UNIT 14  FOUNDATIONS OF CURRICULUM

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14.1 INTRODUCTION

We have discussed the meaning and concept of curriculum in the previous unit. Having discussed the concept of curriculum, we now come to the foundations of curriculum. When we develop a curriculum we depend primarily on ideas that stem from three major fields: Philosophy, Sociology and Psychology. These traditional fields are considered the foundations of curriculum and their understanding is crucial for the study of curriculum.

Philosophy deals with the nature and meaning of life. It inquires into the nature of human beings, the values that shape their lives and the role and purposes of education. One’s perception of philosophy greatly influences one’s views of learners and of various learning activities. A curriculum should also be socially relevant. Hence a study of sociological factors is imperative as it provides necessary clues about the characteristics of contemporary and future life of the learner. This helps to make the curriculum socially relevant. Psychology deals with basic human needs, attitudes and behaviours. It helps to understand the nature and characteristics of learners. Psychology thus provides curriculum planner the basis for identifying a curricular arrangement that will most benefit the learners, in terms of their growth and development. In this unit, we shall deal with these three foundation areas and understand how each influences curriculum plans, which in turn equip the learner with a wide range of individual and social experiences.
14.2 OBJECTIVES

After studying this unit, you should be able to:

- describe various philosophies and their implications for the field of curriculum;
- identify philosophical issues that need to be considered in framing a curriculum;
- explain the relationship between philosophy and knowledge;
- classify knowledge in terms of meaning and forms;
- describe the sociological determinants of curriculum;
- explain the impact of social change on curriculum;
- describe the importance of psychology – basic human behaviours and needs – in the fields of curriculum; and
- identify basic human needs that should be considered while framing a curriculum.

14.3 PHILOSOPHICAL FOUNDATIONS AND CURRICULUM

Philosophy is an important foundation of curriculum because it influences our educational aims and goals, and content, as well as organization of curriculum. Philosophy helps us to deal with our systems of beliefs and values, our perception of the world around us and our definitions of what is most important to us. Philosophy deals with the larger aspects of life, the problems of living and the way we organize our thoughts and facts. It is an effort to see life and its problems in full perspective. It involves an understanding of the cause and effect relationships, questioning one’s point of view and that of others, clarifying one’s beliefs and values, and formulating a framework for making decisions and acting on these decisions. Philosophical issues impact on schools and society. We need a basic philosophy of education, which would form the basis of appraisal and reappraisal of our schools. In short, philosophy of education influences, and to a large extent determines, our educational decisions, choices and alternatives. In this section we shall deal with several different philosophies which impact on curricular designs.

14.3.1 Philosophy and Curriculum

Philosophy is important to all aspects of curriculum. It provides educators, particularly curriculum workers, with a framework or base for organizing school and classroom activities. It helps them decide what school materials to use. Almost all elements of curriculum are based on philosophy. As Goodlad (1979) points out, “Philosophy is the guiding point in curriculum decision making and influences all subsequent decisions regarding curriculum”. Smith et. al. (1957) say, “It is essential for 1) formulating and justifying educational purposes; 2) selecting and organizing knowledge; 3) formulating basic procedures and activities; and dealing with verbal traps (What we see versus what is real)”.

According to Ornstein and Hunkins (1988) the function of philosophy could be either 1) to serve as the base or starting point of curriculum development or as 2) an interdependent function with other functions in curriculum development.

The proponents of the first school of thought to which John Dewey belonged contended that “philosophy may be defined as the general theory of education,” and that, the business of philosophy is to provide, “the framework for the “aims and methods’ of schools”. For Dewey (1916), “education is the laboratory in which philosophic distinctions become concrete and are tested.” The second school of thought is exemplified by Tyler (1949). According to him, philosophy is one of five criteria...
influencing educational goals, and is interrelated to the other criteria like studies of learners, studies of contemporary life, suggestion from subject specialists and the psychology of learning etc. This is explicated diagrammatically in fig. 14.1.

![Diagram showing the relationship between Suggestion from Subject Specialists, Studies of Learners, School Purposes, Use of Philosophy, Studies of Contemporary Life, and Use of Psychology of Learning.]

**Fig. 14.1: Tyler's View of Philosophy in Relation to School Purposes.** *(Source: Ornstein and Hunkins, 1988)*

Let us examine how certain philosophies influence curriculum activities.

### 14.3.2 Major Philosophies and Curriculum

Since philosophy is a major foundation area in curriculum, it is necessary to explore the different philosophies that influence curricular decisions.

Here we shall look into the following four major philosophical positions that have hitherto, influenced curriculum development:

1. **Idealism**
   - Idealism emphasizes that matter is an illusion and moral and spiritual reality is the chief explanation of the world. They consider truth and values as absolute, timeless and universal. The world of mind and ideas is permanent, regular and orderly; it represents a perfect order.
   - Eternal ideas are unchangeable and timeless. Knowledge consists of rethinking of the latest ideas present in the mind. It is the teacher’s job to bring out this latent knowledge into the consciousness of the child. This view, applied to education, would imply that teachers would act as role models of enduring values. The school must be highly structured, advocating only those ideas that demonstrate those enduring values. The choice of instructional materials would depend on the subjects, which constitute the cultural heritage of mankind. According to Ornstein and Hunkins (1988), the hierarchical sequence places abstract subjects like philosophy and theology on the top. Mathematics helps to develop the power of abstract thinking and occupies an important position. History and Literature also rank high since they are sources of moral and cultural values. Lower in the hierarchical ladder are natural and physical sciences as they deal with cause and effect relationships. Language also occupies an important position since it is a tool for communication. According to idealists, learning does not comprise acquisition of facts from various disciplines. Idealists believe that learning is based on broad ideas and concepts.
One of the earliest proponents of the idealist philosophy is Plato. Others who gave an idealist conception of reality were transcendentalist philosophers in the US like R.W. Emerson and Henry Thoreau. In education, the idealist philosophy was propagated by Frederic Froebel, the founder of the kindergarten.

ii) Realism

Another traditional school of thought is realism and the propounder of this philosophy is Aristotle. Pestalozzi’s instructional principles were based on realism. The realist views the world in terms of object and matter. He believes that human behaviour is rational when it conforms to the laws of nature and is governed by social laws. People perceive the world through their senses and reason. Realists consider education as a matter of reality rather than speculation. According to realists, curriculum follows a hierarchical order with the abstract subjects at the top and the transitory subjects at the bottom. They stress that a curriculum consists of organized body of knowledge pertaining to specific areas. For example, the history curriculum comprises experiences of mankind. Details related to animals can be studied in zoology. Like the idealist, the realist also stresses logic and lessons and exercise the mind that cultivate rational thought. It is the responsibility of the teacher then, to impart to the learners the knowledge about the world they live in. Logic and the experiences that cultivate human mind are emphasized in curriculum. The three "Rs" (reading, writing and arithmetic) are also necessary in a person’s basic education. According to the realists, the subject experts are the source and authority for determining the curriculum.

iii) Pragmatism

Pragmatism, also referred to as experimentalism, is based on change, process and relativity. In contrast to the traditional philosophies, i.e., idealism and realism, pragmatism suggests that the value of an idea lies in its actual consequences. Learning occurs as a person engages in problem-solving which is transferable to a wide variety of subjects and situations.

