UNIT 3 DIFFERENTIATING EDUCATION FROM LEARNING AND SCHOOLING

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3.1 INTRODUCTION

In this Unit, we shall consider terms like educated, literate, knowledgeable etc. in order to clarify them. An attempt has been made to define these terms both from the eastern as well as western points of view.

Education, we have seen, is a concept with a wide scope, which aims at development of the total man in ways which are individually satisfying and socially desirable. However, an individual comprises a number of facets or dimensions – the physical, social political, economical, ethical and then cognitive or intellectual, emotional and ultimately spiritual dimension. Total development means integrated development of all such facets in desirable measures. Indian philosophy, especially Buddhism and Jainism use the term ‘samyak’ for such integrated development of the child. Secondly, education as a concept cannot merely be understood in terms of development of certain qualities as the desirable end product, it must at the same time, take care to see how such qualities are being developed i.e. the process. So education is both a process and a product. In the present unit, therefore, an attempt is made to clarify the distinction between related concepts which are often misconceived as education itself; for instance how an educated person is different from a literate or a knowledgeable person. Then education as a process is distinguished from related concepts like teaching, instruction, indoctrination etc. It
is only through such distinction that education can be said to be different from mere learning or schooling, yet related to these.

### 3.2 OBJECTIVES

After studying this unit, you will be able to:

- differentiate between the terms educated, knowledgeable and literate
- explain the term indoctrination and differentiate it from teaching or instruction, and education.
- explain the instrumental value of education for social change or growth
- discuss the concept of a learning society and relate it to emerging Indian society
- explain the concept of schooling and differentiate it from education.
- describe the different forms and types of education.

### 3.3 CONCEPTS AND DEFINITIONS

Easy as they may appear or sound, but each of these terms viz. *education, learning, schooling, etc.* are complex and have their individual characteristics and history. These terms are essentially western, therefore for us, in India; their equivalents in our classical languages create certain problems. Each of these terms will be taken up separately and defined both in the Western as well as Indian context and social milieu. While the history of Western learning / schooling starts with the Greeks, in India our records date back to the Vedic times. Although no one can be sure of the exact dates when the Vedas were written / revealed they are generally regarded as the most ancient documents in human history. Few countries can boast of that kind of antiquity. In the West, scholars consider the Chinese and the Sumerians as the one who first developed scripts and the institution of schooling. This Western bias against India is basic to their thinking and scholarship. The reason to attempt to equate the Western terms with those used in the Vedas and the subsequent classical literature is because, even without being conscious, Indian scholars tend to use them in their own context and perspective due to their familiarity. Conceptual problems arise when a few of these scholars propose to promote practices long since fallen in disuse. For instance, an Indian may recall nearly as a reflex and define ‘an illiterate person’ as ‘an animal without a tail or horns’). Few would locate the exact origins of this idiom / adage but in common parlance they use it all the same.

In the present unit an attempt is made to define both the Western concepts and practices and their Indian equivalents. The purpose of doing so is to prevent confusion in this regard in future.

At the outset, we should remember that *literacy* and *education* are two different concepts although it is possible that a literate person may or may not be considered educated and vice versa. Literacy presupposes the knowledge of and familiarity
with a script and the involvement of deliberate effort in learning the same. One cannot learn to write or read without some kind of formal instruction in handling a script. It is immaterial who teaches and how one teaches but mere familiarity with the phenomenon is enough to learn. While mass literacy is a modern phenomenon, schools have existed since the dawn of human history. The ancient schools were obviously for the few. For instance, Plato’s academy was not meant to teach ordinary citizens. The idea then was not to offer education/literacy to all. The elite—the rich and the powerful, monopolized education because education was considered an instrument for the preservation and refinement of culture. In fact, culture and education joined hands to keep the masses away from these schools on one pretext or the other. The nations that are today known to be culturally and civilizationally superior had a very indifferent sort of educational past and were hardly, if ever, models of literacy or schooling. The way we view education/literacy today is very different from what these terms conveyed then. Today literacy is at a premium in any advanced nation. But it was not so even a few centuries back. The state of literacy/education in Great Britain when it was at the peak of its colonial power was much worse than what it was in its own colonies like India. An American, Coleman, on a visit to England in 1845 observed that people in that country lived almost in two different islands. If on the one hand there were the “wretched, defrauded, oppressed, crushed human nature lying in bleeding fragments all over the face of (British) society” the rich led a comfortable life as though they lived in some other country. The American added, “Everyday that I live I thank God that I am not a poor man with a family in England.” On the eve of the French Revolution in 1789 the situation of the poor in France was no better. One has to read The Tale of Two Cities by Charles Dickens to witness and experience the pangs and anger that poverty and lack of education generated.

In the Indian context this social seclusion (prevention of universal participation in educational activities) was perpetrated on the basis of caste or selective grouping but in this country we also have instances where a king could proudly declare that in “his kingdom there was not a single illiterate person.” The occasion was King Janak’s rajyagila and the king was Ashwapti Kaikeya and the reference is from Chhandogya Upanishad. In fact, there is a mention of a school building in the Veda itself.

“It is a beautiful school building good in looks and built after proper measurements and it is good enough for all materials and men. It has doors on all sides and is fully equipped with the best of materials. Its masonry is perfect. We accept this building.

The design, which the master of all the four Vedas, Brahma prepared and the qualified engineers executed after proper measurements is a beautiful building, let that be protected by the provision of light and air by their twin deities.

The building, which has been constructed after proper measurements, that which is meant to increase strength and valour and where there will never be any shortage either of milk or water and which is stocked fully with food items we wish to live there in love and without harming anyone.” Atharvaveda/9/3/1 and/9/3/16.
Even during Muslim rule in India there were numerous well-built maktabs and madrasahs. We have a very graphic description of the same in the Hauz Khas, New Delhi which was regularly visited by Feroz Tughlaq. Muslims provided funds for the promotion of educational activities as a state policy. These references are necessary to remember the fact that history of education in India does not run on the same lines as of the West. We should therefore hesitate to generalize on the basis of what Western scholars write.

3.3.1 Literate and Educated

In the course of reading this unit you will come across several concepts. We have already seen that the concepts of one being literate or educated are different from each other. Literacy is a noun and stands for reading ability. Literacy as a process covers the activities that enable one either to teach or learn the skills to read and write. It somehow does not qualify the nature, content or the qualities of one's ability to either read or write. This lacuna in the definition forces one to equate a post-graduate with the one who can merely sign his own name or is able to read a poster.

The other characteristic of literacy is its dependence on teaching. Schooling may not be critical in the development of literacy, but by itself, it can be a sufficient condition. One interesting point repeatedly shown in history is that the level of literacy in a society is directly tied to the functions and levels of society as a whole. It is contended by a few scholars that by the mere setting up of schools does not make a society either literate or educated. The fact of the matter is that schools tend to reflect society rather than change it dramatically.

Literacy definitely has its own uses. While on the one hand it serves bureaucratic functions, it is also, as Eric Havelock says, intended to develop culture. Marshall McLuhan and Walter Ong claimed that historically one could see that the rise of literacy and the decline of 'orality' in the later Middle Ages were fundamental to the cultural flowering known as Renaissance. Besides, writing allows exactly repeatable statements to be circulated widely and preserved in written form. It is also pointed out that it is the characteristic of alphabet-based conception of literacy to draw a distinction between reading and interpretation.

