
UNIT 4 DEMOCRATIC PRINCIPLES IN EDUCATION

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4.1 INTRODUCTION

As early as 460 B.C. Pericles of Greece recognised that a government whose administration has respect not for a few but to the multitude, is called a Democracy. In India, Democracy has been eulogised in the Rig Veda 1500 B.C.: "Be with us, I have chosen thee, stand steadfast and immovable. Let the people which for thee, let not thy kingship face away". Democracy has seen different forms through the ages. But as observed by Jawaharlal Nehru, "The end of democracy is the good life for the individual. What form it should take can be argued about, but the essential economic needs have to be fulfilled which will release an individual from oppression and will give him a chance to develop his creative faculties". Abraham Lincoln visualised democracy as a "form of government of the people, by the people and for the people". Whatever may be the form, people are the central element; and the focus of all development is basic to the precepts like dignity of the individual, liberty, equality and fraternity".

The concept of democracy is no longer limited to a narrow meaning of Government or social structure or economic condition. It is all-pervading and has been visualized as a way of life. Democracy has thus undergone changes over centuries and assumed new meanings. However, the modern concept of Democracy is based on certain basic principles. These principles and their relationship to education have been discussed in this unit.

4.2 OBJECTIVES

After going through this unit, you will be able to:

- describe the basic concept of democracy;
- identify the basic principles of democracy;
- analyse the applications of democratic principles in education; and
- elucidate the relationship of democracy and education in India.

4.3 MEANING AND SCOPE OF DEMOCRACY

4.3.1 Meaning and Scope

Etymologically, the term “Democracy” consists of two Greek words “Demos” meaning ‘the people’ and “Kratos” meaning ‘power’. The literal meaning of the word “Democracy” is “Power of the people”. According to Aristotle, democracy is a “government by many”. Greek democracy was at its best in the ancient Athens. The Greek word corresponding to democracy suggested a system in which ‘the people’ performed ‘the ruling’.

During the period between 2000 to 1500 B.C. in India, Aryans also believed in and nurtured a democratic pattern of existence. The Panchayats in *ganapads* or clans and *samities* were the primitive democratic institutions where authority was actually vested in the people. It was neither centralised nor hereditary, but was “government by participation”. Brotherhood of man (*Vasudheiv Kutumbakam*) was the foundation of Aryan Democracy.

The city of Athens, transmitted the ideals of people ruling themselves to the city of Rome where the first Republic was born. But the republic was dominated by the patricians of the privileged class and the plebians or the common people were oppressed. Thus the Roman democracy was vitiated by internal corruption and external aggressions. The fall of Roman Republic took place around 500 A.D. It should be noted here that the Aryan and Athenian concept of democracy implied “direct democracy” of the Panchayat or the city state in which the people directly participated in governance and they themselves took decisions jointly. The Roman concept of democracy was evolved as an “indirect democracy” of a vast Republic where people elected their representatives who took decision on behalf of the people.

The modern concept of Democracy was propounded by Abraham Lincoln. It implies that ruling power rests with the people without distinction of caste, creed, colour or sex. Most of the modern states including India which emerged out of colonial rule in the second half of the 20th Century, adopted democracy as the guiding principle of political ideology.

In modern times, however, democracy has acquired a much wider connotation. It is used not only for a specific form of social and political control but also, more generally, to denote a certain way of life. Ideally, the democratic way of life is characterised by respect for the dignity of the individual, encouragement of the uniqueness in human beings rather than the imposition of a set pattern, co-operation, free exchange and development of progressive ideas and tolerance of intellectual differences.

4.3.2 Various Types of Democracy

According to its nature and emphasis, democracy can be i) Ethical, ii) Political, (iii) Social and (iv) Economic.

- i) *Ethically*, democracy rests on the faith that every individual, howsoever humbly placed in life, is entitled to full respect for his dignity and worth as an individual.
- ii) When democracy gives emphasis on formation and functioning of government, deals with suffrage, election, voting power, sharing in government and so on, it is termed as *Political Democracy*.
- iii) When democracy seeks to break down caste and class distinctions and implies equality of opportunity, it becomes *Social Democracy*.

- iv) When democracy is evidenced in the economic life and activities of the people, satisfying their basic needs of food, shelter and clothing and assuring them all a minimum standard of good living, it becomes *Economic Democracy*.

In a country like India, democratic values are reflected in all walks of life and in all aspects of society.

4.3.3 Democracy in Structure and Spirit

Democracy may be structural (formal) or operational (in spirit). Structural or formal democracy functions through various institutions like assembly, parliament, and other democratic organisations. Formal democracy is also reflected in the Constitution, Acts and so on. Democracy is experienced and perceived in operation and in spirit, in the day-to-day affairs of society. That is why, where democracy takes its roots deeply in the society, government, and economic life, democratic spirit is infused everywhere and becomes a part of our life and living. It is unfortunate that after 53 years of Independence in India, democracy has been mostly structural, and has suffered from various evils like casteism, communalism, corruption, muscle power, violence and so on. That is, India is democratic more in structure than in spirit.

Thus democracy is being of various types — etical, political, social and economic — is a very comprehensive concept. It comprises all aspects of human life from birth to death, from family to schools. It should work not only in structure, but also in spirit. Democratic values must be infused in all aspects of life in every society.