Learning is considered as a transaction between the learner and his environment. Basic to this interaction is the notion of change. In this sense, whatever values and ideas are upheld currently would be considered tentative since further social development must refine or change them. Concepts of unchanging or universal truths are meaningless. For instance, at a particular period of time it was generally believed that the earth was flat, which was subsequently disproved through scientific research.

To consider, therefore, what is changeless (idealism) and the perceived universe (realism) and to discard social and/or perpetual change is detrimental to the overall growth and development of children. Let us now visualize how pragmatism would have influenced the framing of curriculum.

Curriculum, according to pragmatists, should be so planned that it induces teachers and the learners to think critically, rather than what to think. Teaching should, therefore, be more exploratory than explanatory. Learning takes places in an active way as learners solve problems, which help them widen the horizons of their knowledge and reconstruct their experiences in consonance with the changing world. Therefore, the teacher should provide learners learning opportunities to construct their own learning experiences. They stress more on problem-solving using scientific method than acquiring an organized body of knowledge.

iv) Existentialism

Pragmatism is mainly an American philosophy that evolved just prior to the turn of the twentieth century, but existentialism is mainly a European philosophy that originated before the turn of the country, and became popular after World War-II. This doctrine emphasizes that there are no values outside man, and thus, suggests that human beings
should have the freedom to make choices and then be responsible for the consequence of these choices.

According to the existentialist philosophy, learners are thrust into a number of choice making situations. Learners should be given the freedom to choose what to study, and also to determine what criteria to determine these truths. It emphasizes that education must centre on the perceptions and feeling of the individual in order to facilitate understanding of personal reactions or responses to life situations. Of primary concern in this process is the individual. Since life is based upon personal meanings, the nature of education, the existentialists would argue, should be largely determined by the learner. Individual learners should not be forced into predetermined programmes of study. Rather learning provisions must be made by the teacher according to choice of the learners.

Omstein and Hunkins (1988) are of the view that an existentialist curriculum would focus on experiences and subjects that lend themselves to philosophical dialogue and acts of choice making. It would enable activities of self-expression and experimentation. The teacher becomes a partner in the process of teaching-learning, assuming a non-directive role. The teacher is more of a facilitator enabling the learner to explore and search to develop insights rather than one who imposes predetermined values.

Existentialism has gained greater popularity in recent years. Today, many educationists talk focusing on the individual, promoting diversity in the curriculum and emphasize the personal needs and interest of learners.

Before we process further, let us work out an exercise.

**Check Your Progress**

**Notes:**

a) Space is given below for your answers:

b) Check your answers with the one given at the end of this unit.

1. What is the role of teachers according to realists?

2. What kind of philosophical approach should curriculum specialists adopt while planning curriculum?

Having seen the four basic philosophical positions that have influenced curriculum development, let us now make a note of a few educational philosophies, in order to reinforce what has been said so far.

Till now we discussed four major philosophies and their implications for curriculum. Now let us examine the implications of some more philosophies for curriculum.

**Perennialism**

Perennialism is the most conservative educational philosophy and is rooted in realism. It advocates the permanency of knowledge that has stood the test of time and the values that have moral and spiritual bases. The underlying ideas are that education is
Curriculum and its Various Aspects

constant, absolute and universal. The curriculum of the perennialist is subject-centred. It draws heavily on defined disciplines or logically organized bodies of content. It emphasizes teaching/learning of language, literature, sciences and arts. The teacher is considered as an authority in his/her particular discipline and teaching is considered an art of imparting information/knowledge and simulating discussion. In such a scheme of things, students are regarded immature, as they lack the judgement required to determine what should be studied, and it is a fact that their interest demands little attention as far as curriculum development is concerned.

There is usually one common curriculum for all the students with little room for elective subjects. According to this viewpoint, sending some students through an academic curriculum and others a vocational curriculum is to deny the latter a genuine equality of education opportunities. The education advocated by perennialists appeals to a small group of educators who stress intellectual meritocracy. Their emphasis is on testing students, enforcing tougher academic standards and programmes and identifying gifted and talented students.

Progressivism

Progressivism is a development over pragmatic philosophy and is in contrast to perennialist thinking in education. It was considered a contemporary reformist movement in educational, social and political affairs at the turn of the twentieth century. Horace Mann and Henry Bernard of the nineteenth century contributed significantly to progressivism through their writings. Dewey viewed school as a miniature democratic society, in which students could learn and practice the skill and tools necessary for democratic living. According to progressivism the skill and tools of learning include problem solving methods and scientific inquiry; in addition, learning experiences should include cooperative behaviour and self-discipline, both of which are important for democratic living (Ornstein and Hunkins, 1988).

The curriculum, thus, was inter-disciplinary in nature and the teacher was seen as a guide for students in their problem solving and scientific projects. Dewey and William Kilpatrick both referred to this role as the “the leader of group activities”. The teacher and students planned activities together, but the teacher was to help students locate, analyses, interpret and evaluate data to formulate their own conclusions.

Although the progressive movement in educational encompassed many different theories and practices, it was united in its opposition to the following traditional attributes and practices (Ornstein and Hunkins, 1988)

- the authoritarian teacher
- excessive dependence on text book methods
- memorization of factual data and learning by excessive drilling
- static aims and materials that reject the notion of a changing world
- attempts to isolate education from individual experiences and social reality.

Although the major thrust of progressive education waned in the 1950s with the advent of “essentialism”, the philosophy has left its imprint on education and educational practices of today. Contemporary progressivism is expressed in several movements including those for a socially relevant curriculum i.e., a match between subjects taught and students’ needs.

Essentialism

Being a conservative philosophy, essentialism with its roots in both idealism and realism, evolved mainly as a critique of progressive thought in education. Yet, the proponents of essentialism do not totally reject progressive methods, as they do believe that education should prepare the learner to adjust with the changing society. Thus, in essentialism learning should consist in mastering the subject matter that reflects currently available knowledge in various disciplines. The teacher is considered a master of a
particular subject and is to be respected as an authority because of the knowledge and high standards he or she holds. The institution (be it school or college) gets sidetracked, when, at the expense of cognitive needs, it attempts to pay greater attention to the social and psychological problems of students.