The preceding paragraph requires a bit of explaining. Firstly, literacy does mean the ability to read and write but it also implies that it is largely dependent on schooling. Secondly, it has its uses in official work for the maintenance of records and written communication. But in the latter case lest the communication is misread or misinterpreted, the official write-up should leave nothing to chance therefore, it should be prepared in an unambiguous language. But literacy has a direct relationship with political consciousness. The spread of literacy in the erstwhile Soviet Union and China etc. was directly the result of political requirements. In a mass movement literacy comes in handy. It is not quite sure whether or not Renaissance was responsible for the spread of literacy, but it is quite certain that contemporary political requirements do help grow or retard the spread of literacy in pursuance of their goals. Current techno-economic considerations have also helped in the growth of literacy.

Literacy however has another side to its prevalence. Kerala is the most literate of the Indian states. It is worth researching to discover why this state is neither
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Economically the most advanced or industrially a model of development. In terms of quality of life too, it generates the highest numbers of suicides. It has neither helped to make it the most innovative spot in India nor has it helped in quelling all varieties of its local unrests. In short, literacy has not proved to be a boon for Kerala although it is commonly believed that higher literacy rates are accompanied by improved industry, innovations, or social and material advancement. In fact, there is no answer to the question that while an illiterate England could rule over the seven seas, when literacy-wise it is one of the most advanced nations in the world why it has ceased to count anywhere. It finds itself unprotected even against India, which to say the least is not even one of the contenders to join the ranks of advanced nations. The moral is that too much should not be read into any concept under discussion. The hidden factors count for much more than the obvious ones.

Let us now try to define the term Educated.

Whom do we call educated? Historically, each age has tended to offer its definition of the term ‘educated.’ Education and class were at one time indistinguishable. It was something that a person once nearly wore on his coat’s lapel, as it were. He or she if found educated was invariably also a member of the nation’s elite group. The skill of being able to read and write and also for distinguishable norms of speech entitled one to certain privileges. Such an individual was apparently different from the rest who had no access to means for acquiring these skills simply because he did not have the good fortune of having been born into comfort. In the context of India an educated person was invariably from some upper caste. An educated person also meant a cultured individual. It is suspected that each age, each society, and each philosophical /religious group through its individual preference has tended to define the term educated. For instance, an ancient Indian during the Vedic age would have had his own definition of the term ‘educated’ compared to his modern day compatriot who would like to reflect his / her own preference in a radically different manner. If a Hindu has his idea of an educated individual, a Muslim cleric would propose an entirely different paradigm for the same. The definition of this particular term is, therefore culture, group, age and area specific. To plead for a universally acceptable definition of the term ‘Educated’ would be a very tough job indeed.

However, as we proceed with the unit we will eventually come up with a generally acceptable definition. A few attributes of an educated Indian can be advanced here for consideration. These attributes will comprise adaptability, behavioral restraint, politeness in language, social decorum, helping attitude and respect for the elders besides being generally forward looking. What makes an educated person so very different from the one who is not so privileged are his life skills and the quality of life. How does one carry oneself and the material comforts one is able to enjoy set the norms for a definition. Though not exhaustive, these attributes do describe in some measure what an average Indian of any class / group would regard as the qualities of someone who is educated. But not long ago i.e. during the British rule the ideal was to regard only a professional (meaning thereby a doctor, engineer, lawyer etc. who had an independent source of income) an educated person. The model was of an English gentleman – one who shunned manual work, and could still maintain himself without much trouble. The rich alone could afford education; therefore, they were the ones who defined relevant concepts and terms as well.
In the era of mass education when anyone from any class can rise to any level, the definitions given in the times of yore have lost their earlier connotations. Education is liberation, sa vidya ya vimuktaya, or tamaso ma jyotirgamaya / education removes ignorance etc. are now merely quotes meant for recital on some ceremonial occasion. Today’s educated Indian is efficient, innovative, enterprising, aggressive and knows when to protest and whom to ask for favors and when. Of course, he is skilled in the art of reading and writing but the standards set for social behaviour have undergone drastic changes. He happens to have necessary paper qualifications and knows where to demonstrate which particular skill.

In brief, definitions are seldom eternal or unchanging. They change with time and age and have a context to take care of. The fact that education has a social context and economic relevance is not easy to overlook. If either of these were to change so would the definition.

Following are two examples to illustrate the point further.

In the Chhandogya Upanishad Narad is seen to have gone to Sanat Kumar for acquiring some more education because he realized that what he had learnt thus far was not enough to qualify him for being called educated. In this context he says, “Sir, I know the Rig Veda, the Sam Veda, the Yajurveda, the Atharvaveda as the fourth legend and ancient lore as the fifth, the Veda of the Vedas (i.e. Grammar), Biology, Mathematics, Augury, Chronology, Logic, Polity the science of snake charming, and all the fine arts. This, Sir, I know.”

Karl Marx says, “The education of the future will in the case of every child over a certain age, combine productive labour with education and athletics not merely as one of the methods of raising social production but as the only method of producing fully developed human beings.” On the question of ‘learning through doing’ it is not only the UNESCO but Mahatma Gandhi too is in agreement with Marx. This kind of convergence on a definition is rare to come by.

But the underlying contrast in the model of an educated person should be clear by now to the reader. Remember that if literacy is part of a socio-political agenda for some one like Karl Marx or Paulo Friere, education as a concept and practice stands defined in terms of class, degree of refinement and quality of taste, and eventually, reflects the age when its definition got formulated.

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Check Your Progress 1

Notes: a) Write your answers in the space given below.

b) Compare your answer with those given at the end of the Unit.

1) What is the difference between an educated person and a merely literate person?

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2) “A highly knowledgeable and skilled heart specialist working at a leading heart care hospital with top most qualifications in open heart surgery is not necessarily an educated person.” Give your comments.

3) How do political and religious views colour the meaning of education?

3.3.2 Educated and Knowledgeable

In order to understand the real meaning of the terms ‘educated’ and ‘knowledgeable’ we will have to try to understand the meaning of education first. In the previous section we came close to defining this term in the context of the request of Narad to Sanat Kumār. Narad is unhappy with the KNOWLEDGE he possesses. He regards his possession as a lower form of knowledge. Here he is in the quest for its higher form. Although the dialogue deals with a typical Indian philosophical concept, it defines clearly the meaning of both these terms. Education as a process deals with knowledge. The end result or the goal of the process called education is the possession of knowledge. All actions connected with the transmission of knowledge are designated as educational activities.

But before we go deeper into the meaning and significance of these terms let us understand that there are two different ways to explain them. The one with which we are all very familiar is the Western mode of explanation. Let us take up this mode first.