Check Your Progress

- Notes: a) Space is given below for your answers.
 b) Compare your answers with the those given at the end of the block.

1. Where did the concept of democracy originate ?

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2. Define the term 'democracy'.

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3. Distinguish between Social Democracy and Economic Democracy.

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4. Why do we say that Democracy is participatory?

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5. Why is it said that India is democratic more in structure than in spirit?

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4.4 INTERRELATIONSHIP BETWEEN DEMOCRACY AND EDUCATION

Democracy has a very close relationship with Education. The principles of democracy like liberty, equality, fraternity, dignity of the individual, co-operation, sharing responsibility etc. are the dimensions which deeply influence education. On the other hand, education at various stages and dimensions intrinsically motivates a democratic way of life. Democratic values or principles are applied to education to make it more effective, meaningful, relevant and useful. Similarly, without education democracy cannot be a success, as individuals of a civilized society are to know the rights and duties of citizens, if they are to function on a democratic pattern in their daily life. Democracy in order to be a reality, a way of life and a living style has to be introduced from the very beginning of education and its values practised in schools and colleges.

According to Henderson (1947), "Democracy is based on two assumptions: the infinite value and worth of human personality and the belief that men are capable of managing their own affairs in such ways as to promote the welfare of all and that, therefore, they should have the freedom to do so". Similarly, Bode (1937) has expressed democracy as a way of life as it exerts "a determining influence in every major area of life". Man is a social animal and cannot exist in isolation. Democracy ensures the smooth functioning of all activities of the social and personal life of man. Education is an important and essential activity in the life of man, and thus, it cannot keep itself aloof from democracy. Rather, education has to be a potent instrument of social development and progress which are important facets of democracy. Thus, democracy and education have a close interrelationship influencing each other in various ways.

4.4.1 Principles of Democracy

Four basic principles are mainly enshrined in Indian democracy: liberty, equality, fraternity and justice. The Preamble to the Indian Constitution says "The sovereign democratic republic of India will ensure to all its citizens, **justice** social, economic and political, **liberty of thought**, expression, belief, faith and worship, **equality** of status and opportunity and to promote among them all **Fraternity** assuring the dignity of the individual and the unity of the nation". Apart from these basic principles, democracy, as has already been pointed out, also embodies the ideals of dignity of the individual co-operation and sharing of responsibility.

All these principles are discussed as follows:

1. Liberty or Freedom

Nunn (1945) asserts that nothing good enters human life except through the free activities of men and women. Liberty is regarded as the basic condition for the achievement of excellence in all fields of human activities. That is why, freedom is valued very high in democracy. When one talks of freedom, one refers to freedom of thought, action, speech and movement. It is in an atmosphere of freedom that one gets motivated to express himself/herself and to realise his/her full potentialities. The optimum growth of man's personality is possible in an environment of freedom and flexibility.

Rousseau has rightly said, "Man is born free, but everywhere he is in chains". The chains are bondages and restrictions which impinge upon his self-expression and assertion of his unique nature. This is the root of all kinds of human oppression and suffering.

Freedom of an individual is sometimes restrained in the interest of society. But it should always be remembered that a social or political set-up, which leaves no options for the individual to choose, imposes rigid uniformity and represses individuality can in no way help individuals bring out their best. Freedom when restricted by certain rules and regulations, with their importance and implication properly understood, take the form of self-discipline. Thus individuals in a democracy should be free from external forces and avoidable constraints, so that their conscience will be the best judge of their own conduct and character.

2. Equality

All men are born equal in the sense that all share the same basic human qualities and characteristics. On the other hand, everybody is unique in his own way in terms of intelligence, aptitude, physical abilities etc. Thus, equality is not an empirical generalization about man, but the moral command that every human being has every right to equal opportunity to develop and improve his or her potentiality to the optimum. In spite of individual differences, every individual deserves equal opportunity to live, to learn and to realise his objectives in various endeavours.

3. Fraternity

All individuals owe the same fatherhood of God. All individuals of a country share the same nationality. In that sense, all are brothers and sisters. This realization of fraternity is the sheet-anchor of democracy. Unless an individual feels that he belongs to the same humanity, he cannot feel that fellow-feeling or the morale of togetherness which is an important characteristic of democracy. Therefore, there should not be any distinction of caste, colour, creed, language, place or region of birth and residence and sex in the living and development of individuals. Love, affection, co-operation, sympathy and understanding are the natural corollaries to fraternity which are essential for success of democracy.

4. Justice

As a corollary to the above values, it is natural that an individual has the right to justice. He or she cannot be deprived from any opportunity nor can he or she be debarred from getting his or her dues in all walks of life. Individuals cannot be discriminated against on grounds that are unfair or illegal. In case this happens, individuals deserve to go to courts for voicing their grievances and demand justice irrespective of religion, caste, creed or sex.

5. Dignity of the Individual

Every individual has dignity which is based on the assumption of the infinite value and worth of every human being. This is applicable to everybody without distinction of caste, creed, colour, sex or race. Dignity of man can be made secure by "inalienable" rights to life, liberty and happiness. According to Kilpatrick (1951) "respect of personality" is of primary importance. Everybody who makes any positive contribution to society through his/her work is respected in society without consideration of his or her status or calling. Everybody is, therefore, entitled to get full opportunity for self-development and self-realization.