In recent years, the essentialist position has been stated vociferously by critics who claim that educational standards softened during the 1960s and 1970s. The most notable achievements of the essentialists have been widespread implementation of the competency based programme, the establishment of the grade-level achievement standards, and the movement to re-emphasize academic subjects in schools/colleges. In many ways, the ideas of essentialism lie behind attacks on the quality of education by the media and by local pressure groups, and also to a good extent on distance education.

**Reconstructionism**

A group of thinkers felt that progressivism put too much emphasis on child-centred education that mainly served the individual child and middle class, with its play theories and private schools. What needed were more emphasis on society-centred education that took into consideration the needs of society (not the individual) and all classes (not only the middle class).

Reconstructionism views education as a means to reconstruct the society. The reconstructionists believe that as the school/college is attended by virtually all the youth, it must be used as a means to shape the attitudes and values of each generation. As a result, when the youth become adults they will share certain common values, and thus the society will have reshaped itself.

The reconstructionist curriculum consists of subjects which promote new social, economic and political education. The subject matter is to be used as a vehicle for studying social problems, which must serve as the focus of the curriculum.

Views of some recent reconstructionist have been put forth by Ornstein and Hunkins, (1988) who have given a reconstructionist programme of education which emphasize the following:

- critical-examination of the culture heritage of a society as well as the entire civilization;
- scrutiny of controversial issues;
- commitment to bring about social and constructive changes;
- cultivation of a planning-in-advance attitude that considers the realities of the world we live in; and
- enhancement of culture renewal and internationalism;

Stemming from this view, reconstructionism expands the field of curriculum to include intuitive, personal, mystical, political and social systems of theorizing. In general, the curriculum advocated by reconstructionists, emphasizes sociology, psychology and philosophy, and not the hard sciences. The thrust is on developing individual self realization and freedom through cognitive and intellectual activities, and thus on liberating people from the restrictions, limitation and controls of society. The idea is that we have had enough of discipline-based education and narrow specialization, and we do not need more specialists now, we need more ‘good’ people if we want to survive.

The reconstructionists, including such recent proponents as Mario Fantini, Harold Shane and Alvin Toffler, seek a curriculum that emphasizes cultural pluralism, internationalism, and futurism. Students should be taught to appreciate life in a world of many nations – a global village – with many alternatives for the future, they advocate.
Let us now ponder over the insights we gained from the discussion on philosophical foundations of curriculum. Philosophy gives meaning to our decisions and actions. Those involved with curriculum development should be familiar with the contemporary dominant philosophy. In the absence of a clear-cut philosophy, our curriculum plans and teaching procedures will tend to be inconsistent and confused. Dewey was so convinced of the importance of philosophy that he viewed it as the all-encompassing aspect of the educational process. Major philosophical viewpoints that have emerged within the curriculum field may be viewed along a continuum – idealism, realism, pragmatism and existentialism. These general or world philosophies have influenced educational philosophies along the same continuum: perennialism, essentialism, progressivism and reconstructionism. Very few schools adopt a single philosophy; in practice, most schools combine various philosophies.

What we as curriculum specialists need to do is to adopt an eclectic approach, the middle road, where there is no emphasis on extremes of subject matter or socio-psychological development, excellence or equality. We must understand that curricularists have to continuously reflect on their curricular decisions, and these should be based on the changing needs of the students and society. Hence a curriculum philosophy should be one that is politically and economically feasible and serves the needs of students and society.

Check Your Progress

Notes:

a) Space is given below for your answers.

b) Check your answers with the one given at the end of this unit.

3. What do the reconstructionists emphasize with regard to the role of education and curriculum?

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4. How is curriculum organized according to advocates of perennialism?

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14.3.3 Modern Indian Educators and their Contribution to Curriculum

Let us now examine the contribution of Indian educationists and thinkers, in the realm of education. You will understand that their general philosophy of life shaped their educational and curricular philosophy, which resulted in some revolutionary concepts of our times like the scheme of Basic Education of Gandhiji and Shantiniketan of Rabindranath Tagore.

Rabindra Nath Tagore

Tagore was an “individualist” and “naturalist” like Rousseau. He believed that every individual had the right to shape his life in his own way. In every individual the Creator manifests Himself in a unique way and each one tries to realize the Creator in his/her own way. According to Tagore, this was the unifying factor not only for all mankind, but also between man and nature. Thus, Nature played a very important role in his
Tagore opined that God reveals himself more through Nature than man. Hence he felt that human beings should have greater communication with nature and should experience nature's purifying and vitalizing forces. Tagore emphasized that the aim of an individual's life should be to prepare for the other world. (Taneja and Taneja, 1980).

**Tagore's Shantiniketan**

Tagore's educational philosophy was epitomized in the creation of Shantiniketan, whose governing features are freedom of mind, heart and will. Mere acquisition of knowledge or information never appealed to Tagore. He firmly believed that complete education of a man implied education of his emotions and senses as much as that of his intellect.

Established in 1901, Shantiniketan grew to become a university, Vishwa Bharati, in 1921. Scholars from different parts of the world enroll in the university. The University comprises many departments – Shishu Bhavan (Nursery School), Path Bhavan (Secondary School), Shiksha Bhavan (Higher Secondary), Vidya Bhavan (College of U.G. and P.G. Studies and Research), Vinaya Bhavan (Teachers College), Kala Bhavan (College of Fine Arts and Crafts), Sangeet Bhavan (College of Music and Drama) etc. The curricula are based on activity centred approach to learning to facilitate originality and creativity in thoughts and expression. Other teaching methods employed are discussions, teachers and debates (Shivarudrappa, 1985).

Tagore was of the firm belief that human personality should be developed in an atmosphere of freedom and fellowship. His educational philosophy which culminated in Shantiniketan (now Vishwa Bharati) promotes inter-cultural and inter-racial unity, which is the mission of the present age.

**Mahatma Gandhi**

Gandhiji's contribution to Indian educational thought and practice is substantial. He was basically a statesman and social reformer, but his educational experiences shaped his educational philosophy. Before we come to Gandhiji's educational philosophy, let us understand his general philosophy of life. "Truth" and "Non-Violence" are the two basic concepts fundamental to his philosophy. He asserted that "Truth is God" and that even the most ignorant man has some truth in him. Gandhiji believed that there was a God in every human being and did not reside in temples, churches or mosques. Realisation of God is possible only through service to humanity. His revolution in the Indian society was total – economic, social, political and intellectual, and in nature was non-violent. He believed that violence was an emotional act and non-violence was a rational virtue. Non-violence was a weapon for social service and realization of truth.