In the traditional manner we explain the term ‘education’ as a derivative of a Latin word Educatum, which in its own turn is made up of E+Duco. The idea is to bring out what lies within. Education is all about dealing with an individual’s potential. Educare means to bring up or to raise someone. There is yet another Latin term Educere, which is used to denote “to bring forth” or “to lead out”. Education is a process. It involves guidance, instruction, and creation of a pathway.
The person who leads the process is called teacher, preceptor, instructor or a guide. Each of these terms has a definite meaning and each of these designations relates to the level of knowledge / skills and the type of function it supposedly performs. In due course of time we will discuss these concepts also. Both in the Western and the Eastern discussions of these terms there is convergence on one point. They both agree that an individual's potential lies within. The synthesis can be seen in the UNESCO book called Learning: The Treasure Within. The function of a good teacher is to bring the hidden potential out. The fact that all have their individual potentialities, therefore to generalize in this context is not advisable. Read, for instance, the following citation to realize what it means to be potentially different.

In a group of persons who go for a bath to a pond, each one takes his bath according to his liking and ability. Where as a few remain sitting on the rim of the pond and feel satisfied by touching water with their feet, others dare to enter it to some depth. There are, however, a select few who go to the center of the pond and enjoy swimming in deep waters. Although all students have eyes and ears alike, each one is different in aptitude and abilities. Therefore, while a few hear only the words spoken by the teacher, others follow their meaning as well. Some intelligent students understand even the hidden import of the words. The differences in pupil's understanding lie in their own potentialities and attitudes and not in the teaching of the teacher. He teaches them all alike the same content in an identical manner.” Rig.10/71/7

The Sanskrit terms for education are shiksha or vidya. The meaning of shiksha is to learn or to acquire knowledge. The term vidya is located in the root vid, which carries within itself four different functions. The first relates to consciousness or being aware of the environment. Its English equivalents are sensation or perception. The ability to feel or come conscious of things around oneself lies within. This potentiality needs to be refined and developed. To be made sensitive is the true function of education. Being sensitive to the environment means one becomes humane i.e. learns to share the pain and pleasure of others. The other relates to being conscious of one's individuality. This stage is called vid sattayam i.e. becoming aware that “I exist,” which gives birth to one's Ego or being aware that 'I am different from others.' It is believed that in the beginning, originally Nature existed in a homogeneous form. With development, Nature came to give rise to heterogeneity. The birth of Ego is therefore a consequence of that development. The third stage of form of education vid deals with the objects in the environment. The more one comes to know or becomes aware of the properties in the environment the more one wishes to enjoy them or use them the way he or she thinks fit. The Yajurveda however enjoins upon human beings to enjoy what has been given in Nature but with the feeling of renunciation. One is supposed to know that Nature's gifts are meant to be used sparingly and with a feeling that they are not ours but belongs to all. Tain tyaktain bhunjitha is the command of the Veda. And the last function is to be able to pronounce each and every syllable correctly. The purity and perfection of an enunciation is the acme of education. Not only the Vedas but also Panini lays stress on the correct pronunciation of the word. The reason given is that the absence of script made it obligatory for all to see that no word was mispronounced lest all the Vedas got corrupted. In brief, the typical Indian concept lays stress on imparting instruction so that an individual is sensitized to the environment, learns to nurture his / her ego
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by distinguishing oneself from all others and to enjoy what has been given to him / her in Nature. The competence of a person is known by the manner one carries and learns to express oneself.

If considered carefully there is little difference between the eastern and the western concepts of education. Both talk of individual's potentialities and sensitizing the self toward his / her environment. Potentialities being individual-specific, learning and teaching have to be made highly personalized and focused. Here are a few definitions directed to explain further the concepts just discussed.

On the importance of being educated:

'What a blind person cannot see, the sighted can. We are informed that what a knowledgeable person can and will know the ignorant cannot. The learned, all-knowing son acquires such a pure intellect that there is nothing beyond his ability. Being learned he is called his own father's father. May all understand this!'”

Rig.1/164/16

A few western definitions of education:

"Education is a natural, harmonious and progressive development of man's innate powers." Pestalozzi

"Education is a process by which the child makes its internal external." Froebel

"Education is the development in the individual of all the perfection of which he is capable.” Kant

'The purpose of education is to develop in each individual the knowledge, interest, ideas, habits and powers whereby he will find his place and use that place in shaping both himself and society towards nobler ends.' From a report on secondary education in the USA.

It is possible now to discuss the term 'Educated' but it would take some more clarification and discussion to define 'Knowledge' and being 'Knowledgeable'.

To be an educated person in the modern context means some one who has been to a formal system whose functioning requires the presence of teacher/s, a definite curriculum, a timetable and grading learners' performance through evaluation. It also means that at the end of a fixed term some kind of arrangement exists to label the quality and quantity of information. But on top of it all, this education is socially acceptable. This, in a way, is to get someone educated. The label of quality would depend largely upon the degree of acceptance an institution and its certification have in the open market. The social recognition of an individual is, therefore, not dependent solely on the type of degree / certification or the quality of information one has but it stands qualified by the reputation of the teachers and the institution one has had the good fortune of having attended.

Now we shall take up the definition of knowledge. What is Knowledge (jnana) and who is or is not knowledgeable? How does one acquire knowledge?

We can say that knowledge is an organized bunch of classified information, which stands graded and qualified both by its possessor and dispenser.

Once again we enter into a highly contestable area – the definition of Knowledge/jnana. We have both western as well as eastern definition is of the word
‘Knowledge’. Ancient Indians seem to have been great admirers of knowledge. They advised all to keep gaining ‘Knowledge’. But they also attempted to define it, and for that end in view, they also speculated to find out which is valid knowledge and which is not.

“Keep gaining knowledge, continue self-study and go on lecturing their essence. While speaking the truth, continue with your studies and discourses. Even if faced with conflicts bear with them and don’t be swayed away from the path of self-study and talks. Control your self, keep studying and lecturing. While experiencing peace, keep on reflecting and delivering talks. Self-study and discourses are great austerities, so says Nak Moudgalya. “Taittariya Upanishad ch.9

The first thing we should keep in mind is that information per se does not qualify to be called Knowledge. Knowledge is both valid and invalid. There are ways to distinguish valid knowledge from its invalid variety. This is a vast area for exploration but for the sake of clarifying the issue we will consider it only the outline of the problem. Some Indian thinkers hold knowledge as an act, some others regard it as a relation, according to some it is self-subsistent and for others it is a quality. Indian thinkers do not divide this concept into watertight compartments, instead regard it as quality of the self and refer to jnana as guna. Guna as we all know is an attribute, a quality, which is not merely definable, but worth cherishing. One school of Indian thought regards knowledge as a mode of buddhi, which transforms itself into the shape of the object that it cognizes.

In the case of the West, the philosophical tradition from the Greeks to the present has focused on the kind of Knowledge, which when expressed states that A knows such and such. For example, A knows that snow is white. This sort of knowledge, called propositional knowledge, raises the classical epistemological questions about the truth and the falsity of the asserted claim, the evidence for it, and a host of other problems. Among them is the much-debated issue of what kind of thing is known when one knows that p, i.e. what counts as substitution instance of p. The list of such candidates includes beliefs, propositions, statements, sentences, and utterances of sentences. Each has or has had proponents, and the arguments for and against are too subtle to be explored here. Two things are however to be noted in this context; first, that the issue is closely related to the problem of universals (whether what is known is abstract entity, or a linguistic expression) and second, that it is agreed by all sides that one cannot have knowledge, which is not true. One of the necessary conditions for saying that A knows that p is that p must be true, and this condition can, therefore, be regarded as one of the main elements in any characterization of knowledge.

