, education is delivered with the aid of a certain set of tasks that make up a graded curriculum. Then, utilising a variety of strategies, these activities are converted into syllabi. The National Curriculum Framework-2005 must be familiar to you. This is what? This is a comprehensive framework that aims to offer a uniform form to the range of activities sought to be carried out at various levels in India and has built-in flexibility to accommodate the various demands of the populace.

The method used to carry out this curriculum in the form of activities differs as well. According to the NCF-2005, the constructivist approach is the one that should be used since it places the emphasis on the child as the producer of knowledge and the teacher as the facilitator of the educational process. In later chapters, you could discover more about the

NCF-2005 and the constructivist methodology. All of these educational processes might either be a single action or a collection of related activities. When you enrol in your teaching experience programmes, you will have a greater understanding of all these procedures. Depending on the manner of education, several procedures and methods may be used. Let's now talk about these educational delivery methods. You will learn more about each of these procedures in your foundational education classes, such as psychology and sociology of education.

Modes of Education

The techniques used to educate a kid or the manner in which education occurs are referred to as modes of education. It is the way that all educational activities are conducted. Let's attempt to comprehend the historical development of education in order to comprehend various forms of education. You must be aware that prior education was only available to a select group of those who could afford it. This was the favored class or the so-called elites, who were limited in their educational opportunities. The reach of education has now been extended to every citizen, however, as time has gone on and more countries, including India, have come to understand the value of education and its role in nation-building. The spread of education has increased dramatically in India as a result of the implementation of national programmes like the District Primary Education Programme DPEP, followed by Sarva Shiksha Abhiyan SSA, and Rastriya Madhyamik Shiksha Abhiyan RMSA. With the development of technology, there are many methods and means or modes accessible to provide education at every door step in order to fulfil the enormous demand for it. It may occur officially or informally, and even intentionally, in a non-formal way.

Informal Education

All people learned a lot of stuff, even when few people had access to schooling, without consciously trying to do so. Without even being acquainted with one letter, an illiterate individual is very knowledgeable. Where did he or she learn this information? How did they learn? Every kid, as well as every adult and every animal, has a natural desire to learn. Everyone picks up a lot of knowledge, whether consciously or subconsciously, from their parents, classmates, family members, and the community as well as via observation, experience, and imitation at home or in their surroundings. Informal education is the kind of education that a person obtains through sources other than those that are intended specifically for the goal of imparting education.

Informal learning is the kind of education gained via regular activities connected to job, family, or leisure. It usually doesn't result in certification and isn't organized in terms of learning goals, learning time, or learning assistance. Although informal learning may be deliberate, such as when a mother teaches her daughter about family customs, it is mostly unintentional. Informal education occurs constantly and during the course of a person's life. It doesn't have any restrictions or limitations. Socialization, or informal education as it is often known, starts at home. It could be incidental or unintentional. It could be conscious or not. Informal education also includes learning via exposure to other experiences like exhibits, films, publications, trips to other locations, etc. However, under this system of instruction, individual lessons or tutoring at home are not covered.

Formal Education

Education has been intentionally delivered via various institutions from ancient times. The Guru-Shishya Parampara Teacher-Pupil tradition, which was common in the past, called for the student to get their education while living at the Gurus' ashrams, known as Gurukuls.

Formal education may be used to describe this kind of institutionalized endeavours to deliver education. The learning that is often delivered by an institution, is organized in terms of learning goals, learning time, or learning assistance, and frequently results in certification is hence referred to as formal learning. From the viewpoint of the student, formal education is purposeful. As time went on, schooling evolved into the formal method of education. The most common and efficient kind of education, formal education, aids in enhancing people's talents, passing on necessary information from one generation to the next, creating new knowledge, progress, etc. The informal education that a person receives from various sources, such as experience, supplements the official education. Additionally, formal education occurs in a variety of ways. Formal education may be divided into many types based on how it is delivered.

Face-to-Face Mode

The face-to-face form of education delivery refers to a circumstance when the student and the teacher are in close proximity to one another. Such an environment occurs in classroom settings when the instructor and the students are physically present and converse face-to-face while receiving instruction. This is considered as the most successful form of teaching since there is more opportunity for a student to engage with the instructor and because the teacher may also explain according to the learner's needs and requirements. The most popular and in-demand kind of schooling is this one.

It is often referred to as the conventional or traditional method of delivering education. Depending on the learner's needs and the time available, the face-to-face mode may be structured either full- or part-time. Full time face-to-face mode is when the student devotes the time or completes the task in accordance with the time required for the education one desires to get. It is studying for the required number of hours each day without dividing it up into smaller chunks. In this case, the student picks up knowledge at the institution's or course's speed. The learner is enrolled with the institution for the time required for the education and attends in accordance with that registration. Schools all around the nation often provide this kind of instruction.

At all levels, the majority of formal education is offered in this format. The full-time courses are divided into part-time courses if the student is unable to dedicate the required amount of time to the course due to compulsions. The students will get extra time to finish the courses at their own speed for their comfort. In this situation, the length of the same course must be extended. In order to prevent them from being denied an education, it is often done to accommodate students who are already employed or have other obligations. All other aspects of this mode are identical to full-time face-to-face mode, with the exception of the extended course. It serves as a substitute for the continuous face-to-face mode. It should be mentioned that the semester courses are full-time studies rather than part-time studies.

Distance Education Mode

The mode of distant education has been developed as an alternative to face-to-face mode and to reach the broader groups of learners who, for a variety of reasons, could not be taught in this way. As the name implies, this mode uses a strategy in which instruction is given remotely. It is possible for the student and the instructor to be separated geographically, and education may be delivered via methods other than face-to-face teaching and learning. The learner is still in close contact with the instructor despite the fact that they are not face to face. In a manner, face-to-face contact between the instructor and the student is also a part of the remote learning style. However, distance mode also makes use of a variety of ways.

Correspondence-based distant learning is the first kind of distance learning. In this manner, the education provider creates the instructional materials and sends them to the students.

This method of instruction involves creating learner-friendly instructional materials in the form of modules or lectures and mailing them to the students through mail. The student and instructor may communicate verbally, in writing, or in another way. Through assignments and comments, the learner's progress is tracked. Despite being augmented by new modes, this strategy is still used to some extent. Teleconferencing is a method in which the instructor and the students are linked by satellite and have the potential to communicate via technology. As an add-on to correspondence learning, distance learning through teleconferencing is employed. Teleconferencing is often used to communicate with students and help them with their questions or to impart knowledge to those enrolled in distant education. You are aware that EDUSAT is now used for this purpose in India. In this mode, the students continue to be physically present at one end while receiving lessons from an educational studio at the other.

Through satellite, there may be two-way contact, and the students may be able to ask questions using various technology tools, like the phone and the internet. Similar to teleconferencing, distance education with video conferencing allows instructors and students to see and speak with one another while being physically thousands of miles away. This is done in a variety of methods, including on the internet with programmes like Skype or by two-way communication systems based on satellite, as in the case of teleconferencing. Additionally, distance learning is conducted via media outlets including radio, newspapers, and television. In addition to educational TV and other radio broadcasts of various natures and length, which are used for distant education of the learners and are broadcast for education at various levels, Gyan Vani and Gyan Darshan are prominent mass media programming. Online distance learning allows students to get education at their own pace without being constrained by limitations like location, time, or length.

The whole course content is posted to the students' websites or provided as an attachment through email in this method, and the students have the option to use this interactive material at their leisure. These online courses need careful preparation and execution, as well as the ability to clear any questions immediately. A more recent innovation in distant education is the entirely computer-based e-learning method. In this style, the student is given computer-based interactive materials with a variety of options and answers to the issues. Along with the fundamental materials and the accompanying instructors, the teaching-learning process also makes use of the internet, emails, and discussion boards. It makes use of the capabilities of both computer and communication technologies. To support e-learning, e-books have just begun to appear on the market. Similar to e-learning, m-learning, often known as learning via mobile, is a brand-new idea in remote education.

CONCLUSION

Understanding the educational objectives of the rapidly developing Indian society provides opportunity for creating an effective education system that advances India's development and position in the world. The understanding acquired by examining the educational objectives in the rapidly developing Indian society may have consequences for developing curricula, forming educational policies, and encouraging lifelong learning among all individuals. In conclusion, further study in this area is necessary to improve our comprehension of the educational objectives in the developing Indian society. Creating comprehensive and inclusive educational practises requires cooperation between stakeholders, institutions, and educators. In order to successfully address the educational objectives of the developing

Indian society, social inclusion, creativity, and sustainability must be promoted, along with the development of critical thinking skills and flexibility in students.

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CHAPTER 7

NON-FORMAL EDUCATION: ANALYZING AND EXPLORING ALTERNATIVE LEARNING PATHS

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ABSTRACT:

Non-formal education is a vibrant, changing industry that supports formal education systems by giving people of all ages and backgrounds flexible, diversified learning possibilities. The goal of this research article is to examine the non-formal education environment, including its structure, methodology, and effects on students and communities. The research looks at the main characteristics and goals of non-formal education programmes, emphasising their ability to close educational gaps, encourage lifelong learning, and meet the needs of underserved and marginalized groups. It examines how well non-formal education fosters employable skills, empowers students, and opens doors for their personal and professional growth. The study also investigates how digital platforms and technology might broaden the accessibility and impact of non-formal education efforts. For educational policymakers, practitioners, and stakeholders to fully use non-formal education's potential to unleash human potential and support social and economic development, a thorough understanding of the field is essential. The research also emphasises how this information may be used to create inclusive, all-encompassing educational systems that meet the needs and goals of learners of all backgrounds.

KEYWORDS:

Digital Platforms, Lifelong Learning, Marginalized Populations, Non-Formal Education, Skill Development.

INTRODUCTION

There are furthermore various ways to educate people. Do you understand how literacy programmes aid in mass education? Numerous additional initiatives awareness campaigns, adult literacy programmes, etc. may not meet the standards of formal education but are nevertheless significant and pursue particular goals and purposes. They are referred to as non-formal means of education. In that it occurs informally in a formal setting, this non-formal education is a hybrid of formal and informal education.

Thus, coordinated and ongoing educational activities that do not quite fit the concept of formal education are referred to as non-formal education [1], [2].

Depending on the national settings, non-formal education is provided to people of all ages both within and outside of educational institutions. It may include adult literacy classes, basic education for children who are not in school, or the development of life skills, job skills, and general culture for vocational programming like sewing, stitching, or music, among other things.

Non-formal educational courses may range in length, not provide certification for acquired knowledge, and not always follow the ladder structure. The non-formal style of education may include classes for hobbies, brief occupational training, education via the media, adult education, or the training of business owners for specialised training.

Inclusiveness of School Education

India is a very diverse nation in terms of religion, social class, and other factors. It becomes essential that the educational system at the schools be inclusive in order to develop the integration of outside experiences with classroom learning. This implies that the school should make an effort to create a setting that will enable experiences to be integrated with how the school is run. The curriculum at school should provide opportunities that the youngster could find useful outside of it. It must, for instance, aid in the development of useful life skills. The Indian Constitution stipulates many forms of inclusions, which may include social inclusion inclusion of all social, cultural, and racial groups, physical inclusion in terms of the infrastructure and resources, and other types of inclusions. Only when students learn to appreciate various faiths, cultures, and socioeconomic groups is inclusive education in schools feasible.

The principles that support the development of a child's attitude of appreciation for various social and religious groups in the school and society must be included into the curriculum. Achieving an inclusive society with peace and harmony for all types of various groups is supposed to be a goal of teaching in schools. It must foster variety while fostering unity. You must have read about all these differences and how the Indian educational system is inclusive in other papers and in your past lessons. The incorporation of home experiences with school experiences is another aspect of inclusivity. Only when instructors are given the liberty and flexibility to carry out activities in accordance with the demands of an inclusive society is this conceivable. Children with disabilities and disparities resulting from socioeconomic disadvantages are two more issues that inclusivity in education is concerned with. The National Policy on Education NPE, 1986 placed a strong emphasis on the need of integrating disabled students with other groups[3], [4].

Need of Schooling for all Children

In various eras, education has taken on diverse meanings. People were educated in the past to communicate with one another or to get work in offices to carry out the administrative duties of the nation or the regimes. But it is now widely acknowledged that socialization of people occurs as a result of schooling. You must understand that education is not only necessary for the development of human potential but is also a crucial element required for the development of a country if you have read the definitions and explanations about education in earlier chapters or elsewhere. It is repeatedly emphasised that education is necessary for all people in order to unlock their potential and apply it to the fullest benefit of mankind. Every country's charter has made ensuring universal access to education one of its top concerns. Education has been acknowledged as a tool for uplifting people and bringing about positive change. The United Nations Educational, Scientific, and Cultural Organisation UNESCO has worked to ensure that all children in all nations get an education. Since the introduction of its Constitution, India has made a commitment to the education of all children up to the age of 14, first via Directive Principle 45, which subsequently took the form of the Right of Children to Free and Compulsory Education Act, 2009 RTE[5]–[7].

The Act outlines the obligations of governments, schools, and instructors in order to accomplish this aim. Every kid must be admitted, required to attend, and required to complete elementary school; every child must have access to a neighborhood school; and every child must have the necessary infrastructure, including a school facility, instructional personnel, and educational materials. The Act also requires that teachers conduct themselves in a regular, timely, and professional manner, finish the full curriculum in the allotted period, and evaluate the learning capacity of each student. There will be a teacher-to-student ratio of 1:40

in the schools, which the governing bodies of each country must guarantee. Additionally, the Act has established a schedule of standards for the number of instructors, facilities, minimum working days and instructional hours per academic year, minimum weekly working hours for teachers, teaching-learning resources, libraries, playthings, games, and sporting goods[8], [9].

Through School Management Committees, local governments and communities may plan and oversee the implementation of RTE. In order to develop school development plans in accordance with RTE standards, manage their implementation in the school, oversee and support the implementation of plans, monitor finances, management, academic progress, etc., ensure accountability and transparency in the system, and act as a liaison between the school and the authorities for the release and generation of funds for the schools, parents are the key functionaries of school management committees. As a result, education or the RTE teaching and learning system is a joint endeavour between the instructor and the community.

DISCUSSION

Knowledge: Meaning and Facets

One of the organisations that records, exchanges, and transforms knowledge is the school, which has an impact on the lives of students for a certain period of time. Schools help to spread information among their students. Although every event in life provides information to a person, a child's future and position in society are determined by the knowledge they learn in school. It is important to comprehend the idea of knowledge itself since instructors as professionals interact with knowledge.

Understanding Knowledge

Knowing something is knowledge's constant concern

This something might be anything from man-made items to inanimate objects, as well as events, processes, people, their actions, and connections. All of these objects of knowledge along with many others can be referred to as phenomena. As a result, knowledge always relates to an understanding of a thing. The total of all human understanding of the world physical, biological, social, mental, and spiritual is known as knowledge. Knowledge may be defined simply but broadly as the total of human understanding of given and produced physical and mental reality. The process of gaining information, often known as the accumulation of knowledge, always refers to the journey from ignorance to knowledge, or from not knowing something to knowing it. Human action, which requires recognising a phenomena's lack of relationship with another phenomenon and then seeing that relationship, shapes the shift from ignorance to knowledge. The term knowledge is employed in a variety of circumstances and settings to communicate various meanings to various audiences. There are several facets, varieties, and degrees of knowledge.

According to common sense, knowledge refers to all of the meanings and opinions that people have about the fact's things, objects, occurrences, the connections between the facts, and the principles, rules, and theories that govern nature and society. Understanding of relationships, or the connection between the knower and the knowing, is knowledge. In other words, it refers to how the subject and object are related. The act of actively engaging with the knowledge object by the knower produces knowledge. The interaction between the knower and the known determines knowledge and its intensity. Furthermore, enlightenment is used to define knowledge. Indian culture views it as lifting the curtain of ignorance. In actuality, knowledge is a claim made by the one who claims to be knowledgeable about the occurrence. This indicates that understanding a phenomenon requires both being aware of it

and claiming that awareness is accurate. Knowledge in a school setting is the culmination of concepts, ideas, rules, and propositions that have been formed and proven as accurate representations of the phenomena.

Definition of Knowledge

Many people think that knowledge is indefinable. The issue of the definition of knowledge is still up for dispute among philosophers. According to Prichard 1976, P. 100, knowledge is *sui generis*, and as such, cannot be explained. It is impossible to define knowledge since it is the culmination of all definitions and justifications for occurrences. Despite this challenge, philosophers have tried to define knowledge. The most often used definition of knowledge is that it is a supported assumption. In *Theaetetus*, one of his dialogues, Plato addressed three notions of knowing that were popular at the time. Knowledge is True belief supported by a reasoned justification for it or its source. Knowledge is perception or feeling. Knowledge is true belief. After careful consideration, Plato said that knowledge is justified true belief. Plato defined human knowing as having the 'statuses of knowledge as being a belief that is both true and justified.

Unexpectedly, John Locke, the pioneer of empiricism and the person who coined the phrase *tabula rasa*, described knowledge as the perception of the agreement or disagreement of two ideas. Knowledge, according to pragmatist Dewey 2010, is an inference from evidence. While putting the knower's experience front and center, the National Curriculum Framework-2005 also provided a definition of knowledge. Knowledge can be conceived as experience organized through language into patterns of thought or structures of concepts, thus creating meaning, which in turn helps us to understand the world we live in, it states. Therefore, it may be more suitable to concentrate on knowing the process, which explicates and explains and, to a considerable part, determines the meaning and also nature of knowledge than on trying to grasp or define knowledge in its product form.

It may also be understood of as activity patterns or physical skill combined with cognition that help one behave in the world and make things. Humans have developed several bodies of information throughout time, including a variety of methods to think, feel, and act as well as the ability to create new knowledge. The act of comprehending or defining knowledge leads us to recognised at least three components that are connected to knowledge. The processes involved in knowledge acquisition, generation, and construction are listed as follows. Forms of knowledge; since knowledge is the sum of human understanding, there should be various forms of understanding or types of knowledge; and Ways of knowledge acquisition, generation, and construction. The reason for learning or information. In various situations, knowledge serves diverse purposes.

Knowing and Knowledge

One of the philosophical subfields that deals with the theory of knowing is epistemology. It speaks about the beginnings, character, and boundaries of human understanding. It addresses a number of crucial questions, like whether knowledge of any type is conceivable, whether knowledge is inherent or learned, if knowledge is a mental state, etc. As a result, epistemology addresses the genesis of knowledge and the confirmation of knowledge, two basic challenges of knowing. The debate over the genesis of knowledge focuses on the relative contributions of the knower and the known to knowledge production. It produced a plethora of information on both modes and forms of knowing and knowledge throughout the process. It is necessary to concentrate on the process of how we come to know in order to understand the source of knowledge. Beginning with the knower's the subject interaction with the item to be known, knowledge is gained. Beginning with the knower's interaction with the

known, a connection and engagement are established. Through the senses, contact is made in a situation that may be physical, biological, sociocultural, or other. The knower's own endeavours to acquire knowledge via various methods take on importance in this setting.

Ways of Knowing and Forms of Knowledge

Understanding is a process that produces knowledge. It refers to the procedure for learning about the phenomena as a process. Knowing the process leads to knowledge as a finished good. Perception, logic, and emotion all play a role in knowledge, which is codified in language. Similar to this, every method of knowing has a source or means. The senses and the cognition of the knower are these sources. Different sources of information provide various sorts of understanding and knowledge.

Sense Perception: The Beginning of Knowing

Knowledge is first acquired when external stimuli are received by our sense organs and quickly transformed into the form of perception. Knowing anything about a stimulus that affects our senses is referred to as perception. Knowledge therefore begins with the person's or group's experience of the facts or things via sense organs, either on an individual level or while engaging in social action. These sensory inputs are only the raw ingredients of knowledge; they do not themselves create knowledge. The human brain naturally stores and combines these experiences with the information that is already present in the brain to create perceptions. The direct awareness of beings, their activities, and their qualities constitutes perceptions, which serve as the foundation and beginning point of human knowledge. The sense organs are referred to as gateways of knowledge since they are essential to the development of knowledge. In reality, the Indian philosophy refers to the senses as Gyanendra's.

Each sense organ eye, ear, nose, tongue, and skin provide 'knowledge' about the object's quality or attribute by direct contact with it. By taking readers on a voyage through ancient history, Will Durant 1966 raises the unquestionable importance of sensation in developing both knowledge and its validation i.e., the establishment of the truth. He considered the senses to be the ultimate arbiter of reality. However, all of our senses have the potential to mislead us, just as light or distance might mislead us regarding color or size. Only another sense can remedy a mistake that one sense has made. Truth is a constant feeling.

Yet again, sensation must include all we learn via the tools that help us broaden and refine our senses. The feeling must also include internal perception since our internal feel of our own lives and minds is just as accurate and timely as any report received by those lives and minds from the many sense organs that interact with the outside environment. There are people in this world who are different from us, and their senses and hence their truths won't always line up with ours. Truth must thus be a socially constant feeling and, when considering more than one point of time, a permanently consistent sensation. Even though sensations are often reliable, they just provide us 'knowledge' about a phenomenon; persistent reasons are what turn perception into meanings and conceptions. Let's examine the design of this procedure.

Perception to Conception

The initial need for knowledge accumulation is acquiring senses, or making observations that result from varied interactions with events. In order to establish judgements or assertions about phenomena, their qualities, and relationships, we must first engage with them and gather observations about them. All creatures have senses, and those perceptions are filled

with specific, factual information about the world. Animals are unable to 'perceive' things when those tangible objects are not there; this is what Adler refers to as 'perceptual abstraction,' which is an abstraction that is only conceivable in the presence of the proper sensory stimuli and never in its absence. However, because to their conceptual ability, humans can sense objects even when they are not there. Humans may produce or develop knowledge thanks to their special capacity for conceptualizing objects and expressing them in the form of ideas, propositions, and rules. The active and conscious function of the knower, however, differs fundamentally when transitioning from sensation to perception and from perception to conception.

It is important to keep in mind that sensations are automatically merged into perceptions. Nevertheless, humans intentionally attempt to incorporate perceptions into conceptions. It is a voluntary process that man must start, maintain, and control. Perceptual information is thus a given and is obvious. However, conceptual understanding requires a rational process that is started voluntarily. You may be interested in learning more about the steps used to transform sight into conception and, ultimately, knowledge. The senses recreate the world as it is seen by the sense organs. Only specific information about specific objects, conditioned by the specific conditions in which we see them, is provided by the senses. Following that, due to conceptual ability, specific traits, relationships, and movements of specific objects are combined into a more thorough knowledge that has its own rules of existence, change, and connections.

Our knowledge only conveys the separate aspects of things, the external relations between such things in the first stage. In the second stage, we reach judgements that include a thing's essence, whole, and internal connections rather than just its outward appearance, individual components, or exterior relationships. Active observation is the initial step in moving from the first stage to the second stage. Second, it does entail a process of cognition that develops from an observational process of sorting and contrasting data, of generalizing and creating abstract concepts, and of reasoning and deriving inferences from such generalisations and abstraction. Perceptual knowledge is the initial level of knowing because it focuses on summing what is received by the sense organs, and conceptual knowledge is the second step because it aims to make perceptual knowledge reasonable, logical, and all-encompassing.

CONCLUSION

Understanding non-formal education provides chances to take use of its potential to unleash human potential and support social and economic development. The information gleaned by examining non-formal education may be used to improve accessibility via the use of digital platforms, programme design, and educational policy. In conclusion, further study in this area is necessary to improve our understanding of the significance and value of non-formal education.

To create inclusive and thorough educational systems that meet the different learning needs and ambitions of students, collaboration between educational policymakers, practitioners, and stakeholders is essential. To fully realize non-formal education's potential, there must be a dedication to lifelong learning, the empowerment of marginalized groups, and the development of learners' practical skills to foster good social and economic transformation in local communities and society at large.

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CHAPTER 8

NON-MATERIAL KNOWLEDGE: UNDERSTANDING THE NATURE OF WISDOM

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ABSTRACT:

A key component of human intellect, knowledge includes both tangible and immaterial aspects. This study article intends to investigate the immaterial and abstract nature of knowledge, probing the ethereal elements that support intellectual development and human comprehension. The research looks at how ideas, concepts, beliefs, and values which transcend physical form yet have a significant impact on how people behave and make decisions are conceptualized and represented. It looks at how language, culture, and social interactions affect how abstract knowledge is passed down through the generations. The study also investigates the link between human consciousness, consciousness, creativity, and innovation. Understanding the complexity of human cognition and its consequences for education, psychology, and artificial intelligence requires an understanding of the non-material and abstract nature of knowledge. The research also emphasises how this information may be used to create learning settings that are successful and to build a greater understanding of the intangible aspects of human intellect.

KEYWORDS:

Abstract Knowledge, Culture, Creativity, Human Understanding, Non-Material Knowledge.

INTRODUCTION

The various definitions of knowledge emphasize the non-material and abstract nature of knowledge, whether it be the common-sense definition that knowledge is shared understanding, justified belief, verified belief, agreement between two ideas, or knowledge is the sum of concepts, ideas, principles, and laws.

In addition to these features, knowledge also has others like its social nature, cumulative and perspectival nature, and restricted and infinite nature. A socially shared concept is what is known. It is fundamentally a social product as a result. It is developed socially as a result of men's and women's social interactions. Knowledge is not the product of a solitary individual's thinking; rather, it is the outcome of civilization as a whole [1], [2].

Though every individual contributes significantly to knowledge generation and plays a significant role in knowledge accumulation throughout history, they all carry out this historical act of knowledge generation and accumulation specifically through participation in social processes.

Additionally, the information base into which each person is born gives them a feeling of comprehension. No one would have been able to add to the knowledge without it. Each person learns a great deal from his or her personal experiences, but he or she wouldn't do so without the company of other people. As a result, knowledge is only developed and learned in society, and its origins are found in human social interactions. As a result, knowledge is fundamentally social in nature.

Cumulative Nature of Knowledge

Because it is socially conserved and passed down from one generation to the next, knowledge is cumulative in nature. It constantly expands and changes between generations; it is not static. In fact, since there is room for ever-newer understandings of reality, our knowledge of it grows. Human understanding of the world of things and the world of ideas changes throughout time, adding new information to the body of existing knowledge as human connections with these worlds of items and their uses, ideas and their importance take on greater aspects. In this manner, a partial comprehension progresses to a full grasp of reality. The process of adding to, improving upon, and correcting the corpus of previously existing information results in the growth of knowledge. No area of knowledge has ever been perfect, complete, and final. Knowledge must be cumulative; once it has been created, it cannot be destroyed because, unlike tangible objects that degrade over time, knowledge is immaterial. Accumulation is hence inevitable[3]–[5].

Facets of Knowledge

Knowing is an act of differentiation that always and instantly involves identification; we differentiate to identify, and we identify to distinguish. For instance, you may initially compare the facilities offered by two or more schools before deciding which one is superior based on the traits you've found. The simultaneous aspects of unification and distinction in knowledge or cognition. An implicit identification of the nature of those similarities and differences among existents entities, qualities, actions, relationships to an explicit identification of those similarities and differences. Discrimination and integration are processes involved in concept creation. Concept, therefore, refers to any cognitive acts that unifies several internal elements, traits, or characteristics of an item while distinguishing it from and creating a connection with other objects. It is the non-material coding of the physical world. It is making 'general' statements about particulars[6]–[8].

Thus, knowledge involves two aspects identifying particular traits of various things and deriving generalisations from the particulars. It is important to cite Jerome Bruner 1972 in order to understand the link between the two components of knowledge, specific and universal. According to him, we structure experience to reflect not only the specific events that have been encountered but also the classes of occurrences for which the specific events serve as exemplars. We always go from the individual to the universal, not just from portion to total. Knowledge is composed of the 'universals,' or meanings, ideas, rules, and principles that apply to a specific phenomenon; knowledge is composed of abstracted concretes which are universals and particulars. Knowledge is really an abstraction of reality. A variety of concrete practises are expressed by abstract ideas. Future practice is shaped by the theory of practice, which arises from current practice[9], [10].

The Levels of Abstraction

Concretes and abstracts are based on context and levels.

Perception' in the senses is an abstraction of actuality. Here, the perceiver abstracts the qualities of the perceived object however, sense perception can be said to be concrete in comparison to the abstractness of concepts or ideas because sensations are signals of specific, concrete objects while concepts or ideas are created through further abstraction. The notion or concept of a cat, for instance, conveys what is similar to many observed particulars and is an abstraction created from the repeated sight of a specific cat. Therefore, the abstraction involved in concepts and ideas is on a different scale from that of perception. In contrast to the abstraction of concepts or ideas, perception entails the separation of specific features of a

thing from its tangible counterpart. As a result, the notion of an animal in general is more abstract than the idea of a specific kind of animal. Species adds still another level of abstraction. It never stops. The difference between a phenomenon's concreteness and its abstractness in its reflection in consciousness is the only absolute distinction that can be made between the abstract and the concrete[11].

DISCUSSION

Process of Knowing

Considered to be most useful to a person are knowledge and the capacity to generate and use knowledge. Knowledge is created via the dialectical process of systematizing distinct facts as a result of dynamic interactions between people and their environment. Order and chaos, micro and macro, part and whole, mind and body, tacit and explicit, self and other, deduction and induction, creativity and efficiency are some of the notions that seem to be at odds with one another when thinking about the spiral that is knowledge generation. Understanding that knowledge generation is a transcending process that allows things individuals, organisations, and institutions to cross over into a new self by learning new information is important. New conceptual artefacts and interactional structures are developed as a result, offering opportunities but also placing constraints on the entities' further knowledge generation. Thus, the process of creating knowledge is circular. The last chapter taught you that knowledge is not a part of reality.

It is a reality that has been seen in a certain light or setting. Depending on the perspective context from which something is seen, the same reality may be seen from many angles. The significance of dash ecology, kala time, and Patra human is also emphasised in the Indian setting. various people, at various times, and in different settings have diverse perspectives on the same reality. It implies that one cannot be free from one's own surroundings while generating knowledge. Individuals need to be aware of the social, cultural, and historical contexts because they provide the framework for assigning meaning. Because the whole complexity of a particular phenomenon could be undetected, limited engagement with the environment and the externalization of human knowledge might result in ontological problems and errors. As a result, when one is trying to create knowledge, they want to engage with others who see reality from different perspectives in order to get a whole picture of it. Understanding how the interactions of the piece's individuals, work groups, etc. are dynamically connected to produce a continually growing whole is crucial in this context since it has an influence on the actual learning environment. Through interactions between human activity and social systems, knowledge is formed.

Through the conversion of implicit and explicit information, our activities and interactions with the environment expand and produce knowledge. Practical awareness and discursive consciousness are the two basic levels of consciousness that we use to carry out our everyday activities. Discursive awareness refers to more conscious and, thus, more overtly theoretical understanding and provides us with our justifications for action. The level of our life that we mostly ignore or don't really think about is referred to as the practical awareness. In this way, we might argue that our practical awareness produces tacit knowledge, while our discursive consciousness generates explicit knowledge. In order to comprehend how learning occurs, any theory that seeks to characterise the process of knowing must explain how knowledge is accessed, stored, and retrieved. Undifferentiated sensory responses to internal and external stimuli, coupled with undifferentiated perceptions of one's own space and time, are the foundations of knowledge.

Formulations of self and non-self-co-emerge as distinct entities with language learning, allowing for the most contextually relevant storage, recall, imagining, and communication. Since thoughts, feelings, and symbolic language are not completely developed in the precursor stage, acquiring pre-linguistic visual-spatial contextual significance is the extent of knowledge. The corresponding process of knowing and the kind of knowledge acquired depend on the knower's degree of awareness. Education usually teaches the learner to access deeper mental levels in order to acquire more beneficial and satisfying information. On the foundation of transcendental awareness, the knower and the known are one. The outcome is total awareness of natural law, and as a consequence, spontaneous thinking and action are most successful.

Ways of Knowing

We learn about the environment in many different ways. Perception, reason, logic, and language are all legitimate methods of knowing, and each has a certain function and setting, as you may have read in the previous chapter. From infancy until early childhood, a child's acquisition of information is mainly reliant on sensory perception. The other three methods of knowing don't really begin until one enters late childhood. After language and feelings, comes reason. By the time people reach adulthood, a mixture of all four actively converge in the process of learning new things. Students must be taught how to critically evaluate information so that they may understand how different forms of knowledge must be assessed in various ways. They will be able to assess new information in relation to particular knowledge concerns by using critical assessment. Students can begin the process of knowing in a variety of ways, including:

1. Perceiving concrete objects and developing sensory knowledge.
2. Experiencing situations for themselves; relating to prior knowledge or associations.
3. Relating to real-world situations.
4. Resolving challenging situations and developing rational and abstract knowledge; and interacting with others and learning about relationships.

Knower–Known Relationship

Learning is made easier by language. Language plays a crucial part in the creation of knowledge. It is general knowledge that language serves as a tool to describe and convey reality. This is a constrained understanding of language, however, since language gives context and a means of recontextualizing material in addition to content. Language is used not just to describe and report, but also to create. Language is said to have a big impact on how we connect with one other and create knowledge. The meaning of the words we choose to express ourselves in language affects how we see and understand the world around us. Thinking is influenced by language. We use language to process cognitions as we create knowledge. As a result, language is seen as a means of thinking. Knowledge is seen as being socially created. Less is known, however, about how knowledge is created and what keeps it alive. Knowledge formation heavily relies on language and meaning. Three points may be made when evaluating the function of language and meaning in the production of knowledge. We know more than we can tell. We say more than we know; and What is said will be understood differently.

Process of Knowledge Construction

The degree to which teachers support their students in understanding, investigating, and determining how implicit cultural assumptions, frames of reference, perspectives, and biases within a discipline influence the ways in which knowledge is constructed is referred to as the

knowledge construction process in the context of education. The activation of existing knowledge, stakeholder engagement, and imagining how a new system would transform work practises are singled out as three activities that are essential to the construction of this knowledge. Making information clear and available to all stakeholders is referred to as activating it. Activation is advantageous to both knowledge creators and consumers. The goal of stakeholder communication is to develop a common understanding via interpersonal engagement.