6. Cooperation

Cooperative living is an essential pre-condition for the success of democracy. Every individual must extend cooperation and enlist the cooperation of others in the working of all matters concerning society. From the early stages of socialization, one must learn to live with others and appreciate the contribution of others. Democratic civilizations progress on the premise that man cannot live by himself and cannot realize his goals without the help of others. Besides, in every social and institutional work, he has to work together. Everybody has to contribute his/her bit to realise the common ideal and purposes of society.

7. Sharing of Responsibility

In a democracy everybody must assume certain responsibility and must share community life. Freedom implies responsibility because freedom without the sense of duty and

responsibility would bring anarchy. Unless one shares responsibility in society, he or she cannot be an effective citizen. Responsibility implies performing socially relevant task with honesty and commitment and being answerable to society for the purpose.

4.4.2 Democratic Principles as Applied to Education

1. Liberty/Freedom in Education

Pestalozzi, one of the early educationists conceived the aim of education as freedom from dependence and achievement of self-reliance. On the role of education in the life of human beings, Pestalozzi states "Thus and only thus does the man, whom in God's wide world nobody helps, can help learn to help himself". That is why, self-help is the best that education can render to the individual. Pestalozzi has also observed that man should be made free and provided with stimuli in education for developing his self-reliance. He states that "Education through freedom is emphasised in a democracy and the child is to be educated in an atmosphere of freedom. Democratic principles of liberty, equality, responsibility, justice and cooperation should find full realization in education to make it effective and meaningful".

In educational institutions, freedom is considered as an antithesis of discipline. Thus, there is often a confusion between discipline and order. Curbing of freedom might bring visible order, but that does not necessarily imply good discipline. Discipline in an educational institution is closely related to the behaviour of both teachers and pupils, their motives and their understanding of each other. The foundations of disciplined behaviour, orderliness and good conduct in students is to be laid down through education, so that they can achieve the best of themselves in future, and understand the value of freedom as well as essential social controls.

Through education students realise that they can achieve freedom only when they follow the dictates of conscience. Freedom then takes the form of self-discipline which is essential for democratic living. The students needs be given adequate academic freedom. They should be made free from external influence that prevents them from seeing and saying the truth. They must also develop courage and competence to investigate the truth with the help of education. Education should also encourage them to utilize their freedom to perform their duties and fulfil their responsibilities with conviction and sincerity.

2. Equality in Education

All human beings are born with a potential to achieve excellence in one field or the other. They grow and develop with experiences which vary from person to person. Rousseau has rightly pointed out that due to varied circumstances and privileges, children show differences in their performance and achievement. It is, therefore, imperative to provide adequate facilities to children to develop their abilities to the optimum. Equality of educational opportunity is essential to achieve this purpose. In spite of individual differences, importance of environment cannot be under-estimated as an important factor for educational growth.

Hence emphasis is laid on quantitative equality of education irrespective of caste, creed, colour, social status or financial condition of individuals. The Education Commission, 1964-66, have rightly observed, "One of the important social objectives of education is to equalise opportunity enabling the backward or under-privileged classes and individuals to use education as a lever for the improvement of their condition. Every society that values social justice and is anxious to improve the lot of the common man and cultivate all available talent, must ensure progressive equality of opportunity to all sections of the population."

3. Fraternity in Education

Universal brotherhood being an important tenet of democracy, its place in education is of fundamental significance. Students, teachers, parents and even non-teaching staff should be bonded with love, sympathy, understanding and fellow-feeling. In administration and organization of projects as well as co-curricular activities, this spirit of fraternity should prevail for ensuring cooperation and rapport. This can also lead to success of education in general and development of students' personality in particular.

The “we” morale and the nationalistic spirit have to be developed in future citizens of the country through education.

4. Justice in Education

As a corollary to the above characteristics of democracy, it is essential that justice should be ensured in education. Equalization of educational opportunity, liberty and fraternity are basic to justice. In order to train the students in citizenship, it is necessary that the ideal of social and economic justice is inculcated in them. Also, special measures need to be taken by educational institutions to make up for the deficiencies and for removing the economic, social and cultural barriers disabilities so that injustice that has been persisting over centuries can be done away with and justice denied to the deprived can be restored. Use of unfair practices of any kind by the teachers or by students should be dealt with an iron hand, if justice is to become endemic to education.

5. Sharing Responsibility in Education

Education is a joint responsibility of all concerned — students, teachers, parents, supervisors and so on. Every group has to share responsibility in the total process of education in their own way and according to their own capacity. In a democracy, every member of society has his/her own duties and responsibilities. In the eyes of the law and constitution everybody is equal, and everybody has his/her own voice and views to be expressed. All points of view have their relevance in education, and all individuals should make their contribution for educational development.

6. Cooperation in Education

As a corollary to the above, democracy as well as education is a cooperative enterprise. All members of society are active participants. Cooperation as a principle of democracy has to be utilised in education in all its aspects — starting from planning to execution, from teaching to evaluation, from administration to supervision. Students need to be trained through various programmes and projects, how to plan and work with others, how to promote team spirit and how to acquire the skills required for group activities. Thus, education will provide students with citizenship training for which cooperation is a basic pre-requisite and without which, neither education nor democracy can be a success.

4.4.3 Education for Democracy

Democracy has always found education as its greatest support and constant company. Without education, democracy has limited relevance and effectiveness, and without democracy education loses its meaning. Democracy and education bear a reciprocal relation and one cannot thrive without the other.