Without going into any more philosophical niceties one can see that both according to the Western as well as Eastern thought it is advisable to have only valid knowledge. But then one must know how to distinguish valid from invalid knowledge. For this one needs some proof / evidence (praman). While the West accepts only direct evidence whose validity can be verified through sight, touch or logic, Indians accept quite a few other forms of evidences too. The validity of knowledge in this case accepts pramanas depending upon the philosophical school one belongs to. For instance, only the materialist school of thought in India accepts the Western mode of validating information.
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Here is a chart, which explains the situation clearly:

Buddhi (Knowledge)
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Anubhava Smriti
(Immediate experience) (Memory)
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Yatharth / or ayatharth / yathartha / ayathartha
(Valid Knowledge Invalid Knowledge True/Valid Invalid)
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!Samasaya Viparya Tarka
(Doubt/error hypothetical argument)

Pratyaksha Anumiti Upamiti Sadba
(Perception) (Inference) (Comparison) (Verbal testimony)

Having gone into the problem in some detail, it may be concluded that knowledge is an organized group of valid information and a knowledgeable person is one who when making a statement knows that what he/she speaks is correct and the information given is valid because it is verifiable.

Now, we must remember that an educated person need not be invariably knowledgeable. No one can be knowledgeable without being educated. This statement needs a bit of explaining. Here one likes to revert to the request Narad made to Ashwani Kumar. The request is that all that he knows does not satisfy him. He wishes to know the essence of what he knows. In the Indian sense he proposes to be ‘mantravid’. The comment on the statement given by Narad about what he knows is that thus far his accomplishments amount to no more than words i.e. information that is transitory. He, however, promises to teach him the mysteries of the Real.

The knowledge that we have thus far explained can be acquired is possible to possess if it is valid but then it is valid only in a given context and at a given point of time. There is nothing eternal about it. This knowledge is both temporal and transitory. Knowledge keeps on becoming more and more valid; therefore, it carries within itself a grain of gradual decline and invalidation. Even the most knowledgeable person must find him/herself getting up dated at one point of time or the other. Like life, knowledge too is in a state of flux. Each day that comes finds us revising knowledge that was valid only yesterday.
Check Your Progress 2

Notes: 

a) Write your answers in the space given below.

b) Compare your answer with those given at the end of the Unit.

4) Define the term ‘Knowledge’
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5) Education means acquisition of characteristics. Explain.
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6) How are the Vedas and the Greek history related with these terms?
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7) How do we distinguish between valid and invalid knowledge?
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3.3.3  Education and Learning

Thus far we have defined three terms: Educated, Knowledgeable and Literate. We now take up the term ‘Education’ for discussion. We have dealt with this term also when discussing the term ‘Educated’ but a few additional points in that connection may be mentioned here.

However, the way literacy has created problems should not be overlooked. It has helped in building pyramids of learning and class hierarchies solely on the basis of information definable in terms of quantity and quality. Whatever may
have been the nature of social structures in the primitive stages of human development, one thing is certain. But for literacy, social hierarchies would have been neither entirely stable nor so clearly marked as they are today. Be that as it may, education and literacy have come to be equated and are generally accepted as implicitly interchangeable terms.

The demands on education and the definition of its nature have yielded countless volumes in philosophy, religion, sociology, *etc.* If we have a group of people who have nothing but admiration for education and for whom it is the only key to resolving all problems we face, there are others who regard it as an instrument of class war, a means by which even the indefensible can be defended, and a trick which takes away one’s peace of mind by creating a bugbear of the uncertainties of the future. The entire concept of market economy versus social welfare is the direct result of the wonder called education.

Education is increasingly being perceived as an *instrument* of social change, economic development and propagation of political ideologies. For instance, if China has witnessed social change through education, Japan has used education for acquiring economic power. Karl Marx, Paulo Friere, and Jean Paul Sartre perceived education as an instrument of political propaganda. Since all this is commonly known there is hardly any need to discuss the point. In the process its *intrinsic* value seems to have been totally overshadowed by its instrumental value. We know education can mean different things for different people. It can even mean an instrument of alienation from the social milieu one originally belonged to. But traditionally education *per se* is believed to have two values, *one*, which stands on its own because of which one acquires education for its own sake. It enlightens us, gives pleasure and is worth all admiration. But this is not used for any other purpose. But when we start encashing this acquisition in some form and attach some price to it either in the form of status, respect or money we at once enter its instrumental domain. The *second* one therefore is its instrumental value.

The days when people acquired education for its own sake are gone. Few acquire education for either leisure or pleasure. It is therefore irrelevant to talk of such an education anymore. The distinctive features education has come to acquire are qualifiable by the answer to this question: *who wishes to educate and who foots the bill for the same?* If education is the consequence of a state policy it will be both controlled and financed partially or wholly by the state. In this case, education must serve the State. The individual is no longer free to choose. The choices, if any, are offered by the State. For instance, imagine freedom of choice in educational matters in a State like North Korea. In democracies choices exist, at least theoretically. For instance, choices can be exercised in the UK, USA or India. But here too the State plays its own role. If in the USA through language policing the curriculum is controlled, in India seemingly independent bodies are created to manipulate the system for the benefit of the State. Each political party in these countries has its own agenda, which it seeks to pursue – sometimes subtly but mostly by using devious methods to have a final say. For instance, in the USA, Marxist philosophy is taught only for discussing its faults and weaknesses and not for any fair assessment of the scientific principles on which it is supposedly grounded. In theocratic States education is subservient to the fiat issued by its clerics. Any disobedience is severely punished. The latest to join this bandwagon is North West Frontier Province (NWFP) in Pakistan. We should realize that education only appears to be free but in reality it is the
most misused branch of human activity. Independence and education somehow do not seem to cohabit well. A few scholars hold the view that Education is the general term for the social processes that facilitate learning in human communities. But they also suggest that the intentions of guiding or facilitating learning in particular directions are formed and intended. At this point one is reminded of Ivan Illich when he declared that schools were intended to serve as instruments of a business propaganda through which consumerism is covertly encouraged. American schools were being deliberately manipulated for business promotion and consumerist ends. That, he thought, was good enough reason to de-school society. It is the instrumentality function of schools that is vulnerable to open manipulation. Somehow those that wield power influence building societal goals. The rest then is almost automatic.

In the Vedas too education is perceived as an instrument for earning one's livelihood.