It is a shared social activity in which everyone takes part and contributes to the creation of knowledge. It encompasses more than just the dissemination of knowledge from one individual to another. The understanding that results from communication is never absolute or complete; rather, it is an interactive and ongoing process in which common ground, such as presumptive shared beliefs and knowledge, is negotiated and updated over time. The third crucial knowledge creation step is envisioning. In that it builds on existing knowledge while extending into the future, imagining is a constructive activity. As a result, it differs from activation since it creates new understandings rather than bringing up already held ones. Recent theories on knowledge building presuppose that knowledge is not something that can be transferred from one person to another, but rather that it is collaboratively created by all persons involved. Constructivism is essentially a hypothesis about how people learn that is based on observation and research. This idea holds that humans build their own knowledge and understanding of the world by engaging in experiences and thinking back on them.

When learning something new, people try to reconcile it with their prior beliefs and experiences. This may result in a change in opinion or the dismissal of the new knowledge as unimportant. In any event, one starts to actively create their own knowledge by researching, asking questions, and evaluating what they already know. As educators, we must continually push students to evaluate how the activity is advancing their learning. In a constructivist classroom, students are encouraged to challenge themselves and their learning approaches in order to develop into expert learners. They now have a wider range of learning resources thanks to this. The pupils learn how to learn in a classroom setting that has been carefully constructed. It may be seen as a spiral. Students' ideas get more sophisticated and powerful as a result of their ongoing reflection on their experiences, and they also become better at integrating new knowledge.

Encouragement of this process of learning and reflection becomes one of the teacher's primary responsibilities. Students in a scientific class are debating a physics issue, for instance. Although the instructor is aware with the 'solution' to the issue, she concentrates on assisting pupils in rephrasing their inquiries in a beneficial manner. She asks each student to consider and assess their present knowledge. When a student raises a pertinent idea, the instructor seizes the opportunity to suggest to the class that this would be a worthwhile direction for them to pursue. They plan and carry out pertinent experiments. Following this, the students and instructor discuss what they learnt and how their observations and experiments aided or impeded their understanding of the idea.

Essentials for Construction of Knowledge

The paradigm of constructivism postulates that learning is an active, creative process. In this case, the learner actively creates the information. The students actively develop or produce their own subjective perceptions of objective reality throughout this process. Because of the subjective character of mental representations, new information is connected to existing knowledge. Instead of just gaining information, learning in this environment requires an active, contextualized process of knowledge construction. Each individual has a unique

interpretation of the material and constructs his or her own body of knowledge. Constructivism emphasises that learners have a mix of prior experiences within a cultural context rather than treating them as a blank slate *tabula rasa*. For the formation of knowledge, there are several prerequisites.

Below is a description of them.

1. The learner's prior knowledge serves as the cornerstone for constructing future knowledge.
2. The learner's background and environment. Constructivism takes the learner's background and surroundings into consideration. A pupil living in Leh, a frigid desert region, for instance, cannot be expected to comprehend the notion of an evergreen fir tree since he has never seen one.
3. 'Hands-on' encounters Some constructivist theorists support active learning. For instance, you can't learn to swim by taking theoretical lessons; you need to go in the water. However, it should be highlighted that constructivism does not always imply that learning must only occur via physical activity. It could also be learning by doing on a mental level.
4. Constructivism rejects the idea of knowledge being passed down from one person to another. It's not like we are drawing water from a well to fill a pail. Each learner has to develop their own body of knowledge in order for the information to be useful and durable.
5. The student receives guidance from the instructor. He or she aids in cultivating learners' curiosity so that they would seek out answers to questions and subsequently understand the idea. The instructor also notes the learner's current level and the level they are capable of achieving. Along with the student, the instructor discusses the implications of different options. For instance, it would equal to restricting the learning process to only discuss the sloping roofs and wooden buildings while teaching fourth-grade students about homes in mountains. If we had thatched roofs and flat roofs, what would happen? The knower should encourage the learner to investigate this. Why wood is more practical than marble or stone cost, utility, portability, etc.?
6. The instructor also aids the student in planning their path of study so that they don't go off track. This is accomplished by outlining precise learning goals and anticipated results. The knower teacher should limit herself to the bare minimum attainable goals for each new subject.
7. The instructor should connect ideas, topics, and exercises from several curricular areas so that what is acquired in one activity is reinforced and confirmed in another.

CONCLUSION

Designing efficient learning settings that develop a greater understanding of the intangible facets of human intellect is made possible by understanding the non-material and abstract nature of knowledge.

The understanding acquired by researching the non-tangible and abstract nature of knowledge may have applications in psychology, artificial intelligence, and education. Stressing creativity and abstract knowledge may result in more original and perceptive approaches to problem-solving and human growth. In conclusion, further study in this area is necessary to improve our comprehension of human cognition and the immaterial aspects of knowledge. Designing comprehensive and inclusive learning experiences that foster abstract thought and creativity requires close cooperation between researchers, educators, and cognitive scientists.

In order to address the non-material character of knowledge, educators must be dedicated to fostering students' intellectual curiosity and awareness for the immaterial factors that influence the complexity of human thinking and consciousness.

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CHAPTER 9

CONSTRUCTIVISM UNRAVELED: UNDERSTANDING THE LEARNING PROCESS

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ABSTRACT:

Constructivism is a well-known learning theory that places an emphasis on the dynamic and active process by which people create knowledge and meaning from their experiences. In order to better understand constructivism, this research study will examine the cognitive and social factors that influence how knowledge is created. The research looks at how people's interpretation of new information is shaped by their past knowledge, cognitive processes, and reflection. It looks at how social interactions, teamwork, and communication affect how knowledge is produced in educational contexts. The study also investigates how metacognition and self-regulation support learners' independence and ownership of their learning process. For educators, instructional designers, and policymakers to create efficient, learner-centered educational experiences, an understanding of constructivism is essential. The research also emphasises the potential uses of this information in fostering critical thinking, problem-solving, and lifelong learning abilities that are crucial for prospering in a constantly changing environment.

KEYWORDS:

Constructivism, Cognitive Processes, Lifelong Learning, Metacognition, Social Interactions.

INTRODUCTION

Students work largely in groups in a classroom that employs a constructivist approach, and learning and knowledge are generated by the lively interaction within the group. Social and communication skills, as well as cooperation and idea sharing among group members, are given particular priority. In contrast to the conventional classroom, where students spend most of their time working alone and learning is accomplished by repetition with the topics being rigidly adhered to and being led by a textbook, constructivist classrooms promote a variety of active learning activities [1], [2]. In constructivist classrooms, the following activities are encouraged:

1. **Experimentation:** Each student conducts an experiment on their own, followed by a class discussion of the findings.
2. **Field Trips:** Students might do research on a subject and then submit their results to the class. These provide students the chance to apply the theories and concepts they have learned in class to actual situations. Class discussions would often follow field excursions.
3. **Films:** These add another sensation to the learning process by providing a visual backdrop.
4. **Class Discussions:** All of the strategies mentioned above employ this strategy. It is one of the most significant differences between constructivist teaching strategies.

Today's ICT-friendly learning environment allows for the employment of constructivist methods in online learning as well. For instance, resources like blogs, wikis, and discussion

forums may let students actively create their own knowledge. Constructivist methods often validate variety and individual and cultural differences. The teacher's job in a constructivist classroom is to stimulate and promote conversation. Therefore, the teacher's primary responsibility should be to mentor pupils by asking questions that will help them reach their own conclusions about the topic. The following teaching strategies may be successfully used in a constructivist framework. The teacher typically spends some time lecturing, guides the class through a challenging problem by breaking it down into manageable steps, then hands out each step to the class one at a time for them to complete independently. Finally, the class is given one or more practice problems to complete independently. Most math instructors use this strategy[3]–[5].

Expository Instruction: The instructor introduces the material and guides the class through the lesson. Following the presentation of a rule with an illustration, practice is offered. The instructor draws the students' attention to the subject's main ideas and may further explain those ideas using illustrations, diagrams, or other visual aids. Examples include the links between the images, how the rules are applied, how historical information provides context, and precondition data. These examples are given to offer contextual elaboration and to assist students in seeing the subject matter from a variety of angles. Problems may be included into lectures, lab exercises, and field courses via guided inquiry. They function best when given out prior to any lectures or readings on the subject and fit well into the exploratory stage of the learning cycle method to teaching[6], [7].

It is better to employ guided-discovery tasks to teach course information that is particularly crucial, conceptually challenging, or counterintuitive since they take time and encourage deep learning. In this approach, each team member is accountable for not just understanding the material being taught, but also for assisting colleagues in understanding it. This fosters a sense of accomplishment. Students continue working on the task until each group member has thoroughly understood and finished it. When people work together, they strive for each other's advantages so that everyone benefits from their efforts. Learning that is inquiry- or problem-based involves the student making an effort to research issues and situations while often receiving instructor assistance.

Children might be taught to experience what our world would be like in the year 2020 in order to educate them, for instance, how can we enhance and preserve our beautiful World? Children could work in a heated setting, wear face masks, and have restricted access to water. This will introduce the idea of sustainability and spark a lot of conversation about why our planet could end up this way. Let's use another example. After briefly demonstrating to pupils how colour perceptions vary based on the brightness of the light source, a science teacher can encourage them to create their own experiment to further explore this connection. In this illustration, the pupil is allowed to find out the information on his or her own[8], [9].

Guiding Principles of Constructivist Learning

Learning is an active process in which the learner creates meaning from sensory information.

1. Learning is the process of creating meaning from what is learned, and people learn to learn as they learn. Each meaning we create improves our ability to interpret further experiences that may follow a similar pattern.
2. The fundamental mental process of meaning construction takes place in the mind. Even though physical acts and hands-on learning are often required for learning, particularly for young children, they are insufficient; we must also provide learners things that stimulate their minds as well as their other senses.

3. Language is a part of learning. Our use of language affects how we learn. Learning and language are intricately linked.

Organisation of Knowledge in Schools

The many activities that cover all the different types of learning experiences both curricular and extracurricular are referred to as the organisation of knowledge in schools. It covers the curricula, the courses of study, the teaching strategies, the traits of the teachers and students, the interactions that occur between the teacher and the students, between the students and their environment, the textbooks, teaching aids, library, the system of evaluation, various co-curricular activities like morning assemblies, prize ceremonies, sports, competitions, dramas, the observance of various religious or national festivals, etc. Along with goals, learning opportunities, assessment methods, and follow-up actions, it contains course descriptions. It includes a broad variety of jobs, pursuits, and encounters that are given to the youngster for his or her holistic development, including their physical, vital, cerebral, psychedelic, and spiritual growth.

The ideas and concepts that are intended to be discussed should be considered while imparting information in schools, as well as the learners' needs and interests, the nature of their living environments, and other factors. The curriculum must change depending on the student their socioeconomic background, religious and cultural traditions, handicap, etc., as well as the instructor. The State may prescribe a syllabus, and it may also prescribe a textbook, but the State cannot impose a uniform curriculum because no two teachers have the same teaching methods, no two students have the same learning styles, and no two schools have the same learning resources. The best way to organize information is to make it adaptable to the needs of each student so that they may develop naturally and progressively reveal their intrinsic potential.

There are several goals for knowledge organisation. According to Rousseau, the kid must have the freedom to advance at his or her own rate. Mahatma Gandhi believed that the societal goals of education and the whole of experiences gained through a specific skill should have an impact on how knowledge is organized in schools. According to Tagore, the essence of experience should be marked by global brotherhood, in keeping with the guiding principle of his Viswa Bharati Yatra, Visra bhabati ekanidam. The whole of experience, according to Sri Aurobindo, includes the child's bodily, vital, mental, psychic, and spiritual identities. According to Froebel, this experience is a result of play and represents a well-rounded sum of human knowledge and experience. The primary elements of the cyclical process by which knowledge is organised in schools are goals, content, method, evaluation, and feedback. It is ideal for learners to be involved in the selection of the knowledge's structure and content. However, in lower grades, there can be less consultation overall. In schools, knowledge organisation is a continuous process. As knowledge grows, many topics included in school curriculums are recognised by the average person. A youngster picks up a lot of information informally from his or her surroundings that their parents have to study officially from a course offered by the school. The advancement of technology keeps bringing new ideas, facts, and information to the doorstep of the average person. As a result, the organisations regularly assess the information being taught in the schools.

DISCUSSION

Forms Of Knowledge Included in School Education

The creation of a curricular framework marks the beginning of the knowledge organising process. The curriculum paper must be imaginative. However, you'll see that it takes a

prescriptive approach in the majority of the situations. It provides instructions for the study programmes, including subjects to be covered, evaluation tools, and teaching strategies. It offers guidelines for the creation of textbooks for different grades. The majority of the time, schools are allowed the freedom to design, approve, and execute their own curricula while taking into consideration the national curriculum framework. The National Council of Educational Research and Training NCERT in India has been periodically creating school curricula. Four curricular frameworks were released by the NCERT in 1975, 1988, 2000, and 2005.

The national curriculum created in 2005 has been updated at the state level by the States. Even though the Report of the Education Commission 1964–66 advised autonomy for the schools to establish their own curriculum over 50 years ago, curricula are seldom developed by Indian schools. It is customary for curricula to be subject-based, flexible in scope to account for individual and institutional diversity as well as a variety of learning and teaching pedagogies, and supportive of the growth of higher order thinking abilities in students. Additionally, some curricula allow schools to choose how much time to allot to certain required topics. Below is a description of the types of knowledge that are covered in India's national curriculum for schools. Language: It is suggested that students should be taught in their native tongues at school.

Given the multilingual structure of Indian culture, the three-language formula mother tongue, regional language, and one foreign language has to be implemented in accordance with its principles, encouraging children's multilingual communication ability. Studying other ancient and foreign languages as well as Sanskrit, a contemporary Indian language, may also be taken into consideration.

1. **Mathematics:** Learners' capacity to reason mathematically, follow premises to logical conclusions, and deal with abstraction must be fostered via mathematics instruction. It involves a method of operation as well as the aptitude and outlook for posing and resolving issues. What can mathematics education do to engage the student's attention and how can it build the student's resources are its two main issues.
2. **Scientific:** The country has prioritised improving the organisation of knowledge in scientific education.

Consequently, a number of programmes were created, either with or without the assistance of organisations like UNICEF and UNESCO. Science and social science should be included in the elementary grades as Environmental Studies, which should also cover health education. For example, designing and building a working model of a windmill to lift weights is a simple technological unit that should be included in the science curriculum for upper primary students. Students should also continue to learn about the environment and health, including reproductive and sexual health, through activities and surveys. The secondary school curriculum should cover issues relating to the environment and health, including reproductive and sexual health, and should include systematic experimentation as a tool to discover/verify theoretical principles as well as working on locally significant science and technology projects.

Social Sciences: It is recommended that the natural and social environments be included in the core social science curriculum. The environment should be studied using examples from the physical, biological, social, and cultural domains. It is believed that the environmental studies technique will increase awareness of social and environmental concerns. At the upper elementary level, social studies may be taught with political science, geography, and history. Topics in sociology and economics may be included at the secondary level. The goal of the

social studies curriculum should be to instill in the students a sense of equality, liberty, justice, brotherhood, dignity, and freedom from exploitation. The performing and visual arts must be a significant part of curriculum learning. The country's many and diverse artistic traditions must be included in the curriculum. Music, dance, visual arts, and theatre are the four primary streams that make up the word arts, and arts education must be both a tool and a topic taught in every school as a required subject up to Class X.

Health and Physical Education: Science curriculum includes a section on health education. According to the NCF-2005's holistic concept of health. The report recommended include medical exams in the curriculum and offering health education that takes into account age-specific issues at various stages of development. It made clear the importance of yoga instruction. It also highlighted the significance of interventions targeted at teenage reproductive and sexual health issues, such as drug and alcohol addiction and HIV/AIDS.

Work and Education: Mahatma Gandhi supported a curriculum that emphasised the arts. Every student should take a craft topic, according to the Secondary Education Commission's 1952–53 Mudaliar 1953 recommendation, so that they may use it to support themselves if required. Additionally, the pupil would discover the honour of effort and delight in productive work. The Education Commission 1964–1966 recommended work experience. For Socially Useful Productive Work SUPW, the Committee for Review of the Curriculum for the Ten-Year School Patel 1978 made recommendations. The knowledge that is chosen relies on the educational objectives, which are marked by universality and culture-specificity. When choosing knowledge, it's important to consider the learning community's demands as well as the curricula already in place.

This might be useful when creating a curriculum to fill the gap between current practice and the demands of the new environment. An effective and scientific curriculum offers a wide range of experiences, variation, and methods. The community's life, pursuits, and experiences are at its center. Additionally, it searches for enjoyable leisure activities. Its curricula are effectively connected and interrelated. It protects the ethos and principles of democracy. Additionally, it maintains a balance between informal, formal, and non-formal learning methods. Consequently, a curriculum must be need-based, adaptive to local circumstances, straightforward, functional, utility-based, and should not be too content-heavy, activity-oriented, experience-oriented, or work-oriented. When creating a curriculum, the following guidelines are used.

Totality: The foundation for choosing knowledge categories takes into account the whole range of experiences a kid should have in order to fully develop his or her unique personality. The curriculum in current educational systems, however, tends to be scholastic and does not always fully address human psychological functioning.

Variety and Elasticity: The knowledge categories must foster diverse skills among people in many spheres of life and the workplace. For instance, the idea of multiple intelligences views intelligence as having various dimensions.

Community Focus: An excellent school curriculum is focused on the local community. It is naturally and passionately connected to community needs and goals. For instance, inclusive education providing education to everyone regardless of caste, gender, physical handicap, etc. is necessary in the context of India. Additionally, knowledge categories are chosen to foster community growth. The decision is based on the community's resources. Surveys of the community's physical and human resources help identify requirements, assure the best possible use of the resources, and promote community improvement.

Recreation: A strong curriculum prepares students to make the most of their free time. According to the Secondary Education Commission's 1952–1953 report p.79, the curriculum should be created to prepare students not just for the workplace but also for leisure time. The selection of knowledge categories includes various areas of physical, vital or artistic, and spiritual education in addition to strict mental work. The introduction of school clubs, hobby centres, etc., which allow for the nurturing of learners' diverse interests, may make school life quite enjoyable. The use of free time for hobbies like singing, dancing, drawing, reading, yoga, and other activities will aid in the development of a child's sound personality.

Correlation: appropriate correlation between the various disciplines of study is ensured by an appropriate curriculum. According to the Secondary Education Commission Report for 1952–1953, Subjects should be related to one another, and within each subject, the contents should, to the greatest extent possible, be envisaged as 'broad fields' units, which can be better correlated with life than narrow items of information. A topic is not taught in a watertight box in a perfect curriculum. In actuality, a true instructor links one topic's regions with those of a different subject. Effective teaching for a variety of disciplines must make sure that the information acquired in the particular subject is associated with pertinent knowledge in other subjects, the child's hobbies, and their goals for their future. action: Learning is most effective when it involves action. The catchphrase for teaching topics via action is learning by doing. Learning is made tangible through engagement.

The supply of project work, teamwork, play, and physical labour, among other activities, should be made in the knowledge categories as a result, in order to satisfy children's innate urges to think and create things, etc. This is crucial for lower classes in particular. Schools that emphasis activities transform into places for learning, exploration, and work. Flexibility: To meet the 146 Basics in Education requirements of individual students and their communities, effective knowledge categories take into account regional factors such as the weather, etc.. The curriculum should also be in line with how the world is evolving. These should allow the instructor to choose the proper learning categories at the start of the academic session and modify them as needed over the course of the academic session. In a perfect world, instructors would change the categories of knowledge to match the learner's interests and drive. In a way, it underlines the need for having space for absorbing new information into routine classroom activities.

Utility: The idea of utility serves as the foundation for useful knowledge categories. These should be useful to the student so that, after the course is over, the learner may use the knowledge gained to better his or her living circumstances. Such information includes, among other things, understanding of health and hygiene, career education, and life skills.

Creativity: Good knowledge categories are built on methods that encourage children's creativity. The higher cerebral regions are addressed through creative thinking. Everybody has a few things they are creative in. Finding out about these areas and assisting the student in enriching them is the work of education. Therefore, schools have to make an effort to provide opportunities for kids to develop their creative talents. This rule is particularly relevant in cases of schools designed specifically for talented pupils. Maria Montessori advocated for the use of work and play in the classroom. Froebel based education on play. He claims that the task should be completed with a playful attitude. Play aids in a person's self-discovery. It fosters traits like empathy, teamwork, toleration, independence, freedom of thought and action, etc. Play still doesn't have its rightful position in the curriculum.

The majority of kindergartens, Montessori, and nursery schools, etc., are primarily for profit and do not combine play and learning. Preservation: Every civilization works to protect its

culture and pass it on to the next generation. It is assumed that an educational system would effectively fill this responsibility. A society's common attitudes, values, beliefs, customs, etc. are referred to as its culture. Democratic principles Democratic educational techniques are sine qua non of the contemporary educational system, according to John Dewey, a well-known educationist.

A perfect curriculum would be built on democratic principles. A youngster should be made aware of the importance of democracy for education and vice versa via such a curriculum. Equality: Equality entails giving everyone the same access to opportunities as well as the circumstances necessary for achievement. All school curriculum development organisations should follow the basic curriculum recommended by NPE-1986.

CONCLUSION

The information gathered through researching constructivism's methodology may have consequences for encouraging lifelong learning and encouraging learners' independence and control of their learning process.

In conclusion, further study in this area is necessary to improve our comprehension of constructivist learning processes.

It takes a team effort from educators, instructional designers, and policymakers to provide inclusive, thorough learning experiences that enable students to develop and use knowledge successfully.

In order to address constructivism, educators must be dedicated to encouraging learners' active involvement, social connection, and metacognitive awareness in order for them to succeed in a complex and ever-changing environment.

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CHAPTER 10

BALANCING ACT: TEACHER AUTONOMY AND ACCOUNTABILITY

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ABSTRACT:

The difficult balance between providing teachers their professional freedom and keeping them accountable for their influence on students' learning outcomes is reflected in the essential roles that teacher autonomy and accountability play in the educational system. The goal of this research article is to examine the relationships between teacher autonomy and accountability, focusing on how these relationships affect instructional strategies, professional growth, and the calibre of teaching as a whole. The research looks at how much flexibility instructors have to choose their pedagogical strategies and adapt their teaching methods to the various demands of their pupils. It looks at the systems and guidelines in place to evaluate and guarantee instructors' efficacy and dedication to educational objectives. The study also looks at how autonomy and responsibility could conflict and how they might work together to produce a supportive and beneficial learning environment. For educational policymakers, administrators, and stakeholders to establish policies and practises that empower teachers while maintaining educational quality, it is essential that they understand the interaction between teacher autonomy and accountability. The research also emphasises how this information may be used to promote a climate of ongoing development, career advancement, and student-centered instructional strategies.

KEYWORDS:

Education Quality, Instructional Practices, Professional Development, Teacher Autonomy, Teacher Accountability.

INTRODUCTION

Since the beginning of time, one of the main issues for philosophers has been the concept of autonomy. The phrase one who makes one's own laws is derived from the Greek terms auto self and nomos rule or law, and it initially gained popularity in ancient Greece. The Collins Corbulid English Dictionary defines autonomy as the capacity to decide for oneself what to do without being influenced by others or told what to do 1995. Autonomy is often used interchangeably with words like independence, self-sufficiency, self-government, self-rule, sovereignty, etc. At first, the phrase was used to describe self-governing states. But over time, it became to be universally recognised as a person's property. Today, the word autonomy is used in both meanings, however philosophers tend to see it more as a personal virtue. Immanuel Kant's work, which was heavily inspired by Jean-Jacques Rousseau's works, is credited with bringing the idea of autonomy into philosophical prominence for the first time. Rousseau did not use the word autonomy, but his idea of moral freedom which he characterised as obedience to the law one has prescribed to oneself clearly relates to Kant's definition of autonomy [1]–[3].

Based on the idea that rational human wills are independent, Kant developed his moral theory. According to Kant, having autonomy doesn't mean breaking no laws; rather, it means abiding by rules that one has somewhat created. His concept of autonomy transcends the 'negative' meaning of being free from influences on our behaviour emanating from beyond us

and includes, first and foremost, the idea of rules formed and established by oneself, and as a result, laws that have authoritative control over oneself. According to Kant's philosophy, an independent person's principles of binding are found in his own will. Additionally, in order to acquire autonomy, a person must separate themselves from the influence of other forces and establish for themselves rules that reflect their own authority. It implies that the independent individual is aware of his or her own power and independence and is not only subject to the opinions of others. Instead, she or he is allowed to decide what values are important to them[3]–[5].

Freedom VS. Autonomy

An independent individual is free, in accordance with Kantian theory. What distinguishes freedom from autonomy, one could wonder? Is freedom and autonomy the same thing? We will talk about this topic in the next part. Autonomy and freedom are utterly distinct concepts. Freedom is a practice that is always carried out in relation to a dominating force. In other words, it is focused on dominating others. The practice of self-constituting power that exists in and for itself is autonomy, on the other hand. A self-sufficient individual is a master-in-him/herself. He or she starts a task and completes it in their own style. While freedom dialectically links the individual with society, autonomy is connected with the ostensibly autonomous person. Individual selfhood does not exist in opposition to or separate from the collective in freedom, but rather is profoundly shaped and achieved by one's own social life. Individual freedom is the capacity to act free from any internal or external constraints and to possess the strength and resources necessary to fulfil one's goals[6]–[8].

In contrast, autonomy describes the independence and power of the urges that spur a person to action. As a result, autonomy is a notion that is positive often even referred to as positive freedom, where a person is allowed to choose their own rules and do as they like as long as they are accountable for their actions. An person is free to choose how to live his or her life and what options to pursue, as long as doing so does not harm others. For decades, educational policies all over the world have effectively placed new responsibilities on teachers. The NCF-2005 brings a paradigm shift in the teaching-learning process, by placing an emphasis on constructivist approach, which gives lots of autonomy to the learners in deciding their own learning process. However, it must be realised that the development of learners' autonomy is not separate from the development of teachers' autonomy. Rather, the two go hand-in-hand, as one gives meaning to the other. How can we expect teachers to prepare students who can think and take their decision independently, when teachers themselves are not allowed to do so? Education certainly needs a new paradigm shift that emphasises freedom in thought and action for teachers. It may be noted that teacher's autonomy is not a new concept. This concept was voiced in many policies over the decades[9]–[11].

The National Policy on Education 1986, in its Chapter IX on 'The Teacher' stated that the status of the teacher reflects the socio-cultural ethos of a society; it is said that no people can rise above the level of its teachers. The government and the community should endeavour to create conditions, which will help motivate and inspire teachers on constructive and creative lines. Teachers should have the freedom to innovate, to devise appropriate methods of communication and activities relevant to the needs and capabilities of and the concerns of the community. This is further reinforced by NCF-2005, which states that Teacher autonomy is essential for ensuring a learning environment that addresses children's diverse needs. As much as the learner requires space, freedom, flexibility, and respect, the teacher also requires the same.

There have been attempts to identify some distinctive traits of teachers' autonomy. Based on an online collaborative debate of the phrase teacher autonomy by a group of teachers, Ramos 2006 has listed a few of the features of teacher autonomy. Below is a discussion about them. Teacher autonomy requires negotiating skills from teachers, their capacity to consider how they themselves educate, their preparedness to participate in lifelong learning, and dedication to fostering learner autonomy. The idea of an is very closely tied to autonomy. Educator and researcher who is reflective. It denotes educators. Reflecting about their own instruction while doing action research to improve educational opportunities for their pupils. Independent educators are well-versed in the institution to overcome institutional obstacles in ways that are acceptable in society and to turn limitations explore chances for modification. But they ought to be being conscious that neither teacher nor student autonomy liberation from all restrictions.

DISCUSSION

Domains of Teacher

Autonomy Included in this are the degree to which instructors have control over their lesson plans, skills, techniques, and resources; evaluation standards and procedures; time management; and monitoring of students' conduct and the learning environment. The degree of autonomy that teachers have in each of these areas varies and is heavily influenced by their professional expertise as well as the existence of centralized curriculum policies that may guide the objectives, material, and instructional strategies used in each school.

Education Development

This area includes the development, introduction, execution, and assessment of curricula by teachers as well as the addition of extracurricular activities to the curriculum. The empirical research in this area demonstrates that teachers' engagement with curriculum innovations varies from one teacher to the next and is significantly influenced, among other things, by cultural traditions, outside variables, and teachers' beliefs about teaching and learning that may affect how they lead, accept, or reject new instructional ideas.

School Performance

School functioning, or teachers' decision-making on administrative activities including school expenditures, budget planning, school finances, class timetables, entire school curriculum, etc., is the third area in which teachers exercise their autonomy. According to studies, teachers' decisions in this regard are influenced by their status in the school. When compared to other instructors, senior teachers report having more autonomy in this kind of activity.

Progression in the Workplace

It refers to the degree to which teachers have the option to participate in professional education and training and make their own decisions on the course material, delivery strategy, faculty members, and training site. According to research, self-directed professional development benefits teachers' professional growth by enhancing their professional competence and motivating them to make improvements in the learning environment. Autonomy is a fundamental human need and is essential in education. It is suggested that everyone's fundamental wants are to feel competent, experience autonomy, and interact well and favorably to other people. To increase the likelihood of enjoying good mental health, people require some degree of autonomy in their lives and careers.

The autonomy of the teacher and the student are intertwined. The NCF-2005 endorses the growth of student autonomy as a key educational objective, which is linked to the autonomy

of instructors since one defines the other. In a setting that encourages teacher autonomy, student autonomy is more likely to thrive. If instructors lack autonomy in their profession, pupils cannot learn independence, autonomy, or self-control. Most students immediately recognize the dichotomy that results from trying to foster others' autonomy while having limited control over their own instruction, rendering the encouraging of students' autonomy useless for both instructors and students. Schools are highly heated emotional environments where pupils discover their place and where instructors must use discretion. Teachers play a critical role in supporting students as they navigate the changes in their learning and lives while they are in school. In such settings, teacher judgement is essential for guiding and instructing, and in order to exercise judgement, instructors must have a sufficient degree of autonomy while yet adhering to the rules of ethics and the law.

Moreover, democracy cannot be maintained without the capacity for citizen judgement. Schools are crucial in assisting pupils in using their judgement to operate as independent thinkers in a democracy. It is necessary to have autonomy over professional behaviour. Teachers are not technicians who carry out choices made by others. Teachers are 'professionals' who can make their own decisions. They are, nonetheless, the 'victims' of preconceived notions. All significant educational choices are made by those with actual political clout. When it comes to selecting the curriculum, aims, procedures, and resources to be utilised in the classroom, teachers have little to no influence. How can a system that restricts instructors' ability to think foster creative thinking in students? Education requires a paradigm change that prioritizes teachers' freedom of choice in their thoughts and actions.

Factors Affecting Teacher Autonomy

The next question that could cross your mind is why teachers' feeling of autonomy differs in different contexts after knowing what teacher autonomy is and the numerous areas where instructors exercise their authority. What elements influence the autonomy of teachers? Over the years, several academics have examined different factors that may affect teacher autonomy. The paragraphs that follow provide an overview of these elements. If the institutions where they work provide teachers enough possibilities for decision-making and risk-taking, they report greater degrees of autonomy. A Professional competence and support. Teachers report higher levels of autonomy. When increased educational expectations are combined with an improvement in their professional skills and understanding of cutting-edge ideas and practises, they also report feeling more autonomous. Teachers' personal belief system: Teachers' sense of autonomy can be greatly impacted by their personal beliefs about the nature of knowledge, perceptions of themselves, and feelings of self-worth self-concept, self-esteem, confidence self-efficacy, and preconceptions about specific subjects or disciplines.

The intrinsic and extrinsic motivation of teachers. The intrinsic motivation of teachers includes job satisfaction, the desire to help students achieve their goals, the desire to make a difference in society, and a sense of accomplishment.

The extrinsic motivation of teachers consists of external elements such as pay, non-monetary fringe benefits, and performance evaluation. It has been discovered that intrinsic incentives, particularly work satisfaction, are more effective than extrinsic rewards for motivating instructors. While stress, pressure, or teacher burnout have detrimental effects on a teacher's autonomy, intrinsic drive promotes. Psychological restrictions: Fear of change, fear of relinquishing authority, and fear of empowering students by using the power balance in the classroom are some of the psychological restrictions on instructors' ability to exercise autonomy.

Ways to Develop Teacher Autonomy

The most crucial and necessary components for developing into an independent teacher are the capacity and desire to make adjustments. In the case of an autonomous teacher, they stand for the capacity and the will to grow independently and mentor pupils towards autonomy. The following are some crucial factors for adopting changes.

1. Teachers who are more self-conscious are more aware of their strengths and flaws, as well as who they are as learners and professionals. Teachers need to be informed of what is going on in their neighborhood, at work, with their pupils, and across the rest of the globe. A teacher may better understand their students' needs, objectives, talents, wants, changes, and aspirations by being aware of them. This will enable them to become autonomous and conscious of their own learning processes.
2. Responsibility is yet another trait that is necessary for autonomy. While it gives us independence and autonomy, it also places demand on us in terms of commitment, organisation, time management, investment, endurance, and stamina for jobs and projects.
3. Obstacles force a teacher to grow and reveal the extent of their potential. They help instructors advance their careers. Challenges may come in the form of venturing into uncharted territory, making a choice to advance instructors' knowledge or abilities in a well-known field, doing research, etc.
4. Collaboration and participation are also essential components in the growth of autonomy. The value of developing together, building as a group, and launching initiatives, inventions, and businesses cannot be overstated.
5. When a teacher changes roles in the classroom, they go from being the controller to the adviser, the instructor to the guide, the transmitter to the observer and listener, and the evaluator and judge to the researcher.
6. The position of the instructor in the classroom is changing, and so are the responsibilities of the students.