Democracy believes in giving freedom to the people. But if they are not educated, then their freedom may lead to anarchy and indiscipline. Economic self-sufficiency is also necessary for democratic education. Mathur (1966) has laid down inter alia the following two pre-conditions for success of education for democracy.

- i) There should be economic betterment of the people. Democracy cannot be established if the basic needs of the people remain unfulfilled. The people may be prepared to forego their political freedom, if this freedom does not help to solve their problem of bread and butter.
- ii) The second pre-condition is the formation of an educated electorate. Democracy can function properly only when the people are educated and are conscious of their rights and duties. Education provides people with the capacity for better judgement regarding right and wrong, just and unjust. Otherwise, a small group will assume the control over government of the state and begin to exploit the masses.

The basic aims of education for democracy are development of i) a balanced and harmonious human personality, ii) building of character (moral and ethical development) and iii) training for an efficient and productive existence in a society or culture. It is imperative, therefore, that programmes and practices of educational institutions should be formulated in such a way that the objectives of education in a democratic society can be properly realized.

- i) The development of a well-integrated and harmonious personality of an individual is essential in a democracy. The Association for Education in Citizenship (1947), has mentioned that each student should be given a full chance to develop himself as an individual personality so that he might be able to enjoy life through the exercise of his capacities and should be alive to the realities and possibilities of the world around him. He should know how to play his part as an active member of his community. He should be equipped adequately to contribute to society through his occupation. He should also know how to be in effective communication with his fellow-men by articulation and creative activities.
- ii) Character building involves moral and ethical development of individuals. This means inculcation of human values such as honesty, sincerity, commitment and integrity. These are essential qualities for members of a democracy, and education has to develop these in individuals.
- iii) Since the students of today are the citizens of tomorrow, they need to be trained in citizenship for an efficient and productive existence in a democratic society or culture. This involves making judgements on complicated personal, economic, social and political issues and also contributing to society by way of work. To be effective, a democratic citizen should have the understanding and the intellectual integrity to sift truth from falsehood, and must develop a scientific attitude to think objectively and base his conclusions on tested grounds. He should also have an open mind responsive to new ideas and not confined within the prison walls of outmoded customs, traditions and beliefs. The development of the capacity for productive work is also an essential requirement of education for democracy.

Check Your Progress

- Notes: a) Space is given below for your answers.
b) Compare your answers with the those given at the end of the block.

6. Mention any three principles of democracy.

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7. How is the principle of freedom applied to education?

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8. What are the basic aims of education for democracy?

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4.5 DEMOCRATISATION OF EDUCATION

The entire education system – its aims, curriculum, methodology, class management, school organization, supervision etc. has to be democratized in order to make democracy as well as education a success. The principles of democracy – liberty, equality, fraternity, fellow-feeling, cooperation, sharing responsibility and so on are to be introduced, practised and transcended, so that education will not only be democratic in form but also in spirit. There might be unprecedented expansion of education at all levels leading to greater numbers of people having access to education, but the standards might not be up to the mark. Such an expansion of education would not be of much use to any democratic society. Thus democratization of education has to be considered from the point of view of two dimensions: i) quantity, and ii) quality.

4.5.1 Quantitative Dimension of Democratisation of Education

The Constitution of India was adopted on January 26, 1950 and declared India a “Sovereign Democratic Republic”. It was provided, inter alia, for realizing the right to education as far as the country’s economic capacity would allow. Article 45 very hopefully enunciated, “The state shall endeavour to provide within a period of ten years from the commencement of the Constitution for free and compulsory education to all children until they complete the age of fourteen years”. As per the Directive Principles of State Policy, attempts were made to promote elementary education in the country. Mass illiteracy was prevalent in the country at that point of time. Mahatma Gandhi lamented that it was a “national sin and shame”. But since then, India has made reasonable progress as far as quantitative development of education is concerned. In 1947 the percentage of literacy was only 16, which has increased to about 52 in 1991. For the first time in the history of independent India, the number of literate persons is now more than the number of illiterates. Since Independence, there has been a substantial increase in enrolment at all levels of education. A total number of 726,462 schools alongwith 240,000 non-formal education centres enroll 136 million children as compared to only 23.4 million in 1951. (Tyagi, 1994, P. 91). The total number of primary schools has increased from 2.86 lakhs in 1951 to 5.73 lakhs in 1993. The number of children enrolled in classes I to V has increased from 19.15 million in 1950-51 to 105.37 million in 1992-93. The corresponding increase in the Upper Primary classes was from 3.12 million in 1950-51 to 38.71 million in 1992-93.

But there have been high drop-out rates and nearly 44 percent of children drop-out before they reach class V and 64 percent drop-out before reaching class VIII. Therefore due to low efficiency of the school system, the gains of improved enrolment is reduced. Though the net enrolment rate at present is 80 percent, Universalization of Elementary Education (UEE) is still a distant goal to be achieved. Children still not enrolled in schools at the primary stage, belong to the weaker sections of society including SC/ST groups, girls, agricultural workers and slum dwellers. It is estimated that more than two-thirds of the non-enrolled children are girls and more than 80 percent of the non-enrolled children are in the nine educationally backward states of the country. These states are: Andhra Pradesh, Assam, Bihar, Jammu and Kashmir, Madhya Pradesh, Orissa, Rajasthan, Uttar Pradesh and West Bengal. Now various steps are being taken for Universalization of Elementary Education by 2020 A.D.