"During his student days a student with sea-like seriousness kept on observing penance for bathing in the waters of education. Now that he has graduated and acquired capabilities for earning his livelihood and having become stronger, he is looking glorious." Atharvaveda 11/5/26

The question of gender differences in education has been a much-researched area. Things have changed over a long stretch of human history but societal preferences for distinctly different sorts of education and working conditions for men and women still remain a dominant subject for discussion. Look at what the Vedas have to say on this subject:

"Only those girls can make their families happy who have had education from lady-teachers aglow with fire-like knowledge. Such girls speak culture-cultivated tongue, desire learned and righteous husbands, pray for readily available riches and fame, come in contact with teachers who are worth visiting, are venerable and have no dearth of means." Rig 7/10/3

"O girl-students! Just as intelligent teachers introduce writing and reading of letters with the help of fingers, you should know such lady-teachers who know innumerable subjects and possess immeasurable learning. For your balanced development, such an intelligent teacher will herself make all arrangements." Rig.7/15/9

Gender differences in academic achievement bring out the differing societal expectations from boys and girls into the open. Each year when the examination results get announced much is made of the differing levels of achievement between the two sexes. Serious analysis of these results suggests that "assessment itself plays a key role in this. One concern is the way that affective characteristics often acquired through schooling become understood as cognitive abilities. Thus girls' conformity can be understood as intellectual timidity and lack of flair, and some boys' disruptive behavior as lack of ability and others' independence and risk-taking as brilliance. Patterns of achievement which see the girls typically clustered in the middle levels and boys spread more at the extremes begins to make sense in this light." (P.118, Patricia Murphy, Gendered Learning and Achievement in Understanding Learning edited by Janet Collins and Deirdre Cook, P.C.P., New York, 2000)
What is Learning?

When we talk of learning are we talking of the process or its product? Why does one learn? How does one define the content of learning? There are numerous questions related with this term, therefore no one should be surprised if there is not much convergence on the answers advanced.

In simple language when we talk of one’s learning, unless specified, it generally covers both schooling as well as non-schooling engagements. Here we talk of a process, which relates to an individual’s natural tendency to learn. Learning ability is Mother Nature’s gift to guide and conduct an individual’s survival. The ones that are deprived of this gift require permanent medical care for their helplessness. Human survival is entirely dependent on this gift. Luckily, schooling alone is not the only medium to learn. Peer groups are the next best teachers after the family. True, the peers teach the most and the rest is taught by the instinct to survive, which continues to face constant challenges from circumstantial problems. If this were not so, human survival would have been extremely difficult. A vast section of human population is still deprived of the benefits of schooling. Does it mean that these illiterates do not learn? If they have no schools to guide where do they go to learn? Answers to these questions carry within themselves the subject matter of Sociology and Anthropology and not of Pedagogy. Pedagogy may have borrowed methods of teaching from these subject areas but its content being crowded with the heavy borrowings from other disciplines is singularly inadequate to meet all our requirements.

Psychologists have closely studied learning as a process. We know that education and learning are closely related. It is inconceivable to think of either as separate entities or phenomena. One must learn in order to be educated. Learning in that case is a dependent variable of education. The quality and the quantum of learning come to define education. It is therefore necessary to know exactly what learning means and how one learns. B.F. Skinner and J.A. McGeoch say that there is no need to theorize learning behavior. They proposed to discover the conditions that produce and control learned behavior. Skinner studied instrumental conditioning (operant conditioning) on rats. He discovered that repeated success leads to acquisition of a new behavior. This, he called, as conditioning. A Russian psychologist, Pavlov, came to join this branch of research. Conditioned response came to be defined as learned behavior. This branch of psychology suggests that almost all-human learning is some form of conditioning rooted in the principles of reward and punishment. McGeoch specialized in human rote memory. As part of the extension of what Skinner and his followers had studied we have today teaching machines, computer-aided instruction, behavior modification programs etc.

Today researchers have attempted to suggest that killing of rats by cats is also not an inherited behavior in cats but an acquired one just like human fears; and even intelligence is the result of experience. We learn to memorize anything and everything through association. Twentieth century psychoanalysts like Freud, Jung etc. came to value association as a means of understanding the nature of disease their patients suffered from. In fact, Aristotle was the first to point out the importance of association in human learning. Herman Ebbinghaus (1850-1909) began to study the phenomenon of rote learning and came to the conclusion that
nonsense verbal items can be learnt easily by associating each nonsense word with every succeeding word. This he found was the primary mechanism of learning. By now using empirical scales of meaningfulness a reliable and substantial relationship has been found between meaningfulness and ease of learning. Meaningful words evoke vivid images that subjects can describe when asked. When they do evoke such imagery, they seem to be learnt and remembered even more easily. Learning theory seems to be enriched when introspective data are used.

Against this background, it is easy to explain why children try to manipulate their toys or all other objects that they come to acquire in the early stages of their growth. Repetitions, manipulation, association of size and color with the objects in their neighbourhood provide them opportunities for pleasurable learning. In this regard mothers have been found to teach their babies and toddlers through verbal responses. It has been found that middle-class children had learned initiation-response-evaluation script of classroom interaction even before they were two years old.

It is necessary to remember that children internalize instructional schema very quickly. They not only learn how to learn but also to teach each other.

To the question why does one learn we can advance two probable answers. One, learning is a response to some physiological requirements. We are hungry and therefore we must try to find food for ourselves. This behavior is a response to a given need. We learn quickly enough the ways to find food for our requirements. The second reason is that the elders try to force its younger ones to go to school. Learning consequently is seldom undertaken willingly. If at all, this choice is circumstantially forced.

What one learns is also not the result of one’s free will. School syllabi and curricula are predetermined. Even the doses of these courses are separated by a timetable. A whole structure stands created for imparting learning / instruction. This is where instruction and learning are qualified by political ideologues and theology. As we go deeper into the nature of the syllabi and the curriculum we find almost insoluble problems staring us into our face.

3.3.4 Learning Society and Learning

Around 1950 R.M. Hutchins talked of the USA being on the verge of being transformed into a learning Society. At that time it was difficult to appreciate the concept of such a society. We think times have changed and we can now discuss what appears to be a goal achievable in the near future. The concept of learning in such a society means that the majority in such a society will consist of either professionals or skilled workers. Every one in the society will have been to school / college. At that time it appeared to have been a pipedream but today we do not think so. There are and will be societies where people in general will have acquired high levels of intellectual skills and information. There are two conditions under which it can happen.

One, societies make arrangements for constant upgrading of information. Second, learning these days is life-long. No sooner do you stop learning or begin to think
you have acquired enough knowledge, you not only become out-dated but also find it difficult to survive. Education is a lifesaver. It is forever a sustainer.

Perhaps this is what the Rig Veda is talking of:

"Let us by living in the company of the intelligent become intelligent, living in the midst of the best individuals acquire good qualities and living with the strong possess strength. In the distribution of knowledge let us acquire Knowledge from our teachers! By acquiring inner strength, let us leave bad habits, which are harmful!" Rigveda 7/48/2

One further clarification is needed. ‘Learning’ and ‘learned’ are two different points in a continuum. In learning we are talking of a process, but once we take up the term learned we refer to an acquisition of a quantum of information, and an achievement of a prized goal. Being learned is the acme of achievement in learning. In economically advanced societies all learn but few become learned. Learning in this case is a kind of referral issue. On questions of doubt one can consult a learned individual. Being learned here refers to the quantum of information one has internalized and can readily refer to. If this information is socially acceptable and conforms to a generally required societal norm, the learned rise in public estimation. An additional input of insight makes a man wise. A learned person need not be a man of insight. Once again refer to Narad. He was knowledgeable, learned and also well let us informed. What he lacked was the insight. Sanat Kumar on hearing what Narad has come to possess, remarks, “All that you have learnt are mere words.” To be wise one has to be mantra-vid and know the essence of learning. Three terms are generally used in Sanskrit – Yantra, Tantra and Mantra. Tantra refers to the infrastructure, yantra refers to techniques of manipulating / using these facilities and mantra is the highest form of knowledge. Mantra is the secret behind the façade-something that the eye cannot see. It is a key to this secret entrance; only a rare person comes to possess it. In India we make a clear distinction between those that have learnt all the (heavy books) in existence and the ones who are wise, have an insight and give proper counsel.