Creating a Social Network for Professional Teacher Development

According to Iida 2009, if instructors examine their own instruction from many angles, they may find some hints that will help them increase the effectiveness of their instruction and foster autonomy. They have the option to pursue both individual and group professional development. He offered a number of practical strategies for professional teacher development, including action research, self- and peer observation, and numerous more. Through the process of learning, raising challenges, and perhaps addressing them, action research supports instructors' independent learning. This makes it feasible for instructors to directly investigate and find potential answers to a particular student's learning challenges in the classroom. Similarly, as action research may be a group undertaking, it enables educators to collaborate via conversation with peers who provide their assistance and expertise. Three elements of action research are crucial for fostering teacher autonomy. Critical reflective inquiry, empowerment, and conversation.

Self-observation is another technique for fostering autonomy. Teachers may gain knowledge of and learn more about their own teaching via the act of videotaping or audiotaping, describing, analysing, and interpreting the instruction. Going beyond the idea of self may also help instructors integrate the idea of collaboration into their approach more successfully. They may provide chances to get together with coworkers and talk about their self-observation reports. They may get fresh insights and rebuild their understanding of teaching via conversations with their fellow instructors. Another method is peer observation. One method of peer

observation involves two teachers planning a lesson; one teaches while the other observes the class; after the lesson, both teachers describe what transpired in the classroom and in detail their experience of the lesson; they then discuss how the lesson could be modified going forward based on the descriptions; and for the following class, the roles are switched.

1. Teachers may build new knowledge about teaching and performing classroom research by reading scholarly literature or journals. They can also become aware of what is occurring in the subject globally.
2. Using the internet and attending conferences are two more great methods to advance as a teacher.

CONCLUSION

Understanding how teacher autonomy and responsibility interact opens up possibilities for developing policies and procedures that support teachers while maintaining academic achievement.

The understanding obtained through researching teacher autonomy and responsibility may have repercussions for encouraging a culture of ongoing development among educators. In conclusion, further study in this area is necessary to advance our understanding of how responsibility and teacher autonomy interact. To create comprehensive and supportive learning environments that empower teachers and encourage student-centered teaching strategies, collaboration between educational policymakers, administrators, and stakeholders is essential. In order to enable educators to flourish and have a good influence on students' educational experiences, it is important to make a commitment to developing a culture of trust, support, and continual professional development.

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CHAPTER 11

ACCOUNTABILITY IN EDUCATION: BALANCING TRANSPARENCY AND IMPROVEMENT

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ABSTRACT:

In order to ensure educational efficacy and student achievement, accountability is a crucial component of the educational system. It reflects responsibility and transparency. In order to fully understand the notion of accountability in education, this research paper will go into all of its facets and ramifications for educational institutions, decision-makers, and stakeholders. Teachers, school administrators, parents, and lawmakers are among the numerous parties engaged in the accountability process that are examined in the research. It looks at the systems and frameworks in use to evaluate and quantify educational outcomes, teaching strategies, and academic achievement. The study also looks at accountability's possible pitfalls and conflicts, such as high-stakes exams, standardized tests, and how to balance quantitative and qualitative success indicators. Designing efficient policies and procedures that support continual improvement and equal educational opportunities requires an understanding of responsibility in education. The research also emphasises how this information may be used to promote an accountability culture that aids in student success and general quality in education.

KEYWORDS:

Accountability, Education System, Educational Outcomes, High-Stakes Testing, Stakeholders.

INTRODUCTION

The topic of teachers' accountability has long been contested. Making instructors accountable for the quality of their instruction is an issue. There have been several efforts throughout time to define teacher responsibility. Accountability is the duty that comes with the power to do anything. The duty is to exercise power in a legitimate and justified manner. Responsibility, authority, assessment, and control are all aspects of accountability, according to Heim. It includes at least two persons and a mutually accepted connection between them, according to him. To show that they are doing as promised, one party gives another party the power to take action. Control is exerted by the delegation of power, which, based on a performance demonstration that is deemed credible, may be retained or revoked. Accountability may be applied to both the process how something is done and the results what goals are attained. Teachers are given the power to participate in activity with the duty of carrying out the activity appropriately in line with the existing expectations when it is oriented towards the process. When it is expanded to include results, the teacher is then held accountable for any repercussions or outcomes of his or her acts, whether they were intended or not and whether they were good or bad[1]–[3].

Types and Functions of Accountability

Organisational: Organisational accountability establishes actors' power and responsibility via interactions between superiors and subordinates such as between a principal and

instructors. It guarantees adherence to a certain norm or standard, and even when actors exercise a great deal of liberty in their behaviour, they nonetheless experience the demands of corporate responsibility.

Political: Achieving democratic control is the goal of political accountability, which is mostly carried out by elected officials. It is carried out in three ways through the selection of representatives or political parties, indirectly through the appointment of ministers who are responsible for all matters relating to their ministries and through legislation embodied in the constitution or other comparable documents.

Legal: Courts and other judicial institutions' accountability mechanisms play a key role in legal accountability by defending rights and righting wrongs. The main focus is on examining the consistency of organisational and personal behaviours.

Professional: People who work as professionals, such as teachers, attorneys, and physicians, are required to abide by certain standards of behaviour and behaviour established by their respective professional bodies.

Since these standards and codes of conduct for professional behaviour are obligatory on all members and must be followed by all professionals in their day-to-day work, professional accountability focuses on adherence to them. Moral or ethical: A professional's behaviour must put a high priority on ethical or moral responsibility. It is based on the principles that professionals actively uphold and have internalized. The degree to which something has been integrated into official standards determines whether it is considered ethical, moral, or professional responsibility. While the ethical or moral responsibility depends on an unwritten code of behaviour among the professionals, professional accountability is mandatory for members of professional groups. To behave in the best interests of pupils in order to support their efficient learning and development, teachers have a responsibility to children, their parents, and other stakeholders[4]–[6].

Autonomy and Accountability Go Together

They require and deserve a great deal of freedom in what they teach and how they do it. Teachers are also responsible for the advancement of their pupils. Studies show that when schools function in an accountable culture, autonomy in choices about curriculum, evaluations, and resource allocation appears to be related with improved student performance.

According to reports, pupils often do better in nations where schools have more control over what is taught and how students are evaluated. Similar to how schools with more resource autonomy often have higher student achievement than those with less. However, it's noteworthy to note that schools with more resource autonomy often do poorly in nations without such accountability frameworks[7], [8].

Accountability for shared standards is crucial since tomorrow's parents, adults, and productive employees will be today's students. Their readiness for those duties and their shared knowledge of the qualities necessary for a free society are things that society cares much about. Additionally, society has a responsibility to make sure that no kid or young person is injured by abusive or negligent parents or schools. As a result, both responsibility and autonomy are crucial regimes. To function effectively, autonomous schools must operate under an accountability structure. Accountability requires autonomy, and vice versa. Accountability without autonomy is absurd. Both autonomy and responsibility are compatible with one another and each has a distinct purpose[9], [10].

DISCUSSION

Learner Autonomy

A developing youngster has the ability to take in, process, explore, research, and arrange the information that is offered to them. To develop these children's latent talents, it is up to those who are close to him or her. Academics and scholars turned away from the role of the teacher as a transmitter of information as they obtained a better grasp of how children learn. In the teaching-learning process, teachers are increasingly seen as collaborators, facilitators, observers, coworkers, coinvestigators, cleaners, etc. It is understood that students arrive at school with a tremendous, sometimes astounding, quantity of information, and that it is the responsibility of instructors to assist students in turning this information into knowledge that is useful. Contrary to long-held beliefs and practises, which presupposed that the teacher was the exclusive repository of all knowledge and information and alone qualified to decide what and how much should be imparted to the student, this viewpoint challenges such assumptions.

What knowledge was appropriate for the student's age and stage could only be determined by the instructor. Government and school boards then gained the authority to dictate age-specific curriculum that teachers must follow and students must learn. Rote memory and the repetition of knowledge became a worry for educators, students, and parents. The lowest kind of obedience was forced upon the students. The students had neither the opportunity nor the time to independently follow their areas of true interest or to study, analyse, and evaluate them. The students' inventiveness and opportunities for imaginative action were muted due to this potent medication. This chapter focuses on strategies for fostering learner autonomy in terms of determining what needs to be taught, how quickly they should acquire it, and how instructors may help students develop these skills.

Meaning of Learner Autonomy

Research over the last several decades has shown that students may make significant contributions to the learning process, which, if recognised, welcomed, and supported by the system, would greatly facilitate the development of a learning society. The growing emphasis on the phenomena of lifelong learning also promotes encouraging learner autonomy from the very beginning. This is said to foster self-assured lifelong learners; men and women who are endowed with active and creative faculties and who are eager to experiment and invent. The traditional Indian method of teaching and learning was built around the following four processes, as Activity 1 will demonstrate:

1. Learning from the instructor.
2. Self-learning, which included thinking about and reflecting on different lessons learned from the teacher.
3. Peer discussion.
4. Making use of the information or skills acquired.

The following three stages are totally up to the learner's command and discretion, as shown by a detailed examination of these steps. Indian traditional literature has examples that show how the educational system at the time encouraged students to assess their own levels of learning attainments and, if satisfied, ask their teachers for permission to live in the outside world. Today, it seems that much of this has been lost due to the limitations imposed by the educational system, which prioritises final test results above a number of other factors that are crucial for leading a happy and productive life. The ability to participate in critical reflection, decision making, and willingness to act and experiment on one's own may be conceptualized

as learner autonomy. The capacity to assume personal or self-regulatory responsibility for learning may be used to characterise it. Learners' psychological relationships to the process and content of learning, as well as their ability for detachment, critical reflection, decision-making, and autonomous action, are ultimately what determine learner autonomy. A learner is considered to be autonomous when he or she actively engages in the learning process and seizes every chance to learn and learn more. It is the obligation of those close to the learner to eliminate any obstacles and hurdles that can make learning difficult. Even little assistance may sometimes boost a learner's self-esteem and set them on an autonomous course. Formally speaking, learner autonomy might mean that the student is in command of his or her own learning in certain areas from a variety of sources.

Therefore, it is evident that fostering learner autonomy entails encouraging students to accept accountability for their own work. Giving students some control over the information they get in terms of content, learning strategies, and timing can help them accomplish this. According to research, students in such environments are more likely to set realistic goals, plan their work, come up with coping mechanisms for unexpected events, evaluate and assess their own work, and generally learn how to draw lessons from their own successes and failures in a way that will help them become more effective learners in the future. He or she may lose all interest and drive if the learning environment does not promote autonomy and they are pressured to do well on the school board exams.

The manner that education is delivered in schools and even universities foster reliance on others and allows little room for developing the learners' autonomy. There is little place for student ideas to be accepted in a teacher-run classroom, and there is almost no chance that they will be debated or tested out. According to research, independent learners take the initiative, are open to collaborating with peers and instructors, are self-aware and devoted, and routinely reflect on their own accomplishments as well as the technique they are using. Those that place first in different exams held in schools and universities may not always do better than others in their chosen fields of endeavours in life.

Development of Learner Autonomy

The growth of learner autonomy is influenced by a number of variables. Let's examine the several stringent and restricted practises that encircle not only the professors but also the students in a tight noose. These elements include things like instructor influence, school policies, and family pressure.

Family Pressure

It is incorrect to believe that children start learning at school; instead, learning starts from birth, and parents, other family members, peers, and neighbors all have a significant impact on how children learn. Parental discipline methods, whether authoritative, authoritarian, permissive, or restrictive, have an impact on how learners develop their sense of autonomy. You must have noticed that parental wants, aspirations, and unmet life objectives often determine the path and direction of their children's education. Even before the kid becomes one, the parents may decide that their boy or daughter must become engineers or MBA graduates and doctors, respectively. Children's own interests and talents are squandered in many instances in a culture where compliance is seen as one of the most important obligations in life. Parental pressure, especially from educated parents, often slows down a child's ability to exhibit interest in the path they choose.

It also has another aspect. Parents commonly compare their children's academic progress, primarily the marks or grades they have received, with that of their peers, which frequently

leads to admonitions to do better than him or her. It puts the student under inescapable strain and stress. When a youngster who enjoys, reading is forced to study just the topics chosen by their parents, take an admission test for an engineering programme, and ultimately becomes an electrical engineer, it greatly depreciates the nation's cognitive capital. The natural and growing skills are constrained by individual tuition and coaching at recognised institutes. These methods give the student little room to think beyond what the instructor has already transmitted. Children do not have the opportunity or the time for introspection, exploration, or observation. All of these elements have a detrimental impact on how learners build their sense of autonomy.

School Practices

At the moment, the vast majority of schools in the nation adhere to set curriculum and syllabi. Once the instructor has these curricula in their possession, the work at hand is redefined as being the completion of the specified assignment in terms of the curricula and the textbooks within the allotted time. Parents, students, and instructors all seem to agree on one thing: only the parts of the final year-end test that will be evaluated for the awarding of marks important; everything else is secondary. The process of nurturing talent would undoubtedly get a big boost if schools gave adequate weight to activities like work experience, socially useful productive work, working with the community, etc. by giving students the chance to identify their area of interest and advance in that direction. Giving students project work on subjects or themes of their choosing and giving them free rein to utilise their abilities and talents might be another way to increase learner autonomy. Presently, carrying out a project has mostly been reduced to a farce. The kids may buy project work from the store and turn it in at school.

The instructor can be overloaded and unable to instruct pupils on how to complete the project work. When working on a project in a group with peers, creative ideas do develop and assume useful forms. One does sometimes hear isolated accounts of extraordinary innovations made by people toiling away under trying circumstances without any encouragement or assistance. These are examples of how learner autonomy has produced innovations. India still has a long way to go before offering students a cafeteria approach to topic choosing. Similar circumstances apply to year-end exams, which continue to put a lot of worry and strain on both parents and kids. Imagine a scenario where a youngster could choose their preferred topics, rank them in order of preference, and then be offered for review when they were ready. A clear, adaptable, non-restrictive curriculum that offers a wide range of options and interests might significantly increase the opportunity for students to develop their self-awareness, ability to reinterpret, incisively evaluate, and capacity to provide novel explanations and possibilities.

Teacher Factor

if the teacher is professionally competent, devoted, performing, proud of his or her duty, and ready to lead his or her pupils on the basis of individual differences, from the list of restricting practises in the context of learner autonomy. The instructor might raise parents' understanding of how much they should push their wants on their kids in terms of developing their skills and giving them the freedom to make their own decisions. A teacher who stays current on industry advancements may point out opportunities and motivate pupils to experience the joy of independent study. In order to do this, the instructor must be prepared to collaborate and work alongside the kids. The 'good results of learner autonomy' are often shown by a teacher who 'grows' with experience. If a young person can discover someone who is willing to stand by them with love and who is always willing to provide support, they will innovate even when bound by constraints and limits.

Curriculum, Textbooks, Instructions and Discipline in Learner Autonomy

One can also wonder whether it is vital to provide students the flexibility to study independently of curricula, syllabi, and textbooks. Indeed, if the learners' developmental traits fulfil these recommendations, they do not need to be free from the curriculum, syllabi, and textbooks. For instance, it has been established via pedagogical research and academic consensus that no kid should be required to acquire the alphabet, numbers, or the skills of reading and writing in the early grades. However, if one went to any reputable, prominent school, they would discover that the instructors and school were proud of the levels of proficiency the children in pre-school have already attained in language and mathematics. The kid is better prepared for better formal learning in later years if the developmental abilities are nurtured in the early years.

Additionally, preschool is a period when kids may identify and express their areas of interest. The teacher's job is to facilitate and support this process. It should be kept in mind that the teacher's role in encouraging student autonomy is of the utmost importance. The instructor highlights that this is not the sole approach while simultaneously presenting a method to the student. There are always other alternatives that we may consider. The student must be taught that the purpose of textbooks, curricula, and instructors is solely to assist and guide them on their journeys via discovery in the pursuit of knowledge and the development of skills. The learners benefit from increased motivation and self-assurance as a consequence of this kind of confidence development. It is hampered if the school requires textbooks, a set curriculum, and weekly progress reports with the expectation that student achievement levels would be comparable.

Growing up involves a few fundamental requirements. A third party must be in control of certain inputs, such as giving a newborn or growing youngster with the sustenance they need. The criterion remains the same as the youngster continues along the educational road. Textbooks, curricula, rules, and discipline are to be seen as supportive but not restrictive in the process of maturing and developing the talent and capacity of learning to learn, and finally becoming an independent lifelong learner. For the first few years, schools just need to provide activity books that could pique a child's attention. To further clarify this argument, the box below includes explanations of what autonomy does not include.

CONCLUSION

Designing efficient policies and procedures that support continual improvement and equal educational opportunities is made possible by having a clear understanding of accountability in education. The understanding obtained through researching accountability may have ramifications for developing a culture of responsibility that promotes student success and general excellence in education. Further study in this area is necessary to advance our understanding of educational responsibility.

To create comprehensive and transparent accountability systems that support educational progress and student achievement, collaboration between educational policymakers, institutions, and stakeholders is essential.

Responsibility for building a culture of continuous improvement, data-informed decision-making, and cooperation among all stakeholders is necessary to strike a balance between responsibility and the need for fair and comprehensive educational experiences. In the end, accountability acts as a motivator to make sure that educational systems are adaptable, successful, and focused on addressing the various needs of students and putting them in a position to succeed in a world that is changing quickly.

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CHAPTER 12

HARMONY IN SOCIETY: BALANCING INDIVIDUAL AUTONOMY AND COLLECTIVE RESPONSIBILITY

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ABSTRACT:

In many areas of life, such as education, healthcare, and social government, ethical decision-making is based on the link between individual liberty and societal responsibility. This study tries to investigate the difficult balance between preserving individual liberty and maintaining social obligations to make moral decisions. The research investigates the philosophical foundations of individual autonomy, placing emphasis on the freedom of choice and the right to self-determination. It explores the moral ramifications of collective responsibility, in which people are held liable for the effects of their decisions on society as a whole. The study also examines situations that occur in the actual world, such as environmental problems and public health emergencies, when it is clear how individual liberty and communal responsibility interact. For politicians, professionals, and society as a whole to solve moral quandaries, advance social justice, and cultivate a feeling of shared responsibility for the greater good, it is imperative that this delicate balance be understood. The research also emphasises how this information may be used to create moral guidelines and regulations that balance people's rights with the good of the group.

KEYWORDS:

Collective Responsibility, Ethical Decision-Making, Individual Autonomy, Policy Design, Social Justice.

INTRODUCTION

Autonomous learners, whether they are individuals or groups, stay engaged in the learning task at hand, outline and evaluate options, aren't afraid to take chances and fail, have a lot of self-confidence, and, in groups, have the respect of their peers. They recognize and realize that autonomy can only result in successful, original, and creative solutions when it is combined with a strong sense of responsibility. The teacher supporting the learner on his path to delve deeper into the task undertaken and the learner receiving such inputs and incentives that would add value to his efforts are the roles that, when identified by both the teacher and the learner, could result in a mutually ideal setting. The issue that now emerges is to what degree the learner's autonomy is strengthened by the teacher's supporting role. It must be understood that only a highly trained instructor who is also a keen observer of student characteristics and conduct can assist the learner in lessening reliance on the instructor [1]–[3].

The current teaching-learning system is unquestionably very reliant on the instructor. It is not an easy process to go from instructor dependency to student autonomy since it takes more work from both of them. Several elements, such as concentrated attention, corrections, and plan modifications at opportune times as a consequence of self-monitoring and assessment, may be useful in the majority of scenarios. Both parties must understand how to enjoy success at each step. Additionally, the instructor feels more accomplished when the student develops increasing degrees of autonomy. Information and communication technolog

advancements have significantly altered the nature of the classroom and produced new sources of knowledge. The role of the instructor has also undergone major change. It would be fascinating to see the roles that Weaver assigned to the professors and the accompanying pupils.[4]–[6]

Values: Concept and Context

Philosophers and educators' emphasis the importance of values, not just as a way of life but also as something that explains why we exist as humans for instance, Lord Mahavira, the Jain Tirthankar, once said Anger destroys affection, pride destroys politeness, deceit destroys friendship, but greed destroys all three affection, politeness, and friendship. According to Mahatma Gandhi, learning humility is the most important skill to have. Without humility, it is impossible to use one's education effectively. In order to address the issues facing the world today, according to Jawaharlal Nehru, cultural and moral norms and values must be taken into account. Albert Einstein, a Nobel Prize-winning physicist, once stated, try not to become a man of success, but rather try to become a man of value. However, in everyday life, we see events or read news stories that make you question if values still exist in contemporary society[7], [8].

For example, you must have come across news items such as teacher raped student, teacher beat student such that student became deaf, student murdered teacher for being strict, a boy made an objectionable MMS of a fellow girl student and circulated on web and among friends, son murdered mother for property, children threw mother out of house and she is living on street, new born girl child thrown in dust bin, etc. One can wonder whether our culture has morals in light of these news stories. In that case, what exactly are values? How does one develop values for life? Whether it is OK for you and I to have diverse values or whether everyone should adhere to the same set of principles. What should happen when two people have values that are at odds with one another? Who makes the moral judgements? Can a person exist without any moral principles at all? It is often said that in modern culture, money represents the sole remaining form of value.

Money is it actually a value? Who establishes values or defines what a value is? You may learn the answers to some of these questions while reading this chapter, or else you will get the knowledge necessary to examine these circumstances and provide a reasoned justification. This chapter will take you on a methodical trip through the notion and meaning of value from numerous angles; the nature of values, including whether they are absolute or relative, how they are created, how important they are to human existence, and which values are most prominent in modern culture.

Values are conceptualized as preferences, persistent beliefs, norms/rules/standards of behaviour as influencing the behaviour, and the attitude of people towards what is right, good, or acceptable, according to an examination of the definitions provided in the box above. Every value, however, has an underlying ethical framework, and it could be challenging to reach a consensus on this framework at a global level. Therefore, it's crucial to consider the context before passing judgements. Furthermore, the word value may have two distinct meanings: either the values one attaches to particular things, people, or events, or the values one holds dear and which are traits of one's character or personality, or collectively of a group, community, culture, or country. When discussing the idea of worth, the two must be well grasped[9]. Whatever the language, it is clear that values matter to an individual as well as to a group or entity, whether it be a society, a community, an organisation, a country, or the whole human race. Our behaviours, responses, and attitudes towards people or things are guided by our values, which serve as the foundation for determining what is right or wrong.

Actions or responses are based on instinct if values are not used as a guide. Animals are often stated to behave out of instinct, which is recognised as a fundamental distinction between humans and other animals. However, the degree to which a behaviour or action is influenced by values relies on how strongly one feels about those values.

DISCUSSION

Types of Value

Values have been categorized in a variety of ways. Personal, societal, and fundamental or universal values are three straightforward categories. Personal values are those that are significant to an individual, societal values are those that are significant to society, and core values are those that are valued universally. Six different value kinds were identified. A person who adheres to these principles strives to organize information in a systematic way with the overriding goal of discovering the truth. Values based on what is helpful in the real world. This is a situation that is very much tied to the pragmatic theory of values. Aesthetic values are those that appreciate harmony and beauty. Here, it's important to recognize that beauty has a broader and deeper meaning than is often thought of and portrayed by the commercial world. It has internal beauty as well as exterior attractiveness. A person with aesthetic sensibilities looks for beauty everywhere. Despite not being an artist, he or she pursues art in all aspects of life.

These are the principles that the society holds to be significant in determining the desirable social behaviour and acting as a criterion for individuals to choose their preferences and course of action from a variety of options. These determine social norms and are crucial to preserving a peaceful community. This group includes values such as gaining influence, success, etc. People who adhere to these ideals are not intimidated by conflict and rivalry. They foster a drive to rule and control others, whether it is people or nature. Religious values are moral precepts that have their roots in religious scriptures, traditions, and beliefs. Scriptures and a religion's established rules are often the foundation for religious principles Wikipedia. The ultimate religious ideal is seen to be to be one with nature and the supreme force, God.

Two higher order dimensions of values openness to change vs. conservation and self-improvement vs. self-transcendence have been used to structure Schwartz's values. For instance, under Schwartz's system of values, stimulation and self-direction go under openness to change, while conformity, tradition, and security belong under conservation. Similar to how success and power signify self enhancement, universalism and altruism stand for self-transcendence. These values represent certain human needs, which in turn influence social conduct.

Many other sets of values have sometimes been proposed by brilliant minds and caring institutions. Some principles, however, are seen as being fundamental. These are the fundamental principles that all people should uphold under normal situations, regardless of their ethnicity, religion, culture, or historical period. These principles may also be seen as timeless and universal. For instance, all faiths place a strong emphasis on ideals like morality, love, and truth. Ancient Indian scriptures provide recommendations for appropriate human conduct, and our philosophers, intellectuals, and educators have been inspired by these recommendations. Following several meetings with UNESCO, the National Institute of Educational Research of Japan has identified twelve values: concern for others, concern for the welfare of society, concern for the national and international community, concern for the environment, concern for cultural heritage, self-esteem and self-reliance, social responsibility, spirituality, peaceful conflict resolution, equality, justice, truth, and freedom.

Studies on Gandhian values at the school level were jointly supported by the NCERT and the Gandhi Peace Foundation. Gandhiji advocated for and lived by the following principles. Nonviolence compassion, love for all people, love for mankind, and devotion to humanity. Independence and fearlessness⁴. Democracy National Integration, Attitude of Positivity. Sarva Dharma Sambhava Communal harmony, respect for other people's religious views. Integrity between thinking and deed purity of objectives and methods. Cleanliness, including simplicity and a lack of materialism. The sustainability of society, sustaining peace and harmony in society, and the self-realization and self-upliftment of people have all been considered while developing this set of principles. It is considered that a society with such value systems would be able to combat issues like extremism and violence.

Value Conflicts

There are several tiers of values, including spiritual, ethical, moral, and material. Higher level values, including moral values, have been hampered by a relentless pursuit of materialism. Therefore, the current issue is primarily moral and spiritual in nature. Material ideals often clash with moral and spiritual principles. We don't care about protecting the environment because we just want to live long, healthy lives. We don't care to share since we want so much. Today's complex world presents us with contradictory circumstances where ideals must be chosen. Examples of such scenarios are service and ambition, power and love, pragmatism and idealism, and others. Therefore, just teaching and preaching about idealistic ideals like love, service to others, idealism, equality, caring, and sharing is insufficient.

Instead, it should be taught how to handle such contradictory circumstances and which values should take precedence. It would also be necessary to provide an explanation for why and how. Our value systems for ourselves and others are often incompatible, which leads to ludicrous paradoxes. If we want money, we rationalise it with need, but if someone else wants money, we label it greed. Even while we may advocate for honesty, we may not always practise it. Perhaps 'convenience' is what we value most. Contradictions to conventional values are often made to seem like desirable parts of the current value system. For instance, sometimes we are only being practical when we are not stating the truth. Such fictitious value systems have brought us into dangerous circumstances.

Psychological Perspective

The study of psychology is the foundation of contemporary views of values. Is human nature essentially good, bad, neutral, or mixed? Do we see nature or the supernatural with submission, peace, or mastery past, present, and future actually consist of? What kind of activity does human being, being-in-becoming, and doing take on? What kind of connection do we have with other people? They developed a framework to compare values based on their degree of generality and how they operate in speech and behaviour, and they claimed that values fit into a pyramid of escalating generalisations. A small number of core or focus values were offered to build up a collection of factors that define the good life in any civilization. These contain definitions of fundamental and universal value concepts, such as pleasure, virtue, beauty, and morality, as well as the uncontested, internally justified premises of the value system.

Sociological Perspective

A moral or ethical framework exists underneath values, which are internalised as social constructions from a sociological viewpoint. Preferences, judgements, and behaviours are often justified in terms of societal ideals that are upheld and passed down from generation to generation. As part of the socialization process within the family, community, or society,

individuals adopt certain values. The values that different societies desire varies. For instance, although Americans tend to value life, liberty, and the pursuit of happiness, integrity, honesty, compassion, and nonviolence used to be valued ideals in Indian culture. Values are scripts or cultural concepts that all members of a community subscribe to. It is important to keep in mind that values are not the acts themselves but rather basic principles or norms that guide behaviour. Even while two civilizations may respect accomplishment, their standards around what and how to succeed may be quite different.

A value system outlines what is desired and aspired for as well as what is necessary and prohibited. It is a system or set of criteria by which conduct is assessed and punishments are meted out, not a report of actual behaviour. Objectives and values are different from one another because values serve as a broad justification for more specific objectives and encourage the use of specific strategies to achieve them. How do you know that values exist is the issue that now has to be answered. There are many choices available: Individual testimonies, behavioural choices but behaviours are influenced by factors other than values, cultural and social structures, and social interchange provide information about what is socially valued. These sources include individual testimony, behavioural choices, cultural and social structures; and d social interchange.

From a sociological perspective, a value is anything that social actors regard, think desirable, advocate for, establish, or put up as an ideal. But what appeals to one person may not appeal to another. As a result, for every value there is an opposite value that is undervalued, unpopular, or rejected. Nationalism and internationalism, private and public property, freedom and equality, etc., may all be determined by different actors or by opposing ideals. Researchers asserts that a every value has an object, or what is being valued; and b this item is classified by a judgement as valuable or detestable, excellent or bad, helpful or worthless, desirable or unattractive, etc. When values dictate behaviour and/or govern it, they become norms and suggest a path of action. If you appreciate honesty, you won't be expected to steal money. Value holders may be either individual or collective agents or social groupings. Values give the justification for embracing or rejecting certain rules.

Philosophical Perspective

The study of ethics and aesthetics is the study of values from a philosophical perspective. Axiology is the name of the philosophical subfield that deals with it. This refers to a philosophical investigation of the definition of good and the idea of goodness. It distinguishes between values that are intrinsic and extrinsic. When compared to extrinsic value, which is valued as a means to another objective and is hence instrumental value, intrinsic value is desirable for its own sake. For instance, having money helps you achieve goals that can make you happy. Therefore, it is possible to consider that pleasure has extrinsic worth. The idealist hypothesis originates from the philosophical viewpoint. As a result, the word value has a variety of meanings. Philosophers, sociologists, psychologists, economists, and educators have all approached and conceptualized values from various angles. Understanding the significance of values in light of the justifications offered by authorities in many domains is necessary.

Pragmatic Theory

pragmatic translates as useful. As a result, this theory presupposes that values are decided by their relevance, meaning, or result. For instance, John Dewey, an American Pragmatist, claims that the aesthetic worth of a bird's nest and a palace are equivalent since both sustain life. Nothing is thus valuable in and of itself; everything relies on its usefulness. A pragmatist accepts the Darwinian theory of evolution, believes that the fittest will survive, and views

morality in terms of survival. As both the bird's nest and the castle in the previous example sustain life, there is no fundamental creative distinction between them. Both have equal aesthetic value since they are both equally attractive. According to the pragmatic theory of value, anything that contributes to the survival of life is valued. Life itself is the ultimate goal of all values.

Empiricist Theory

According to pragmatic theory, a person, or active agent, is at the focus of the formation of values. A bird builds a valuable nest, making the bird the source of value. A toy is created using wood. The toy, which is a value made by the person, adds value to the wood. According to empiricist theory, people play a 'passive' rather than 'active' role in the development of values. According to the notion, values already exist. They are created and sustained by a certain mental and emotional state that governs a person's attitude. They are fictitious constructions based on ideals that cannot be experimentally proven. According to the rules of associations, they are established and sustained by the recurrence of comparable circumstances. Values are principles that are essential to existence.

Realist Theory

Realists contend that the things we experience are independent of our experiences, and because values are also something we experience, they really exist apart. In other words, values exist regardless of how others react to them. The pragmatic and empiricist theories are challenged, and you will discover that they support the idea that values are objective. The transcendental source of values is also practiced via this critique. As a result, whereas a person creates values for a pragmatist, a realist believes that an individual is guided by values that already exist. A pragmatist rejects the idea of universal principles. What was appropriate in antiquity may not be relevant in the present world.

The values should be appropriate for the circumstances. As a result, there is no room in the pragmatic perspective for a transcendental source of values; instead, values are produced through experiences. The individualistic aspect of the pragmatic theory of values. In essence, it is personalistic. It undermines the universality and objectivity of values while bringing their relevance down to the level of the individual. As a result, it embraces relativism across the board. There may be similarities between the concepts of values of various individuals, but because each person's experience and background are unique, each individual's sense of values will likewise be unique. However, the issue of whether individual should not be changed to human also serves as the foundation for critique of pragmatic philosophy.

CONCLUSION

Policymakers and professionals have the chance to confront moral quandaries and advance social fairness by grasping the delicate balance between individual liberty and communal responsibility. Designing ethical frameworks and policies that respect individual liberties while respecting community duties might benefit from the information acquired from researching this balance. In conclusion, further study in this area is necessary to improve our comprehension of how individual liberty and community responsibility interact. In order to create ethical decision-making procedures and regulations that promote a feeling of shared responsibility for the greater good, collaboration between politicians, professionals, and society is essential. A dedication to advancing social justice, inclusion, and openness in decision-making is necessary to strike the proper balance between individual liberties and societal well-being. Societies may strive towards developing ethical frameworks that

empower people while encouraging a feeling of shared responsibility to confront the difficult problems of our day by striking this delicate balance.

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CHAPTER 13

EDUCATION AND VALUES

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ABSTRACT:

Education is crucial in influencing people's attitudes, beliefs, and ethical standards, which in turn affects their actions and social contributions. The goal of this research article is to examine the complex link between values and education, focusing on the ways that educational institutions and practises encourage moral growth and civic duty in their students. The research looks at how curriculum, pedagogy, and learning settings affect the inculcation of fundamental principles including compassion, empathy, integrity, and respect. It looks at the significance of teachers as mentors and coordinators of experiences that emphasise values. The study also investigates how various cultural, social, and philosophical viewpoints affect the values that are emphasised in education. In order to create transformational learning experiences that encourage responsible citizenship, social solidarity, and a feeling of moral agency, it is essential to comprehend the relationship between education and values. The research also emphasises how this knowledge may be used to solve current social problems and raise a new wave of moral leaders dedicated to bringing about constructive change.