Secondary education has also expanded spectacularly during this period. The total number of secondary/higher secondary schools in 1950-51 was 7,400 and in 1992-93 it increased to 84,086. Similarly, enrolment in secondary/higher secondary schools was seven lakh in 1947 which rose to 140 lakhs in 1982-83 showing a twenty fold increase. Also, increase in the number of teachers during the same period was ten fold from 93,000 to 9,93,000 (Challenge of Education, a Policy Perspective, 1985).

Similarly, there has been a steady growth of the higher education system in India since Independence. The number of universities has now increased from 25 in 1947 to 242 (including 34 Deemed Universities) and the number of colleges from 700 to over 10050. The enrolment of students has similarly gone up from two lakhs to over 50 lakhs. The average decade growth rate of enrolment during 1983-84 to 1992-93 was close to 4.4% as compared to 3.8% recorded in the earlier decades (1973-74 to 1982-83). There has also been considerable interest in Distance Education and student enrolment at the IGNOU for various programmes of study during 1993-94 is over 80,000. It is expected that by the end

of 9th Plan, total enrolment at IGNOU will reach nearly 3 lakhs. Besides, in other Open Universities there is likely to be an additional enrolment of one million students (Government of India, Department of Education, 1994). This substantial quantitative expansion of education at all stages is mainly due to democratisation of education.

4.5.2 Qualitative Democratisation of Education

Democratization of education is not merely equality of educational opportunity or increase in the number of individuals enrolled in educational institutions. It also implies standardization of educational facilities. This means that democratisation of education would also involve providing at least reasonable infra-structural facilities, intellectual and technical know-how as well as scope for co-curricular activities to all individuals in democracy.

Bereday (1969, P. 322) has laid down certain conditions for the successful democratization of the educational system. These are:

1. a national commitment to develop education to the largest possible segment of the country,
2. a full mobilization of manpower to support and participate in education,
3. a realistic inventory and commitment of resources, and
4. determination that educational requirements promote the balance between increasing social needs and rising personal aspirations.

Thus democratization of education presupposes a national commitment involving a large majority of the people and maximization of physical, material and intellectual resources. One study conducted by Gall (1973, P. 205) under the auspices of UNESCO has revealed that democratization of education refers to both equality of opportunity, and achievement of ideals. It also implies two things: (i) all should get education without discrimination and (ii) each should be given opportunity according to one's ability.

UNESCO has taken various initiatives in developing and operationalising the concept of equality of educational opportunity and made different endeavours in order to "arouse sensitivity in responsible educational circles concerning the problems of democratisation". (Ibid, P. 208). One of the very significant attempts is to improve the quality of education at all levels so that democratization can be possible in the true sense of the term.

In a democracy, the teaching-learning process has to be free, flexible and learner-centred. The needs and interests of students need to be properly taken care of and methods of teaching must be creative and participatory. Educational Institutions have to assume the status of community centres. Students' habits, interests and attitudes must be moulded according to democratic principles and values. In class management and school organization there must be mutual help, cooperation of fellow-feeling, individual initiative, sharing of responsibility, so that true democracy can be functional and operative in schools and colleges.

Primary schools should, no doubt, provide the training for citizenship during the formative years but high schools and colleges also need to nurture and nourish democratic behaviour and conduct. The organisation and management of educational institutions must be attuned to the democratic spirit and the programmes as well practices therein should be intended to promote democratic living and learning. Pupils' government, self-government, staff-meetings, students' participation, students' councils and so on have to be introduced and can be accelerated.

4.5.3 Democratisation of Education in India

In India, inspite of her strong commitment to democracy, democratization of education is still a distant vision. We have achieved political democracy, but we are striving hard to realise social and economic democracy. Education has not yet been reoriented and reorganised to impart adequate knowledge, understanding, interests, skills for success of democracy.

Democracy cannot be established by mere government decrees and directives. Translation of the basic tenets of democracy into real life is a very slow process which is possible only through gradual modification of behaviour and continuous social change. Democratization is possible when democracy not only becomes functional, but also gets reflected in the entire educational system and conduct of all persons therein. Attempts have been made in

India to democratize the educational system. Administration and management of rural schools and colleges through Panchayati Raj intervention is a big step in this direction. Also, democratic participation of students in the management committees etc. are being encouraged. The interests and suggestions of students are taken into account for organization of co-curricular activities and other programmes. The methods of teaching have been democratised through students' questioning, discussion and sharing responsibility in the teaching-learning process. Learning joyfully and freely is the basic condition and requisition for democratization. This has been realised to a great extent by the implementation of Operation Blackboard in the primary schools. IGNOU and UGC countrywide ETV programmes in the field of higher education have led to wider access and better qualitative inputs. Several in-service Training Programmes in the shape of Orientation and Refresher Courses are being organised by STEs/SCERTs, Boards of Secondary Education for school teachers and by various universities and Academic Staff Colleges for College Teachers. All these efforts aim at both quantitative as well as qualitative democratization of education.

Check Your Progress

- Notes:** a) Space is given below for your answers.
 b) Compare your answers with the those given at the end of the block.

9. Explain the term 'democratization of education'.

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10. Distinguish between qualitative and quantitative dimensions of democratization of education.