In a world where information is constantly getting refined and upgraded, one cannot hope to stop learning. When formal structures fail to help, informal systems either spring up or have to be created. Not only do we talk of learning to be / learning to do / or the treasure within, but of learning which is forever in demand and comes to our rescue in times of need.

“When balanced scholars speak after due thought, the lovers of education understand the relationship between both the words and their sense correctly; even as barley-meal is made blemish free with the assistance of a sieve. Such teachers enjoy the blessings of goddess Laxmi since it resides in their speech.” Rig. 1071/2

“Let us appreciate the head of a school for his excellent organization of the institution, and by wearing the club of knowledge who can handle in a masterly fashion the rain of question in the course of a discussion with defect-removing tongue. Just as an expert charioteer can steer his passengers across a difficult road to arrive at a given destination, similarly, a teacher too can save us from all ills. Let them make us educated and enable us to perform our duties toward those that succeed in Dharma, Arth, Kama and Moksha.” Rig. 1106/6
### Check Your Progress 3

**Notes:**

- a) Write your answers in the space given below.
- b) Compare your answer with those given at the end of the Unit.

8) **How are ‘learning’ and ‘education’ interdependent?**

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9) **What is the meaning of the statement that learning is both a process and a product?**

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10) **How does one define a learning society?**

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11) **What is the role of gender in learning?**

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### 3.3.5 Education and Schooling

We need to define the term ‘schooling’ here. How and why is the school such a great necessity? When did schools appear for the first time in the West? It is believed that in the West, formal instruction through schools started in ancient Greece first. The first references to what needs to be taught and what should be avoided was made in Plato’s *Republic*. To the question, “what kind of education shall we give them then?” We shall find it difficult to improve on the time-honored distinction between the training we give to the body and the training we give to the mind and character. A lengthy discussion, which Plato recorded, offered the conclusion, as “the object of education is to love beauty.” However, this object is beyond achievement if schools do not exist, teachers do not teach and there are no courses of instruction. But as far as Aristotle was concerned he preferred...
What is Education

intellectual, artistic, cultivated life, which the Greeks called 'schole', translated as "leisure". But he said clearly "No citizen belongs to himself, he is part of the state, and is not entitled to be educated privately in private tastes and standards." The Greeks were divided between two sections—one, the free and the other—the slaves, who constituted the vast majority. The education being referred to was intended for the free citizens and not for the slaves. For the first time we find state schools being mentioned in early Greek books.

In practice, before Renaissance, we find education was either imparted by the clerics in Churches or given as private tuition. Indeed, one of the reasons why the West had no secondary system was that privately taught students were allowed to proceed for higher education and western universities themselves started appearing very late in the 10th century A.D. Nevertheless, schools, as distinct institutions existed, even if only for charitable purposes.

There is no point in going back in history to discuss the relevance, meaning or the purpose of today’s schools. The advent of mass schooling more than anything else has virtually transformed the lives of the world’s children. Education is being seen as a very potent means to change societies. As is well known, schools can be manipulated easily for social, economic and political ends. National governments, private business organizations, religious groups and political parties in fact—almost everyone got interested in investing in the future. For very specific purposes each of the sectors mentioned above got involved in promoting school education. If schools are seen today as big business propositions, they carry huge possibilities for politicians. This virtual war is carried on in the form of curricular manipulation and the choice of textual materials. Whether attendance will be optional or compulsory, what will or will not be taught, which will be the approved language of culture and what levels of civilization a society wishes to attain etc. form part of the design nations build for this system. The success or failure of a nation is gauged from the activities carried on in the schools. If Japanese society has been under scrutiny to answer the query concerning the success of its business in the world, or if China has been subjected to intense research for discovering reasons for its unmatched success in population control and spread of literacy—the answers have been given by their schools and not by any other plans / schemes. In fact, an American delegation was even sent in the 1990’s to Japan to study the causes of their economic success across the world. They came up with several startling findings—one of which was that class size and academic achievements of children had no correlation; and secondly, teachers did not, as a policy, ever censor a child for his/her behavior in the class or for his/her class performance. That these features of Japanese education hugely contributed to their ultimate economic and intellectual performance can be easily assessed.

However, it is necessary to remember that schooling and intellectual achievements are not directly correlated. There are exceptions, which establish beyond doubt that in number of cases schooling has made no contribution at all. For instance, Rabindra Nath Tagore refused to receive education in a school. James Stuart Mill was taught by his father and not in a school. Sheikh Sadi never went to school. Probably Kalidas also did not go to school even as Surdas does not appear to have attended any school. Schooling may have started for charitable reasons in the medieval times but its popularity or compulsion are of very recent origins.
Wisdom and education/schooling also do not appear to have any positive correlation. An individual could be wise without either being literate or having ever been to a school. Numerous saints and poets had no benefit of either having been to a school or of having achieved literacy. But that does not mean that schooling has had no history of its usefulness. Today things have changed. There is almost a universal competition to keep increasing compulsory schooling. In fact, compulsory schooling age has become an index of a nation's progress and cultural advancement.

Be that as it may mass education model and its compulsory nature too have been closely examined. The points under review pertain to setting the goals of universal and compulsory schooling as state policy, constructing and staffing schools themselves as organizations in a bureaucratic hierarchy with uniform standards, and continuing to keep expanding the school system and the nation's participation in schools. Sociologists have particularly noticed that educational mobilization represents a process, which is analogous to military mobilization, involving a massive commitment of resources designed to strengthen the nation.

The core unit of this process was the Western school with a set of common features like age-graded classrooms, professionally trained teachers, standard curriculum and formal examinations – both public and private. This model even when borrowed seldom changes in its essential features. True, the original model had been developed not under any special design but the ones that had borrowed it were "so eager to catch up with national development that they borrowed the model of school along with their models of military organizations, hospitals and health services, post offices and other bureaucratic structures they perceived to be associated with national power and international respect."

In this context one can discuss the Soviet model as also the Chinese mass education program. If the Russians employed their political party for making the whole nation literate, in the latter case the Chinese Red Army played a significant role in the spread of literacy/education. By the end of the 20th century, a large majority of children aged 9 to 14 attended primary school, with increasing numbers in preschools, secondary schools and universities. The large armies of school teachers and school administrators in each country, and very large budgetary allocations for the same marked the progress of the march towards making the society both skilled and highly informed/knowledgeable.