KEYWORDS:

Curriculum, Education, Values, Ethical Development, Pedagogy, Social Responsibility.

INTRODUCTION

Generally speaking, the school system is held responsible for not doing enough in this area. What do you think? Educators like Sri Aurobindo, Mahatma Gandhi, Rabindranath Tagore, Dayanand Saraswati, Vivekananda, Gijubhai Badheka, Zakir Husain, and others have argued for developing an educational system that would lead to personal development of individuals in line with the cherished ideals and values of the society ever since formal schooling began. It should be noted that education focuses on a person's whole growth, including their personal, social, and moral development, rather than only their brain development. To this purpose, the school curriculum is designed to teach students how to live efficiently and peacefully with others in the home, the neighborhood, and society, in addition to teaching them math, science, and other academic subjects. The National Curriculum Framework-2005 identified several overarching educational goals, some of which are relevant to this discussion [1]–[3].

These include independence of thought and action, sensitivity to others' wellbeing and feelings, learning to respond to new situations in a flexible and creative manner, predispositions towards participation in democratic processes, and the ability to work towards and contribute to economic processes and social change. Therefore, acquiring values is a fundamental component of the educational system, and personal, social, and moral growth are closely linked to the objectives of education. The familial and societal circumstances, however, have an impact on how these traits develop. You will first learn about the different obstacles to education in India that prevent schools from effectively promoting principles. It also focuses on implementing an integrated approach to education for values, creating a consensus on values, the function of curriculum creators, planning school activities, and other related topics [3]–[5].

Complex Nature of Modern Society

Many people believe that contemporary society is complicated. You must have seen differences between persons from various social groups in terms of their clothing, food, eating habits, employment, relocation, and other aspects of their lifestyles. These changes have occurred as a result of the unequal distribution of opportunities, the rise in salaries, and the accessibility of free time made possible by the growth of the blue-collar workforce and technological advancement. By integrating rural and disadvantaged populations into urban areas, these societal developments have altered the social structure and demographics of those communities. The constant influx of new castes and regional groups into the cities, together with the impact of western culture and lifestyle, has led to the melting of the physical barriers between groups that had previously lived apart and in accordance with their own traditional customs.

Communities nowadays are significantly less uniform in terms of caste, wealth, social standing, education, etc. The prior social structure, organisation, and links between social groupings have altered due to the communities' rapidly shifting social makeup. At the same time, a growing population has changed how people use natural resources and manufactured goods. Both pockets of affluent and dissatisfied inhabitants coexist alongside areas of underdeveloped communities. Inequality permeates society as a whole, which breeds bias towards problems relating to the economy, jobs, resources, gender, and caste. Despite being hidden, prejudices and animosity do often lead to fights and bloodshed. Children, women, and the underprivileged are those who suffer the most[6]–[8].

Opportunities for Development

The prospects for growth and development have been opened to a group of individuals who, for a long time, were denied such opportunities thanks to the expansion of educational facilities and the implementation of programmes like free education, free supply of books, mid-day meals, stipend for female child, etc. Everyone in society today seeks upward mobility, both socially and economically, and education is seen as the key to achieving this Gintis, 1996. The number of people attending school has greatly expanded as a consequence. The socioeconomic backgrounds of the youngsters that attend school vary greatly. The educational system is now under strain as a result. The cultural difference in spoken language, clothes, interpersonal ways of interaction, cuisine, and other factors presents difficulties for first-generation learners as well as learners from educationally and socially disadvantaged strata[9], [10].

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The educational system is now under strain as a result. The cultural difference in spoken language, clothes, interpersonal ways of interaction, cuisine, and other factors presents difficulties for first-generation learners as well as learners from educationally and socially disadvantaged strata. They encounter a variety of issues both personally and institutionally, including social exclusion, poor performance, indiscipline, absenteeism, etc. Their engagement in institutional life is only half-hearted, which taints educational achievements and diminishes the opportunity for value development.

DISCUSSION

Value Priorities of Different Culture

Significant distinctions between the priorities and practises of various social groupings in the school in terms of values. Others are alienated from social concerns and the school's aims since the majority group, with their visible language, attire, cultural practises, etc., gets more attention than others. These groups experience uneasiness and pain as a result of the majority group's lack of empathy for them. The minority's displeasure is often shown by their unwillingness to cooperate. Have you ever felt like a minority, for example, in a location, group, or class with people who are different from you and especially if they are not very nice towards you? In such experiential interactions, the ideals of cooperation, collaboration, fraternity, secularism, etc. lose their significance. These ideals seem unrealistic.

Changing Family Structure

The family and social structure have undergone several changes as a result of population shifts towards cities and metro areas. Joint families from the past are gradually being replaced by unitary families. The amount of time parents and other adults spend with kids has decreased as a consequence. The friendly, persuasive methods of punishment that grandparents and other older individuals used to employ while raising children are no longer utilised in the busy, contemporary household where both parents work.

The manner in which adults connect with children affects how well kids grow morally and ethically. Hurried parents who spend less time with their kids have fewer opportunities to instill in them values like responsibility, compassion, care, and sensitivity to others. Lack of parental love and supervision causes youngsters to feel pressured and anxious, which further hinders their ability to develop healthy ideas and attitudes about themselves, their duties, and their job. The gap left by the absence of elder parents in the family has to be filled, and because school is the next crucial institution in children's lives, it must assume this duty.

Parental Aspiration for Children's Career

They experience all kinds of problems at the personal and the institutional levels like social isolation, low achievement, indiscipline, absenteeism, etc. Their participation in the institutional life is half-hearted which vitiates the outcomes of education, which in turn adversely affects its value development potential as well. Parental worry and expectations for children's careers pose a threat to the value-nurturing potential of school instruction. Children who feel pressured and anxious because of parental expectations may become frustrated and angry. Violence and conflict sometimes break out because of this, not only in the schools but also in the home and towards classmates. It should be kept in mind that placing too much focus on exams and grades could compromise learning quality. Those who fall short of the required accomplishment levels may adjust to a variety of immoral behaviours that strip them of any morals. Despite all the focus on values and efforts to foster them, excessive test stress and anxiety may result in a significant portion of the student population dropping out of school.

The mass media, whether it be electronic, print, or video, as well as billboards and roadside displays, provide challenges to the maintenance of values. Even though media has a huge impact on our life, we are not even conscious of it. Do you realize how much the media affects us? This is due to the fact that we are exposed to the media even when we are not paying close attention to its messages. Do you understand that there are values ingrained in TV shows and advertisements? Many messages permeate our sub-conscious and have a

significant impact on how we behave. Both younger and older generations are drawn to pictures of appealing individuals, locations, features, clothes, etc. that show their value systems, such as luxury and ostentatiousness. The message's hold on the younger generation in particular is so great that it captures their fantasies, and they are willing to engage in bad deeds in order to taste the delights of such material possessions. The use of mobile, the internet, and other media just fuels the flames.

The difficulties brought on by socioeconomic, cultural, environmental, and technical changes may be made even more difficult by variables inherent in school structure, policies, practises, and activities, attitudes of different staff members, instructors, and the surrounding community. For instance, the requirement that females wear skirts as part of the school uniform may collide with the cultural character of the neighborhood. Similar to this, people who lack access to academic support at home are stressed by the expectation that all students succeed at a very high level in all areas. Another scenario would be that some of the pupils at the school do not come from wealthy families and cannot buy the fancy clothing and technology that other kids can, which might impair their self-esteem. These circumstances have the potential to further undermine the school's ability to instill values if care is not taken. The elements that threaten schools' ability to foster values may originate from society, but it is vital that these problems be identified and addressed at the school level.

Integrated Approach to Education for Values

Education professionals have used a range of strategies and techniques to instill values in kids. Character development, civics education, human rights education, nonviolence education, etc. are some of the numerous titles for them. The National Curriculum Framework-2005 recommended using a comprehensive and integrated approach to value-based education. The word holistic has two meanings. The first one has to do with the person. This suggests that a person's multifaceted development includes their interconnected physical, intellectual, emotional, social, and moral growth. On the majority of these fronts, a person advances concurrently. It is not possible to advance only in one area without making at least some advancements in related areas. Therefore, efforts in education for values must focus on the complete holistic development. The second meaning has to do with the surrounding environment. The person is embedded in a social environment, and her interactions with the family, teachers, schools, classmates, and neighbors have an impact on her personal growth. It is crucial to consider the student's full family and social background while educating them about values.

The integrated approach is focused on making deliberate attempts to incorporate values into all of the experiences taking place across the school. The community and family must participate in attempts to promote values through school. Values are promoted by the way the whole educational system is set up. Examining the values that are promoted through the school's culture, policies, logo, symbols, physical places, instructors' personal conduct and pedagogical tactics, classroom procedures, assessment system, etc. Every topic has implicit values and attitudes that have implications for developing values. For quality results in terms of learning of material and values, pedagogical practises, instructors' personal attitudes and values, and her abilities to handle students' questions, worries, disputes, etc., must be modified. The school's physical spaces, such as the library, staff lounge, principal's office, etc., as well as its rules, regulations, and teaching methods, are crucial for the development of values.

The complete school approach to instilling values is recommended over a focus on individual subjects or extracurricular activities. The basic assumption is that all activities, discussions,

and interactions occurring at schoolinside or outside of the classroomshould highlight the need of acting morally. For instance, if educators adopt a compassionate and adaptable approach towards kids, they will do the same towards one another. The whole school approach calls for the involvement of all individuals associated with the institution, including parents, the local community, and student communities, as well as their cooperation in school governance and decision-making, particularly with regard to physical campus facilities, curriculum implementation, etc. Despite the fact that the government and administrative apparatus decide school regulations, there is still room and opportunity, within the bounds of these policies, to allow students to create a participatory school culture.

The teacher is the main figure in this situation since they have a huge impact on both the school's culture and the pupils. It takes creativity and reflection to plan educational programmes for the advancement of values. It entails reexamining the curriculum, the facilities, the procedures, and the opportunities that may have a significant impact on students' value orientation. Teachers should work to instill and reinforce values that are appropriate for the school's text-based curriculum and the children's developmental stages.

Developing Values Consents

There are many different moral, societal, and personal ideals here. Different sets of values may be brought to the school by individuals' students, instructors, and others. They could also highlight the importance of each of these principles in a different way. The school's current problem is to reach agreement on the ideals that should be instilled in the pupils. The National Curriculum Framework-2005 priorities the concepts of democracy, equality, secularism, justice, multiculturalism, human rights, etc. by drawing its principles from the Constitution. Despite this, the educational system and educators have never seen the question of whether values are worthwhile pursuing as being resolved. An unending list might be made of the ideals, attitudes, and abilities required to act in line with decent, social, and moral behaviour. Organising and classifying these would be a difficult process. Always, something would be missing. The Constitution's ideals, such as those pertaining to equality, justice, secularism, freedom, respect for human rights and obligations, the environment, etc., may seem to be comprehensive.

However, some who support civic obligations would also want to include virtues like truthfulness, collaboration, compassion, civility, integrity, responsibility, self-discipline, respect, tolerance, adhering to the law, etc. Religion advocates place a strong focus on respecting customs and cultural norms. The various groups of individuals underline the many sources of values, such as the Constitution, citizenship in a civilized society, democracy, religion, moral and ethical behaviour. Clarity on how these values is not separate but related to one another via a collection of attitudes and beliefs has to be established at the institutional level. A person with a feeling of responsibility, for instance, will be accountable to others, his or her workplace, the environment, law and order, and family members, among other things. As a result, the value of responsibility intersects with attitudes of duty towards one's job and as a citizen.

Institutions, however, are free to choose their own priorities for values based on their own experiences. The education programme correspondingly encourages secular ideals since our Constitution places a strong emphasis on secularism as an accepted tenet. The issue of how to apply these values' consequences to educational experiences is connected to the diversity of values. The subject-specific resources and experiences are structured for students according to the curriculum. The educational objectives and actual results, however, may differ significantly according to other aspects such classroom practises, teacher orientation,

discipline procedures, and school rules, among others. Consequently, the job of curriculum designers expands. They must consider how these factors affect students and provide guidelines for the orientation of policies with regard to practises that promote positive discipline, participation of all children regardless of their abilities, class, and caste diversity, creative resource utilization, and motivation for staff, teachers, students, and parents.

Role of Curriculum Developed

For schools and other stakeholders to structure curricular experiences in ways that emphasis values, the curriculum must give guidance. These rules must deal with subject matter, school structure, educational methods, the role of instructors, identity, and leadership. The recommendations must include advice to instructors on how to make clear the goals of studying various curricular disciplines as well as the need of highlighting the attitudes and values ingrained in the subject matter. The recommendations must also provide a warning against too prescriptive and didactic value-based teaching. Instead of being prescriptive at the beginning of the chapter, guidelines should provide methods and means games and activities through which students may reach these value judgements on their own. Nevertheless, while emphasising these objectives, teaching-learning practises may still fall short of the intended objectives. The content's values-related goals must be emphasised. All employees at all levels may be subject to the standards. It must be realized that the way middle level administrators interpret and carry out policy boundaries the function of the teacher, the central figure at the school level.

Role of Teacher

Values are fostered in schools in large part thanks to the instructors. In addition to the educational method, additional factors that affect how kids develop their values include instructors' leadership abilities and their interactions with students, other teachers, the administrator, staff, parents, and the community. Many things, including one's personality and identity, attitudes, leadership style, and communication abilities, affect how teachers interact with others. The sections that follow cover these elements.

Teachers' Self and Identity

Teachers' sense of self and identity most likely have a big impact on how they interact and relate to others. The term self refers to the whole of one's conceptions of oneself, such as I am a teacher, I am a Muslim, I am effective, I like to teach or not to teach, I am honest, and so forth. The development of the self might be negative or good, depending on the force and quality of these impressions positive or negative. The negative self-manifests in actions such as lack of confidence in one's own abilities and that of others, lack of concern and helpfulness, unwillingness to accept responsibility, lack of persistence on tasks, etc. All of the aforementioned are opposed by the positive self. Self-confidence that is strong and healthy is empowering. It gives the person traits like adaptability, drive, empathy, respect, and creativity. Less aggressive, biased, stubborn, and irritated people tend to be more optimistic. It is vital to keep in mind that one's sense of self and identity are essential for not just promoting values among students but also for one's own efficacy in relationships and conduct at home, at work, and in other situations.

CONCLUSION

Designing transformational learning experiences that encourage responsible citizenship and social cohesiveness is made possible by understanding the relationship between education and values. Studying education and values may help us understand current society issues and

develop moral leaders who are motivated to bringing about constructive change. 6In conclusion, further study in this area is necessary to advance our understanding of the relationship between education and values. Designing educational practises that place a priority on social responsibility and ethical growth requires collaboration between educators, policymakers, and other stakeholders. To promote a values-based education, one must be dedicated to fostering a culture of empathy, respect, and moral agency, which will empower students to actively participate in the creation of a society that is fairer and more compassionate. Societies may develop a future generation of people who welcome diversity, maintain ethical values, and collaborate to achieve a more just and sustainable world by establishing education on the foundation of sound ethical ideas.

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CHAPTER 14

PEDAGOGY IN PROGRESS: ANALYZING AND EVOLVING TEACHING APPROACHES

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ABSTRACT:

The approaches, tactics, and procedures that educators use to help pupils learn are collectively referred to as the pedagogical approach, which is a crucial component of education. This study intends to investigate the different pedagogical strategies used in educational environments, focusing on their efficacy and influence on students' learning results. In the research, both conventional pedagogies, such as lecture-based teaching, and cutting-edge methods, like active learning, collaborative learning, and technology integration, are examined. It looks at how student-centeredness, engagement, and experiential learning might improve learning retention and skill growth. Additionally, the study investigates how cultural, socioeconomic, and personal variables affect the choice and customization of teaching approaches. To create successful and inclusive teaching and learning experiences, educators, instructional designers, and policymakers must have a solid understanding of the pedagogical approach. The research also emphasises how this information may be used to encourage a lifelong love of learning and provide students with the tools they need to become active, self-directed learners.

KEYWORDS:

Active Learning, Experiential Learning, Pedagogical Approach, Student-Centered Learning, Technology Integration.

INTRODUCTION

Conventional instruction, neither the flaws in their work or way of thinking are remedied. In this case, the students continue to hold the incorrect views and ideas. The modern approach to education, in contrast, views students as collaborators in the teaching-learning process. They acquire information by building it from the notions they assimilate from their experiences, whether they are accurate or not. The desired learning may not take place if they are not given the chance to share what they have learned and get feedback; this has ramifications for the acquisition of attitudes and values. Teachers should thus encourage students to ask questions and express doubts in class, not only about the assigned material but also about other topics. Their opinions are shown by the subjects they bring up. Teachers need to be aware of how pupils' opinions change. Take this as an example. The pupils were given homework in the form of a model-making assignment by the art instructor. The student that received the highest grade did not create the model themselves [1]–[3].

Raman, one of the pupils, ventured to challenge the instructor. Sir, I made the model all by myself, as opposed to Sohan's brother, who is much older, he remarked. I can't do anything about this, the instructor remarked. Because his model is superior, he receives more scores. The situation the instructor and student are in in the scenario above is not one that can be easily dismissed. What impact would the teacher's remark have on Raman? A key component of a teacher's pedagogic method for rewarding the learning process, patience, and hard effort is how the conundrum is addressed. Most of the time, it's the success that's rewarded that

pushes certain students to use unethical methods to succeed. The instructor must continue to be engaged with the pupils' backgrounds, abilities, and limits. The constructivist method of instruction makes this feasible. Students' opinions may also be influenced by the way professors respond to their questions[4]–[6].

Leadership

A teacher must effectively lead both the pupils inside and outside of the classroom. Another might help kids learn how to regulate their work and behaviour in order to avoid being disciplined or criticised by their professors or parents while still achieving their academic objectives. In order to build positive relationships with students, they might ask for their input while creating classroom rules, a timeline for behaviour, and other elements. Students would be encouraged to work together and abide by defined regulations. Students may also think on policy deviations, classroom disciplinary issues, low academic accomplishment, or any other issues and devise solutions to address them in a constructive[6].

Communication Skills

Leadership

A teacher must effectively lead both the pupils inside and outside of the classroom. A teacher's interactions and relationships with the administration, students, staff, and sometimes the community are influenced by their communication abilities. The effectiveness of the instructor is also impacted by the nature of these encounters. These connections affect the teacher's mental health as well as that of the kids. She or he has to be able to listen and answer, which are the two most crucial communication skills. It takes active listening to fully understand what the other person is saying, both verbally and nonverbally. After listening, the instructor must provide acceptable answers to the pupils' questions[7], [8].

Instruction in Subjects

The subject matter itself is infused with values. Teachers might make the principles ingrained in the material evident when teaching the courses. Every discipline, including physics, social sciences, languages, and others, has a great potential to teach morals and values. Understanding these topics' applications in practical contexts, including the instillation of values, is the true goal of teaching these courses. Students are more likely to learn values when they are taught in an integrated manner. For instance, students studying history may critically analyse how different people's interpretations of the same historical facts vary, as well as the human biases and prejudices that give rise to various versions[9], [10].

Relationship Between Philosophy and Education

In general, every academic field for example, history, politics, economics, and even the sciences have its own philosophy, basic guiding principles, and theoretical framework. Liberal arts education is not an exception. Indeed, there are many different philosophical traditions. Pertaining to both eastern and western education. Every education post-graduate student must be knowledgeable with educational ideas and philosophies. pedagogical methods and planning throughout the board. Parts of the globe are impacted by educational ideas, philosophies, and governmental ideals. Education is desired to advance civilization. In this lesson, we'll try to acquaint you with education philosophy. The sum of his fundamental beliefs and convictions is how philosophy is generally understood to refer to a person. We all have opinions on things like concrete things, other people, the purpose of life, death, God, right and evil, beauty and ugliness, and other things of the kind. Naturally, these concepts are obtained in a number of ways, they can be hazy, and they might be mixed up. The philosophy

serves as a Because the problems it addresses are fundamental and widespread, deciding the path we take for life. Consequently, we may state that all facets of human existence are affected and controlled by Thea philosophical analysis. Who are we? is a constant question among philosophers. Is there a more elevated existence?

DISCUSSION

The term philosophy is a combination of the Greek words *phallos* for love and *so phi* for wisdom. Philosophy's etymological definition is love of wisdom. Love is the longing for something. So the philosopher was the one who sought knowledge in the eyes of many Greeks. Wisdom is more than just knowledge. Even if someone has information, they could not be sensible. Knowledge with its application in all situations makes up wisdom. Thus, philosophy imparts to man that knowledge by which they may comprehend the whole of the cosmos and how it affects them and others around them. The friend of wisdom may therefore be another way to describe a philosopher. Regarding this, Plato said in his Republic that He who has a taste for every sort of knowledge and who is curious to learn and is never satisfied may be termed a philosopher. As opposed to physicists who are interested in the physical processes of the world, historians who study past events, geographers who study the natural conditions of the cosmos, biologists who study biological processes, etc., philosophers are interested in all types of knowledge. But a philosopher has a broad perspective and range of interests.

The philosopher is thoughtful, maintains a contemplative attitude, and uses his expanding understanding to seek out new concepts and information. All disciplines of knowledge have a basic principle and a conclusion that interests philosophers. According on how they approach answering philosophical questions, philosophers belong to several philosophical schools of thought, including idealist, naturalist, pragmatic, existentialist, perennialism, realist, essentialist, progressivist, etc. Philosophy varies from culture to culture, location to location, and with time. As a result, various people tend to have different sorts of philosophies due to their varied ideals and lifestyles. Here, philosophers seek to comprehend Man, Nature, and the Universe. A set of assumptions about reality is called a philosophy. It has a comprehensive worldview. Understanding the nature of life, humanity, and our place in the universe are all part of it.

The basis of knowledge is philosophy. It offers the foundations on which man may find the truth and relies on his intellect to sustain him. In conclusion, philosophy may be defined as a critical analysis of reality characterised by logical inquiry that seeks the Truth in order to develop wisdom. This is philosophy in its doing meaning. These two definitions of philosophy having and doing cannot be addressed in isolation from one another. If we did not have a formal, personal philosophy, we would not be able to perform a critical, reflective philosophy. Having a philosophy, however, is not sufficient for doing philosophy. A sincere philosophical outlook is inquisitive and critical; it is tolerant and open-minded, eager to consider all sides of an issue without bias. Philosophizing is more than just reading and understanding philosophy; it also requires us to grasp the art of reasoning, use analytical abilities, and adapt a body of knowledge so that we can think philosophically. Philosophizing is another word for generalizing.

Philosophers are analytical and contemplative. They examine the information provided by common sense once again. They make an effort to reason through a range of life's issues and to provide all relevant information objectively. Because it does not always instruct the mind to perform a critical appraisal of facts that entails consistent and logical judgement, the collection of information does not, by itself, lead to understanding. Critical assessments often

diverge. There are disagreements among philosophers, theologians, physicists, and others, in part because of the diverse perspectives and presumptions they hold. They may have vastly different personal histories, cultural upbringings, and levels of education. People who live in various areas and at different times are most affected by this.

The fact that philosophers live in a dynamic cosmos is a further factor in their disagreement. Nature, society, and people all undergo constant change. Others adhere to tradition and the status quo, to systems that were created in the past and were established as authoritative and final. Some individuals are receptive and sensitive to change. Philosophers differ for a third reason: they focus on a part of human experience where the data is incomplete. We do have some proof, but different individuals may perceive it differently. Despite these differences, philosophers continue to delve into the subject, look into it, and assess it in an effort to establish a set of universally applicable rules.

Philosophy is a rational attempt to look at the world as a whole

Philosophy aims to create a coherent worldview by fusing the findings of diverse disciplines with human experience. Philosophers seek to examine life from an all-encompassing perspective rather than from the specialised perspective of a scientist, businessperson, or artist. Even if presenting any global perspective may be challenging and dangerous, focusing just on isolated aspects of the human experience can also be harmful. The goal of philosophy is to create a coherent whole by providing a holistic perspective on life and the universe and by fusing scientific knowledge with other fields of study. This viewpoint holds that philosophy makes an effort to understand the findings of human inquiry—religious, historical, and scientific—in a way that makes sense and is useful to our daily lives.

Philosophy is the logical analysis of language and the clarification of the meaning of words and concepts.

This is undoubtedly one of philosophy's functions. In reality, almost all philosophers have used analytical techniques in an effort to define concepts and define how language is utilised. Others philosophers consider this to be the primary goal of philosophy, and others even go so far as to say that this is the only purpose philosophy can serve. These people see philosophy as a narrow area that supports the sciences and aids in linguistic clarity, as opposed to a vast field that reflects on all of life's experiences. Throughout the twentieth century, this viewpoint has received a lot of support.

It would restrict what we consider to be knowledge to assertions on observable facts and their relationships, or to the work of the many sciences. However, not all linguists define knowledge in this way. Many of them believe that we may have knowledge of ethical principles and the like, even if this information is also obtained experientially, despite the fact that they do reject and attempt to clean up many non-scientific claims. Those who hold the more constrictive perspective ignore, when they do not reject, all conventional moral philosophy and religion as well as generalized world and life perspectives. According to this more constrained perspective, philosophy's goal is to expose ignorance and absurdity and to make clear the definitions and applications of concepts in science and daily life.

Philosophy is a group of perennial problems that interest people and for which philosophers always have sought answers. The most fundamental issues with human life are the focus of philosophical investigation. The majority of philosophers have found satisfying answers to some of the earlier philosophical concerns. However, a lot of queries have only received flimsy answers, and a lot of issues are still unresolved. What exactly are philosophical issues? It is only a matter of fact to ask Did Ram make a false statement on his income tax return?

But the philosophical significance of the inquiries What is truth? and What distinguishes right from wrong? At times, we give serious consideration to important life matters. Why am I here? What is life? Why is there even anything? Where does life fit into the vast cosmos? Is the universe benevolent or hostile? Do things work just mechanically or by accident, or is there a design, purpose, or intelligence at their core?

Do other factors have any power over my life, or do I even have any control at all? Why do people fight and strive for justice, better future conditions, and their legal rights? What do the terms right and justice signify, and what characteristics characterise a decent society? Men and women have often been urged to give their lives, if necessary, for certain principles and goals. What are the true meanings of life, and how can you achieve them? Is there truly a fundamental difference between good and evil, or are moral judgements only a question of personal preference? Describe beauty. Should one's faith matter in their daily lives? Is faith in God a viable intellectual position? Is it possible that there is life after death? Can these and other pertinent questions be answered in any way? Can we be sure that anything is true, and where does knowledge originate from?

These are all philosophical issues. Theories and school of thought including idealism, realism, pragmatism, analytical philosophy, existentialism, phenomenology, and process philosophy have all been influenced by the endeavours to find answers or solutions to these questions. Philosophy also refers to the diverse school of thought that the great philosophers, including Socrates, Plato, Aristotle, Augustine, Aquinas, Descartes, Spinoza, Locke, Berkeley, Kant, Hegel, Nietzsche, Royce, James, Dewey, and others, created. Philosophy would not have the depth of material it has now without these individuals and their ideas. We are continually impacted by ideas that have been passed down to us via social traditions, even if we may not be aware of it. We learned the following from the conversation above:

1. Philosophy is the study of universal principles and comprehension of all that falls within the umbrella of human experience.
2. The energy of philosophy is alive.
3. It is the oldest and first discipline of mind, and it is a way of life.
4. Philosophy is a methodical investigation of the ultimate reality of the cosmos.
5. It is an inquiry into reality and truth.
6. It is founded on questions about life and existence, is rational in its approach, and is always expanding and changing.
7. The goal of philosophy is to see life holistically.
8. The state of life and society are tied to philosophy.

Metaphysics

The area of philosophy known as metaphysics focuses on the fundamental nature of existence or reality. It poses queries like What exists? such as What is real? Metaphysicians look for an unbreakable basis of reality, or first principles, from which they may infer and derive absolute knowledge or truth. The phrases metaphysics and physical, which both mean physics, are derived from the Greek words meta and beyond, upon, and after, respectively. The phrase literally means those things after the physics. Because Aristotle's books on first philosophy were published after his physics treatise, his editor Andronicus of Rhodes gave them the label metaphysics.

At first glance, basic inquiries like What is real? appear unnecessary. However, as George Knight's illustration of the presence of a floor demonstrates, the issue has broad ramifications. What kind of a floor are you standing on exactly? It could seem to have a quite simple life. It bears your weight and is plainly flat, solid, and smooth. It also has a certain colour and is

made of a material that can be identified, like wood or concrete. But let's say a physicist is called into the room and questioned on the truth of the floor. She will respond that the molecules that make up the floor are formed of atoms, electrons, protons, and neutrons, and that they, in turn, are made entirely of electric energy. A passing chemist offers a third place. According to him, the floor is a hotspot of hydrocarbons that are specifically correlated and exposed to a variety of environmental factors, including heat, cold, moisture, dryness, and oxidation.

It is obvious that the issue of reality is more complex than it first seems to be. If the truth of a shared floor is unclear, what about the more significant issues that arise when people try to understand the ultimate reality of the universe? The most fundamental inquiries are those pertaining to metaphysics since they provide the groundwork for all other lines of research. Four categories of metaphysical queries may be identified. The cosmological aspect comes first. Cosmology is the study of hypotheses pertaining to the beginning, nature, and growth of the cosmos as a well-ordered system. The field of cosmology is filled with inquiries like these: How did the cosmos begin and grow? Did it happen by chance or on purpose? Does it serve any purpose to be here?

Theological considerations are a second metaphysical component. Theology is the area of religious thought that discusses ideas about and conceptions of God. Is God real? If so, is there only one or are there several? What qualities does God possess? Why does evil exist if God is all-good and all-powerful? What is God's position towards people and the 'real' reality of daily existence if He exists? Anthropology is a third division of metaphysics. Anthropology focuses on the study of people and poses queries like these: What connection exists between the body and the mind? Is the body dependent on the mind, or is the mind more basic than the body? What is the moral standing of humanity? Are persons ethically neutral, good, or wicked from birth? How much freedom do people really have? Do people have free will, or are their decisions made for them by a heavenly entity, their environment, or their ancestry? Does everyone possess a soul? What is it if so? Evidently, various people have taken different stances on these issues, and those stances have an impact on their political, social, religious, and educational beliefs and behaviours. Ontology is the fourth component of metaphysics. The study of what it means for anything to exist, or the nature of being, is known as ontology. The following issues are crucial to ontology: Is fundamental reality located in spirit or spiritual energy, or is it found in matter or physical energy the world we can sense? Is it made up of one such as matter or spirit, two such as matter plus spirit, or numerous elements? Is reality already legal and orderly, or can the human intellect only organise it? Is it steady and fixed, or is change its main characteristic? Is this reality neutral, hostile, or friendly to humanity.

Metaphysics & Education

Even a basic examination of historical or modern civilizations will show how their social, political, religious, and scientific beliefs and practises are influenced by the cosmological, ontological, anthropological, and other parts of metaphysics. Answers to these questions are accepted by people all across the world, and they subsequently guide their everyday actions. Unless one chooses to go into vegetative state, which would constitute a metaphysical choice concerning the nature and purpose of mankind, there is no escape from metaphysical choices. Education, like all other human endeavours, is confined to the metaphysical sphere. Any philosophy of education must include metaphysics, or the question of ultimate truth, since it is crucial that the instructional programme of the school or family, or church be founded on fact and reality rather than fancy, illusion, mistake, or fantasy.

Different philosophical viewpoints give rise to various educational strategies and even independent educational systems. Why, when there are several free public educational options available, do Adventists and other Christians spend millions of dollars annually on private educational systems? They hold metaphysical beliefs about the nature of ultimate reality, the presence of God, God's participation in human events, and the nature and function of humans as God's children, which account for this. Men and women are both ultimately driven by metaphysical ideals. History shows that individuals are prepared to sacrifice their lives for their ideas and that they want to establish circumstances in which their fundamental principles will be imparted to their offspring. For educators of all ideologies, the anthropological component of metaphysics is very significant. After all, they are interacting with impressionable people who are at one of their most impressionable phases of life.

Every educational process is built on beliefs about the character and potential of pupils. These ideas are intimately related to the fundamental aim of education in all ideologies. As a result, anthropological concerns are very closely related to educational objectives. According to philosopher D. Elton Trueblood, until we are clear on what man is, we shall not be clear about much else. Whether a pupil is seen as Desmond Morris's naked ape or as a child of God, it significantly affects their academic performance. It's also critical to understand whether children are fundamentally good or wicked, or if they are fundamentally nice but have been severely corrupted by sin. varied anthropological viewpoints will result in considerably varied educational practises. Speculative metaphysics focuses on topics like the nature of cause-and-effect interactions. It has to do with teaching in terms of ideas about educational aims, choosing suitable material and educational goals, and viewpoints on the nature of learners in general.

CONCLUSION

It is possible for educators and instructional designers to create engaging and inclusive teaching and learning experiences by having a solid understanding of the pedagogical approach. Studying the pedagogical approach may help students develop a passion for learning that will last a lifetime and provide them the tools they need to become autonomous, active learners. In conclusion, further study in this area is necessary to improve our comprehension of the instructional strategy. To create comprehensive, student-centered pedagogies that meet a range of learning requirements, collaboration between educators, instructional designers, and policymakers is essential. It takes dedication to creativity, adaptation, and constant development in educational practises to foster a dynamic and inclusive pedagogical approach. Teachers can provide students the information and skills they need to succeed in a world that is always changing by adopting a variety of successful pedagogies and fostering engaging and encouraging learning environments.