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4.6 EDUCATION OF THE CHILD AND FUNCTIONS OF THE SCHOOL IN A DEMOCRATIC SOCIETY

Education is considered essential for success of democracy, for desirable social change, for social and national development and peace and progress throughout the world. As early as in 1948, therefore, the International Community charged UNESCO with the responsibility for promoting education throughout the world. In 1948, the UNO proclaimed the Universal Declaration of Human Rights including Right to Education. Article 26 (1) says, "Everyone has the right to education. Education shall be, at least, in the elementary and fundamental stages compulsory". Education has thus been made the birth-right of the child, and the school in a democratic society has to play a crucial role in providing suitable education to the child for his individual well-being and the development and progress of the entire society. Such education should also be creative, productive, flexible, need-based and relevant to the child's life, needs and aspirations.

4.6.1 Education as a Right of the Child in India

As discussed above, education has been declared a human right and the child's right in the international documents of UNESCO and UNO. Education has been accorded a place of great importance in the Constitution of India. According to the Article 45 of the Constitution,

“the state shall endeavour to provide universal, free and compulsory education to all children upto the age of 14 years by the year 1960”. Unfortunately, in spite of various steps taken by the Government at the state and national levels, the goal is not yet reached and the constitutional directive is not realised.

The Universalisation of Elementary Education (UEE) or Universalisation of Primary Education (UPE) has been adopted as a national goal. Education for All (EFA) has now been regarded as the international target and a national challenge for India for true empowerment and democratization.

For realizing the aforementioned goals, the country has to fulfil the following requirements:

1. Provision of primary school education to all children of the 6-14 age group with an emphasis on the girl child;
2. Retention of children in school through improvement in the teaching and learning process thus reducing drop-outs;
3. Improving the quality of education and learning activities; and
4. Ensuring participation of 2-6 year old children in early childhood care and education.

Then national scenario of primary education is characterised by mass illiteracy, heavy drop-outs, low attendance of students in classes, huge number of failures and so on. Besides, handicapped children who have the right to education are mostly deprived of education. According to findings of the educational surveys the following reasons are attributed to low enrolment:

Reason	Percentage
A. Too young to go to school	4.73
B. School facilities not available	7.89
C. Not interested in schooling	29.55
D. Engagement in household economic activity	10.48
E. Other economic reasons	26.91
F. Attending domestic chores	7.22
G. Waiting for admission	1.00
H. Other reasons	12.23

In such a scenario, democratization of education is bound to seem elusive.

4.6.2 Education for All (EFA)

We have now entered the 21st Century. But our burden of illiteracy and educational deprivation is too heavy to be carried into this century. In spite of UEE or UPE, we are still far away from the target. The black clouds of illiteracy are still heavy in spite of the implementation of a series of adult education programmes over decades. Now under the aegis of UNESCO and UNICEF, the countries with a high percentage of illiteracy and a great degree of educational backwardness have developed a project “Education for All” that aims at universalisation of elementary education and eradication of illiteracy leading to a comprehensive democratisation of the world order.

The concept of EFA is the outcome of the combined meeting of the Tenth Regional Consultation Meeting of APEID and the Regional Experts Meeting on Universalisation and Renewal of Primary Education and Eradication of Illiteracy in Asia and the Pacific countries held at Bangkok from 20th to 27th May, 1986. The Programme chalked out therein was known as Asia Pacific Programme of Education for All (APPEAL) which was related to three major areas (1) Eradication of Illiteracy (EOL), (2) Universalization of Primary Education (UPE) and (3) Continuing Education (CE).

A Summit Conference of nine high population countries of the world – Bangladesh, Brazil, China, Egypt, India, Indonesia, Mexico, Nigeria and Pakistan was held at New Delhi in December, 1993. In spite of diversities among these nine countries there emerged a few challenges and issues which these countries have resolved to address.

These issues are:

1. access to basic education (primary and adult)
2. disparity of success (gender being the greatest source of disparity)
3. quality of education in terms of both access and achievement
4. efficient use of resources, and
5. mobilization of additional resources.

In India, after independence, the provision of UEE was given the highest priority in the programme of educational development and the nation has been making all efforts to realise the targets fixed from time to time. Emphasis was laid on (1) universal enrolment, (2) universal attendance, and (3) universal retention. Education for All envisions quality schools which can hold students for completion of courses and enable them to achieve Minimum Levels of Learning (MLL). Both quantity and quality of education will be taken care of and the schools have to improve their programmes properly so that real learning takes place adequately.

Adult Education in India has taken on a variety of forms. Initially it was known as the Social Education Programme and then it took various forms like Farmers' Functional Literacy (FFLP), Polyvalent Adult Education Programme (PAEP), National Adult Education Programme (NAEP), National Literacy Mission (NLM), Jana Siksha Nilayam (JSN) and so on. The year 1990, was declared as the International Literacy Year (ILY) by UNO and the Adult Education Programme in India was revamped. Adult Education and Elementary Education are like two sides of a coin and one affects the other very deeply. The National Institute of Adult Education (NIAE) has been set up fixing the target of educating ten million adults in the age group 15-35. Some other programmes like "Each One Teach One" and utilizing school and college students in adult education programmes are being implemented in the country. Now the Total Literacy Campaign (TLC) is being implemented in the entire country and unprecedented enthusiasm has been evident at all levels.