**Wardha Scheme**

Gandhiji launched a nationwide scheme, as a protest against established orthodox practices in education. Its outstanding features were:

- Free and compulsory primary education;
- Education of craft – psychologically desired because it relieves the learner from the monotony of passive theoretical instruction; socially desirable since it reduces difference between manual and mental labour; and economical since costs are met through production gains of the system;
- Self supporting educational system – It supports the educational process and the child in later life;
- Medium of instruction should be the mother tongue; and
- Emphasis on ideal of citizenship – Social, moral, political and moral generation of the country depended on education. (Seetharamu, 1989).
Keeping the aforementioned factors in mind, Gandhiji evolved an absolutely new philosophy of education. In his view education implied, "an all round drawing out of the best in child and man – body, mind and spirit". He firmly believed that a sound educational system should produce useful citizens – whole men and whole women with all-round development of the personality. Gandhiji curriculum is activity centred and craft centred. The curriculum based on his philosophy consists of the following subjects:

a) Basic craft – agriculture, spinning, weaving etc.
b) Mother Tongue
c) Mathematics – useful for craft and community life
d) Social Studies – Social and economic life of the community, culture of the country, etc.
e) General Sciences – natural study, zoology, physiology, hygiene, physical, etc.
f) Drawing and Music

Gandhiji's Method of Teaching

He advocated the activity method i.e. learning by doing. By this he meant that education should revolve around some vocational activity and training must be imparted in that. He also emphasized that schools should be activity schools. This would ensure that the child’s mind is never dulled or cramped, since an activity-oriented curriculum would be joyous and inspiring for them.

Assessment of Gandhiji's Scheme of Education

Gandhiji’s philosophy of education is a synthesis of three philosophies – idealism, pragmatism and naturalism. Gandhiji was an idealist. He believed in God or the Universal spirit, which resides in all living beings. He therefore wanted men to aim, not only at self-realization but also be one with God. According to him, self-realisation should be the goal when training the young. He can be called an idealist since he emphasized the all round development of personality – i.e. spiritual, intellectual, moral and physical development.

Since Gandhiji’s educational endeavours were based in natural surroundings - Ashram life, gurukul type of education – he can be called a naturalist. He advocated that children should be taught “in an atmosphere free from superimposed restriction and interference”. He opposed text book education. Since Gandhiji was a proponent of self-discipline among children, his educational philosophy can be considered as a fusion of idealism and naturalism. He believed that children should have sufficient freedom to develop and grow. However, they must accept discipline and training, if they want to grow to the fullest.

Gandhiji was also a pragmatist to the same degree as he was an idealist and naturalist. Learning by doing was the chief tenet of his educational philosophy. His craft-centred or activities-centred curriculum was based on his pragmatic approach to education. He experimented first and then preached it. He deemed as true only that which could be experimentally verified. Thus, Gandhiji’s scheme of education was a reflection of the amalgamation of the dominant tendencies of naturalism, idealism and pragmatism in a unified whole.

Sri Arobindo Ghosh

Aurobindo was a great philosopher sage and poet in the galaxy of Indian philosophers. His philosophy of life centred rounds the transforming power of the realization of 'Sublime truth'. He preached the basic units of truth. As Aurobindo puts it, “First of all there is undoubtedly a Truth, one and eternal, which we are seeking, from which all
other truth derives, by the light of which all other truths find their rightful place, explanation and relation to the scheme of knowledge”. His philosophy is performed as integral philosophy because he tried to integrate the worldly elements of life into a single whole. He took an integral view of life into a single whole. He took an integral view of life, which implied a healthy integration of God and man.

Sri Aurobindo’s Concept of Education as Self-realization

Sri. Aurobindo’s philosophy of integral education is derived from the teaching of Taitiriye Upanishad. The self is surrounded by five layers (or sheaths) called ‘panchkosas’. Education of the self relates to education of all these five levels, which in the end leads to integral education. It can be represented schematically as:

<table>
<thead>
<tr>
<th>Cells /layers</th>
<th>Meaning</th>
<th>Appropriate education</th>
</tr>
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<tbody>
<tr>
<td>Annamaya Kosha</td>
<td>Physical cell</td>
<td>Physical education</td>
</tr>
<tr>
<td>Pranamaya Kosha</td>
<td>Vitality cell</td>
<td>Vital education (of sense organ)</td>
</tr>
<tr>
<td>Manamaya Kosha</td>
<td>Mental cell</td>
<td>Intellectual education</td>
</tr>
<tr>
<td>Vijnanamaya Kosha</td>
<td>Psychic cell</td>
<td>Social and emotional education</td>
</tr>
<tr>
<td>Anandmaya Kosha</td>
<td>Spiritual cell</td>
<td>Spiritual education</td>
</tr>
</tbody>
</table>

(Seetharamu, 1989)

Complete education would involve meaningful growth and stimulation of these cells. He believed that activities of human beings should relate to these five aspects—physical, mental, vital, psychic and spiritual. Growth of the individual results when one phase of activity succeeds the other in the same chronological order. However, these phases do not replace one another but continue throughout the individual’s life.

Sri Aurobindo’s system of education is highly psychological. His educational philosophy is rooted in individual attention, promotes creativity, encourages dialogue and attempts an all-round development of the individual. He also propounded the method of activity and discovery. According to him a teacher is a guide and facilitator in learning, rather than provider of knowledge.

Hence we find that the curricula propounded by the Indian philosophers were shaped by their educational philosophies. Tagore was a naturalist and believed that human personality should be developed in an atmosphere of freedom and fellowship, lived in nature and through creative activities of the mind. Gandhiji synthesized the individual and social aims of education. He attempted to plan an activity curriculum, which would transform the schools into “place of work, experimentation and discovery”. His education was child-centred and based on the ‘activity principle’. Gandhiji emphasized the creative and artistic aspect of handwork or craft through his scheme of Basic Education. Tagore and Gandhiji both believed that education should be a source of joyful learning for the child. Sri Aurobindo’s philosophy lays great emphasis on the powers of the child’s mind, which advocates education according to age, ability, and aptitude of the child. This concept has also been adopted in the modern education system. He focused more on the moral and religious education of man, the lack of which in the present day is corrupting the human race. He propounded that while imparting training emphasis should be on observation, attention, imagination, judgement and memory. His was an eclectic philosophy, which combined idealist belief, realistic approach and pragmatic action.
Check Your Progress

Notes: a) Space is given below for your answer.
   b) Check your answer with the one given at the end of this unit.