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CHAPTER 15

UNRAVELING EPISTEMOLOGY: THE ROLE IN EDUCATION

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ABSTRACT:

Epistemology, the area of philosophy that deals with the nature and genesis of knowledge, has a big impact on how educational ideas and practises are developed. In order to better understand the importance of epistemology in education, this research article will examine how various epistemological stances affect teaching and learning strategies. The research looks at constructivist and socio-cultural viewpoints as well as conventional conceptions of knowledge. It examines the effects of epistemological views on pedagogical practises, curriculum development, and evaluation procedures. The study also investigates how student motivation, critical thinking, and the acquisition of lifelong learning abilities are affected by epistemology. To design meaningful and fruitful learning experiences for students, educators, curriculum designers, and policymakers must comprehend the impact of epistemology on education. The research also emphasises how this information may be used to promote a more all-encompassing and inclusive approach to education, where different ways of learning are appreciated and recognised.

KEYWORDS:

Assessment, Constructivism, Curriculum Design, Epistemology, Education, Socio-Cultural Perspectives.

INTRODUCTION

The area of philosophy known as theory of knowledge is epistemology, which is concerned with the nature and boundaries of knowing. Epistemology derives its name from the Greek term's episteme, which mean knowledge, understanding, and logos, which mean study of. Epistemology is the study of the nature, source, and validity of knowledge, to put it another way. It aims to provide answers to fundamental questions like What is true? and how do we know? So, there are two aspects of epistemology: the substance of thinking and thought itself. Or, in terms of education, content and technique or curriculum. Concerns about the dependability of knowledge and the reliability of the sources from which we get information are the focus of the study of epistemology. Epistemology looks for solutions to a variety of important problems. One is whether reality itself is indeed knowable. When taken literally, skepticism is the belief that humans cannot get trustworthy information and that all efforts to find the truth are futile [1]–[3].

Most individuals assert that reality is knowable. After adopting that stance, people must select from what sources reality may be learned and must have some idea of how to assess the reliability of their information. The question of whether all truth is relative or if certain facts are absolute is a second fundamental question in epistemology. Is the truth ever static? Does it stand to reason that what is true now could not be true tomorrow? These facts are relative if Yes was given to the previous questions. But if there is Absolute Truth, it is always and everywhere true, regardless of space or time. If there is Absolute Truth in the cosmos, then educators would undoubtedly wish to find it and include it into the heart of the academic programme. The concerns of whether knowledge is subjective or objective, and if there is

truth that is unrelated to human experience, are closely connected to those of the relativity and absoluteness of truth[4], [5].

The sources of human knowledge are a key component of epistemology. How can people understand such realities if one recognizes the existence of truth, including Truth, in the universe? How do they come to be known by humans? Empiricism, or knowledge gained by the senses, lies at the heart of how the majority of people respond to that issue. It seems that empirical knowledge is a part of what makes human experience what it is. Therefore, people know it is spring when they go outside on a spring day and take in the scenery, hear a bird sing, feel the sun's warm rays, and smell the scent of the blooms. For humans, sensory knowing is instantaneous and universal, and in many ways, it serves as the foundation for most of what we know. It is impossible to deny the presence of sensory data. Most people take it for granted and accept it as reality. The problem with blindly adopting this strategy is that it has been shown that information gained through the human senses is both unreliable and incomplete. For instance, most individuals have encountered the paradox of seeing a stick that seems twisted when studied in the water but appears straight when seen in the air[6]–[8].

Sensory perception is also distorted and constrained by exhaustion, frustration, and disease. There are also sound and light waves that are inaudible to unassisted human sense and invisible. Since no one is aware of the whole impact of the human mind in recording, interpreting, and distorting sensory experience, it is difficult to determine the precise dependability of the scientific equipment that humans have created to expand the range of their senses. These instruments' reliability is based on speculative metaphysical ideas whose truthfulness has been supported by research whose results have been confirmed by the use of a theoretical framework or hypothesis, the foundation of sensory knowledge is confidence in the reliability of human sensory systems, which must be recognised. The benefit of empirical knowledge is that a lot of sensory tests and experiences are available for public scrutiny and replication.

Revelation has been a second important source of information throughout human history. In the sphere of religion, revealed knowledge has always been of the utmost significance. Because it assumes a transcendent supernatural reality that disrupts the natural order, it differs from all other sources of knowledge. According to Christians, such revelation is God's expression of his will. The main benefit that proponents of supernatural revelation claim this kind of knowing has over other epistemological approaches is that it is an omniscient source of knowledge. Christians consider this source to be an unadulterated, absolute source of truth. On the other hand, it is commonly acknowledged that human interpretation may lead to a distortion of the revealed truth. Some claim that one of the main drawbacks of revealed knowledge is that it can only be accepted by faith and cannot be experimentally verified or refuted[9], [10].

Authority is a third source of human knowledge. Because it originates from experts or has been sanctified through time as tradition, authoritative information is regarded to be true. The most frequent information source in the classroom is usually an instructor, textbook, or reference material. Accepting authority as a source of information has benefits and drawbacks. If individuals insisted that all claims must be backed up by direct, first-hand experience, civilization would undoubtedly come to a standstill. On the other hand, authoritative information will unquestionably be misrepresented if it is based on false presumptions.

Reason is a fourth source of human knowledge. Rationalism is the belief that logic, cognition, and/or reasoning are the fundamental components of knowledge. The rationalist is likely to

assert that the senses alone cannot produce universal, true judgements that are consistent with one another by highlighting humanity's capacity for reasoning and the mind's contributions to knowledge.

According to this viewpoint, knowledge is derived from the perceptions and experiences that people have via their senses. Before these sensations may become knowledge, the mind must first organize them into a meaningful structure. In a less severe version, rationalism asserts that individuals have the capacity to know with certainty a number of universal truths that the senses alone are unable to provide. In its most extreme form, rationalism asserts that people are capable of reaching unshakeable conclusions without the use of sensory experience. Rationalists employ formal logic as one of their tools. Logical systems have the benefit of being internally consistent, but they run the danger of being cut off from reality. Logic-based thinking systems are only as sound as the premises they are founded on.

Intuition, which is the quick comprehension of information not acquired through conscious thinking or direct sensory observation, is the fifth source of knowing. The phrase immediate feeling of certainty is often used in literature on intuition. It is common to perceive intuition as a rapid flash of insight since it typically happens below the level of awareness. Tuition has been cited as a source of both religious and secular knowledge in a variety of contexts. Undoubtedly, a lot of scientific discoveries have been the result of gut hunches that were later supported by testing. The drawback or risk of intuition is that it does not seem to be a secure technique of learning when utilised by itself. If it is not regulated by or contrasted with other ways of knowing, it readily goes wrong and may result in nonsensical statements. But the distinguishing benefit of intuitive knowledge is that it can get over the constraints of human experience.

It should be mentioned at this point that no single information source is able to provide individuals with full knowledge. It is best to think of the many sources as complementing rather than competitive. However, it is true that most individuals choose one source as being more fundamental or preferred than the others. Then, additional sources of information are measured against that most fundamental source. For instance, in the modern world, empirical knowledge is often regarded as the most fundamental and trustworthy sort. The most popular source of knowledge is an authoritative figure, such a teacher, textbook, or reference material. Accepting authority as a source of information has benefits and drawbacks. If individuals insisted that all claims must be backed up by direct, first-hand experience, civilization would undoubtedly come to a standstill. On the other hand, authoritative information will unquestionably be misrepresented if it is based on false presumptions.

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The drawback or risk of intuition is that it does not seem to be a secure technique of learning when utilised by itself. If it is not regulated by or contrasted with other ways of knowing, it readily goes wrong and may result in nonsensical statements. But the distinguishing benefit of intuitive knowledge is that it can get over the constraints of human experience. It should be mentioned at this point that no single information source is able to provide individuals with full knowledge. It is best to think of the many sources as complementing rather than competitive. However, it is true that most individuals choose one source as being more fundamental or preferred than the others. Then, additional sources of information are measured against that most fundamental source. For instance, in the modern world, empirical knowledge is often regarded as the most fundamental and trustworthy sort.

DISCUSSION

Epistemology & Education

Since knowing is at the core of both epistemology and education, they go hand in hand. Because it directs the educational process, epistemology may be thought of as the engine of education. One's epistemological theories and practises will be congruent with whatever educational theories and practises they utilise. Moment by moment, epistemology has a direct influence on schooling. For instance, curricular emphasis and teaching strategies will undoubtedly reflect presumptions about the significance of different sources of information. Christian educators will surely choose a curriculum and a place for the Bible in that programme that vary significantly from the choices made by unbelievers because they see revelation as a source of reliable information. In fact, every subject they teach will be presented within the philosophic framework of their religion. That, of course, is true for educators of all philosophies, and it is an essential justification for teaching Adventist children in Adventist institutions.

Axiology

Axiology is a term derived from the Greek words *axios* and *logos*, which both indicate value, worth and reason of respectively. As a result, axiology is the philosophical study of value, and the term value originally denoted a thing's worth. What is a value? is a question posed by axiology. What are the sources of values? How can we defend our principles? How can we determine what is valuable? What connection exists between knowledge and values? What kind of values are there? Is it possible to prove that one value is superior than another? What are the advantages of values? Values are ideas about what a person or a community considers to be desirable or preferred. Axiology, along with metaphysics and epistemology, is the fundamental cornerstone of education. The formation of values is a key component of education. And in that setting, the classroom is an axiological theatre where the moral selves of the instructors cannot be concealed.

Teachers continually train groups of very impressionable youth who integrate and copy their value systems to a great part via their behaviours. The two primary subfields of axiology are ethics and aesthetics. The study of moral principles and behaviour is called ethics. An ethical

question is, How should I behave? The goal of ethical theory is to establish moral principles as the cornerstone of moral behaviour. What defines right and wrong, good and evil? Is it ever OK to steal something that is not yours? The most important topic of the day is, in many ways, ethics. Although world nations have achieved remarkable technical advancements, their concepts of ethics and morality have not changed much, if at all. Human beings live in a world where they must make important ethical choices on a daily basis, both as individuals and as members of society.

Thus, moral principles must be taught to pupils in schools. The issue is that individuals have varied ethical foundations and have strong negative feelings about indoctrinating their children with moral perspectives that are at odds with their core convictions. Due to this reality, schools have been the focal point of several culture wars that have roiled society as a whole. Additionally, it inspired other Christians and Adventists to start their own schools. Most parents are driven by a strong desire to instill in their kids a certain set of moral principles. Questions like Are ethical standards and moral values absolute or relative? are at the core of ethical arguments. Exist enduring moral principles? Can religion and morality be separated? and What or who provides the foundation for ethical authority? What should I like? are asked by aesthetics. How can we tell when a song is great? Art? Can a destructive act be beautiful? The field of value known as aesthetics looks for the rules guiding the production and perception of beauty and art in both the higher arts and in everyday objects like billboards, television shows, and school buildings.

Assessments of beauty and ugliness belong under the aesthetic category. As a result, aesthetic evaluation is a necessary component of everyday living. The aesthetic experience is linked to the cognitive world of intellectual knowledge, but since it places such a strong emphasis on sensation and emotion, it also transcends the cognitive into the emotional world. People may transcend the restrictions imposed by simply logical cognition and the limitations of human language via aesthetic experiences. A person could get an impression from a picture, a music, or a tale that they wouldn't get from a rational argument. Since humans are aesthetic creatures, it is difficult to teach aesthetic principles in schools, homes, media, or churches without also instilling moral principles. However, the field of aesthetics is not an island. Contrarily, aesthetic conviction is closely tied to other facets of people's philosophical beliefs. For instance, subjectivity and randomness will be represented in both aesthetics and ethics if they are accepted in epistemology and metaphysics. People's aesthetic ideals are a reflection of their whole worldview.

Axiology & Education

Our modern era is one that is rife with chaos and upheaval. Numerous worrisome and terrible events, such as terrorism, devastation, arson, abduction, murder, drug and alcohol misuse, sexual immorality, family dissolution, injustice, corruption, oppression, conspiracy, and defamation, are happening all over the globe. Wars and conflicts also continue unabatedly. The most precious resources of civilization are now on the verge of oblivion in the centre of this chaos. It alludes to the loss of respect for one's own human dignity, respect for long-standing customs, respect for life, respect for one another, respect for parental and educational authority, and so on. Through its curriculum, education is crucial in this setting for instilling values such truth, beauty, and kindness, etc. and passing them from one generation to the next.

It has been said, very properly, that culture is the sum of the values developed over history, and that education is the vehicle through which culture is performed. This is why axiology needs a significant educational component. Which elements make up this dimension? First,

axiology presents educational goals in the form of axiological objectives and ideals through presenting a system of values. Second, axiology includes both universal or general human values and particular values for a particular group, giving it individuality. Values that ensure the cultural identity of the human society are preserved and passed on via education. Third, participation in the educational process on its two interconnected levels—cognitive and emotional—is necessary for the performance of values.

The cultivation of the creative potential of the individual and the human society is one of education's primary purposes since axiology is the horizon of human creativity's expression. In other words, although while personality is the foundation of all values, it is formed via education rather than being innate. We now consider education to be one of the most important resources for societal advancement because of this. A very significant conclusion is drawn from this succinct exposition of the components of the educational dimension of axiology: without education, axiology would lack life, and without the light of axiology, education would stumble about in the dark.

Education

In general, the term education is used to refer to three different things: knowledge, a subject, and a process. We do not refer to a person's accomplishment of a degree up to a specific level as education. For instance, if a person holds a master's degree, we will refer to them as having attained a master's level of education and use a much narrower definition of education. Education is used as a process in the second and third senses. In actuality, when we discuss education, we do it in the third sense, i.e., as a process. Education is used as a disciplinary tool. As an example, if a person has studied education as a subject or a field while enrolled at any kind of institution.

Entomologically speaking, the Latin terms *Educare*, *Educere*, and *Educatum* are where the word education originates. To rise up, bring up, or nourish is to *educare*. It means that the kid is to be nurtured or raised with a certain set of goals and objectives in mind. To lead out or to draw out is what the word *Educere* means. In this way, education brings out the best in children via its processes. *Educatum* refers to the practise of instructing or training. It clarifies the concepts and methods of instruction. It entails teaching the youngster or providing training resources for his or her whole growth. The phrase *educare* or *educere* primarily refers to the development of a child's latent talents. However, the youngster is unaware of these options. The educator or instructor is the only one who can be aware of them and use the proper techniques to develop such abilities.

Education is referred to as *Siksha* in Indian languages, which is derived from the Sanskrit word *Shash* root. *Shash* is an acronym for discipline, control, order, direction, rule, etc. Education in this context refers to the management or correction of a person's behaviour. The word *Shiksha* in Sanskrit refers to one of the six branches of the Sutra literature, which also includes the branches *Chhanda*, *Byakarana*, *Nirukta*, *Jyotisha*, and *Kalpa*. The Vedas were to be learned via the Sutra literature. *Siksha* refers to pronunciation guidelines. Another word that describes the character of education may be found in Sanskrit. The word *Vidya* is a synonym for knowledge. The word *Vidya* derives from the word *Bid*, which means knowledge or to know or acquire knowledge. Therefore, education is defined more broadly as any action or experience that has a formative impact on a person's intellect, character, or physical ability. Technically speaking, education is the process by which society consciously passes on its amassed information, abilities, and values from one generation to the next. Education, according to Webster, is the act of instructing or educating. The definition of educate is expanded to include to develop the knowledge, skill, or character. Therefore, based

on these criteria, we may infer that education's main goal is to help pupils grow intellectually, technically, or morally.

Modern times have given it two distinct meanings institutional instruction, which is officially provided to students in schools and colleges and pedagogical science, which is studied by education students. Consequently, the word education has a broad meaning. It is challenging to provide a single definition of education. Many Indian philosophers as well as Western philosophers like Socrates and Dewey have made attempts to define education. However, education may be seen as the intentional and methodical control a responsible adult exercises via guidance and punishment. It refers to the harmonious growth of a person's physical, social, intellectual, artistic, and spiritual faculties. A creative mind, a well-integrated self, socially beneficial goals, and experience connected to an individual's interests, needs, and talents as a member of a social group are vital components of the educational process. In general, we may say that education is a social process that seeks to change a student's behaviour via learning in a socially acceptable direction.

CONCLUSION

For educators, curriculum designers, and politicians, understanding how epistemology affects education gives opportunity to produce engaging and fruitful learning experiences for students. In order to promote a more comprehensive and inclusive approach to education, where many ways of knowing are recognised and respected, it may be beneficial to study epistemology in education. In conclusion, further study in this area is necessary to advance our understanding of the function of epistemology in education. To create educational practises that represent a variety of epistemological viewpoints, encourage critical thinking, and support lifelong learning abilities, collaboration between educators, curriculum writers, and policymakers is essential.

Teachers may develop inclusive learning environments that enable students to explore and construct knowledge in meaningful ways by taking into account the many ways in which information is gained and valued. Accepting a multi-epistemological perspective on education may result in more empowered and engaged students who are better able to handle a complicated and constantly changing environment.

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CHAPTER 16

PHILOSOPHICAL FOUNDATIONS: THE DEPENDENCE OF EDUCATION ON PHILOSOPHY

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ABSTRACT:

Education in philosophy is crucial to a comprehensive and all-encompassing educational process. In order to understand the value of introducing philosophy into the classroom, this research study will look at how it develops students' critical thinking, moral judgement, and intellectual progress. The historical evolution of philosophy's ideas and their applicability to modern educational systems are explored in depth in this book. The advantages of teaching philosophical ideas and practises at different educational levels, from basic to postsecondary education, are examined. In order to encourage interdisciplinary thinking and foster a culture of questioning and inquiry, the project also investigates how to include philosophical conversations in the classroom. To provide students the knowledge and skills they need to successfully navigate a complicated and ever-changing world, educators and policymakers must fully comprehend the role of philosophy in education. The research also emphasises how this information may be used to raise compassionate and socially conscious individuals who can actively participate in meaningful conversation and help to improve society for the better.

KEYWORDS:

Critical Thinking, Education, Philosophy, Ethical Reasoning, Intellectual Growth, Interdisciplinary Learning.

INTRODCUTION

Theory and practice in education have always been influenced by philosophy. It establishes the actual destination that education must reach. Dewey said that education is a laboratory where philosophical differences become tangible and are put to the test. Education passes on philosophy, which is wisdom, from one generation to the next. Education incorporates philosophy as a school of thinking into the lessons it teaches. Education serves as life preparation, while philosophy represents a way of life. Education is the growth of that reason and other mental faculties, while philosophy is the knowledge attained by natural reason. The numerous elements of education are determined by philosophy: All issues with education are philosophical issues. Because of this, education without philosophy, according to Gentile, would mean a failure to understand the precise nature of education. It's because philosophy establishes the purpose of both life and education. There is a philosophical foundation for each component of education [1], [2].

No part of education, including its goals, curriculum, techniques, textbooks, discipline, teachers, etc., is unaffected by philosophy. The depth and scope of education are examined by philosophy. It is philosophy that gives education goals, and these goals dictate the curriculum, the teaching methods, the textbooks, the teacher's position, and the rules of the school. It facilitates curriculum construction in accordance with societal and individual demands. From every angle of the educational problems comes the demand for philosophical underpinnings of life and education, observes J.S. Ross. outstanding Philosophers have also been outstanding

educators: Great Philosophers have contributed significantly to education in both the East and the West. The lives and teachings of all the great philosophers, from Yajnavalka down to Gandhi in the East and from Socrates down to John Dewey in the West, provide the most compelling evidence of the dependency of education on philosophy[3], [4].

Great educators include philosophers like Gandhi, Tagore, Radhakrishnan, Aurobindo Goswami, Plato, Socrates, Locke, Comenius, Rousseau, Froebel, and Dewey. Their educational plans mirrored their intellectual philosophies. Plato's Republic, the earliest educational classic, and Socrates' Socratic method technique of asking and cross-questioning of teaching have both been left to the world. The famous French philosopher Rousseau believed that education should follow nature. A strong interest in finding solutions to his nation's educational issues. If further agreement is needed to establish the fundamental dependence of education on philosophy, it may be found in the general trend of great philosophers being great educators[5], [6].

Dependence Of Philosophy on Education

The dynamic side of philosophy is education. Education is the most powerful tool for realizing the values of life and the civilized endeavours to promote the healthy and appropriate development of the human personality. The soil of philosophy is the food source for the plant of education. It is the practical way of achieving the aspirations of life, the active component of philosophical conviction. While education is its application, philosophy is its theory. The finest method for spreading philosophy is education. Without philosophical principles, education cannot even be conceived, and vice versa for philosophical principles without the aid of education. As an example, the establishment of the 10+2+3 educational system and artisan education are the results of philosophical viewpoints. Thus, philosophy gives us ideas, and education helps us put those ideas into practice.[6], [7]

To accomplish the objective, education is the means: Education is the method to achieving the aims that philosophy addresses. Education puts these ideas, values, and principles into practise once philosophy provides them. As Herbert put it, Education has no time to take vacation until all the philosophical questions are finally answered. Education's objectives and ideals Philosophy. Education assesses the many objectives and principles of education critically. These objectives and values have been advocated by several thinkers throughout history. Character development, man-making, harmonious human development, adult life preparation, civic life training, leisure use, achieving social and national integration, scientific and technological development, education for all, equalizing educational opportunities, bolstering democratic political order, and human resource development are some of them[7], [8].

These and other educational goals put out by educational theorists in various eras and environments are examined and assessed. If an educator is unaware of relevant situations and issues, they are powerless to achieve the goals of education. Thus, in order to arrive at conclusions, philosophy of education critically assesses various goals and ideals of education. A philosophical interpretation of human nature is the outcome of fusing data from all fields of human research with normative science discussions of values. Therefore, the philosophical image is more comprehensive than the one that is presented by biology, sociology, psychology, economics, anthropology, and other human sciences. Value is often a philosophical topic since it is more ethereal, integral, and all-encompassing. The values are not only critically assessed but also systematized in a hierarchy by the philosophy of education. Philosophical values determine educational values. The educational principles that many philosophers have promoted come from their unique worldviews and perspectives on

the meaning of human existence. As a result, philosophy's unique duty is to examine world views, perspectives, and beliefs; this is important for the philosophy's study of values.

Education and knowledge are intertwined. It is based on the knowledge's source, bounds, standards, and methods. The debate of all of these is covered by epistemology, one of the philosophical disciplines; as a result, the theory of knowing is a key component of how philosophy of education operates. The connections between education, many facets of national life, and various elements of the educational system. The provision of criteria for choosing the relationship between the state and education, economic system and education, curriculum, school organisation and management, discipline, teacher-pupil relationship, teaching methods, textbooks, etc. is one of the philosophies of education's most significant contributions to the cause of education. These issues have prompted an analysis of several educational ideologies. Because philosophy determines the standards of judgement everywhere, philosophy of education offers the standards for critical assessment and judgement in various domains[9].

DISCUSSION

Analytical Philosophy

Philosophical issues have always elicited a sense of perplexity. These issues have shown up in the solutions. What is real is one of many questions. What then is truth? What is value, for example? In each instance, many responses have been made, and in order to address these problems, we have had both opposing and dissimilar theories such as realism, idealism, conceptualism, and so on. We may choose between monism, dualism, or pluralism in terms of the number of realities. Although the answers to these questions seem accurate and truthful, they also seem to be subject to error. Philosophical questions differ from scientific issues in this way. The world's mentality came to a fork in the road at the end of the 19th century. The absolute stick metaphysics of Hegel and Bradley, which ruled supreme in the realm of speculation, could not be reconciled with the evident effectiveness of science and common sense, for which a reassessment of philosophy was necessary. KANT had shown in the contemporary period that philosophical knowledge beyond the bounds of experience was impossible.

Prior to him, Comte and the Buddha had dismissed philosophical knowledge as useless. However, critics of the 20th century have consistently shown that metaphysical issues are illogical as well as factually implausible and practically fruitless. They mostly showed that misunderstanding or abuse of the logic of our language was the root of metaphysical issues. In terms of philosophical investigation, the 20th century has been referred to be the Age of Analytic.

The pioneers of what is now known as analytical philosophy are generally acknowledged to be Bertrand Russell and G.E. Moore, who first revealed the absurdity of philosophical assertion and provided a methodical, consistent evidence of the incorrect language genesis of philosophical difficulties. In his well-known quote, In all Philosophical studies, the difficulties and disagreements, of which its history is full, are mainly due to a very simple cause: namely, the attempt answer questions without first discovering precisely what question it is which you desire to Ans, G.E. Moore launched the first ever attack on speculative metaphysics and exposed the mistaken origin of philosophical problems. The aforementioned remark defined the significance of a key idea that was unclear and, as a consequence, led to the development of philosophical theories that were at odds with common sense and conventional views. Whereas Russell's explanation of how philosophical issues came to be, which was more

rational and analytical, focused on identifying particular linguistic misunderstandings that gave rise to speculative philosophical issues.

He also claimed that many well-known philosophical ideas were the result of a mix-up between the grammatical and logical forms of our phrases, or between the logical form and actual logical form of our everyday utterances. Russell's description theory, in which he spoke about confusion causing metaphysical issues like the unreality problem and the platonic issue of Being and substance. The responsibility for proving that metaphysics in general is caused by the abuse and misunderstanding of our language's logic and the tradition that logical examination of language has for comprehending philosophical concerns belongs to Russell and Moore.

Epistemological position of Analytic philosophies

Analytic epistemology has different meanings to different philosophers. Karl Popper, who maintains that in empirical concerns, a judgement must be falsifiable but is never, in the end, verifiable, represents a substantial difference. In other words, it's always conceivable that something will happen that will make it necessary to reject a theory that was thought to be plausible up until that point, but it's never feasible that the last fact is in and a theory has been proven beyond doubt. Popper accepts other types of judgements than empirical ones, but he maintains that they have a different kind of significance.

A theory of knowing, analytical philosophy is. While some modern analysis still vigorously claims that they are positivists, the approach is undoubtedly capable of rejecting metaphysics. By posing the question of what it is to, Ryle addresses the query of what knowing is. able to sing. He claims that it is not knowing its name, describing it in words, symbolizing it in musical notation, or being unable to sing it since doing so assumes musical ability. If Ryle hears it right, Carnap claims that creatures with sensory organs different from our own might teach us new things. According to Aronson, it is useless to attempt to go beyond the bounds of what the senses are capable of. The notion of knowledge may be summed up as empiricism: sensory perception is where knowledge starts and never extends beyond it. The analytical philosophers often don't defend their empiricism. They consider it to be inevitable and a part of the *Zeitgeist*.

The analysts emphasize that religious and logical inferences cannot overwrite moral or aesthetic qualities, just as the positivists did before them. You can only achieve this via experience. Reformulating ideas like goodness and beauty is critically needed. Values need to be brought into the realm of the observable, even if they are not always subjective. Some of the ideas that typically underpin moral judgement, such as free will, are refuted as being dubious. According to the approach, studying ethics may be reduced to studying psychology and how people should behave; C.L. Stevenson believed that ethical concepts only had emotional implications. Stealing is wrong is code for I detest the thought of stealing. Ethics can only assert that a certain action typically has a particular effect, whether one agrees with it or not.

Positive Relativism

Positive relativism is the theory that a key feature of experience, regardless of judgement or actuality, is somehow compared to another item. It is frequently claimed that the standard of justification for moral principles, truth, or validity depends on factors such as language, culture, clothes, and manner of life. Although relativist theories produce very improbable results, they have an appealing quality. Every branch of philosophy contains relativistic themes, and the philosophy of social science, which addresses questions of understanding and

interpreting western culture or distant historical events, is no exception. It also has implications for questions of conceptual change and incommensurability in the philosophy of science.

The current cultural conflicts are mostly based on relativistic ideas. Even our judgement of norms and practises is threatened by ethical relativism. The most basic questions regarding objective knowledge and intellectual advancement are related to justifications for or judgements of truth. Truistic principles provide the foundation of relativist reasoning. For instance, because of our cultural and historical context, it is impossible for us to conceive or speak without employing ideas. The issue is made worse by the fact that there are two variations of the relativistic thesis.

1. The one that is bold and arresting.
2. A form that is weaker or less exposed yet is protected.

When attacked, the first variant has a propensity to change into the second. Additionally, relativism sounds more appealing in the abstract than it does when applied to real-world situations, which often turn out to be rather minor or unrealistic. Although the most well-known variant of relativism, everything is relative and anything goes, is sometimes incoherent, drawing the incorrect inference that relativism has no fascinating variations would be incorrect.

Epistemology of Relativism

One is not a relativist, nor is one a descriptive, nor is one a normative. Both are separate viewpoint families that adhere to moral norms, epistemic standards, and other concepts relating to language and culture. Different interpretations of relativism result from changing Y to different aspects of thought, experience, evaluation, or even reality e.g., standards of rationality, modes of perception, changing X to something that is thought to result in differences in the value of Y e.g., language, historical period, and defining what the phrase relative to means in the context at hand. The versions of descriptive relativism and normative relativism that result from each combination of Y and X are discussed below. There are several alternatives that are feasible, but for a relativistic thesis to be really interesting, Y must be something significant that is often seen as nonrelative across groups.

According to the general schema, X is the independent variable that affects one or more dependent variables and Y is the dependent variable dependent on frameworks. When discussing a particular kind of relativism, people sometimes focus on elements that typically serve as dependent variables such as conceptual relativism or moral relativism, and other times they concentrate on elements that typically serve as independent variables such as cultural relativism or the linguistic relativity hypothesis. But for relativism to be fully realised, both must be specified along with a description of how they are related.

The fact that a person's culture, language, or any other thought is influenced by another person's culture, language, etc. does not mean that these factors entirely determine how he or she thinks. Because they do smoke, smoking is a risk factor for long-term cancer. Similar to how a culture's language or other external ideas can have an impact on a certain fact about experience or thought, these factors can also have other influences. The strength of the hypothesized influence of an independent variable is what determines the descriptive relativism in any form. Kant claimed that some types of cognitive differences between people are both impossibly impossible and unattainable. Because our empirical investigation has certain limit and what the empirical inquiry discovers it to be true. The normative ethical relativism argued that various groups have distinct moral codes or ideals it also claimed that

some important characteristics of human experience or thinking does vary among the group of human beings' nature and circumstance.

Normative Relative

It promotes the idea that normative relativism assesses the effort of modes of thought and standards of reasoning, with relative to a frame work as its primary idea. According to normative ethical relativism, morality can only be true or untrue in relation to moral standards or behaviours. Many relativist arguments go from ethical premises to the conclusion that ethical propositions have relative truth values rather than relying on overarching assertions about the nature of truth. The antirealists and normative relativists both believe that there are no unambiguous, entirely independent facts regarding what is or is not morally justifiable. When we relativize things to frames, there exist facts about morality, justification, and truth, among other things, according to relativists' moral teachings. The first step for a normative relativist is to refute anti-realist arguments that there are no frame-independent facts that determine whether standards and beliefs are true. Sometimes the normative relativist may use anti-realist justifications to further their own goals.

Central Concepts

The notion of conceptual relativism holds that various groups, such as those with very diverse languages or cultures, may have very different fundamental concepts, which might cause its members to have quite different perceptions of the world. However, there are also more localized variations of conceptual relativism that only apply to more specialised fields like ethics or science. For instance, Kuhn claims that the scientific revolution is characterised by change in several of the taxonomic category's prerequisite to scientific descriptions and generalisations. Descriptive Conceptual relativism is the factual theory that people who belong to at least a few distinct groups, such as certain civilizations, linguistic communities, or biological species, have fascinatingly varied sets of core ideas. For instance, it is widely acknowledged that the ancient world did not have the same understanding of individual rights as we have now.

The philosophical theory that no single collection of basic ideas is true in any framework-dependent sense, while a set of concepts may be true relative to a framework, is known as normative conceptual relativism, which is the term we shall use here. The normative conceptual relativist frequently adds that our concepts cannot be read off of, or even match, the structure of reality, contending that instead, the concepts of structure, similarity, and types are characteristics of our descriptions and thoughts, rather than characteristics of some mind- and language-independent reality in-itself. Undoubtedly, some categorization methods seem to us to be considerably more natural, straightforward, or helpful than others. But rather than the worlds, our ideals are naturalness, simplicity, and utility.

Central Conviction

A key belief, or central principle to borrow Kant's terminology, is one that one could not renounce without also enunciating many other beliefs. For the majority of us, these include the convictions that other people have feelings and emotions and that at least some events have causes. Even if we were able to rid ourselves of these notions, the world would seem quite different to us than it does to the majority of us right now. The dichotomy between normative and descriptive concerns is pertinent here, as it is often the case in discussions of relativism. We can tell the difference between ideas that a person or group would really find very difficult to give up and those that they should, according to their standards.

Ethics

Principles, commitments, obligations, rights, responsibilities, ideals, virtues, methods for defending and refuting ethical assertions, and probably other things also play a role in our ethical lives. Regarding some of them, such as what makes a good or useful life, but not others, such as rights, relativism is feasible. The terms ethical relativism and moral relativism are occasionally used synonymously, but it is important to distinguish between the two because morality is frequently seen as a component of ethics, one that involves duties, rights, and justice, while other aspects of ethics focus on issues like what makes for a good life or human flourishing Aristotle's eudemonia.

The factual contention that particular groups vary along one or more ethical dimensions is known as descriptive ethical relativism. For instance, it is sometimes said that contemporary western cultures place a high priority on independence, liberty, and human dignity, while some other cultures place a higher importance on forming strong social bonds or appeasing deities. Again, one community may see meekness, humility, and submission to the group as virtues, whilst another emphasises heroism and pride; such disparities in moral beliefs, value.

CONCLUSION

It is possible for educators and decision-makers to foster a culture of questioning and inquiry in the classroom by having an understanding of the function of philosophy in education. The understanding obtained through researching education philosophy may have consequences for raising compassionate and socially conscious citizens. Further study in this area is necessary to advance our understanding of the function of philosophy in education. Integrating philosophical topics in the classroom and promoting a culture of critical thinking and ethical reflection need collaboration between educators, politicians, and society. Philosophy education may create people who are ready to make important contributions to society and face today's difficulties with empathy and wisdom by giving students the tools to analyse, question, and engage intelligently with complicated subjects. Adopting philosophy as a core component of education may result in transformational learning experiences that enable students to take an active role in influencing the development of a more morally upright, compassionate, and intellectually lively society.