Schools in all advanced societies are responsible for a continuous class struggle for monopolizing the knowledge industry. The state intervention in this regard creates rather than resolves tensions. Varieties of groups keep themselves engaged in capturing one segment or the other of the school program. Some are happy with running the system; others feel satisfied if they can capture textbook production and still others if they can play games with manipulating teacher appointments. Nations' schools at times provide enough entertainment to keep vast numbers both busy and amused.

However, schools are facing a serious problem these days. It has become increasingly difficult to control quality and variety of information. Each day makes yesterday's information outdated. Teachers in a few schools across the globe are finding themselves unable to hold the fort, as it were. Technologies are making
their lives increasingly miserable. Informed children have become a kind of threat to their well-being. The quality and variety of children's increasing repertoire of information is under scrutiny but that is a separate issue.

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<td><strong>Notes</strong>: a) Write your answers in the space given below.</td>
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<td>b) Compare your answer with those given at the end of the Unit.</td>
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<td>12) Why are the origins of the Western school traced to ancient Greece?</td>
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<td>13) What role did the Renaissance play in the growth and development of the school?</td>
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<td>14) What is the core unit of the Western School?</td>
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<td>15) Which aspects of schools are prone to ideological manipulation?</td>
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3.3.6 Education and Indoctrination

Education can easily be taken to mean indoctrination. Indoctrination is a well-thought out strategy to influence the thinking of others. Indoctrination as a process is forever on. The moment a child is born and until the time it breathes its last, at all stages, language, culture and politics never leave an individual alone. All efforts of the society are intended to direct the thinking and behavior of its citizenry. Culture is a euphemism for social conformity. The dissenters are rarely liked. Brilliance is looked at with suspicion. It is, however, another matter that conformism
is the other word for mediocrity. A conformist will always be a follower. Leaders are non-conformists. This is one reason why in the beginning, like Galileo or Socrates, they have to face choices of either death or conformism.

When the society starts indoctrinating on given points, it indulges in propaganda. Schools through their regular courses of study attach values to national behavior. A particular social system stands approved or disapproved with a bias in logic in its favor or disfavor. On a national scale, for example, the USA once used to condemn the political set-up in the USSR. People in the USSR believed they had democracy in their country. As a people, therefore, both the Americans and the Russians had come to agree with whatever they had been taught through their social system or political institutions. This means that the logic advanced in favour of their institutions and disfavouring that of others has by itself been such that a child grown into an adult has no rationality left in him to question what he has been taught or made to believe. It also means that besides the arguments for or against a certain system, the propaganda undertaken in the classroom is the most well organized and sustained, resulting in the dulling of one's rational bases of independent thinking.

There are a few points related to the issue of indoctrination. Let us take the case of a child. Why must the mother tell the child to refrain from playing near fire or a running stream? There are two reasons. One, the child has no experience of dangers involved in being too close to either fire or water. Second, the elders feel responsible for the safety of their children. One might say: so what? The child will learn just as others do with time and experience. After all this is precisely what Rousseau suggested in his philosophy of Naturalism. Therefore, what appears most logical is that if everything was learnt through time and experience the entire knowledge that one needs in life will either take ages or not get learnt at all. A child needs guidance in learning. It is in the interest of the child to seek guidance or obey when it is made readily available.

There is very little difference between guidance and indoctrination. In the course of passing through either stage, one is not sure whether one is being guided or being suggested because other choices do not exist or will not be allowed to be opted. Take a few examples. When a prospective voter wishes to vote for a given type of candidate, he does not think that there is much of a choice. All political parties field candidates who may happen to have highly questionable morality and conduct. Similarly, when one wishes to study in a college he/ she must decide whether or not to opt for a course of study for which he/ she has maximum/ least inclination. The college in the neighborhood has only such options, which do not ensure good prospects in the future. If the student does not opt for the neighborhood college, the other choice may be couple of miles away. How does he/ she go there daily in the absence of any direct means of transport? The alternatives are very expensive, which he/ she can ill afford. In other words, one succumbs to the force of circumstances to opt for something, which is least desirable. An attractive offer can also lead one to a mirage like end. The advertisements or the favourable propaganda also can result in eventual helplessness. The impact of propaganda is largely dependent on one's faith in its source. Just as medicine will yield no result without faith, if the targeted audience refuses to accept the content of the propaganda, all related efforts would stand negated. The standing of the propagator, the validity of the content and its utility for the acceptor must, therefore, qualify the acceptable propaganda.
The only difference between propaganda and indoctrination is that whereas the former may or may not offer an alternative, in the case of indoctrination there are no choices. The only choice is to become a rebel and face the consequences.

Indoctrination is normally opted as a form of socialization to create homogeneity because its absence results in non-conformity, which can lead to lack of social cohesion verging on anarchy. Except in the case of a Nihilist no other individual would be willing to accept social or political anarchy. Dissidence is welcome. Dissenters offer an alternative. Progress in human society has always been dependent on novel ideas. Confirmists cannot be trusted to usher in change. But to see that non-confirmism does not become too pronounced, a certain degree of indoctrination is considered welcome.

But we are passing through difficult times. It is difficult to describe anything in terms of black or white. All areas appear to be grey. The problem we face is that education has fallen prey to political manoeuvering. No one could have believed that democracies, like the systems existing in USA or UK, are vulnerable to indoctrination. Unfortunately, this is precisely what has happened. A reference has already been made to language policing. In her book *The Language Police*, Diane Ravitch gives the list of words that school textbooks cannot use. For instance, the theory of evolution cannot be taught in a number of American states. A write-up on *The Politics of Educational Ideas* by Wilfred Carr and Anthony Hartnett in *(Understanding Learning*, edited by Janet Collins and Deirdre Cook, 2001, Sage, London) discuss the state to which educational ideas in the UK have got de-intellectualized. The authors are very critical of the reforms carried out in the school system without debate. In a democracy this is never done. But this is precisely what has happened. Read the following:

“Our central claim is that the current uncertainties and confusions surrounding education can only be understood by placing recent educational reforms within a perspective, which will allow these reforms to be brought into more open confrontation with critical questions about the kind of society that they help to sustain. To this end, it seeks to assess the extent to which these reforms are compatible with a vision of the role of education in promoting the core values of a democratic society. Only by articulating a vision of education grounded in democratic values will it be possible to ensure that non-technical, non-utilitarian questions about the moral and social purposes being served by recent educational changes are neither neglected nor ignored. And only by doing this will it be possible to articulate a principled response to these changes and determine how educational policy might be redirected so that it can better serve democratic aspirations and ideals. It also seeks to contribute to the intellectual resources, which will help the educational professions to resist contemporary political pressures to perpetuate schooling in its present form and devise reasonable and practical ways of bringing contemporary schooling into closer harmony with democratic values and ideals”.

If understood correctly, you will realize that here the protest is against imposition of certain values in a most undemocratic manner and those too in a society as democratic as Great Britain. In fact the protest is against indoctrination. In India too we have passed through a similar phenomenon of a highly acrimonious debate. Whereas in democratic societies indoctrination is not easy although it is constantly
attempted, in other types of governments there is no choice but to impose the will of the ruling elite. The use of authority to impose the ideology of a minority over the vast majority may not appear worthy of approval, but that is what indoctrination is all about.