5. What were emphasized in the curricula as conceptualized by Tagore, Gandhi and Sri Aurobindo?
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14.4 SOCIOLOGICAL FOUNDATIONS OF CURRICULUM

Education is a process of transmission of culture. Curriculum designers must consider the social settings in general and the relationships between school and society in particular. Curriculum planners also need to assess the influence these social factors have on curricular decisions. Curricular decisions take place in complex social settings through demands that are imposed by society and also have a direct bearing on schools. Hence, curriculum workers need to consider and use social foundations to plan and develop the capacity to respond intelligently to social problems. In this way the curriculum serves both the needs of the learner and the society. For these reasons, in developing curricular plans, we must consider the characteristics of contemporary society as well as those that may emerge in the future.

14.4.1 Society, Education and Schooling

The social world of children and youth cannot be ignored because they do live in a world larger than school, which influences their interests and attitudes. School is maintained by society to help the young to adapt and prepare for life in the larger society. The kind of education our young receive determines the quality of our society. A society's culture is maintained and transmitted to the next generation by the educational system. According to Dewey (1916), "education is a primary responsibility of educators -- (to) be aware of the general principle of the shaping of actual experiencing by environing conditions" and to understand "what surroundings are conducive to having experiences that lead to growth". Education most of the time is considered synonymous with schooling. But in actual fact even a society that has no formal schools educates its young through ceremonies, rituals, stories, observation and emulation of parents, elders etc. The norms of society govern their interpersonal relations and produce a model personality, which will help the attitudes, feeling and behaviour patterns to be in conformity with established norms of behaviour. Sex roles - The way boys and girls, men and women are supposed to act - provide a good example of this type of socialization. Sex roles vary from one culture to another, but within a given set up they are rather well defined. From this we can conclude that besides classroom curriculum society also plays a vital role in shaping the attitudes of the young. Global aspects of human growth and development are accomplished by the structured curriculum of school and partly by the society. A curriculum while reflecting contemporary social forces on the one hand should also be able to respond to the dynamics of change on the other. The curriculum should mirror the existing social forces and help to shape society.
14.4.2 Social Change and the Curriculum

Contemporary society is changing so swiftly that we have difficulty coping with it and adjusting ourselves to the present and preparing for the future. In contrast to this, our schools/colleges appear to be conservative institutions that usually lag behind the change. To make education respond to social changes, a curriculum should be framed keeping in mind the following:

i) Growth of technology
ii) Structure of family
iii) Cultural diversity

Each of these is discussed below:

i) Growth of Technology

Today the young are growing up in a world very different from that of a generation or two ago. Added to this is the fact that we are living in an age of information explosion and are enslaved to it. In addition to the creation of new kinds of jobs, the information society will influence other aspects of workplace. At one level, such influences will motivate societies to use computers and other information processing devices to replace manual workers. At another, the locale of the workplace will also be affected. In agriculture and industrial phases, workers had to be brought to a central location where goods were produced. Given the availability of communications technology, this kind of centralization will no longer be necessary for every activity. One can simply work at home using microcomputers. And, increased value will be placed upon persons who can network their credentials to fill the emerging needs in the information society.

Underlying all this is a serious challenge to the ethics of work that has pervaded our society and schools/colleges. Among the values the school/colleges have promoted are those related to the productive industrial worker—punctuality, loyalty, acceptance, appearance etc. In the decentralized information society, workers will find themselves largely working alone. Setting flexible work patterns, working hours and servicing more than one employer. Furthermore, replaced by new technology, many will have difficulty finding new jobs because they lack certain skills. Curriculum will have to undergo a change in order that it matches with and captures the social changes. [Beane, et. al 1986].

ii) Structure of Family

Family has been viewed as the basis of the complex social fabric. The concept of the family consisting of both natural parents and their children is steadily fading, replacing by a much more complicated diversity of family structure.

For example, separation, divorce and childbirth have given rise to the phenomenon of single parent homes. Geographical mobility is reducing the bonds of the centrally located, extended family of grandparents, aunts, uncles and other relatives.

Traditionally, while men used to go out to work, women managed the home. Now there is large number of families where both the parents work. This has a tremendous influence on the educational institutions.

The school as we know it today evolved in the context of the traditional family structure. Mothers were able to provide a stable and predictable environment, for young people. When children had problems in schools, parents would be called upon to devote time and energy to support the values and efforts of the school. Today, these expectations are no longer certain. As the structure of family has changed, so has its role and function in relation to the school.
Traditionally our lives have been focused on common social features of life and even conformity. Today, however, people have begun to seek more diversity in lifestyles, seeking new pathways and alternative routes. Among the many institutions that are affected by the new wave of individualism and diversity is the school. The reason is that schools have served as major sources for promoting common value among the youth. This new trend in life patterns and values poses serious questions in curriculum planning.

iii) Cultural Diversity

Culture, to the sociologist, is a natural term that includes everything that is learned and manmade. Schools are formal institutions specially set up for the preservation and transmission of culture. Schools seek to discharge this function through the curriculum which is the sum total of learning experiences provided through it.

However, it is observed that society is now moving away from a homogenous culture towards one of diversity and plurality.

The shift in trend can be attributed to the following phenomena:

- Diversity in values and lifestyles (being different is now a socially sanctioned idea);
- Renewed interest in ethnic history (people have developed a new interest in their own history and personal heritage); and
- Development in tele-communications (people have been reminded of their links with cultures in other parts of the world).

However the important feature of curriculum development is how the curriculum portrays cultural values. It has been taken for granted that school curriculum represents a class-free, non-controversial fund of knowledge, which is good for all children in that particular school. Certain schools have tried to transmit what they have assumed as "culture free knowledge, language, sciences, mathematics, arts and crafts, physical education", and so on – which is believed to be needed by one and all for the all round development of one’s personality. It is also accepted that those who failed to respond to such curricular treatment, either because of poor home background or other socio-economic reasons, should be given compensatory education to make up for their cultural disadvantages and deprivations. Deprivation, it is now argued, can have meaning only as an economic notion and instead of taking a patronizing attitude by labeling working class children as culturally deprived. The schools reorder their curriculum, taking into account the culture richness and energy of the class of children, who are economically deprived. For example, in India, children with diverse cultural backgrounds study in the same class and follow the same curriculum. They speak different languages, have different food habits and practise different religions, etc. Hence, the curriculum planner has to derive a curriculum that cater to the needs and interest of the different sections of people while at the same time pursuing worth while knowledge, values and skills. In a pluralistic society a common culture cannot be forced on all, since it is accepted that one sub culture or culture is as good (or as bad) as any other. Hence we see that social changes have their impact on curriculum planning. As long as a society is dynamic, the debate over the aims of education will stir up changes, which is the sign of a healthy society. (Beane, et. al. 1986).
Check Your Progress

Notes: a) Space is given below for your answer.
b) Check your answer with the one given at the end of this unit.