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CHAPTER 17

ANALYSIS OF ARGUMENTS AGAINST RELATIVISM: CHALLENGING THE FOUNDATIONS OF SUBJECTIVE

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ABSTRACT:

This study examines the relativism school of philosophy, which contends that knowledge, morality, and truth are all relative and situation-specific. The goal of the essay is to provide a thorough examination of the objections to relativism, highlighting its logical flaws, moral ramifications, and possible drawbacks. The study emphasises the significance of objective standards and universal ideals in fostering fruitful discourse, intellectual advancement, and moral responsibility by critically analysing the limits of relativism. The research examines the obstacles that relativism puts in the way of dialogue, understanding, and cultural variety while highlighting the need of a well-rounded strategy that takes into account both individual viewpoints and universal ethical precepts. This study adds to a fuller understanding of the intricacies surrounding relativism and its ramifications for society, ethics, and knowledge via a thorough analysis of various criticisms.

KEYWORDS:

Communication, Cultural Diversity, Ethics, Intellectual Progress, Moral Responsibility, Objective Standards.

INTRODUCTION

For various forms of relativism, different reactions are warranted. Most forms of descriptive relativism are empirical statements that must be confirmed or refuted with empirical data, while there are a few a priori, philosophical arguments meant to prove that specific types of cognitive or evaluative distinctions are in fact impossible. Contrarily, the majority of forms of normative relativism call for a more simply philosophical solution. The fact that more extreme forms of normative relativism, such as truth-value relativism, are self-defeating is the most damning argument against them, but there have been other strong arguments against other varieties of relativism, some of which we will discuss in this section[1], [2].

1. No actual evidence.
2. Perception is not a Theory-Laden's Last Hope.
3. Three Superlative Arguments.
4. Beyond Relativism.
5. No Real Factual Information.

If there are no ideas or beliefs, then there can be no difference between groups in terms of their conceptions or beliefs, and there can be no descriptive assertions about the relativity of concepts or beliefs. Asking normative questions about whether certain ideas or beliefs are superior to or more accurate than others likewise make little sense in these situations. We saw above that Quine opposed relativism with regard to conceptions, beliefs, and meanings exactly because he maintains that there are no objective truths about such things, despite the fact that he popularised terms like ontological relativity[3].

Quine's skepticism regarding minds, meanings, and mental representations is largely founded on behaviorist presumptions that have not been refuted, but more recent anti-realist

perspectives on the mind would likewise put an end to many forms of relativism. The most well-known example is eliminative materialism, which holds that our regular discussion of ideas, beliefs, and intentions is an element of a flawed theory that should go as science develops. However, most variants of relativism must be thoroughly antirealist regarding ideas, beliefs, and other representations in order to be refuted. Few philosophers find the current arguments for such views to be very persuasive[4].

Perception is not Hopelessly Theory-Laden

Human vision is somewhat theory-laden, but not as heavily so as more severe relativists sometimes contend, is a typical reaction to the empirical argument of descriptive perceptual relativism. The reply adds that the limitations of theory-leadenness undermine the argument for different varieties of normative relativism, to the degree that descriptive perceptual relativism has been employed to justify them. The amount to which our notions, beliefs, and expectations affect the content of our perceptions is still up for debate among vision scientists, but the weight of several instances and tests suggests that they do, on occasion, have a significant impact. There are still restrictions; we cannot see what we anticipate, hope, or are prepared to perceive on penalty of delusion. Once again, the issue is whether there is potential for a compelling kind of relativism between two extremes[5]–[7].

Transcendental Arguments

Arguments intended to demonstrate that a clear characteristic of experience or knowledge assumes that we have particular conceptions and beliefs are sometimes referred to as transcendental arguments. Immanuel Kant, a German philosopher who lived from 1724 to 1804, created the most well-known transcendental justifications in his *Critique of Pure Reason*. His goal was to defend our usage of the twelve key ideas he referred to as categories such as causality and substance and our conviction in specific tenets such as the idea that every event has a cause, which are couched in terms of the categories. Kant's arguments aim to accomplish two objectives. First, they are meant to demonstrate that all creatures that have a limited lifespan and who perceive the world as existing in space and time must view it in terms of fundamental ideas like object and property, causation, reality, negation, possibility, and so forth although Kant does not always mean these in the same way that we would today.

Such animals must also control their mind according to the rules implied by these ideas e.g., they must presume that every occurrence is caused. To put it simply, certain ideas and convictions are essential to or indispensable for experience and knowledge. Second, Kant's arguments are meant to demonstrate that we have a good reason for employing these ideas and having these beliefs. Events do in fact have causes, or, in Kant's words, the idea of causality has objective validity. Although Kant believed that these two components of his arguments were interdependent, it would be helpful to discuss them separately here. We may refer to the first as the necessity aspect and the second as the justification aspect. Some of the fundamental presupposition's relativists use to support their positions are challenging to refute. We are historically and culturally rooted beings who are unable to examine the compatibility of our ideas, moral standards, and worldviews with any mind-independent reality of things-in-themselves. Furthermore, even while we can partially support many of our core beliefs and epistemic standards, we are unable to support all of them at once, and it's possible that some of them, such as induction, cannot be supported at all[8]–[10].

Many authors now advise moving beyond relativism the title of many books, chapters, and articles includes this phrase, advising us to steer a course between the Scylla of relativism, on the one side, and the Charybdis of an oversimplified absolutism, on the other. The challenge is to do justice to such facts without falling into the quicksand of extreme

relativism. assertions derived from experience or ones that are factually certain? there are numerous, however the question arose as to how one might determine which statements were genuinely factually definite. God is good, for instance, is a logically conclusive assertion. Is it one that can be shown by facts?

The adoption of the verification principle provided the solution. If a claim was supported by evidence, it was true. Can the verification principle be used to support our claim that God is good, though? Since no one has ever been good or God, such a claim was not only absurd but also illogical. By virtue of the concept of language, the metaphysic, which included several forms of philosophy, religion, and ethics, was arbitrarily torn apart. Philosophy, religion, and values could not be treated as an empirical science and were not, in any case, logically deterministic statements. Philosophy doesn't create meaning; rather, it only analyses meaning to see if it is true, wrong, or nonsensical, thus it is more difficult to put together.

DISCUSSION

Value Education of Positive Empiricism

The ethical standards are manifestations of emotion; they are neither true nor wrong. As a result, the theory of ethics is false. The issue is where ethical values came from. Schlick contends that ethics is a descriptive branch of science. A person constantly favors circumstances that don't cause them any pain or pleasure; good is everything that makes them feel nice, which is the same as useful. The desire for gain drives a person's behaviour. Therefore, the first ethical impulse is egoistic, but the reasons for acting are not constant. They are susceptible to selection and natural evolution. It is feasible that in a community, acting with altruism is preferable than acting selfishly. The very initial instinct, which promotes egoistic behaviour, contrasts with the inclination to act brought on by evolution, which suggests social behaviour. This is where ethical principles first emerged. A.J. Ayer's version of logical positivism disposes of value in a more sophisticated manner. He argued that there are four primary proposition categories in ethical discourse.

- a. To start, the propositions that convey a definition of etc.,
- b. A word, or an assessment of the validity of a particular definition.
- c. There are other claims that explain the phenomenon of moral experiences and the reasons behind them.
- d. There are exhortations to moral excellence in the third place.
- e. There are genuine ethical judgements in number four.

Only the first category is referred to as ethical philosophy. The second category really falls under sociology or psychology. In other words, if we describe the experience of being robbed or mugged, psychology or sociology should study it rather than passing judgement on whether it was right or wrong. The last category of exhortation is actual ethical judgements, which really don't belong to ethical philosophy, for example, it was wrong to gas the Jews in World War II. One can certainly prove to everyone's satisfaction that Jews were gassed in World War II. The third category of exhortation is nothing more than that of a parent telling a child, statements such as- Be good to go to school, don't lie to me, etc. But it's impossible to establish that it was incorrect. what is intended by this assertion. One's emotional response is expressed in the response that it was incorrect. Since there is no way to scientifically prove it is incorrect, ethics is merely another realm of absurdity.

As a result, ethical claims are false notions. They aren't saying anything intelligent. As a result, logical positivists confine ethics as it has historically been understood to the fields of sociology or psychology, where emotions may be researched. While science cannot deal with

emotions, feelings, etc. since they cannot be shown to be false. No, throw it in the fire since it can only be made up of deceit and delusion. David Hume's *Enquiry Concerning Human Understanding* is the source of this quote. The perspective of the positivist is well stated. The term logical was used to the logical positivists because they wanted to incorporate the advancements of contemporary logic; in particular, they thought the logical symbols created by Frege, Peano, and Russell would be useful to them. But they shared Hume's overall philosophy in a significant way. Similar to him, they classified significant propositions into two categories: formal propositions, such as those found in logic or pure mathematics, which they believed to be tautological in the sense I'll explain later, and factual propositions, which had to be able to be verified empirically.

Although he recognised the metaphysics of experience, Kant denied the idea of transcendental metaphysics. Metaphysical understanding of oneself, the universe, and God. Natural theology and cosmology have drawn criticism. Knowledge has a restricted scope and is a combined product of sensibility and comprehension since there is no sense to be had in that place. The notion of comprehension cannot be applied to these concepts. Kant rejected transcendental metaphysics as well, although for different reasons. For he said that the Truman worldview was constructed in such a way that it became mired in paradoxes when it strayed beyond the bounds of experience and tried to deal with things as they were. As a result, he turned the impossibility of a transcendent metaphysics into a reality rather than, as we do, a question of logic. He just said that lying lacked this ability, not that human brains couldn't have had the capacity to see beyond the realm of the phenomenal.

The critic then questions how the author can claim that real things exist beyond the boundaries of sense experience if it is only possible to know what lies within those limits, as well as how he can determine the limits that human understanding may not cross unless he succeeds in doing so. As Wittgenstein puts it, in order to draw a limit to thinking, we should have to think both sides of this-limit, a truth to which Bradley give a special twist by maintaining that the man who is ready to prove that metaphysics is impossible is a brother metaphysician with a rival theory of his own. A lot of philosophical talk was held to fall into the category of nonsensical talk: talk about the absolute, or transcendent entities, or substance, or the destiny of man. Such statements were seen to be metaphysical, and it was assumed that if philosophy.

J.S. Mill accepted the first answer. According to Mill, assertions in logic and mathematics are also grounded on experience. They are sense-experience-based inductive generalisations. So why are they considered necessary? According to Mill, these claims must be believed since there is no evidence to the contrary. However, logical positivists disagree with Mill's answer. Logical positivists agree with Kant's maxim that knowledge does not arise out of experience in this situation. They distinguish between the source and the quality of knowledge, much as Kant. As far as origin is concerned, there is no previous information. Some information is legitimate because it is founded on experience, whereas other knowledge is not reliant on experience.

Any claim that cannot be refuted by sensory experience is referred to be a necessary proposition. They agree with Kant's division of judgement into two categories: analytical proposition and synthetic proposition. However, Kant's method of differentiation is not totally accurate. Only subject predicate propositions were subject to Kant's requirements; other propositions, such as relationship propositions, were not included. Second, Kant utilised the meaningless psychological metaphor a term contained is, which makes no sense. Kant has recently provided two criteria rather than one clearly articulated criterion: 1 Logical 2 Psychiatric Logic dictates that a judgement is analytic if it cannot be refuted by self-

contradiction, and synthetic if it can. According to psychological criteria, a judgement is analytic if the predicate idea is present in the subject content, and synthetic if the predicate concept is absent from the subject material. It is thus stated since purpose is the only thing being discussed.

Saying that the predicate is included in the subject means that the predicate term's subject intention is a component of the subject term's subject intention. Kant has the mistaken belief that logical and psychological standards are interchangeable. Because he used psychological criteria rather than logical ones, he assumed that mathematical propositions were synthetic. The real outcome is not included in this idea, thus if we examine the, notion of $7 - 4 = 5$, we may state that 5 units are added to 7 units. By using logical standards, it is evident that the proposition's denial is incoherent. We are unable to state, $7 + 5$. A logical positivist holds that language use or the results of word use are the principles of logic itself. According to logical positivists, only analytical assertions may be a priori, and all synthetic propositions are a posteriori: The notion of an a priori synthetic statement does not exist.

It implies that only analytical statements are required propositions in the eyes of logical positivists. Logic-positive thinkers have examined to them, an analytical statement is one in which the meaning of the words used to express it is used to decide whether or not the proposition is true. If the term's definition is employed to establish something's veracity rather than sense experience, the thing is synthetic. There is just one analytical proposition required. In terms of language, the requirement of proposition has been clarified. The substance of an analytical proposition is not factual. Their need stems from meaning. The linguistic theory of required proposition is thus flawed. According to Ayer, a statement is analytical if it can be shown to be true only by reference to the definitions of the words used to formulate or express the proposition. On the basis of the meaning of the words, a statement may be shown to be true or incorrect.

A claim is analytic if and only if it can be established by its meaning alone; otherwise, it is synthetic. For instance, all bachelors are adult males who are not married. If we are aware of the definitions of the terms used to create this assertion, we may conclude that it is true. Additional linguistic evidence is not required; language is sufficient to convey the meaning. However, empirical evidence is needed in the board is White, thus it is synthetic. Strawson attacked Quine in the paper in defence of a dogma. Straw son and Grice are the authors of this essay. Straw son demonstrates how difficult it is to meet the high threshold that is required for analytical explanation. But such a high level is not necessary. Quine contends that a notion that is connected to analyticity shouldn't be brought up while describing the nature of analyticity. According to Strawson, only a small number of conceptions may be described on this basis while other notions remain enigmatic.

For this reason, every notion is defined in terms of a different but connected concept. For instance, if the cooler red is to be discussed, references to other colors must be included. The same holds true for analyticity. According to Strawson, the difference between synthetic and analytical is established in a variety of academic fields in addition to philosophy. The majority of individuals support the distinction between synthetic and analytical sentences. Everyone who accepts the difference typically agrees on which claims are analytical, synthetic, and speculative. Thirdly, Strawson contends that while there are issues with the formal difference between synthetic and analytic, it is still possible to apply this distinction informally. He provides two instances to illustrate his point.

The three-year-old son of my neighbors can follow Russell's mathematical reasoning. Second, the three-year-old kid of my neighbour is an adult. According to widespread

experience, the first claim is untrue. The second claim is theoretically incorrect and does not need to be supported by any actual data. Similar to that, cognitive synonymy may be described informally. Two statements cannot be deemed synonymous if we do not acknowledge synonymy. If two phrases are not equivalent, meaning itself is meaningless. Consequently, a loose difference between analytic and synthetic sentences may be made. The number of logical positivism researchers has significantly increased during the last year. Michael Friedman has pushed for fresh interpretations of the philosophy of logical positivism. A new idea of a priori knowledge and its function in empirical knowledge, rather than a fresh iteration of radical empiricism, is the main philosophical innovation of logical positivism.

Logical positivism's emergence and advancement were influenced by Kantian philosophy. Friedman asserts that logical positivism acknowledged the need for non-empirical a priori principles so that scientific hypotheses might be given an empirical interpretation and then verified. According to Friedman, there are relatives of a priori principles. Hans Reichenbach expressly acknowledges the need for a priori principles. He created the axioms of connection and axioms of coordination distinction that is so well-known today. The former are empirical laws that were developed using notions that have a clear empirical definition. The latter are non-empirical assumptions that provide the theory an empirical understanding. Every scientific theory needs a set of coordination axioms. The axioms of coordination for a certain theory have non-empirical significance.

For example, the metric of space-time in special relativity and classical mechanics is an axiom of coordination known as the Euclidean Structure of the geometry. On the other hand, the space-time metric, which is an assumed a priori assertion in general relativity, is experimentally provable. The primary distinction between Reichenbach's axioms of coordination and Kantian Synthetic a priori is that whereas Reichenbach's axioms of coordination are susceptible to adjustments with the advancement of scientific knowledge, Kantian Synthetic a priori Principles are necessary and true. For instance, whereas Euclidean geometry is an empirically erroneous theory in general relativity, it is a priori in Newtonian mechanics. Synthetic a priori knowledge in Kantian philosophy includes two basic characteristics.

Western Schools of Philosophy

Idealism is the philosophical notion that results from the category of mind connected to ideas. Typically derived from the Greek word *idea*, which means to see, the belief that everything is real only in one's thoughts, ideas, and mind, not in physical objects. In contrast to pragmatists, who concentrate on the world as it is right now, idealists are said to depict the world as it may or should be. As in other fields, idealism in the arts stands in opposition to aesthetic naturalism and realism and supports imagination while attempting to realize a mental picture of beauty, a standard of perfection. Plato, a scholar from the third century BC, is the father of idealism. He believed that there is an objective truth that is revealed in the immutable universe of the Forms. Significant ramifications for concepts of education and knowledge may be drawn from Plato's thought. According to Plato, to have real knowledge is to be morally upright. But because most of us are enslaved to the realm of the senses and unable to see beyond it, the process of attaining genuine knowledge is painful.

After hard intellectual and ideological training, clear-sightedness and knowledge need overcoming prejudice and ignorance Republic, Book VII. Since then and up to the present, idealism has dominated our society's intellectual landscape. Though idealism is not as prevalent as it once was, it nevertheless exists in certain fields, such as modern religious

studies and specific areas of moral philosophy. The philosophical theory of idealism holds that the foundation of reality is thought or ideas. According to this theory, the mind, consciousness, and perception are inextricably linked to the so-called external or actual world. Idealism is any philosophy that contends that, if there is an outside world, it does not exist and that the only things that can be known are consciousness or the contents of awareness. In fact, idealism often takes the form of asserting that mental, not physical, objects are the only things that are real and that reality is somehow reliant upon the mind rather than existing independently of it.

Some constrained forms of idealism contend that the qualities of things have no standing apart from minds observing them and that our perception of reality reflects the operations of our mind first and foremost. Additionally, one topic that has caused disagreement among different types of idealists is the nature and identity of the mind in idealism, which is what reality depends on. Some contend that there is an objective mind that exists independently of nature, while others assert that it is only a shared capacity for reason or rationality, the collective mental faculties of society, or even just the minds of certain individuals. The fundamental tenet of idealism is, in essence, that knowledge and ideas are the purest forms of reality. Ideas and knowledge endure despite the fact that many things in the world change. Idea-ism was a common nickname for idealism. Idealists think that ideas can transform people's lives. The intellect is the most vital component of a person. It needs to be nurtured and grown.

CONCLUSION

Relativism's detractors contend that the absence of objective norms prevents meaningful discourse, intellectual advancement, and effective communication. Furthermore, relativism could unintentionally downplay the significance of moral responsibility, human rights, and universal ideals. This study highlights the necessity for a balanced approach that accepts the presence of subjective viewpoints while recognising the value of objective standards and universal ethical principles. While relativism encourages tolerance and respect for cultural variety. Understanding the counterarguments to relativism may help one develop a more complex viewpoint that encourages critical thinking, open-mindedness, and a careful analysis of the tenets of truth and morality. Individuals and society may traverse moral quandaries and intellectual conversation with better sensitivity and insight if they are aware of the nuances underlying relativism

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CHAPTER 18

ANALYSIS OF PLATONIC IDEALISM IN EDUCATIONAL FIELD

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ABSTRACT:

The philosophical theory known as Platonic idealism, which is credited to the Greek philosopher Plato, has important ramifications for the subject of education. Examining the relevance and application of Platonic idealism to contemporary pedagogy, this research article focuses on how knowledge, truth, and virtue influence educational practises. The research explores the notion of forms, the idea of an idealized higher reality, and how it affects curriculum development, instructional strategies, and the development of moral character. It examines how Platonic idealism places an emphasis on students developing their critical thinking, pursuit of truth, and intellectual qualities. The study also examines the difficulties and objections to using Platonic principles in educational settings, taking into account the necessity for harmony with other educational systems. Understanding how Platonic idealism functions in the educational setting helps enhance instructional strategies and provide a greater understanding of the enduring value of classical philosophical ideas.

KEYWORDS:

Curriculum Design, Educational Philosophy, Intellectual Virtues, Pedagogy, Platonic Idealism.

INTRODUCTION

Aristotle's instructor and Socrates' pupil in the third century BCE, Plato was a Greek philosopher. The philosophical movement known as platonism was started by Plato. At first, this school had both a physical presence at the Academy, a location just outside of Athens' walls, and the intellectual cohesion of a common philosophic method. The term Platonic idealism typically refers to Plato's doctrine of ideas, or theory of forms, the precise philosophical significance of which is one of the most hotly debated topics in higher academic philosophy. Plato believed that the world of ideas was the only true reality. All reasoning starts with a thesis, according to Plato's dialectic approach, which is shown in the Socratic dialogues. Its core tenet is that the things we think about are what ultimately determines what is real and everlasting. Physical perception of reality is only a shadow of the true picture. The subsequent evolution of western religion was significantly influenced by Plato's claim that the physical world and the realm of ideas are one and the same. Truth, according to some detractors, is an abstraction. In other words, Plato taught that ideas are ultimately real and distinct from non-ideal objects, yet we are advised to think of his theory of ideas as an abstraction, separated from the so-called external reality, of contemporary European philosophy[1]–[3].

Platonic idealism holds that there is a flawless realm of form and ideas, and that our world is just made up of shadows of that realm. Plato was a student of Socrates, a really original thinker in his day who did not write down his thoughts but instead communicated them verbally via a question-and-answer format. The Republic and Laws are two of Plato's books that contain his concepts. He thought it was crucial to look for the truth since it was flawless and everlasting. He discussed dividing the realm of ideas from the world of substance in his writings. Though information and ideas are permanent in the realm of ideas, they are continually changing in the world of matter due to their sensory nature. As a result, Plato's

idealism advocated using dialectic or critical discourse to go from opinion to genuine knowledge. Since the thoughts and viewpoints will start to come together near the conclusion of the conversation as they get closer to the truth. via shrewd asking, one might learn via a process of discovery. For instance, a specific tree that has one or more branches missing, is either living or dead, and has the initials of two lovers etched into its bark is different from the abstract form of tree-ness[4]–[6].

The dominant philosophy of mathematics, Platonism, is regarded as the basis of mathematics in mathematics departments all around the globe. The idea that mathematics is found rather than constructed is one of its tenets. The lack of a clear demarcation between mathematical and non-mathematical creativity in this theory gives room for the assumption that it also applies to purportedly creative activities like writing, music, and painting. In the movement known as Pythagoreanism, Pythagoras and his adherents believed that the cosmos was literally constructed from numbers, an abstract and absolute form. Plato had great esteem for Pythagoras and the Pythagorean theorem. Plato thought it was crucial for the government to become involved in education and help people transition from tangible to abstract thought. He held the views that exceptional people need to be recognised for their intelligence and that there are variations between individuals. This kind of thinking led to the idea that boys and girls should have equal access to education. There were three social classes of education in Plato's ideal society: labourers, soldiers, and rulers. He anticipated that the ruler or king would be a decent person who had great intelligence since ignorance was the sole source of evil[7]–[9].

Religious Idealism

Idealism and religion go hand in hand. Many of the Greek philosophers who firmly held idealism had an impact on Judaism, the forerunner of Christianity, and Christianity itself. As a bishop, confessor, doctor of the church, and one of the greatest Catholic philosophers, Saint Augustine of Hippo described the cosmos as being split into the City of God and the City of Man. While the senses controlled the City of Man, truth and kindness ruled the City of God. This resembles Plato's division of the cosmos into the realm of substance and the world of ideas. Religious philosophers held the view that man found knowledge rather than creating it. Like Plato, Augustine did not think that one person could educate another. Instead, they need to be guided towards comprehension by astute questioning. Religious idealists believe that people are God's creatures with souls and the potential for virtue within them.

Augustine linked Christianity to the Platonic and Neo-Platonic schools of thought. He envisioned the City of God as being in the World of Ideas, and the City of Man as being in the World of Matter. He viewed matter as man and the Good as God, creating evil. Plato held that there is an absolute truth grounded on science and reason, but Augustine held that trust in God is an illogical belief. Additionally, Augustine perceived connections between the notions of the rediscovery of knowledge and the fall of Adam, the genesis of knowledge. God created it and educational philosophy. worldly knowledge was incorrect and faith should take precedence over reason. He held the opinion that all real knowledge originated with God and that faith-based knowledge is defined by the church.

Early Christians introduced the concept of systematic instruction, which was regularly used in both newly created and long-standing institutions of learning. About the nature of mankind, several Greek and Jewish views were taught. The Christian church has been educating generations with Idealist ideology for millennia. The Judeo-Christian faith and idealism were also integrated into European culture by the Middle Ages and thereafter.

Augustine had a significant impact on educational history when he proposed the idea of three distinct student types and advised educators to tailor their instruction to the unique learning preferences of each pupil. The three distinct types of pupils are: a those who have had excellent instruction from competent instructors; those who have had no formal education; and those who have received subpar instruction but nonetheless think they are well-educated[10]–[12].

If a student has had a solid education over a broad range of courses, the teacher must be cautious to avoid repeating what they have previously learned and instead push them with material that they do not yet fully understand. When teaching a student without any formal education, the instructor must be compassionate, patient, and prepared to repeat concepts until the learner fully grasps them. However, the least intelligent student who thinks he knows something when he doesn't may be the most challenging to teach. Augustine emphasised the need of helping this kind of learner realize the difference between possessing words and understanding, as well as the significance of encouraging the student to maintain humility as he gains knowledge.

Regardless of whether a student interrupted his instructor, Augustine also presented the core principle that teachers should always reply favorably to queries from their pupils. Additionally, Augustine established the managed style of instruction. This method of instruction ensures that a student fully comprehends a concept because the teacher does not overwhelm them with information, concentrates on one subject at a time, helps them identify their areas of confusion rather than moving on too quickly, anticipates their questions, and teaches them how to overcome obstacles and find solutions to problems. Augustine basically said that when a teacher speaks to the students, there are two basic styles that can be used the mixed style, which uses complex and occasionally showy language to help students see the beautiful artistry of the subject they are studying; and the grand style, which is less elegant than the mixed style but exciting and sincere in order to ignite the same passion in the students' hearts.

DISCUSSION

René Descartes

He wrote *Geometry* in 1637, and it was from this work that analytical geometry, often known as Cartesian Geometry, was born. But Descartes' philosophical papers were his greatest contribution. Descartes was the first to describe the physical cosmos in terms of matter and motion, seeing the universe as a vast mathematically planned machine. He was believed that science and mathematics could be used to explain everything in nature. Descartes produced three significant works: *Meditations on First Philosophy* and *A Principles of Philosophy*, *Discourse on Method of rightly conducting the reason and seeking truth in the sciences*, and *First Philosophy*. In his *Discourse on Method*, he makes an effort to arrive at a core set of ideas that are undeniably true. He does this by using a technique known as metaphysical doubt, which is also often referred to as methodological scepticism. Using this technique, he discards any notions that are subject to question before re-establishing them in order to build a solid basis for true knowledge.

At first, Descartes reaches just one conclusion: thinking exists. Since thought cannot be detached from me, I exist. This is most commonly known as *cogito ergo sum*, which literally translates as I think, therefore I am. Descartes reasoned that because he was questioning, then someone or something must be doing the doubting; hence, the mere fact that he was doubting established his existence. Descartes believes that despite the senses' prior unreliability, he may be convinced that he exists since he thinks and experiences his body via them. Descartes

thus believes that the sole unquestionable fact is that he is a thinking entity. As the sole quality about him that cannot be questioned, thinking, it is what makes him who he is. Descartes defines thinking, or cogitation, as whatever occurs in me that causes me to become instantly aware of it, inasmuch as I am aware of it. Thus, every action a person does that he is instantly aware of is thought. One of the greatest philosophers in history, Immanuel Kant, was born in the East Prussian city of Königsberg, Germany. He attended its schools and university and spent more than forty years working as a tutor and professor there. Never before had he ventured more than fifty miles from his home.

Despite leading a life of legendary serenity and regularity on the outside, Kant's intellectual achievements readily supported his claim to have brought about a Copernican Revolution in philosophy. Kant gradually developed the most extensive and significant philosophical programme of the modern age, starting with his first dissertation in 1770 on the distinction between right- and left-handed spaorientations. His core claim that the existence of human knowledge depends on the active engagement of the human mind is straightforward, but its practical implementation is infamously difficult. Kant attempted to reconcile rationalism and empiricism within the idealist philosophy in his *Critique of Pure Reason* and *Critique of Practical Reason*, respectively. According to his theory, everyone might possess a reliable understanding of human experience that was supported by the natural principles of science. The *Transcendental Aesthetic*, *Transcendental Analytic*, and *Transcendental Dialectic* of the *Critique of Pure Reason* define the prerequisites for mathematical, scientific, and metaphysical knowledge.

Kant held that the most interesting and practical types of human knowledge depend on synthetic a priori judgements, which are in turn only possible when the mind determines the conditions of its own experience. He carefully distinguished between judgements as analytic or synthetic and as a priori or a posteriori. Thus, we are the ones who apply the pure concepts of understanding to all possible experience, imposing the forms of space and time upon all possible sensation in mathematics, and we are the ones who make all experience coherent as scientific knowledge governed by conventional notions of substance and causality. Regulative rules of this kind, however, only apply to the world as we know it, and because metaphysical claims aim to establish a reality that transcends all experience, they are beyond the purview of reason. Kant based the idea of moral autonomy on our postulation of God, freedom, and immortality in *Critique of Practical Reason*. Kant's educational thought included certain elements of character education.

He thought it was crucial to approach each individual as an end in themselves, rather than as a means. He believed that education should involve instruction in morality, culture, discipline, and discretion. His theories also placed a strong focus on instilling in youngsters a sense of responsibility for both oneself and others. Kant's idea of education of the will, which entails living in accordance with the obligations deriving from the categorical imperatives, is closely related to the idea of teaching a child to think. Kant's idealism is founded on his focus on moral principles that apply to all people as well as mental processes and the nature of the interaction between the mind and its objects.

These organised ideas have had a significant impact on all subsequent Western philosophy, whether idealistic and otherwise. German philosopher George Wilhelm Friedrich Hegel is credited with helping to establish German idealism. He was born in Stuttgart, Germany, and lived a typical, uninteresting existence throughout his adolescence and even while serving as a theology instructor at the University of Tübingen. Hegel persisted in his studies and eventually attained the position of philosophy professor at the University of Berlin, where he remained until his passing. Hegel created a thorough philosophical framework, or system, to

account for the relationship between the mind and nature, the subject and object of knowledge, psychology, the state, history, art, religion, and philosophy in an integrated and developing fashion. In particular, he developed a notion of mind or spirit that revealed itself in a series of contradictions and oppositions that it ultimately integrated and united, such as those between nature and freedom and immanence and transcendence, without omitting or reducing either pole.

However, Hegel's ideas about speculative logic or dialectic, absolute idealism, absolute spirit, negativity, sublation, the master dialectic, ethical living, and the significance of history are those that have had the biggest impact. Hegel's philosophy, which may be summed up by the claim that only the rational is real and that all reality is capable of being described in logical categories, is known as Hegelianism. Hegelianism is the collective word for schools of thought that adhere to this philosophy. Within the framework of transcendental idealism, he aimed to simplify reality and bring it closer to a synthetic whole. In reality, progress towards richer, more complicated, and more comprehensive synthesis is a key aspect of the Hegelian system.

The *Phenomenology of Mind*, *Logic*, and *Philosophy of Right* are three of Hegel's best-known works. Hegel focuses on three main ideas in these books: logic, nature, and spirit. Hegel said that one would reach the Absolute conceptions, which are comparable to Plato's unchangeable conceptions, if his logical method were correctly implemented. Though movement, growth, and change are all essential to Hegel's logic, the distinction is that Hegel was sensitive to change. Insofar as the mental process is concerned, even Absolute Ideas are the last step since they have a natural opposite in Nature. Nature was seen as the antithesis of the Absolute Ideas. The Absolute Spirit, which is represented through history, art, religion, and philosophy, is made up of ideas and nature as a whole. Hegel's idealistic pursuit of the ultimate Absolute Spirit. Any examination of one object requires examination of or reference to another. Because Hegel's philosophy promoted the state at the cost of the individual, it is no longer as popular as it once was.

According to Hegel, in order to be really educated, a person must go through numerous phases of humankind's cultural development. He also reasoned that it was conceivable for certain people to be fully knowledgeable about the whole of human history. The undeniable scope of the philosophical synthesis Hegel envisioned and partially achieved is responsible in part for his far-reaching impact. Those who are drawn to the metaphysical has a great lot of interest in a philosophy that sought to organize under the single formula of triadic growth every domain of knowledge, from abstract logic up to the philosophy of history. The ultimate manifestation of the collectivist sentiment that characterised the nineteenth century is found in Hegel's philosophy. Hegel revolutionized research techniques in theology. Anyone who contrasts the spirit and purpose of modern theology with the spirit and purpose of the theological writings from the first half of the nineteenth century will see how his theory of development may be applied to biblical criticism and historical study. The replacement of the category of becoming for the category of being is a very obvious reality in both science and literature, and it is caused by Hegel's approach.

Hegel's collectivist view of the state largely replaced the individualistic notion that had been passed down from the eighteenth to the nineteenth centuries in political science and political economics. Hegel had a substantial impact on educational philosophy and theory as well. He seemed to believe that one needed go through each step of humankind's cultural progress in order to be fully educated. This concept has a lot to do with how science and technology are developing. For instance, electricity was only known to people who lived 300 years ago as a result of natural occurrences like lightning. But now, almost everyone relies on electricity for

daily needs and has a functional understanding of it that is completely unrelated to a person's experience from the past. A modern individual may quickly pick up basic knowledge of electricity, which means that only by virtue of time passing, he or she will have experienced or learned an enormously significant stage in the development of our culture. In summary, Hegel's philosophical training led him to think that only mind is real and that human thought advances towards a predetermined ideal via participation in the universal spirit and a dialectical process of resolving opposites through synthesis.