But a very strong political will and national commitment are essential for making EFA a success. With a view to supplementing efforts of the formal education and adult education programmes, Non Formal Education (NFE) has been implemented which aims at providing education to children who are not able to attend formal schools or drop-out in the middle of the course due to certain difficulties. NFE seeks to provide education to the deprived ones, so that the menaces of mass illiteracy and the huge drop-out rate can be tackled and the goals set for EFA realised in time. Now a lot of hope is reposed in the success of the TLC Programmes in the country. According to the EFA document (1993) TLCs have demonstrated that a combination of political will and popular support can bring about remarkable change progress and democratisation in the society. While the Union and State Governments have their full share of responsibilities, it is the people's involvement and the participation of NGO's which can make the EFA programme a great success.

4.6.3 Functions of the Schools in Democratic Society

4.6.3.1 Democratic Environment in the School

In a democratic society, schools ought to stress the duties and responsibilities of individual citizens. They have to stress the importance of team work and the values of empathy, compassion and sharing, emphasis being on the good of the community. The true function of a school in a democracy, therefore, is to provide for the enrichment of individual life and the harnessing of individual innovation and excellence for the progress of the entire society. The schools should help in developing the innate potentialities of children, and produce youth as disciplined, creative, sociable and cooperative members of the society.

The school in order to discharge its responsibility for citizenship training and optimization of students' capabilities, has to function on democratic lines. The curricular and co-curricular activities should be organised in such a manner that all components of the system (the teachers, the students and the community) work as a coherent whole, and nobody feels left out or repressed. The school management and organisation have to be participatory. The methods of teaching should promote congenial discussion in a nurturing atmosphere. The evaluation techniques, methods and processes in the school have to be transparent, flexible objective and scientific.

The climate of school life and the dynamics of human relations, are important factors from which pupils can learn about the way of life and values that influence their inter-personal relations and the all-round development of their personality. Learning experiences in schools make or mark the growth of democratic life. Education is not a preparation for life, education is life itself. School is not the replication of society, it is society itself. At present most of our schools are divorced from society and the conditions prevalent in our schools are adverse to the growth of democracy. Dewey has, therefore suggested that the school should be made "a genuine form of active community life", instead of a place for merely imparting lessons.

The Central Advisory Council for Education, England (1966, pp. 187, 1888) has analysed the role and functions of primary schools. It sums up the role of the school in a democracy beautifully by saying "The school sets out deliberately to devise the right environment for children, to allow them to be themselves and to develop in a way and pace appropriate to them. It tries to equalise opportunities and to compensate for handicaps. It lays special stress on individual discovery, on first-hand experience and on opportunities for creative work. It insists that knowledge must not fall into neatly separate compartments and that work and play are not opposites, but complementary. A child brought up in such an atmosphere at all stages of his education has some hope of becoming a balanced and mature adult and of being able to live to contribute to and look critically at society".

4.6.3.2 Citizenship Education in India

Since India has adopted democracy as a form of Government and hence a way of living, it is necessary that schools provide the stepping stones for children to adopt democratic form of existence. In the words of the Secondary Education Commission (1953, P. 20) "Citizenship in Democracy", is a very exacting and challenging responsibility for which every citizen has to be carefully trained. It involves many intellectual, social and moral qualities which cannot be expected to grow of their own accord." Indian school education emphasizes the multifaceted development of human personality by providing them a judicious mix of curricular and co-curricular activities. They are given scope for participating in the management and organization of various programmes. Indian democracy harbours a multitude of races, religions, castes and communities, each with a unique life-style, language, customs etc. A healthy development of democratic education tries to ameliorate the disparities arising out of such a diverse culture. Indian schools try to inculcate the qualities necessary for living graciously, harmoniously and efficiently with one's fellowmen. Qualities like discipline, cooperation, social sensitiveness and tolerance are developed by respecting the uniqueness of all cultures, partaking in each other's festivals, encouraging cross-cultural discussions etc. This can convert the differences of language, cultural patterns, religion etc., into a very rich and rewarding social and cultural life. Indian schools have to cultivate a spirit of large-hearted tolerance, mutual give and take and the appreciation of ways in which people differ from one another.

Check Your Progress

- Notes: a) Space is given below for your answers.
b) Compare your answers with the those given at the end of the block.

11. What are the functions of a school in a democracy?

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12. What do you mean by Citizenship Training?

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4.11 ANSWERS TO CHECK YOUR PROGRESS

Unit 1

1. Education is essential for human life because it prepares human beings for leading an effective adult life and also imparts survival skills to make individuals fit for their natural and socio-cultural environments.
2.
 - i) Socialization
 - ii) Maintenance and transmission of social values and ideals
 - iii) Initiation and creative force to influence social progress.

3. Persuasion and provision of models of behaviour because these have lasting impression on children's personalities.
4. i) b)
ii) c)
iii) a)
5. The theory of unfolding of human personality states that all human capabilities are potentially present in the child and that these capabilities gradually unfold through the process of education.
6. The social orientation to the concept of education is that education proceeds by the participation of the individual in the social consciousness. Education is a sub-system of society and an instrument for furthering social cause and interests.
7. The three poles in the tri-polar process of education are the educand, the educator and the social setting.
8. i) Education is a life-long process whereas schooling takes place in a specific period of human life.
ii) Education includes all efforts of providing knowledge, experience, skills, attitudes and values in all personal and social contexts. Schooling imparts deliberate and systematic training in specialized subject areas.
9. Educational aims provide direction to the educational process, motivate learners and provide criteria for evaluation of effectiveness of educational process.
10. i) Development of vocational efficiency;
ii) Building good moral character;
iii) Developing democratic citizenship; and
iv) Developing social efficiency.
There can be other such aims also.