6. Considering the changes in contemporary society which three factors should be kept in mind while framing a curriculum?


14.4.3 Planning for Curriculum Change

With the evolving aims and objectives of education from the turn of the century to the present day, curricula have evolved and resulted in socio-educational changes. For example, in the early twentieth century, the ultimate goal of education was rigorous intellectual training. However, in the second and third decades of the century, progressive educationists emphasized the need for vocational education. Thus curriculum evolved from a purely academic one to one with a broadened scope involving non-academic and vocational components. This reappeared in the latter half of the twentieth century and holds true even now. Thus we can conclude that educational aims should be flexible in accordance with the social needs and should be relevant to the times.

To ensure a socially relevant curriculum, the panels and commissions, which formulate educational priorities, should comprise the following representative groups:

i) **Students**: Post-secondary students are mature enough to provide appropriate inputs in developing educational aims.

ii) **Parents**: As parents are interested in the overall development of their children, parental inputs are necessary.

iii) **Education**: Teachers, administrators and public leaders must assume responsibility in developing educational priorities/aims.

iv) **Researchers**: The role of the researcher, social scientist is important for providing objective data concerning issues and trends.

v) **Community members**: Their support in the foundation of priorities should be considered significant as they decide matters pertaining to school/college and fiscal matters directly and indirectly.

vi) **Business communities**: Because of its economic/political influence and interest in industrial output, it needs to be represented.

vii) **Political leaders**: They should be enlisted because educational policy and politics, by and large go together.

viii) **Pressure groups**: People show considerable impact by organizing into groups that promote special interests. The operation of such groups is clearly valid within the democratic process.

In this section we saw that there are various sociological considerations like cultural, economic and political that deeply influence school curriculum – its conception, content and organization. Social forces have a major impact on curriculum development. Any curriculum has to be developed keeping in mind the needs of a pluralistic society and should also take note of the pulls of different social classes in order to prepare students for the world of tomorrow. The curriculum while mirroring a society should also keep evolving the ever-changing social trends.
Having discussed the sociological considerations of designing a curriculum, we now talk about the psychological foundations of curriculum.

14.5 PSYCHOLOGICAL FOUNDATIONS OF CURRICULUM

Psychology is concerned with the basic question – how do people learn? The curriculum specialist, however, asks how does psychology contribute to curriculum? Psychology has provided various kinds of answers for the understanding of the teaching-learning process. As long as teaching and learning are important considerations for curriculum specialist, psychology will be important as well.

Teaching and learning are interrelated and psychology cements the relationship; it provides the theories and principles that influence student, teacher behaviour within the context of curriculum. For John Dewey, psychology was the basis for understanding how the individual learner interacts with persons and objects in the environment, and the quality of interaction determines the amount and type of learning. Ralph Tyler considered psychology to be a “screen” for determining what our objectives are and how our learning takes place. In short, psychology in the unifying elements of the learning process; it forms the basis for the methods, materials and activities of learning and it subsequently serves as the imputes for many curricular decisions.

In this section we shall be dealing with the major learning theories and their contribution to curriculum development. We shall also touch upon the basic psychological needs of individuals and reflection on their translation into curriculum.

14.5.1 Learning Theories and Curriculum

For the sake of convergence we have classified major theories of learning into the following groups:-

i) Behaviorist theories which deal with various aspects of stimulus – response and reinforcement scheme.

ii) Cognitivist theories which view the learner in relationship with the total environment and

iii) Humanist psychology, which emphasizes attitudes and feelings, i.e. the affective domain of learning.

Let us take up each one of them and examine its contribution to curriculum development.

Behaviourism

Behaviourism is the first school of psychology, which studied the nature of learning. Behaviourists emphasized conditioning behaviour by changing the environment to elicit selected responses from the learner. This theory was predominant in the first half of the twentieth century and has regained currency with the advent of individualized education.

Broadly the behaviourists advocate that:-

- Behaviour is likely to be influenced by the conditions under which learning takes place;
- Attitudes and abilities of learners can change or improve over time through proper stimuli;
- Learning experiences can be designed and controlled to create desired learning;
- Selective reinforcement is essential.

Hence we see that behaviourism has a major impact on education. Educators who are behaviourists and in charge of curricula use many principles of behaviourism to guide the creation of new programmes.
Foundations of Curriculum

i) Remediation, skills acquisition, considerations of basis for advanced learning.

ii) Well defined short term and long term objectives.

iii) Appropriate media and materials to suit the learners' abilities.

iv) Shaping behaviour through prescribed tasks, phase-by-phase activities, close supervision of activities and positive reinforcement.

v) Diagnosing, assessing and reassessing the learners' need, objectives, activities, task and instruction with a view to improving the curriculum.

Behaviourist theory today is manifested in the theories, principles and trends related to:

i) behavioural objectives in writing and assessing teaching, learning and evaluation;

ii) basic skill training programs in language and reading, such as Direct Instructional Training, Survey, Question, Read, Recite, and Review;

iii) individualized education, such as team assisted individualization (TAI), direct instruction, mastery learning, etc.

iv) instructional design of system, model, such as instructional systems, management systems;

v) teacher training programs, such as simulation-teaching, micro-teaching, competency-based teacher education; and

vi) educational technology, including programmed instruction, computerized instruction.

Many of the traditional and contemporary ideas of behaviour are popular not only in classroom and schools but also in business and industry, government and allied health professions. [Ornstein, A.C. and Hunkins, F.P., 1988].

Cognitive School of Thought

Contrary to behaviourists, the cognitive school of thought believes that learning is cognitive in nature. It explains the phenomenon of human growth and development as cognitive, social, and psychological, and physical. Growth and development refer to changes in the structure and function of human characteristics.