The happy life, according to Aristotle, may be attained via a liberal arts education where learning is appreciated for its own sake and is its own reward. The third legacy of idealism in education is this. Since knowledge is the ultimate objective of mankind, fundamental principles and theoretical concepts are a major focus of a liberal education. Aristotle didn't only support liberal education for reasons that had to do with the intellect. A liberal or free education comprises literature and the arts, which help to develop the full person, as well as topics appropriate for the free citizen. According to Newman, a liberal education fosters qualities like freedom, equity, composure, moderation, and wisdom, or, to put it another way, a philosophical habit of thought Heath.

Contrarily, 'illiberal topics' like trades and skills 'absorb and corrupt the intellect' and are only appropriate for slaves and wage workers. Therefore, no topic should be added to the curriculum only because it has application in the workplace. Curriculum design has also historically been impacted by the Cartesian mind-body dualism; certain disciplines have been regarded more highly than others due to their concentration on ideas and the mind at the cost of experience and the body. For instance, the curricula at the German gymnasium and the English grammar school demonstrated an elite predilection for the intellectual and theoretical over the practical and physical. The best examples of thinking from all eras should be shared with students, according to the liberal education instructor or curriculum designer. According to British educationalist Hirst 1965, the curriculum should expose students to all of the main schools of thought. Therefore, the curriculum needs to include a wide range of topics. Even throughout the twentieth century, when the idea of a liberal education was being attacked by strict vocationalists, it survived in a topic called Liberal Studies that was taught as a component of further and higher education.

Pragmatism is one of the most significant schools of educational philosophy. Between idealism and materialism, pragmatism functions as a kind of compromise. Its roots may be found in the Greek Sophist thinkers, who believed that man is the standard by which all other things should be judged. The word pragmatism comes from a Greek verb that means to do, to make, or to accomplish. Consequently, the usage of terms like action, practice, and activity. Thought is subordinated to action. The core of the cosmos is experience. Everyone is put to the test using experience as the yardstick. Ideas and beliefs are true if they are practical and beneficial; otherwise, they are untrue. Pragmatism, according to Will Durant, is the belief that an idea's usefulness in practice determines its veracity. It follows that pragmatism is a technique the process of experimentation and not a philosophy. Pragmatism rejects using pre-established and pre-ordained aims and curricula as the foundation for educational practice. The pragmatist's history is no more.

Values only serve a purpose. No values are set or definitive. They have changed, and they are not applicable in all circumstances. Pragmatism has a tendency to be individualistic, selfish, devoid of morals and ethics, and as a result, shallow, according to a constant criterion of merit. According to pragmatic thought, anything that advances a person's goals and quality of life is true. Only those ideas that hold true in real-world applications are true. There are no unalterable truths. Every thought is related to the circumstances in which it is conceived, and

it is constantly being checked by its effects. Experiences come in many different forms and are always evolving. Therefore, there is no perfect, always correct set of principles or principles. There are no concepts or ideals that are absolute facts; they are all creations of man. They are neither divine nor unchanging.

CONCLUSION

Teachers may achieve a balance between encouraging the quest of truth and embracing other educational philosophies by having a clear understanding of the function of Platonic idealism in the educational setting.

In conclusion, further research and analysis into how Platonic idealism is used in contemporary education might improve instructional strategies and develop a greater understanding of the lasting value of classical philosophical thinking.

Teachers may design a comprehensive and transformational learning environment that fosters students' intellectual and moral development by fusing traditional principles with modern discoveries.

Combining Platonic idealism with various educational philosophies might help students develop into ethical, critical thinkers who make valuable contributions to society.

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CHAPTER 19

EDUCATIONAL INSIGHTS: ANALYZING THE AIMS AND OBJECTIVES

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ABSTRACT:

This research study examines the varied purposes and objectives of education across various educational systems in an effort to analyse its multidimensional character. The research looks at how education has evolved historically and how social changes have affected how its objectives have changed. It looks at the fundamental purposes of education, including intellectual growth, character development, social integration, and economic empowerment. The study also explores how learning may enhance critical thinking, creativity, and problem-solving abilities in students. It looks at the role education plays in fostering societal harmony, individual development, and the expansion of knowledge across a range of subjects. The research also discusses the difficulties and disagreements surrounding educational objectives, taking standardization, fairness, and the harmony of tradition and innovation into consideration. Understanding the intricate goals of education may help guide policy choices and instructional strategies, ensuring that educational systems successfully develop well-rounded people capable of flourishing in a changing and interconnected world.

KEYWORDS:

Character Formation, Critical Thinking, Economic Empowerment, Educational Objectives, Intellectual Development.

INTRODUCTION

Existentialists have always advocated educational goals that are in line with their philosophical beliefs. Existentialism is primarily concerned with liberal education, liberating man from solitude and anonymity, and liberating his intellect from the confusions that keep him from understanding his circumstances and his abilities. Harper brought up the existentialist's desire to teach the whole child, not just one side, before launching into this broad goal for education. Others have used the whole-child approach, including instrumentalists. The unfolding of the individual as a whole in the situation in which he finds himself is the idea that the existentialist puts forward, which is more individualistic. The existentialist places more emphasis on events that affect an individual rather than a collective, such as tragedy, guilt, suffering, and death. The same criticism of the general all genuine aims for education which lose sight of the individual as an individualis made by Nietzsche [1], [2].

Existentialists contend that education should make a man subjective and mindful of his uniqueness or self. He will recognize his self and grasp his being since he is self-conscious. From an existential standpoint, self-realization is what drives individuality; a person's sense of self-identity is derived from how they interact with and value their relationships. From an existentialist viewpoint, bureaucratization has to be substituted with humanization since education aims to develop character, maximise potential and creativity, and improve life quality via knowledge. Education is that which enables a person to realize his full potential. In doing so, education must assist the person in realizing the 'fact city' contingency of his life in

order to confront the categories of this fact city dread, pain, worry, and terror boldly and bravely, and ultimately prepare him to meet death with joy[3], [4].

Since there can be no ecstasy or bliss without pain, education for happiness is a perilous philosophy. Existentialists would thus be in favor of an education that exposes kids to human pain, sorrow, agony, and the terrible duties of adulthood. Every person is different. His originality must be cultivated via education. It needs to accommodate everyone's unique needs. Students must be made aware of their obligations in life as well as the limitless possibilities of their freedom via education. The development of the human being as one who lives and makes choices about what he will do and be is the most essential goal of education. Knowing oneself, one's relationships with others, and one's biological growth all constitute knowing and are all components of becoming. The main production line in education is human life and the values associated with it. Men should be educated to make better decisions and to understand that outcomes are unpredictable since decisions are never flawless. Education's ultimate goal is to help people comprehend who they are and where they are going, eventually guiding them to their heavenly home.

Therefore, it is evident that existentialist endorses the idea of a liberal arts education. In a nutshell, education's goal is to empower each person to nurture his or her own traits, potential, and individuality. This indicates that there are several implications of existentialist formulations for practises in child rearing instruction and counselling. The humanities are often given a lot of attention in curriculums where personnel influence the content rather than students. They are studied as a way to provide pupils fictitious experiences that would encourage them to express themselves freely. For instance, existentialists place more emphasis on the behaviours of historical people as models for the students' own behaviour than they do on historical events. Math and the natural sciences may be undervalued in comparison to the humanities, perhaps because they are seen to be cold, dry, and objective, and as a result, less conducive to self-awareness.

Furthermore, rather than serving as a method of generating income, vocational education is seen as a way to educate students about who they are and what they are capable of. Existentialism supports individual invention and imagination more than copying and replicating existing models when it comes to art instruction. Although many existentialist educators provide some curriculum framework, existentialism offers pupils more freedom in terms of subject matter choice than other educational ideologies. Students are presented with a broad range of possibilities in an existentialist curriculum.

The core of studies both within and outside of the classroom must center on human existence. However, it is important to note that they do not demand that subjects like history, physics, math, and the like be eliminated from the curriculum. They criticised the impersonal, icy, and arid as dust style to teaching that is used in schools. Therefore, it is reasonable to anticipate that the existentialist schools would teach both conventional and contemporary subjects. However, knowledge would not be acquired for its own sake. Existentialist theory is incompatible with the ideas that one should teach material for its own sake, for the purpose of educating the student's intellect, or for the purpose of helping the student adapt to his surroundings[5], [6].

The existentialist curriculum has one characteristic that should set it apart significantly from the majority of other present primary, secondary, and college programmes. The majority of these programmes lack any kind of material that would allow the educated to express their uniqueness in morally and artistically acceptable ways. The existentialists have used several artistic mediums to communicate their philosophical viewpoints. The largest range of

curricular options in the value-rich sector would unquestionably be in keeping with this emphasis on values. The youngster should be given the chance to express himself in whichever kind of art he chooses early on in elementary school. Additionally, the curriculum should provide a wide range of chances for the young student to establish his own moral judgements. The learner will genuinely be educated to freedom if this focus is maintained throughout the secondary and college programmes[6], [7].

It seems, therefore, as was previously mentioned, that the existentialist is more interested in what the instructor and the student do with the courses or topics in a curriculum than he is with the actual courses or subjects themselves. A curriculum's existential freedom exercise is more significant than the curriculum itself. George Kneller demonstrates how the existential approach may be used in each subject area of the curriculum, including history, science, citizenship, music, art, dramatics, poetry, and biography. In each case, the learner directly engages with the content being studied or, better still, lives the subject. Poetry, theatre, music, art, books, and other humanities are given the center stage because of their human significance in portraying man's innate sin, sorrow, tragedy, death, and love. The arts are spiritually powerful. They contend that teaching should focus on art and literature because they show the a priori cause and effect capacity of human nature[8], [9].

These allow the pupils to benefit from the opinions and assessments of others. It is important to teach history to pupils so they may influence the future and alter the path of history. Since they deal with objective information, scientific and mathematical disciplines should be taught in schools, but they shouldn't be given greater emphasis. Self-knowledge is the foundation of global knowledge. In other words, they don't believe in formal curricula made up of a list of subjects to be studied, but rather in a curriculum that emphasises the transforming power of passionate excellent reading followed by face-to-face interaction. The learner should choose, organise, and own the curriculum.

DISCUSSION

Instructional Methodology

Existentialist approaches put the person at the center. Learning is self-paced, self-directed, and involves a lot of one-on-one time with teachers who are open and honest with each student. In truth, the existentialist tends to place more value on how the issue is treated than the subject matter itself. Existentialist approaches put the person at the center. Learning is self-paced, self-directed, and involves a lot of one-on-one time with teachers who are open and honest with each student.

The assumption or underlying idea that all teaching methods must throw the burden of deciding what to learn and really learning it on the individual may be the most important assumption or believe pertaining to educational technique.

This presumption is completely consistent with existentialists' stress on the individual's unrestricted freedom. It goes without saying that any self-respecting existentialist would use the standard lecture-recite-assign-test approach. He would also vehemently oppose instrumentalism's approach to addressing problems due to its focus on social issues. The existentialist would reject any strategy that encourages communal decision-making or action. Perhaps the sole need for technique is that the instructor demonstrate via personal example that education is a focus on individual freedom, one that encourages the pupil to embrace the facts and ideas that apply to him. Nietzsche expresses this viewpoint forcefully in his critique of the conventional approach to teaching the mother language the historical-scholastic approach:

In our day and age, the historical approach is so widely accepted that live languages are sacrificed in favor of anatomical research. The historical approach may undoubtedly be simpler and more pleasant for the instructor. It also appears to be consistent with a far lower level of skill and, generally, with a less intense outburst of energy and will on his side. However, we will see that this finding is true in every area of educational life. Similar to this, studying a science should be seen as a private, human activity that allows the learner to experience a significant scientific discovery. It shouldn't be taught as a lab technique exercise or as a dry, dead body of knowledge to be learned. Students living science is the existential method of teaching it. Kneller's suggested technique of instruction resembles what Nietzsche suggested in his critique of conventional approaches.

The Socratic Approach to teaching is preferred by existentialists. According to them, The Socratic method is preferred, not so much because it involves 'induction,' or the gathering and analysis of all available evidence, nor because of its complementary process of 'definition,' whereby general values are reached from specific instances, but rather because it is a method that tests the inner-life in the same way that a stethoscope sounds the heart. If the issue arises in the life of the person who has to come up with solutions, the Socratic Problem Method should be embraced. However, if the issue stems from societal demands, it is inappropriate. Personal reading should be emphasised, like Socrates did. They disapprove of the group approach because there is a strong emphasis on the collective's judgement as being better to an individual's. The possibility of losing distinctive individuality and freedom of choice exists. Teaching strategies must encourage children's creativity. By their deeds, the world and man show who they are.

The teacher's job is to expose pupils to a variety of life routes and to foster an atmosphere where they are free to pick their own preferred path in order to help them identify their own identity. The existentialist asks that all aspects of education, not just the intellect, be provided since emotion and reason are not separate in the making of decisions. This existential framework formulates the five features of this ideal. These include developing a critical mindset, increasing one's spirituality, having a strong sense of one's own identity, and being more empathic. Teachers may be able to provide a highly helpful other horizon that may evaluate pupils' understandings qualitatively. If crises may be sparked by their interactions, teachers can have the greatest impact on the spiritual growth of their pupils. Teachers have the potential to be the learner's best enemy, since they may 'hurt' them the most severely. This is similar to playing the devil's advocate to challenge and explain others' perceptions.

The instructor must have a critical mindset if they want to express their freedom in a genuine way. A critical mindset shows that individuals understand that they have certain unquestioned meanings that help them make sense of the world, as well as give their lives meaning and purpose. It is acknowledged that a teacher must be a lifelong learner. Being 'open' to possibilities is a quality shared by teachers, and one of these qualities is a willingness to let others challenge the parts of one's knowledge that may be expressed. One ceases to be a teacher if they decide to close themselves off from other people's criticism. In this aspect, being open enables one to comprehend oneself and other people. The instructor has to understand how they fit within the overall curriculum. By critically analysing and reflecting on all one knows, one might be considered to be in truth. Therefore, it is important to touch with a hammer the conventional interpretations of different topics in order to sound them out and assess the learner's sensitivity to them.

A desired quality in a teacher is the ability to comprehend, create, and choose one's own personal identity, including who they are and what they stand for. Personal identity may draw from biological, historical, social, and religious foundations. A teacher must possess the

capacity to judge what is useful and value in both themselves and in others. This is a crucial quality. This should be shown by a compassionate awareness of others they share the world with. Existentialists oppose limiting the teacher's ability to be a socially conscious umpire, a source of free social activities, or a role model for the pupils. He must have a free personality himself and interact with each student in such a way and via such initiatives that they feel like they too have a free personality. He may subtly sway the students' opinions about his ideals, but he should push them on them and make sure they serve as the students' guiding principles so that they may learn to embrace them without question. He should encourage them to be 'unique' and 'genuine' rather than expecting them to emulate. His goal should be to help kids develop independent thinking so they may become free, kind, and self-moving.

The teacher's job is crucial because he creates the kind of learning environment that allows students to connect with themselves by being self-aware and realising their own potential. The instructor has to establish a good rapport with his pupils. He should refrain from calling them names like lazy, slow learner, and other similar terms since people could start to identify with them. As he helps the student on his journey of self-discovery, the teacher is also evolving and developing. For the existentialist, the issue of who should be educated? would seem to be very straightforward. Anyone who so chooses should be provided all the education he wants, so one would anticipate him to respond to them. Given that education's wide definition encompasses more than just formal education, this remark is certainly accurate when it comes to education in general. In other words, there are several ways a person may educate themselves, including reading, working, and possibly most importantly by living by choosing to and taking action.

But some existentialists have made it plain that they support elite culture and education. Nietzsche was quite vocal in his disdain for equality of opportunity for all people's children. Therefore, we cannot strive for general education, but rather for the education of a select group of individuals for great and enduring deeds. What is referred to as educating the masses cannot be done without great difficulty, and even if a system of universal, compulsory education were to be implemented, it could only have an external impact on those people at lower levels who, in general, are the masses' first cultural contacts. In this setting, Nietzsche was peaking at the basic and secondary levels of schooling as well as colleges and universities. He believed that since so many people were engaged in public education, which sought to teach the whole population, it was destined to fall short of the goal of real education.

The youngster should have complete independence, according to existentialists. However, the youngster should understand the essence of his or her self, recognize who or what they are, and transform imperfection into perfection. The parents do not want the kid to grow up to be egotistical, autocratic, or irresponsible. The only thing freedom need is natural growth. Education should be given in accordance with the requirements and abilities of the kid. Instead of severing the child's connection to his or her self, this relationship should be reinforced. The youngster must choose and decide. When a child is freed from strong competition, strict punishment, and failure dread, they flourish better. Each kid may then take control of the events that will shape him as they grow to grasp their own wants and beliefs. In this manner, self-evaluation serves as both the start and finish of the learning process. As learning advances, the kid becomes a free-roaming, courageous, intelligent person. The kid as a learner must always get primary attention, not a learning package. Instead of labels, a child needs a favorable review. It is quite obvious that none of the traditional agencies of education family, Church, and state can claim the primary right to educate from what has been said about the role individuality should play in the development and application of educational

methodology. It is also quite obvious that the individual, personification of absolute freedom, is the only agency responsible for creating his own essence or being. Consistently, the existentialist cannot allow any organisation outside the individual to seize this fundamental right and duty. The environment at the school should encourage healthy personal development. Any academic topic, including extracurricular activities like sports and music, may create existential challenges for education and the growth of individuals. The purpose of schoolwork should be to foster self-control and develop self-evaluation.

In schools, mass instruction and testing are not encouraged. The timetable has to be open and adaptable. The school should be based on democratic principles. The environment in which the individual may flourish must be democracy. It should be a democracy made up of distinct people who appreciate one another's uniqueness. The school is distinguished by self-government, student involvement in planning, and fostering of a free environment. In the classroom, mechanization and impersonality need to be challenged. Timetables for students and work schedules are both computerized. As a result, the interactions between specific pupils and the school's curriculum become impersonal. In addition, the use of teaching aids like machines and other technology tends to reduce the amount of direct interaction between instructors and students. This impersonality poses a threat to the child's personal growth and individual development. A school should show concern and respect for each individual student.

Based on his belief that the public schools in his nation eliminated individual freedom and responsibility and replaced them with a state-enforced uniformity, Nietzsche attacked public education. Many existentialists believe that the government and, in certain cases, the Church should not have been the ones to start public education since they have overstepped their authority. But who can convince me that today's public schools have an absolute right to exist? asks Nietzsche, with good reason. I'm not sure whether the school is always a good thing on its own. It is, at most, a well-meaning, kind concentration camp. Deny, if you can, the dreadful similarity between the mass education of children in a school and the mass production of goods in a factory. It denies in its actual make up the very emancipation and enfranchisement of youth that it is established to cherish.

Of course, the atheistic existentialist has another justification for rejecting the Church's authority in educational affairs since he sees the whole theological-administrative system of the churches as a massive imposition on people's right to free will and activity. Only the existentialist can combat such education abuse. Additionally, the family should not be seen as the primary educational agency. The young's sense of individuality has been destroyed by the authoritarian family system. Simply because the kid's biological components were given by the parents does not give them the right to decide how the youngster will define himself. As a result, there is only one conclusion that can be drawn: the only agency of education is the person. The person should be able to create his own essence in a setting that is supportive of the family, the Church, and the state. They play just an auxiliary, supporting function in the educational process. These organisations ought to work together to free the individual from organized society's artificial constraints so that he may make and carry out the decisions he pleases.

According to the philosophical principle of deconstructivism, civilizations should constantly reform themselves in order to create more ideal political systems or social networks. It is an educational philosophy movement that is sometimes referred to as social reconstructionism. A philosophy known as social reconstructionism places a strong emphasis on social issues and the pursuit of a more just and democratic world. He understood that humankind may be wiped out by technology and human brutality or that technology and human compassion

could be used to build a good society. In order to rebuild society and educational practises from their existing condition, it is said that educators must create curriculum and pedagogical strategies. Educationists play the roles of social builders and agents of change. A rationally educated humankind can direct the process of social and conscious evolution towards progressive goals and thus control humankind's destiny.

These are the five main tenets of reconstructionism Society and education require constant reconstruction, Programmes of study should be interdisciplinary. Education is being used to build a new social order and educate individuals into new citizenry behavioural roles.

CONCLUSION

Although education is crucial in forming people and society, it also has difficulty balancing standardization with the development of unique abilities and interests. It takes constant reflection and change to meet the changing demands of students and society to deal with the complexity of educational goals. This study highlights the significance of understanding the many goals of education and how they are related. Education may enable people to make constructive contributions to their communities and embrace lifelong learning by encouraging intellectual, social, and personal growth.

A dedication to providing students with an accessible, equitable, and high-quality education that prepares them to succeed in a world that is changing quickly should guide policy choices and educational practises. In order to design educational systems that are responsive, inclusive, and supportive of students' holistic growth and development, educators and policymakers need to have a clear understanding of the complex character of educational goals.

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CHAPTER 20

ANALYSIS OF RECONSTRUCTIONIST' PLATFORM

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ABSTRACT:

This study explores the tenets and philosophy of Reconstructionist Judaism, a progressive and developing Jewish movement established in the early 20th century by Rabbi Mordecai Kaplan. The Reconstructionist Platform, which explains the main tenets and objectives of this contemporary Jewish worldview, is examined in the research. It analyses the movement's focus on Judaism's evolutionary character and calls for the modification of Jewish customs to meet the demands and difficulties of modern society. The study emphasises the importance of moral principles in Reconstructionist Judaism as well as the appreciation of Jewish tradition and culture. It covers the movement's dedication to diversity of belief, active community involvement, and inclusion. The book also looks at how modernity affected Reconstructionist ideology and its importance in establishing a vibrant and contemporary Jewish identity. This study adds to a better understanding of the ideas that underpin this distinctive Jewish movement and its applicability in the contemporary day by analysing the Reconstructionist Platform.

KEYWORDS:

Community Engagement, Ethical Values, Evolutionary Judaism, Inclusivity, Jewish Civilization, Jewish Culture.

INTRODUCTION

In terms of social policy, reconstructionist and progressives diverge greatly. Progressives are aware of how quickly the world is changing. However, they are happy to limit their instruction to how to deal with change. Progressives, it has been said, want to instruct pupils on how to arrive at intellectual solutions to issues. This usually results in writing a paper, completing a report, or working on a project of some kind. This kind of teaching would often mirror modern society. Reconstructionist, on the other hand, think that students need to have real-world experience in order to understand how to guide and manage change. They have a deep conviction that our civilization is in trouble. They think that unless we step in to influence change and so rebuild the social order, things will spiral out of control [1], [2]. Reconstructionist believe that if humanity learns how to intervene and influence change, a Utopian Future is indeed feasible. They contend that students should be taught to become social activists in the mould of Jesse Jackson, Ralph Nader, Gandhi, and Martin Luther King Jr. Reconstructionist believe that we should approach life's challenges with a reflective inquiry approach.

However, they believe that we should be ready to take action based on our findings. Students must have a feeling of dedication and accountability to do this. The idea of starting a shift is, of course, very debatable. Reconstructionism has never really taken off in our educational system for this reason. It has been questioned whether or not schools should be used as a vehicle for changing society. There have also been concerns about whether pupils, regardless of age, possess the social and intellectual maturity necessary to engage in social action. Social action proponents argue that the more engagement we have, the better off our society will be.

They assert that the current state of affairs results in just a tiny number of individuals engaging in social concerns because they lack the necessary skills. Social action proponents emphasize that if certain common-sense safeguards are used, social action may be done safely[3]–[5]. Younger kids should be urged to behave in more constrained environments than older ones, such as the classroom or school rather than the greater community. They should think about whether a certain activity would resolve or lessen an issue. Additionally, they should think about the likely side effects of a certain course of action, particularly how it would affect important ones. Teachers should engage with kids to help them learn to accept the results of their actions, whether positive or negative, without whining or seeking a pass. If a spirit of dedication and accountability is to be fostered, this is crucial.

Logic and Critical Thinking

The Common Core's language arts and mathematics standards both place a strong emphasis on critical thinking. Understanding mathematical structure, solving problems, and proficient application of the fundamental algorithms are all key components of mathematical critical thinking. It is associated with competence in the use of oral and written language as well as in the analysis and comprehension of written documents in English Language Arts ELA. Two broad definitions of critical thinking are revealed when the requirements are closely examined. One is concentrated on what may be referred to as the formation of a critical eye. In ELA, students should learn to evaluate both their own and others' written work critically. They have to be able to see and fix mistakes in sentence and paragraph structure, grammar, punctuation, and spelling. The critical eye in mathematics looks for calculation mistakes, incorrect labelling, and omission of supplied information. These tasks need abilities that are rightfully recognised as a component of critical thinking[6]–[8].

The breadth of abilities required for the second interpretation of critical thinking as well as how to teach them are up for controversy. This interpretation of critical thinking necessitates critical examination of what is hidden under the surface. On instance, this kind of critical thinking in mathematics calls on students to construct viable arguments and critique the reasoning of others. They must be able to form hypotheses, contrast reasonable arguments, identify and fix potential logical faults, recognise patterns, contrast calculation techniques and identify short cuts, and defend their work using mathematical structure and principles. These are really high standards. The majority of us would agree that all students should be able to attain a passable level of proficiency in the first kind of critical thinking, but we would be concerned about the likelihood of all students reaching a high level in the second. During the new math period of the 1960s, several prominent mathematicians and educators welcomed this method of critical thinking, but it was not widely adopted since many students and even many instructors struggled with it. The literature on math education does, in fact, include advice to emphasise mathematical structure in order to improve mathematical comprehension.

It is challenging to maintain enthusiasm about attempts to foster this kind of critical thinking in all of our mathematics students in the face of persistent criticism and seeming failure. The structural understanding movement cannot be justified as a failure if we apply critical thinking to the endeavour itself, but we also cannot unqualifiedly support it either. The trend in English Language Arts also offers a challenge that is not brand-new; we'll take a quick look at its background in the next section. According to the ELA standards for literature, the emphasis should be shifted from reading and analysing fiction to reading and analysing texts, particularly historical records. However, there is little focus on the background information needed to comprehend these texts. Students will find it difficult to apply critical thinking to papers if they are unfamiliar with the authors, the context in which they wrote, and the

justifications behind their suggestions. Interdisciplinary study is, however, almost completely absent from the Common Core, despite the fact that many intelligent educators today place a high value on it[9], [10].

English instructors impart their own knowledge of the pertinent history? Should they pay greater attention to the authors' biographies? Should history and English instructors collaborate to develop a useful curriculum? The dispute that was at the heart of educational philosophy thirty years ago is being revived by the worry expressed about teaching the second, deeper kind of critical thinking in mathematics and ELA. This concept comes quite close to endorsing critical thinking as a formal logical exercise, which sparked a heated discussion over whether critical thinking can be taught as a topic in and of itself, like formal logic, or if it must be linked to a body of accepted knowledge. Think about if we can use critical thinking in an area that we are unfamiliar with. Such an application sounds absurd from a practical standpoint, but philosophers were not ready to rule out the notion that certain critical thinking abilities may be learnt without reference to a specific, tangible area of knowledge.

Ennis discussed his idea of a rational thinker in his 1979 speech to the Philosophy of Education Society. According to Ennis, rational thinkers display a number of skills, proclivities, and constructive dispositions. These categories are each thoroughly explained. Ennis identified a variety of abilities under the heading of proficiencies, including observing, inferring, generalizing, conceiving and articulating assumptions and alternatives, presenting a well-organized or well-formulated path of reasoning, assessing statements and chains of reasoning, and spotting common issues. He specifically complained that formal logic is too elaborate as a strategy for instilling logical thought, and that it also mainly misses the most difficult part of applying deductive logic translating in and out of the system

Although he distanced himself from formal logic as a means of imparting critical or rational thought, his strategy nonetheless greatly emphasises generalized thinking that will be useful to students in a variety of contexts. He uses the analogy of mathematics. If one understands the science well enough to determine when certain mathematical processes should be used, then the mathematics learnt in math class may very well be beneficial in science class. The mathematics are worthless in the absence of such understanding. Similar to Ennis, one can possess the skills and dispositions he mentions but find it impossible to use them in an unfamiliar situation. Ennis admits this and calls on rational thinkers to practice their abilities in domains they are comfortable with. This criticism of informal reasoning strikes me as rather trivial since it holds true for all of our fundamental abilities. For instance, even though we are normally well-spoken, we may not be able to communicate effectively or even rationally in a situation that is completely unrelated to us. Second, and more importantly, learning critical thinking outside of a certain field of study may not be feasible.

This is the criticism John McPeck levelled to informal logic. This objection will be looked at soon. The critical thinking movement at the time included informal logic, and Ennis was not its only proponent. In some aspects, Richard Paul promoted a strategy similar to Ennis's: it emphasises the process, it guides students' thoughts towards their own thinking, and it asserts to be transferrable. In a series of dichotomies, Paul compares the outcomes of sound reasoning to those of bad reasoning: clear vs unclear, exact against imprecise, explicit versus vague, accurate versus incorrect, and fair versus biased.

However, none of them are inescapably characteristics of critical thinking, as critics have noted. For instance, a product might be accurate yet still be the result of rote learning. On the other hand, a strong illustration of critical thinking as determined by experts may include

errors. Additionally, not all critical thinking exhibits accuracy, specificity, or even plausibility. Furthermore, evaluations like relevance and importance may be more influenced by the context than by the reasoning itself. Neither Ennis nor Paul makes the assertion that critical thinking can be taught completely apart of context. Both agree that critical thinking has to be focused on something. However, the context may change depending on the informal reasoning that is being taught. For instance, it is not required for the instances to be derived from the same subject area if our goal is to teach students how to spot certain fallacies. Instead, we might provide situations that include these fallacies. The informal logic movement is not the first attempt to prioritize abilities above material in curriculum and education. This is also how the elementary science curriculum, Science A Process Approach SAPA, was structured.

DISCUSSION

Hermeneutics

Interpreting biblical texts has long been a part of hermeneutics. Today, the term is more often used to describe a philosophical quest for meaning that rejects both the foundationalist emphasis on certainty and the nihilistic outlook sometimes associated with Nietzsche and occasionally existentialism. Hermeneutic philosophers acknowledge historicity and cyclicity. Both books and the historical progression of life itself are sources of significance for them. Hermeneutics may be done from a multitude of angles. For instance, many critics of critical theory use hermeneutics; naturalistic philosophers like Dewey and W.V.O. Quine use hermeneutic techniques.

Hermeneutics entails a thorough search for meaning without the assumption that one particular meaning will be discovered or that it will be firmly established. Hermeneutics is an approach that, in the words of Richard Rorty, sees the relations between various discourses as those of strands in a possible conversation, a conversation which presupposes no disciplinary matrix which unites the speakers, but where the hope of agreement is never lost so long as the conversation lasts. Hermeneutical labour broadens our perspective, offers fresh interpretations, and promotes continued dialogue. It forces us to adopt a kind of holistic practise in which we hardly ever give the atomistic pieces their own distinct significance.

Postmodernism

More of a state of mind than a movement, postmodernism. Different authors go into further detail regarding various facets of a mindset or perspective that casts serious doubt on the goals of modernity, especially the Enlightenment. Most postmodern theorists agree with Dewey that the pursuit of objective truth has been abandoned since the Enlightenment. They accept what may be referred to as local truthfacts of the kind we would agree upon as a result of widespread observations or methodological standards. For instance, we may all agree that much of the information given in daily newspapers, such as sports scores, accident reports, announcements of funerals, and weddings, is accurate.

Postmodernists similarly accept some scientific postulates and the fundamental principles of mathematics as valid. Even those may be seen as local or restricted in the sense that they only apply to things and things that happen to us often enough that we don't even consider where they apply. They could be local, but since their location is so large, they seem to be practically global. Today, many philosophers share some of the postmodernists' scepticism about fundamental or enduring truths; nonetheless, the postmodern rejection is accompanied by a challenge to the established discipline of epistemology. According to postmodernists, there is no such thing as a single, comprehensive definition of knowledge. Instead, they place

a greater emphasis on the sociology of knowledge, including how power and knowledge are related, how fields of expertise form, who benefits and who is harmed by different claims to knowledge, and what kind of language emerges among communities of knowers.

One way to think about postmodernism is as postepistemology, while another way to think of it is as a radical reworking of conventional epistemology. We shall find that current educators are mired in constructivism, which some believe to be an epistemological viewpoint and others believe to be a post epistemological position, when we examine epistemology in further detail. Postmodernists also challenge the enduring conviction in objectivity. Objectivity in the classic sense becomes a fantasy since it is hard to construct an argument, interpret an event, or simply acquire evidence without a goal and viewpoint. However, intersubjectivity may help us get closer to objectivity; that is, when we combine interpretations from many points of view, we can get the closest thing to an impartial image we can. Most likely, during your academic career, you like all others who have pursued higher education in Western institutions were urged to try to be objective.

Your lecturers have been advising you to set aside your own viewpoints and prejudices to avoid subjectivity and provide a case supported by unbiased data. In addition to denying that it is possible, postmodernists argue that any research would already be biased by the sheer act of trying. An examination or argument initiated in this manner is rife with the presuppositions of modernist philosophy. One major problem with the argument for arguments is that because argumentation is limited by standards and guidelines established by experts in a specific field, it has a tendency to silence voices, words, and cries from people who don't adhere to the accepted forms. Even worse, the criteria are said to be universal, giving the impression that the excluded voices are doing so deliberately or out of ignorance.

In advocating for the inclusion of outsiders, or Others, who speak a different language and have distinct perspectives, Jacques Derrida has been especially persuasive. He challenges us to let Others be to accept their uniqueness and refrain from attempting to incorporate them into our own language and tales. This argument echoes existentialist theory in that essence is a goal rather than an ideal that must be attained. Derrida urges us to give up great narratives in favor of letting people be. We can no longer take it for granted that individuals can all be categorized by some overarching theory, that they all aspire to the same things, value the same things, or mean the same things when they use words that are similar. Such presumptions are totalizing, or summarizing distinct aspects of the human experience into one broad account that emphasises commonality and conceals variation.