Unit - 2

1. Socialisation, acculturation, development of "we-feeling", propagation of religious faith, moral learning etc.
2. Socialization Functions: Development of commitment and capacities essential for future role performance.
Acculturation functions: Orientation to society's collective cultural achievements including physical, intellectual, moral etc. as well as the 'mores' and 'ethos' of the society.
3. Through a proper kind of nurturance which includes the physical and more specifically the emotional nurturance of the child.
4. The mother's role is most significant. She is said to be the first teacher of the child, for the child has most intimate contact and interaction with her. Because of the warmth of relationship between the two, the child shapes his personality and develops the qualities of personality through such constant contacts and interactions.
5. Because the school has its own 'mores', own setting, and own culture to be strictly adhered to by the inmates.
6. — Acculturation and socialization.
— Generation of commitments and capacities for future roles.
— Allocation of human resources.
7. Emerging functions are: personal and social problem solving, social competence, diffusion of new knowledge, providing equality of opportunity, sex and family life education, functional literacy, cosmopolitan outlook and scientific temper, learning to live together.
8. Without proper sex education, the young may indulge in unsafe sex and as a result may be a prey to fatal diseases like AIDS. Family life education is important for family welfare and population control.

9. — Socialisation and acculturation.
 - Management of educational institution.
 - As mediator between the school and the authorities to facilitate children's education.
 - Extending resource help to school.
10. — Appraising the school about expectations and aspirations of the community.
 - Extending resource help.
 - Co-operating with school in welfare activities of children.
 - Organising programmes of child development.
11. — The teacher provides leadership for parents and members of the community by enlightening them towards social evils and their removal.
 - By organizing activities and functions in the school and community to highlight their problems and their solutions.
 - By propagating new ideas, developing worthwhile skills, attitudes, values and behaviours in children.
12. — The community sets certain specific goals or expectations for the school to realize for its children.
 - The teacher helps parents and other members of the community in understanding the child's needs and accepting him/her and;
 - The teacher can help the community in eradication of social evils viz., untouchability, child marriage etc.
13. Satellite Instructional Television Experiment.
 - Indian National Satellite.
 - Educational Television.
 - Central Institute of Educational Technology.
14. Socialization, acculturation, information dissemination, and social development activities. To stimulate interest in current topics, as a delivery system in distance education; in promoting research, preparing data-base, developing attitude.
15. No, however, it can be used as a supplement to conventional mode to enrich knowledge, skills etc.

Unit-3

1. The educational system of a nation depends on its philosophical ideals. This is amply reflected in Rousseau's anti-social philosophy and his negative or natural education, Spencer's Hedonism and his discipline by natural consequences and American pragmatism and project method in education. The educational system has to find its guiding principles in the aims of social order for which the nation prepares the individual. Philosophy provides the aim of life and thereby the aim of education, and education provide the vehicle for carrying out that philosophic aim in practical life.
2. Naturalism is a revolt against the formal school. For naturalists school should not be regarded as separate from but be an extension of child's environment. To them child should be allowed to grow up in a free atmosphere. They put more emphasis on the child rather than the institution.
3. For the naturalists child is the centriod of the educational system. It is the child himself rather than the educator, the school, the textbook or the subject of study as the focus of educational activity.

Unit-4

1. In Greece. The word democracy comes from the Greek word 'demos' meaning people and 'kratos' meaning power.
2. Democracy is a rule or government of the people, by the people, for the people and with the people.

3. When democracy provides a minimum standard of good living through economic activities, it is economic and when democracy breaks caste and class barriers, it is social.
4. Because in a democracy, the people or their representatives participate in the ruling process and in all day-to-day affairs.
5. In India, all democratic institutions are in place (structural), but democracy is not infused in everyday existence of people and thus, it is not in spirit.
6. Liberty, equality and fraternity.
7. Education aims to provide self-reliance and freedom from dependence. Also, it is essential to provide a free and supportive atmosphere for education to take place. Only then, can education prepare individuals fit for democratic living.
8.
 - i) the development of a balanced and harmonious human personality
 - ii) building of character (moral and ethical development)
 - iii) training for an efficient and productive existence in a society or culture.
9. The introduction, practice and transcending of democratic principles in education, so that education is democratic in spirit, is termed 'democratisation of education'.
10. Quantitative dimension of democratisation of education insists on increasing educational opportunities, so that education is available to the entire population. The qualitative dimension emphasises on improvement of curricula, teacher preparation, infra-structure etc. for all kinds of educational institutions.
11. The school functions as a stepping stone for the child to live in a democratic society. The school should provide suitable education that is creative, productive, flexible, need-based and relevant to life.
12. Citizenship training is the education which makes an individual ready for an active and productive life as a citizen of a democratic society.
13.
 - i) Universalization of elementary education
 - ii) Adult education for total literacy
 - iii) Qualitative and quantitative democratisation
14. Discipline, co-operation, social sensitiveness and tolerance.