Piaget (1950) describes the cognitive stages of development from birth to maturity.

i) Sensorimotor stage (birth to age 2)

The child progresses from reflex operations and undifferentiated surroundings to complex sensorimotor action in relation to environmental patterns. The child begins to establish simple relations between objects.

ii) Pre-operational Stage (age 2 to 7)

The child begins to take on a symbolic meaning for e.g. clothes are to be worn, chair is for sitting etc. shows an ability to learn more concepts as long as they are derived from familiar examples.

iii) Concrete operational stage (ages 7 to 11)

The child learns to organize data into logical relationships and can learn concepts in problem solving situations. However, learning occurs only if concrete objects are available or if actual past experiences can be drawn upon.

iv) Formal operational stage (age 11 to onwards)

Child is able to perform formal and abstract operations. The adolescent can think logically about abstract ideas, formulate hypotheses and deduce possible consequences from them. Learning at this stage has no limitations and the individual can learn according to intellectual potential and environmental experiences.
Piaget's cognitive stage describes learning and development as a process of maturation, which continues and is based on previous growth. The stages follow a hierarchical order and the attainment in each stage varies depending on the hereditary and environmental factors. However the sequence of development as propounded by Piaget remains the same for all individuals. Piaget's learning theories form the basis of curriculum principles propounded by Tyler, Taba and Bruner.

Tyler (1962) propounds three methods of organizing learning experience which were based on Piaget’s theory of cognitive development:

i) Continuity
Skills and concepts in a curriculum should have vertical recurrence, which enable the learner to practice those concepts.

ii) Sequence
Understanding of concepts should be in a sequence such that each successive experience builds on the preceding one.

iii) Integration
Curricular experiences should be horizontally interrelated and should be unified in relation to other elements. Concepts in a particular subject should not be in a isolation to concepts in other subjects.

Taba reviews Piaget's four stages of cognitive development and analyses their implications for intelligence and mental development. Complex concepts and subject matter should be transformed into mental operations appropriate to the learner's development stage. Taba also takes into consideration Piaget's cognitive process of assimilation, accommodation and equilibration. Taba's curricular experiences are compatible with existing experiences; the concept should be organized so as to move from concrete principles (accommodation) and classifying new relationships/equilibration.

Bruner's structure of knowledge is based on Piaget's concepts of assimilation and accommodation. Bruner's process of learning is similar to Piaget's cognitive processes:

i) Acquisition
Grasping new information, which mainly corresponds to assimilation. The information acquired may be new, or may replace previous information or merely qualify it.

ii) Transformation
It is the individual's capacity to process new information. It corresponds to accommodation.

iii) Evaluation
It determines the extent to which the information has been processed appropriately enough to deal with a problem. It corresponds to equilibration.

It is important for teachers and curriculum specialists to determine the appropriate emphasis to be given to a particular Piagetian stage of development and thinking processes elementary. This is particularly critical for school teachers. It is during this stage of schooling that children move from the second to the third and fourth stages of development.

Most cognitivists specialists are cognitive oriented, because :-

i) the cognitive approach constitutes a logical method for organizing and interpreting learning;
ii) the approach is rooted in the tradition of subject matter;

iii) educators have been trained in cognitive approaches and understand them better.

Even contemporary behaviorists incorporate cognitive processes in their theories of learning. Because learning in schools and colleges involves cognitive processes, and because schools/colleges emphasize cognitive domain of learning, most educators feel that learning is synonymous with cognitive development. As a corollary, problem solving in teaching-learning gains currency. However, in the actual teaching-learning situation, this learning model seems incomplete as something is lost in its translation to the classroom. For e.g., we feel that many schools are not pleasant places for learners and that quality of life in the classrooms can be improved. According to Goodlad, most of the teaching-learning process boils down to teachers’ predominantly talking and students’ mostly responding to the teachers.

In such a situation what is the role of curriculum specialists?

Curriculum specialists must understand that school should be a place where one is not afraid of asking questions, not afraid of being wrong, not afraid of not pleasing their teachers, and not afraid of taking cognitive risks and playing with ideas. To be sure, schools should be more humane places where students can fulfill their human potentials. With this in mind, let us now turn to humanistic learning (Ornstein and Hunkins, 1988). Having a detailed understanding of implication of cognitive psychology for curriculum, we now move on to humanistic psychology.

**Humanistic Psychology**

Humanistic Psychology is not considered as a school or wing of psychology by the traditional psychologists. The latter’s contention is that most psychologists are humanistic because they are concerned with the people and the betterment of society. Nonetheless, a number of observers have viewed humanist thinking as a “third force” learning theory – after behaviourism and cognitive development. Humanist psychologists emphasize that the way we look at ourselves is basic for understanding our behaviour. Our action and learning are determined by our concept of ourselves. Their ideas are rooted in early field theories and field-ground ideas. These theories view the total organism in relationship to the environment, and the personal meaning constructed in a given situation. Learning is explained in term of the “wholeness” of the problem. Human beings do not respond to isolated stimuli but to an organization of pattern stimuli. Here we can draw a parallel with cognitivism. But what differentiates humanist thinking from cognitivism is that the former stresses the affective and the latter the cognitive aspects of learning, because each individual has specific needs and interests related to his or her self-fulfillment and self-realization.

**Maslow’s Theory**

Maslow, a humanist, has developed a hierarchy of human needs. The needs are arranged hierarchically in order of importance as:

i) Psychological needs – Necessary to maintain life – Such as need of food, water, oxygen etc.

ii) Safety needs – Needs to protect oneself or avoid danger

iii) Love and belonging needs – To have a loving relationship with people and to have a place in society

iv) Esteem needs – Needs to be recognized as a worthwhile person

v) Self-actualization needs – To develop into a best person in accordance with one’s fullest potential

vi) Knowing and understanding – Evident in persons with high intelligence who have a desire to learn and organize intellectual relationships.
These needs have definite implications for teaching-learning. For example, if a child's basic needs of love and belonging are not fulfilled, it will not be interested in acquiring knowledge of the world. Maslow's theory has implications for classroom teaching and these are based to some extent on the ideas of Pestalozzi and Froebel who gave importance to human emotions. Maslow is the pioneer of humanistic psychology considering the experience of the child as i) Fundamental to learning, ii) Emphasizing human qualities like creativity, values and iii) Giving importance to the dignity and work of the individual and focus on the psychological development and human potential of the learners.

The teachers and curriculum framers should view the learner as a whole person and learning as a life long process.

There cannot be a generally prescribed humanistic curriculum. Humanistic learning may enhance the mental health of learners, harmonize personal feeling among students and teachers, and improve various aspects of human awareness among students, teachers and curriculum specialist, yet its process is relief mainly on personal experiences and subject interpretations that leave them open to criticisms. Therefore there is a great need to understand what is relevant in humanistic curricula.

### Check Your Progress

**Notes:**
- Space is given below for your answers.
- Check your answers with the one given at the end of this unit.

7. What do you understand by the term “humanist psychology”?

8. With which philosophy does humanist psychology overlap?

9. What does humanist psychology emphasize?

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### 14.5.2 Transfer of Learning

Formal education is based on the premise that whatever is taught and learnt in the school gets transferred over to life situations and forces to be of functional value to the student. School curricula must, therefore, be based on such content as will promise maximum transfer and develop a knowledge and understanding of matters, which lie beyond what is taught directly.