Varieties of indoctrination are known to exist. We can have forms of indoctrination such as: **cultural indoctrination** wherein choices of phrases are informally approved for use on ceremonial occasions, or **sartorial** – in which case, either a dress code is formally announced – such as wearing a dinner suit or, in the name of decency it is opted; **religious compulsion** may result in offering prayers at a given place or time, and **political reasons** such as Marxist/non-Marxist forms of government may witness the rise or fall of certain political organizations or parties. In other words, there is hardly any area of human activity, which cannot be manipulated for certain ends of conformity or imposition of well-designed homogeneity. This is precisely what we call indoctrination. It can thus be seen that indoctrination can be present different colors and forms.

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**Check Your Progress 5**

**Notes:**

a) Write your answers in the space given below.

b) Compare your answer with those given at the end of the Unit.

16) How would you define indoctrination?

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17) Indoctrination need not be imposed – do you agree with this statement?

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18) Which form of indoctrination could be approved?

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19) How are propaganda and indoctrination related?

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3.3.7 Education – Synonyms, Forms and Types

The term ‘education’ has a number of synonyms. If at one place education is conceived as an idea, a school of thought, at another, it is also seen as a process. The only distinction lies in education being a socially approved form, whereas other education-like activities may or may not receive social approbation. For instance, propaganda may also result in educating an individual but it seldom has mass approval. Education is intended to give an individual a class but initiation may not. In the case of initiation the process has a limited purpose and the scope is highly restricted. One initiates another into an activity. The value of that activity could be very certain. For instance, one can be initiated into the skill of pick pocketing. Surely, no society will approve of it other than the group of pickpockets. Learning about bowel movement or learning to wish one’s elders would certainly have universal approval. Not unlike initiation, instruction is also an activity, a process, but its quality and approval also depend on the targeted audience and on the results it eventually brings home. Instruction also implies authority. Only a superior either in power, status, or class could instruct another person. Instruction pre-supposes obedience. Without obedience instruction is futile.

Education takes on various forms. It could be formally arranged i.e. it may require a teacher, a classroom, a set of learning tools etc. or it may be informal - in which case no such arrangements may be necessary. Training imparted by siblings or the peer groups is a familiar form of informal education. It is also supposedly the most effective training/education. When the informal arrangement is given some shape - not necessarily of the school variety, it becomes non-formal education, wherein everything is highly restricted. Here teachers may not be qualified but they may be required to function as trained teachers. There may not be any books to teach but some instructional material could be put together for use.

There are a number of questions that are not very clear. As we try, additional information keeps on coming. Who can teach? – This is one such question that we keep asking. The answer is that if one is willing/curious even inanimate objects can teach. Newton is said to have learnt from a fallen apple. Mother Nature is quite capable of teaching us profound truths that neither books nor teachers can teach. Answers to our queries are available all around us. Only we find it difficult to identify their sources. Education is not a passive activity. It is a live process.

3.4 LET US SUM UP

In this Unit, an attempt has been made to draw a distinction between ‘education’ on the one hand and some similar terms like ‘literacy’, ‘learning’, ‘indoctrination’, ‘schooling’ etc. on the other. ‘Education’ is the broader concept which may include others concept like the ones mentioned above. The twin terms ‘literacy’ and ‘education’ are culture and group specific and a kind of political agenda is in-built in these terms. Also in certain societies, acceptance and promotion of literacy and education are coloured by religious leaders.

The terms ‘educated’ and ‘knowledgeable’ have their individual histories and definitions. The Indian definitions have their roots in the Vedas because the history of Indian education starts with them. The western definitions of education
and its practices have their origins in Greek literature. They hold the view that Sumerians and Chinese are the earliest civilizations beside the Greeks.

An educated person is one who has acquired some desirable cognitive, affective and psychomotor characteristics in his/her personality, while a knowledgeable person is one who has valid information.

Further, an attempt has been made to show how learning and education are related. Learning refers to acquisition of a quantum of information. In the sub-section on education and schooling it is argued that i) schools came into being in the west for the first time in ancient Greece ii) during the Renaissance, institutionalized education become popular but the class distinction in schooling was very obvious. The western schools had a set of features like age-graded classrooms, professionally trained teachers, standard curriculum and formal examinations – both public and private. The direction to schools came to be provided through teacher training and curricular control. Recent challenges to classroom teaching and the school curriculum have appeared due to technological revolution. It has forced teachers to compromise with their roles in teaching and curricular choices.

In the next sub-section, the concept of indoctrination is discussed. Indoctrination as a process tends to create homogeneity and curb heterogeneity. Indoctrination needs coercion for its survival and propaganda is made to serve as a means for wider acceptance.

### 3.5 UNIT END EXERCISES

1. Bring out the major difference between literate and educated person.

2. Explain the role of intensive value for integral development of individual.

3. Understanding the concept of learning is essential for teachers – why?

### 3.6 ANSWERS TO CHECK YOUR PROGRESS

1) A literate is one who has the ability to read and write, whereas an educated can be considered as a cultured individual.

2) The person like him can be called as literate but is necessary to be as an educated. As education refers to cultural refinement and wholesome development.

3) Political and religious groups hold power by virtue of holding authority of governance and by virtue of tradition respectively. Thus, political and religious ideologies direct the process of education by controlling the means of education and by influencing socio-cultural scenario.

4) Knowledge is an organized group of valid information.

5) The purpose of education is to develop in each individual the knowledge, interest, ideas habits and powers ultimately leading to the acquisition of good characteristics.

6) According to the Vedas knowledge is a quality i.e. the quality of the self, where as according to Greeks knowledge is “A Known Such as Such”.
7) Valid knowledge can be verified through proof of evidence or pramanas according to Indian context and this validity can be invalid according to the time and context.

8) One must learn in order to be educated. Learning is a dependent variable of education. The quality and the quantum of learning come to define education.

9) ‘Learning is the mother nature’s gift of shaking knowledge from family, peer group, society, etc. as a continuous process as we explore new things which would be the product outcome of the process and which is for future learning.

10) The concept of it is that the majority in such a society will consist of either professional or skilled workers. Everyone in the society will have been to school or college.

11) Role of gender in learning is it brings out the differences in academic achievement.

12) In the West, formal instruction through schools started in ancient Greece first. The first references to what needs to be taught and what should be avoided was made in Plato’s republic.

13) Education is to be imparted by clergies in churches and through private tuition. After renaissance, it was broader and being imparted through Schools as an institution.

14) The core unit of western school with a set of common features like age-graded classrooms, professionally trained teachers, standard curriculum and formal examinations.

15) The aspects of schools which can be prove to ideological manipulation are social, political and economic.

16) Indoctrination is a well-thought out strategy to influence the thinking of others.

17) No, I didn’t agree with this statement as it never gives choices and makes a person rebel to face the consequences.

18) Cultural indoctrination.

19) Indoctrination needs coercion for its survival and propaganda is made to serve as a means for wider acceptance.

3.7 REFERENCES AND SUGGESTED READINGS


Hoyle, E. *The Professionalisation of Teachers: A Paradox*, British Journal of Educational Studies, 30(2) 161-171.