You can see that if we adopt the ideas of a critical theorist like Habermas or a postmodernist like Derrida, the educational challenge previously mentioned that of determining whether to give the same curriculum for all children may be treated quite differently. We shall look at this issue as well as a few others in great detail in the social philosophy chapter. This statement should make it very evident that, from the standpoint of postmodernism, forcing all pupils to take the same course of study is a totalizing action, notwithstanding how well-intentioned the endeavours may be. All children are inappropriately and unethically, as Derrida probably put it assimilated to the paradigm of an elite determined by standards created by a select few.

Before moving on to the description and analysis of educational issues, we need talk about one more aspect of postmodern philosophy. The abstract and the specific human knower/agent that have been at the center of contemporary philosophy's constituting subject have drawn criticism from several postmodern philosophers. Postmodern authors have characterised a constituted subject and numerous identities, recognising the various ways in which individuals are moulded by their histories and cultures, by their own experiences, and

by their relationships with others. Such a perspective opposes both the existential subject outlined by Sartre and the rational subject of Cartesian epistemology. According to this theory, we are not completely in control of the decisions we make or the people we become.

Unfortunately, the death of the subject threatens not just the autonomy and agency of common actors but also the rather arrogant knower of Descartes, Sartre, and Kant, as well as the high moral commander. Feminists are concerned about this, even those with a postmodernist bent.⁵² If the subject's death were a metaphysical assertion, we would have to accept or reject it as a statement of fact; such a thing is either real or it is not. However, postmodernists encourage us to reject metaphysics rather than making metaphysical statements at least not on purpose. As a result, the allegation has political significance and should be examined from a political angle. Feminists must thus consider whether this assertion advances or impedes the feminist agenda. Today's women are only starting to feel like agents, like people with agency. Is this the appropriate time to write the subject's obituary? It's similar to losing one's driving license just after getting a vehicle and getting some driving experience. This issue will be covered again in the chapter on feminism.

In conclusion, postmodernism is a mindset that challenges the foundation of contemporary thinking. It calls into question long-held beliefs, practises, attitudes, ways of thinking, and values. However, they should also be skeptical of descriptions that only use postmodern jargon or that try to persuade readers to accept potentially destructive actions alongside good ones. Thoughtful educators should be aware of the ways in which its proponents encourage us to think more critically about educational difficulties. To be postmodern, one need not agree with all of the postmodernists' assertions. In fact, it could be preferable to completely reject such designations, particularly from a postmodern perspective. We should think about why some of the movements covered in this chapter haven't had much of an impact on education before we close this chapter. It seems strange that existentialism, with its potent examination of the human condition, has had a far less influence on education than analytical philosophy, which professes impartiality and detachment.

We live in a culture that is controlled by technology and a long-standing belief in scientific advancement and control, which may be one explanation for this seeming abnormality. Even John Dewey's worldview, persuasive as it is in its call for students to participate in democratic processes, reflected the strong American confidence in science. The work of analytical philosophers has often been referenced in research publications because they may provide clarity and consistency to educational research. Existentialism simply does not match the ethos of a country focused on systematic transformation, what with its rhetoric of personal freedom and rejection of institutions. Few philosophers self-identify as phenomenologists, despite the fact that many do, especially philosophers of education. This is due in part to the fact that phenomenology is very technical and hard to master. However, the main reason is that phenomenology made assertions about a basic science that is below and beyond science, and all of these assertions have now been discredited. Finally, despite the fact that critical theorists have had a significant impact on a variety of educational theories, they are criticised for using a very intellectualized vocabulary that appears at odds with their professed goal of changing the world.

CONCLUSION

Reconstructionist Judaism's core principles of inclusivity and religious diversity welcome people of all origins and convictions into the community. This dedication to diversity fosters a feeling of community and intercultural understanding among its participants by embracing modernity and engaging with it critically, reconstructionist Judaism promotes critical

thinking. By enhancing Jewish practice and thinking, this method promotes the development of a mindful and contemporary Jewish identity. The Reconstructionist Platform provides a convincing and dynamic foundation for modern Jewish life, to sum up. Its ideals of inclusion, morality, and engagement with modernity enable people to actively contribute to the development of their Jewish identity and community. Reconstructionist Judaism, which encourages meaningful ties to Jewish history and ideals in the contemporary world, continues to be a relevant and thriving movement by embracing the shifting character of Judaism.

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CHAPTER 21

EDUCATION'S PHILOSOPHICAL ROOTS: PRE-TWENTIETH CENTURY PERSPECTIVES

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ABSTRACT:

This study explores the development of education prior to the 20th century, exploring historical viewpoints and modes of instruction in many civilizations and cultures. The study investigates the educational institutions, curriculum, and teaching techniques of ancient civilizations including Mesopotamia, Egypt, Greece, and China to trace the origins of formal education. It examines how cultural norms, religion, and philosophy influenced how education was carried out in mediaeval Europe, the Islamic world, and other places. The study looks at how important institutions, academics, and educators helped to spread and preserve knowledge throughout this time. This study clarifies the continuity and variations in educational aims, content, and procedures that formed the basis for contemporary educational systems by recognising the historical context of education. The research provides insightful information on the variety and complexity of pre-20th century educational traditions and their long-lasting influence on modern pedagogy.

KEYWORDS:

Ancient Civilizations, Curriculum, Formal Education, Historical Perspectives, Methods, Pre-Twentieth Century, Societal Norms.

INTRODUCTION

The analysis and clarification of key ideas and issues in education are of interest to philosophers of education. What should be the goals or objectives of education? was a topic of discussion among philosophers and educators even before there were any professional philosophers of education. Who needs education? Should education be tailored to a student's innate skills and interests? What role should the government take in education? These inquiries are still being made today. Numerous education students get discouraged by the fact that they are still relevant. Why continue to research unanswerable questions? Why ask specific questions if we can't provide answers? Every civilization must respond to these reasonable arguments, not once and for all, but as effectively and ethically as it can for the good of its citizens and the future of the planet. The questions have generated better and worse answers in every century, and smart people continue to look at the previous answers, to come up with new ones as a result of shifting circumstances, and to think about the present answers in an effort to improve education[1], [2].

The majority of philosophers of education work in educational institutions like schools and departments, and their inquiries mostly concern education. Their inquiries are philosophical in the sense that they call for philosophical techniques of inquiry. For instance, using just empirical approaches, such as experimentationobservation: what should be the goals of schooling. Instead, we must argue from some fundamental premises or by positing some plausible consequences of our decisions. If we choose the latter course of action, we can use empirical techniques to demonstrate that our decisions do in fact result in the expected outcomes, but we still require philosophical arguments to convince others that the outcomes

we desire should be valued. Who should be educated and how is one of the age-old issues in educational philosophy. As we will see, Plato was very interested in this issue and started his debate by examining the requirements of society and the many types of human aptitude. He developed his proposals for education from a complex set of presumptions regarding the nature of human beings and the nature of both actual and utopian society [3], [4].

Who should get an education in today's culture is a topic that receives an almost universal everyone response. The topic of how certain children should be taught is the subject of our passionate current discussion. Many instructors maintain that all students should get the same instruction at least until the 12th grade. Others, particularly those who follow the Deweyan tradition, believe that instruction should be customised as much as possible to each child's interests and requirements. On the present stage, interesting philosophical topics sometimes surface. Even if by definition such concerns are not permanent, good philosophical analysis may add to the present policy discussion since they often have roots in problems that go beyond the current situation. Take the presently prominent topic of school choice, for instance. Should the general public choose and implement a choice- or voucher-based system? Should parents be provided with vouchers worth a certain sum, say \$5,000, to go towards their child's tuition at the school of their choice?

This issue is undoubtedly rooted in the age-old debates over whether all children should receive the same education, how much parental influence over their children's education should exist, and whether only those with the financial means to pay for the education they desire should have the right to control it. It is clear that philosophical analysis might be helpful in identifying and delineating fundamental difficulties. By doing an empirical study, we may be able to determine if parents who take advantage of these chances are happier than they were before the voucher programme. We may even be able to determine if schools with a high percentage of pleased voucher students perform better on certain defined metrics than they did prior to becoming voucher schools. But how can we assess if the maybe improved results for voucher children balance the inevitable deprivation of pupils who stay in schools abandoned by classmates from more-informed and better-off families? Is it preferable or bad if vouchers result in a kind of cultural balkanization where each sect and subculture rules over its own school community? You'll see that the way I phrased my queries clearly implies that I am opposed to a voucher system. The work of analysing the language used in arguments and providing alternative terminology that calls attention to alternate viewpoints and possibilities falls within the purview of philosophy of education. If you support a voucher system, you may try formulating inquiries that will highlight the bias in my inquiries [5]–[7].

Some of them date back to the time of Socrates, while others are inventions of our own day and civilization. All of them, however, call for serious consideration, creativity, contemplation, and a great deal of patience when posing questions and finding solutions in a variety of methods meant to shine light on a significant issue. You should consider how perennial questions alter depending on the context in which they are posed, how outdated questions leave behind successor questions, and how new questions are sparked by the resolutions to more established ones as we look at a few historical instances.

This little exchange of words perfectly captures Socrates' personality. He controls the conversation and guides the listener. He sometimes permits a partner to develop his own case, as in a later exchange with Thrasymachus, and only very rarely again, with Thrasymachus, does he fail to fully persuade his companion. Socrates is a strong teacher in the majority of the dialogues, guiding, interrogating, imparting knowledge often in the form of a question, and gently and forcibly getting his audience to see their flaws in reasoning. Undoubtedly, a lot of you have heard of the classic television show *The Paper Chase* and its predecessor movie.

With his skilled use of the Socratic method, the bright and irascible Professor Kingsfield terrorized his law students in it. Kingsfield and Socrates had a lot in common, including superior intellect, sharp wit, a willingness to sometimes deploy sarcasm, and an unwavering ability to identify and pursue issues of genuine relevance. However, Kingsfield possessed legal authority over his pupils. Their professor examined their responses, and if they hadn't prepared for them, they may have failed law school and had to think about choosing another career.

In contrast, Socrates met his pupils informally in a variety of public settings and in people's homes. Participants were free to come and leave as they wanted and could choose whether or not to answer Socrates' challenging questions. Since he never compensated his pupils for his lessons, Socrates always claimed that he did not instruct anybody in anything. He was also undoubtedly not a professional instructor. What do the state owes us, and what do we owe the state? What does being just entail? Here, we should briefly revisit the discussion between Socrates and Polemarchus. Noting that hurt or injury tends to deteriorate a man so that he becomes unjust, Socrates argues that a just person must not injure even those who are bad. He also asserts that a good person cannot make others unjust by behaving justly. He often delivered the following advice to politicians and students: Our study reveals that this is what you are really pursuing. Think carefully. Because if you comprehend and follow the analysis, you will alter your behaviour. Those who know what is right will carry it out [8], [9].

DISCUSSION

Socrates was interested in subjects that required self-knowledge as well as social/political challenges. His maxim, know thyself, is still revered by the majority of educators and intellectuals. Critical examination of oneself and one's own methods of living is more difficult than critical analysis of others, as we shall see in our study of critical thinking later on. Socrates was allowed to criticise the state and its prominent citizens for a long time, but eventually, in a period of intense political unrest, he was accused of not believing in the state's gods and of corrupting the youth of Athens. Today, some reject such Socratic reflection in schools as therapy, but Socrates insisted rightly, I think. As you are all aware, he was convicted and given the death penalty despite his beautiful and perhaps haughty defence.

We might productively spend weeks discussing the Socrates case and what it means for modern education in the field of educational philosophy. If you were to follow Socrates' lead, you would undoubtedly need to discuss very delicate topics with your pupils. Are you going to be able to accomplish that? Should the state or school district restrict you from discussing certain subjects? Or think about the accusation that Socrates did not worship the gods of the state. Do we still hear accusations like these directed at other prominent personalities today? Thankfully, in the United States, we do not execute politicians or other prominent persons for their erroneous religious views, nor do we execute educators for speaking about creation, evolution, sex, or communism. But in a conflict Socrates waged long ago a conflict he died for people now lose positions of authority, their careers, and sometimes even their good reputations.

We shall look at some of Socrates' concepts on epistemology the theory of knowing and ethics in coming chapters. Here, we'll quickly go through Socrates' and Plato's fundamental educational principles. Even though Plato had Socrates speak for him, most of the concepts that come next are his. Even today, academics disagree on which of the concepts Socrates expresses in Plato's writings are his own and which are the author's. I'll make references to Plato in what follows. Plato constructed a utopian state, the Republic, to represent his ideals and values while also exploring delicate and difficult issues of how people should relate to

their state and all of its duties. Republic is mostly concerned with issues related to education. According to Plato, pupils shouldn't all get the same education; rather, they should be taught in accordance with their individual needs. The eminent American philosopher John Dewey praised Plato's wise insight that a child's education should be individualized in this century. But he criticised Plato for assuming that people always fit into only three kinds.

Dewey encouraged individualized learning plans for each kid. Dewey also opposed hierarchical divisions of educational initiatives. He would not rank one group greater or better than another, in contrast to Plato. The particular education of labourers and craftsmen, guardians soldiers, and rulers the higher echelon of the guardian class was provided for in Plato's design. The first group was to get thorough training in a particular profession so that, as Plato tells Socrates, our shoes would be carefully made and our crops will be well cared for. The second, distinguished by inherent physical prowess and spirit, was given instruction in both moral and physical prowess at the highest degree. The noble auxiliary or guardian was well-trained in philosophy, spirit, quickness, and strength, according to Socrates. The last requirement was that future rulers would have a thorough education in philosophy, mathematics, literature, and history that would go well beyond the typical school years.

The functionalist educational paradigm proposed by Plato aims to create competent people who can satisfy the demands of the state. In presenting the ideal state, Plato extended his ideas on education, and he might have argued, as Dewey did later, that there is no inherent tension between the person and the state. In other words, educators may strive to create citizens who are both self-actualized and valuable to the state. But Plato had very clear notions about what constituted the happy life and what we now refer to as self-actualization.

The genuinely excellent life was only accessible to those who had the time to reflect profoundly, pursue lifelong learning, and engage in leisurely thought. The excellent life was strongly associated with the contemplative life. Justice required that pupils be prepared for labour in line with their abilities since only a small percentage of the population was considered capable of true reflection and because the physical work of the society needed to be done.

Plato did not contend, as Dewey did later, that individuals with radically different jobs might serve as examples of what it is to be fully human. Few people had access to such rank, but those who did had earned it by their own deeds. Every youngster was to be given the chance to demonstrate their skills, and only gradually would they be sorted. Plato believed that such a system was fair, and this line of reasoning is still prevalent in the formulation of educational policy today. All children should have the opportunity to study the topics that would prepare them for such a life, which is regarded to be one defined by great pay and status. It is not a breach of justice if they are unsuccessful in taking advantage of these chances.

At least three arguments may be made in opposition to Plato's idea of educational fairness. One is to put up a variety of positive life examples, rejecting Plato's or any other one ideal's single model. Another is to maintain that justice must somehow result in equal results since equal opportunity does not satisfy justice. Another that is now quite common is to assert that all children can learn whatever the curriculum is that the school assigns them to study, denying that there are educationally significant disparities among children. These options will be covered in more detail in subsequent chapters.

When Jane Roland Martin charges Plato with disregarding the reproductive responsibilities of his society, she makes a further strong case against him. Martin believes that women have historically participated in reproductive processes such as childrearing, homemaking, caring for the sick and elderly, and similar activities. Plato speaks much about children's education

but very little about daily care. The governing class, according to him, should be exempt from doing any of these duties; in fact, they shouldn't even have families; instead, they should be married in a community setting and have lovely children who would be nurtured by others in a communal setting. Guardians should be better able to focus their energy and insight on their state responsibilities without the distraction of family and personal possessions.

Martin complains that despite Plato's using Socrates as his spokesman astonishing recommendation that women be allowed to serve as guardians, the women who are selected for these positions end up being practically sexless. They must get an education that is identical to that of men. Nothing in either person's schooling stems from thinking about the home and family life; everything comes from thinking about the public world a conventional masculine model. Martin contends that if education is to be equal for both sexes, it must include the most valuable aspects of both traditions. It is necessary to analyse and assess both traditions in order to establish such a model, and most likely, education must undergo a significant transition. Although Plato deserves credit for stating that sex has no bearing on selecting guardians, his educational paradigm presumes the excellence and desirableness of masculine life. For more than 2,000 years, the fundamental elements of education outlined by Plato have remained at the core of liberal education. The four pillars of the academic curriculum are still literature, history, mathematics, and philosophy which, in Plato's day, included natural science as a less noble component.

We will examine some of the arguments made by a number of modern philosophers of education who doubt the idea of making the conventional subjects the main focus of the secondary school curriculum. It could be sufficient to think about how philosophers of education might approach a criticism of Plato's course material for the time being. We may first question if his ideas for the existing educational system are suitable. Second, even for Plato's own period, we can wonder if his advice was sound. He advocated a lot of things that glorified battle and soldiers. Would the Athenians' state have persisted for longer if they had not been so fond of conflict and so narrow-minded in their love of Athens? Which of his suggestions focused primarily on the execution of fruitful military operations and the creation of warriors? Do we have any curricular components with the same goals in mind? Is the goal stated explicitly or impliedly?

This quick analysis of Plato and Socrates serves a number of objectives. We have shown that certain issues in the philosophy of education have held philosophers and educators' interest in the same way that they did Plato and Socrates. We have been warned that excellent instructors who persistently raise delicate issues risk being charged by authorities with corrupting children. Plato and Socrates have inspired us to consider a wide range of issues, including the state's role in education, educational objectives, the tenderization of the conventional curriculum, its appropriateness for today's pupils, and the viability of utilising or modifying a Socratic approach. At the conclusion of a semester in educational philosophy, all of these questions are likely to still be present in our minds. We won't declare ourselves to be experts like Socrates, but we should be able to recognize and reject nonsense when we hear it and make decisions that are consistent with solid thinking.

CONCLUSION

Understanding the historical background of education before the 20th century offers important new perspectives on how educational objectives, curriculum, and procedures evolved to influence present educational systems. In conclusion, pre-twentieth-century cultures' rich and varied educational traditions served as the basis for modern pedagogy. Modern educators may be inspired and informed to design meaningful and successful

learning experiences that draw on the collected knowledge of the past by the lessons learnt from these historical views. We may better understand the significance of education as a tool for social advancement and personal development throughout human history by recognising the continuity and variations in educational practises.

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CHAPTER 22

POSTMODERNISM IN EDUCATION: CHALLENGING NORMS AND PARADIGMS

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ABSTRACT:

This study explores the idea of postmodernism and its impact on the educational sector. A philosophical and cultural movement known as postmodernism challenged modernist ideals and questioned established facts. It first appeared in the late 20th century. The research looks at how postmodernist concepts have influenced teaching, curriculum design, and the nature of knowledge. It examines how big narratives are rejected, and how subjectivity and a variety of viewpoints are emphasised in discourse about education. The study also explores how postmodernism affects the roles of teachers and students, as well as how to encourage reflective and critical thinking in the classroom. This study adds to a better understanding of the changing landscape of educational thinking and practice by examining the effects of postmodernism in education.

KEYWORDS:

Critical Thinking, Curriculum Development, Educational Theory, Pedagogy, Postmodernism, Subjectivity.

INTRODCUTION

A modernist understanding of the world and of how to comprehend it predominated before the 1970s. According to this viewpoint, knowledge was definite, logical, objective, independent, and focused on the quest for the ultimate truth. Knowledge was also seen as being progressive and linear in time. However, *The Postmodern Condition* by Jean-François Lyotard, which was published in 1979, introduced a fresh epistemological problem. Social constructivist, anti-essentialist, and anti-ontological views were established during the postmodernist movement of the 1970s. One could say that a postmodernist viewpoint rejects any one universal worldview in favor of valuing diversity and localization; reason and knowledge are viewed with skepticism; knowledge is primarily understood in terms of its historical and cultural context truth and reality are relative; and time is not linear but discontinuous.

It disavows every theoretical framework now in use. Consider metaphysical ideas as a philosophical tranquillizer for persons who are uneasy. It combines several fields of study and topics. There are no absolute facts or methods of reasoning. Previous ideologies encouraged racial imperialism, industrialization, and the emergence of a new, exploitative ruling class. The world is still unfinished and developing. We create our own world based on our perceptions and encounters. The rhetoric used by the dominant group to denigrate and marginalize the underrepresented groups is racist, classist, and sexist. The term post modernism refers to both a historical era as well as a new language, a distinct rationality, a fashion, a concept, and a philosophy. This style can be characterised as rejecting generally accepted hypotheses, accepting pluralism and disintegration in scientific communities, knowledge sources, and language games, emphasising and adopting differences and varieties, recreating linguistic transformation that leads to discussion of the concepts of reality, truth,

and uprightness, not hesitating or feeling afraid of facing decisions that are open to comment, and as much as possible interpreting the reality[1]–[3].

The general ethical concepts and principles are no longer relevant; the current sources of ethical standards are the actual circumstances and needs of the moment and the generation. The art of post modernism is the product of artists with the guts to critique society. Knowledge in postmodern education will not be a body of propositions but rather a collection of strategies for living, listening, and learning. Knowledge will soon be a tool for understanding reality and asserting one's own rights. The foundation of this kind of education will be group interaction that fosters individual creativity, variety, and imagination as well as an ongoing conversation focused on achieving goals via the use of methods. In a nutshell, the major goal of this education is to establish pluralist, participatory learning settings that are open to new language systems and new interpretations rather than relying on a particular right or form of discourse. As a result, ignoring the other hinders the development of pluralist understanding as well as the resolution of contradictions. We should transform education into a conversation through which people are given the opportunity to undertake extensive dialogues with reality and rights in order to get rid of these bad aspects. This is a result of the emergence of subsystems and the shift from elite to mainstream culture. A different planet will exist tomorrow. There, everything is done in a different manner[4]–[6].

The Reproduction of Values

Ibn Khaldun approaches education not as a philosopher, a religious thinker, a moralist, or a jurist the four approaches adopted by Muslim thinkers who considered the phenomenon of education but as a sociologist and historian, staying true to the general position he takes in the *Muqaddima*, that of a science of human society *ilm al-ijtima al-insani*. His method accurately captures the fundamental structural elements of the Islamic educational system, such as the division between the rural and urban worlds, the break between the training of the person and the training for a trade, and the cowardly and poorly organised nature of educational institutions, but it does not comprehend the educational system as a whole. The chapters of the *Muqaddima* that are dedicated to social organisation and dynamics, power, and rural and urban modes of life are dotted with components of education that we would now categorise under the reproduction of values. On the other hand, the two subsequent chapters on the arts and sciences bring together the elements including training, expertise, and know-how.

Ibn Khaldun therefore presents the issue of the reproduction of values at the broadest possible level, emphasising the individual rather than the collective, and omitting to take into account the social purpose of the reproduction of values as such. He fails to disassociate himself from the broad, 'edifying' mentality that we see in philosophers, religious thinkers, and moralists in this passage. Here, the goals are personal development and salvation, which include learning certain behavioural patterns and assimilating particular laws and principles. Although Ibn Khaldun does not specify which ones he is referring to, it is reasonable to assume that he is referring to what Muslim philosophers generally refer to as the methods of acting, social customs, or laws of conduct. It also holds true for custom and behaviour in relation to all facets of civilization. Ibn Khaldun concludes that this phenomenon may be explained by the fact that individuals who are controlled think their oppressors are flawless[7]–[9].

As can be observed, Ibn Khaldun addresses every area of the transmission of values in Muslim culture without expressing the issue openly or in a systematic manner. He starts off by assuming, in a sort of philosophical anthropological postulate, that because they possess the capacity for thought, humans organize their interactions with the outside world and with one another in accordance with laws and rules that they each learn through their own unique

experiences, especially through imprinting from their family and cultural environments. At the same time, he shows underlying ideals that are linked to society's fundamental operation and whose replication happens regardless of personal desire. Last but not least, it's significant to notice that Ibn Khaldun raises the subject of instilling Islamic principles twice, although both instances incidentally. Speaking of the effects of Qur'anic education on mental development, he notes that it has turned into the symbol of Islam in all Muslim cities, since it permits the instillation of religious beliefs in a child's heart from a young age.

He emphasises the total language deficiency that premature Qur'anic training leads to in his examination of the methodologies used in the different Muslim world locations, especially when it is exclusive and singular, as it was in North Africa. He supports the reforms proposed by Abu Bakr Ibn al-Arabi, at least in theory, but finds that they clash with deeply ingrained habits that prevent them from being put into practice. This confirms one of the structural characteristics of the Islamic education system, namely that of the primarily religious nature of the instruction given to children and of the discontinuity. In essence, he claims that true faith and deeds need more than a formal proclamation or rote action, but rather a knowledge of state, a permanent disposition, and an indelible coloring of the soul. Leading the person towards such a realization is the fundamental responsibility of the religious organisation. Ibn Khaldun defers to religious leaders to provide the precise practical guidelines and laws [10]–[12].

There are a number of reasons why teachers should be concerned with epistemology even if they often do not share the concerns of epistemologists on the sources of knowledge. The status of the content that instructors teach must first be determined. Is it true? Does it really matter whether it's true? Second, educators must assess the knowledge gained through educational research. Third, educators must choose if the information that has traditionally been available only to a select group of pupils should or may be made available to everyone. We are unable to do more than sample these issues here since they are so large. I'll provide an illustration for each category, and readers are encouraged to read more and engage in debate thereafter.

Generally speaking, we believe that the information we teach is either regarded as accurate by a scholarly community or, if not formally validated as true, at least isn't untrue. Although we are aware that in the future current scientific knowledge may be falsified or altered, we never intentionally provide our pupils anything that is inaccurate or deceptive. Of course, both textbooks and professors often fail to notify pupils about how much of the curriculum is provisional and both are guilty of omissions and other biases in their presentation. For instance, in recent years, we have learned the truth about prior dogmatic claims about Columbus' discovery of America, the terrible treatment of native Americans by European discoverers, and the widespread disregard for the historical contributions made by oppressed populations. We do not support the practice of teaching something we are aware to be untrue, whatever our prejudice and insensitivity.

Teachers seldom ever expressly disagree with the value of truth. More often than not, dubious or biased information is upheld as fact, and very often the format or source of the suggested information is valued more highly than its likelihood of engaging pupils. Some social studies educators, for instance, advise that while developing a curriculum, we only recognize and draw upon significant information. By this they imply that we should employ information that has previously been accumulated under the umbrella of a discipline information that has been officially recognised as knowledge. But in this instance, feminist and critical theorist criticisms are crucial. Although we may avoid obvious lies by adhering to commonly accepted material, we may nevertheless fail to give the complete truth. Power does have a

part in determining the content of a discipline. We often lose perspective. A further approach, as Stephen Thornton points out, is to design the curriculum around serious issues that call for students to ask questions, acquire data, weigh their options, and make judgements. These decisions amply demonstrate the divergent views that educators have on knowledge.

The height of the dispute between those who maintain that knowledge is best expressed and communicated via the disciplines and others like Dewey who contend that information must be characterised in terms of its consequences or usefulness occurred in the 1960s and 1970s. Many now-classic works of analytical philosophy were developed as a result of the persuasive arguments made by philosophers and curriculumists in favor of Organising subject matter in accordance with the structure of the disciplines. Many problems emerged: Each discipline has its own framework, right? What does discipline mean? Does the best curriculum design depend on the existence of a discipline's structure or structures? How do cognitive structures connect to discipline-specific structures? Do the disciplines as they are now practiced reflect all of human knowledge, or even just their most significant aspect? As we saw in the examination of Adler's Paideia Proposal and McPeck's theory of critical thinking, this dispute is still ongoing today.

Teachers should be interested in the results of educational research on pedagogy in addition to their concerns about the subject matter they teach. Small-group and cooperative learning have received a lot of attention since the mid-1980s. Small-group learning in the core disciplines is now so crucial that some jurisdictions have even made it mandatory or highly encouraged. How can instructors go through and assess the vast array of findings and suggestions given by researchers? Analysis of research ideas and raising issues with its premises and conclusions are tasks associated with educational philosophy. Even though I am passionate about students cooperating and learning from one another, I have expressed numerous concerns about the particular suggestions on small-group learning that are now quite popular. For instance, must all groups be diverse, or are ability classifications still relevant? Which tasks are appropriate for diverse groups? Regarding uniform groups? How do individual and group learning differ from one another? Should groups be recreated on a regular basis or kept together?

Teaching of Sciences

Ibn Khaldun's educational theories are a part of his encyclopedic treatment of the sciences. This begins with a theory of knowledge and a broad overview of the sociohistorical and epistemological foundations of the evolution of science. Then, the sciences are characterised in terms of their topics, methods, findings, and evolutionary history. The sciences are divided into two categories: the rational sciences, which humans can understand simply by virtue of reason, and the traditional sciences, which are built on authority. The topic of teaching is brought up towards the conclusion of this list, before the chapters on language, language acquisition, and diverse literary styles. One part of Ibn Khaldun's presentation covered the fundamentals of education, while the other focused on its strategies and subject matter. The process of language acquisition is handled individually.

Conditions for Teaching

Ibn Khaldun claims that humans are completely ignorant at birth and are nothing more than raw material. The information we get from our organs is then used to help us eventually take on form. We are fundamentally ignorant, and knowledge is the only thing that can make us fully human. According to the number of degrees of thought, Ibn Khaldun differentiates three different categories of knowledge. A knowledge of what we must or must not do and of what is good or evil is something we acquire through our empirical intelligence and it directs us in

our interactions with others. Then, there is theoretical knowledge of everything that exists in the world, which we conquer by our speculative intelligence. This knowledge enables us to act in the world in a controlled manner. Only the final form of knowledge, that of the sciences, offers us the chance to achieve spiritual perfection. The teaching of the sciences is essential for two reasons: first, a comprehensive understanding of them requires a significant amount of learning, which can only be accomplished with a teacher's assistance; second, their very growth necessitates that they be transmitted to others.

Methods and Contents

He claims that in order to thoroughly master any field, one must develop a habit that allows one to grasp the principles and rules, fully understand problems, and draw secondary questions from principles. The development of such a habit requires a rigorous strategy that takes into account the student's 'receptivity' and assimilation capacity as well as the volume and complexity of material present in the topic being taught. Ibn Khaldun believes that the procedure must be carried out in three steps, the purposes and methods of which he carefully explains. The first one is a setting up phase. Its goal is to acquaint the learner with the material being taught and to have them ready to understand its challenges. The only thing that can be done at this point is to summarize the topic and highlight its key elements. Explaining must be kept generic and easy in order to accommodate the student's learning and assimilation abilities. The second stage is more in-depth. Now, generalisations must be overcome and the topic examined from every possible perspective. All opposing viewpoints must be included in the explanations and commentary.

Consolidation and mastery constitute the third stage. The topic is thoroughly examined once again from the very beginning, but this time, the most difficult and esoteric details are covered. Ibn Khaldun places a strong focus on the progressive approach's guiding premise. According to him, it is a grave mistake to start with the most difficult tasks, as many professors do when they fail to consider the students' level of preparedness. It is especially detrimental since the kid becomes disheartened and quickly gets tired. Even worse, he or she walks away from the topic and gives up on it because they think the challenges, they have been inherent to it. Further exploring the issue, Ibn Khaldun sees clearly that the development of the mental skills required for assimilation of the information is inextricably linked to the inculcation of the body of knowledge. As he notes: At first, the pupil is literally unable to comprehend anything at all, with the exception of a very few things that, in any event, he or she grasps only roughly and summarily when they are described using instances from sensory experience. The student's preparedness then steadily increases as the issues in the subject matter become more familiar with each repetition, leading to a transition from a general understanding to an ever-deeper absorption.

Ibn Khaldun adds a lot of useful suggestions to these fundamental ideas. In order to avoid disrupting the interdependence between a subject's various facets, he advises teachers to avoid teaching two subjects at once and to avoid spreading out the study of a subject over an extended period of time. He also advises teachers to present their students with consistent teaching materials that are appropriate for their abilities, stick to the works chosen for the course, and make sure that they are fully assimilated before passing them on to others. He counsels pupils to avoid formal logic in particular and to not dwell on disputes over words. In fact, he claims, the only natural way to reach truth is the natural readiness to think, once it is freed from all false ideas and the thinker places his or her complete trust in divine mercy. In most circumstances, logic is nothing more than a description of the process of thinking. This takes us to a short discussion of Shah Waliullah as a more modern religious scholar mutakallimun of great prominence within the Islamic tradition. Shah Waliullah carried on the

customs of Al-Ghazali and Imam Shatibi by fusing the core principles of Shari'ah with its comprehension, advancement, and application to challenges and problems in daily life. Like Al-Ghazali, he gave Akhira a high priority as the basis for illuminating the connection between this life and the Hereafter. According to Waliullah, the establishment of the Shari'ah was a necessary event in history that was required by Divine Will in order to safeguard all of Allah's creations, including humans, from both the unending torment of Hell and this life. The growth of the Islamic civilization drew its justification from the Reality of the Hereafter since, via Shari'ah, Allah is also to recompense people for their efforts in this world with an unlimited number of benefits in the Hereafter.

CONCLUSION

In educational contexts, critical thinking and reflexivity are encouraged, motivating students to challenge presumptions, evaluate data critically, and practise self-reflection. This gives students more agency and encourages them to take an active role in their education. Although postmodernism has contributed insightful ideas to education, it has also generated discussion and criticism.

The denial of fundamental truths and an overemphasis on subjectivity, according to critics, may result in relativism and intellectual nihilism. Postmodernism has had a significant influence on education, influencing curriculum design, pedagogy, and the nature of knowledge. Its focus on subjectivity, diversity of viewpoints, and critical thinking has improved educational practice by inspiring teachers and students to accept complexity and participate in ongoing inquiry. Postmodernist principles may help create more inclusive, engaging, and powerful learning environments for students from a variety of backgrounds and experiences as education continues to advance.

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