All theories of learning make assumptions about transfer but different views are held as to how transfer takes place. One view holds that the study of certain subjects assures a general and automatic transfer. It was believed, for example, that the study
of Latin improved intelligence, of Maths, logical reasoning and so on. This view influenced curriculum-selection a great deal in the past and is still an influential force as can be seen by the belief that the inclusion of a particular subject in the curriculum trains a particular faculty of the mind. The second view is based on the premise that transfer is not automatic but is possible only if there are identifiable elements in the content involved in the process of training. Therefore curriculum should be based on teaching specific knowledge and skills. A third view of transfer holds that transfer occurs not by means of specific identical elements but through generalization of the content or of the methods employed in learning of that content. The last view is backed by cognitive field theories of learning and have influenced the modern curriculum considerably. Modern curricula are organized on the principle that understanding of general principles is the key to transfer of learning and that positive transfer depends on how and what an individual learns. The result has been the throwing away from curriculum of meaningless, non functional content and inclusion of such content as would best the nature and structure of the discipline studied.

A staunch advocate of this type of curriculum organization is Bruner. He declares that understanding of the fundamental principles and ideas is the main road to transfer of learning.

14.5.3 Basic Human Needs and Curriculum

Physical and health needs are generally recognized and frequently dealt with through various programmes such as those on fitness, nutrition and health problems. Mental health needs such as those pertaining to acceptance, belonging, security and status have been widely studied but little emphasized in a curriculum.

In this sub-section, we shall touch upon just two points which concern the topic under consideration and discuss the role of each in the enrichment of curriculum:

i) Self-actualization

ii) Development tasks

i) Self-actualization
The concept of self-actualization emphasizes an individual's need for self fulfillment in life by achieving his/her own potential. Curriculum, therefore, should provide such learning activities as will allow the students to identify themselves with those things they can do well. It should also facilitate them to succeed in other activities, which they find difficult. Learners are thus helped to find personal meaning in the learning experience.

Curriculum designers must pay attention to the concept of self-actualization. On the one hand school-based goals are important for the learners, on the other, self-actualization of the learners through fulfillment of personal needs and interests cannot be ignored.

If curricular plans reflect a balance between institutional and personal needs the impact on both may be substantially enhanced.

ii) Development tasks
A development task may be defined as a task which arises in relation to a certain period in the life of an individual, success which leads to his/her happiness and to success in later tasks, while failure leads to unhappiness in the individual and difficulties in subsequent tasks. This fact is regarded as one of the most specific considerations in organizing curricula. The needs of individuals are governed by the stage of development and age they have reached, and also grow out of their need to respond to societal expectations. The implication is that the curriculum planners should understand
behaviour manifested by a learner indicating his/her readiness and need to deal with a particular developmental task. As we facilitate the learners' success in these needs/tasks their overall success can be ensured.

Further, in developing a curriculum, the development of an environment in which learners feel genuinely secure, should be ensured. When a curriculum develops such an environment, learning takes place smoothly because the needs of students and what the curriculum provides for are complementary to each other.

We thus see that various psychological considerations deeply influence curriculum planning. In our discussion we dealt with the contribution of major learning theories towards curriculum, the importance of transfer of learning and framing of effective curricula by considering the nature of basic human needs.

14.6 LET US SUM UP

In this unit we have explored the foundations of curriculum construction. We discussed that each foundation is important since it contributes ideas that are crucial in framing the curriculum.

Philosophy heavily influences curriculum development and curriculum planners should be clear about the contemporary dominant philosophy. We have discussed the major philosophies and their implication for curriculum development. We concluded that curriculum specialists need to adopt an eclectic approach. We also discussed the philosophy of Indian thinkers like Tagore, Gandhi and Sri Aurobindo and their contribution the understanding of curriculum. In our section on social foundations we tried to show that social forces have a major impact on curriculum development. Students should be prepared for the world of tomorrow and the curriculum (while mirroring the society) should keep evaluating the ever-changing social trends.

The discussion on psychological foundations encompassed the predominant learning theories and their influence on curriculum development. It was indicated that curricula could become more effective if they are based on considerations of transfer of learning and basic human needs.

14.7 UNIT-END ACTIVITIES

1. Select some current educational programmes pertaining to gifted and special learners. Identify the way in which the objectives of these programmes are related to the philosophic positions presented in this unit.

2. Identify what you consider to be changes in the kinds of human needs students demonstrate in school today from those recalled from your own experience as a student. In what ways do you see the present day needs as similar or different from those of your own youth. In what ways do you see there is need for schools to change or expand their roles in helping students to meet their present day needs?

14.8 POINTS FOR DISCUSSION

1. Discuss philosophical issues that need to be considered in curriculum planning today.

2. Explain the importance of basic human needs in the planning and development of curriculum.
14.9 SUGGESTED READINGS


IGNOU (1992): Curriculum Development for Distance Education (Block-1, ES-316), New Delhi: Indira Gandhi National Open University.


14.10 ANSWERS TO CHECK YOUR PROGRESS

1. The role of teachers according to realists is to impart knowledge to the learners about the world they live in. They believe that the subject expert is the source and authority for determining the curriculum.

2. Philosophy provides the basis of curriculum planning. Curriculum specialists should adopt an eclectic approach and base the curriculum on a philosophy, which is feasible and serves the interests of students and society.

3. Re-constructionists emphasized that role of education is to reconstruct the society based on the needs of society and all classes of people. They moved away from discipline-based education to an education that emphasized cultural pluralism, futurism and internationalism. They emphasized sociology, psychology, and philosophy, not the hard sciences.

4. Perennialism is the most conservative educational philosophy. The curriculum is based on logically organized content and teacher is the supreme authority in that particular content area. According to Perennialists, the students are denied equality.
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of educational opportunities, if they are provided a different curriculum. There is usually one common curriculum without the scope for elective subjects.

5. Tagore - Emphasis on expression of thought and creativity.
   Gandhi – Activity-centred and craft-centred Curriculum.
   Aurobindo – Integrated development of personality through integral education.

6. Considering the changing contemporary society, the three factors to be borne in mind are:
   a) growth of technology
   b) structure of family
   c) cultural diversity

7. Humanistic psychology is a concept that involves the study of one’s reality.

8. It is based on existentialist philosophy.

9. It emphasizes the affective aspect of learning. Humanists believe the specific needs and interests of children vary.