

DEPARTMENT OF EDUCATION

MODEL QUESTION & ANSWER

2018-19

B.A Programme Course in Education (DSC I)

Semester – I (Philosophical foundation of Education)

Group –A

Answer Any Four (4)

(3x4 =12)

(1) What is the meaning of Education?

Ans – The word education has a very wide connotation and it does not have a definition of universal acceptance. There are numerous definition of education and meanings that are suggested by these definitions.

The origin of the word education is form the Latin Root “educare” which means ‘to bring forth or to lead out ‘Educare’ implies the bringing out of the potentialities of the child and ‘Educatum’ means act of teaching or training. According to Swami Vivekananda “Education is the manifestation of perfection that is already in man. Pestalozzi defines “Education as the natural , harmonious and progressive development of mans innate powers”. Man is endowed with certain in born and capacities and the task of education is to bring about the development of these ones.

(2) Define Democracy ?

Ans – The word democracy has been derived from two Greek roots ‘Demons’ and ‘Cratic’. Which means public respectively. Hence, etymologically democracy means power of the people as a whole. The former President of America, Abraham Lincon defined democracy as Democracy is government of the people, by the people and for the people. It may be borne in mind that this concept of democracy means only political democracy. In these sence democracy is a formal structure of government through the elected representative of people in general.

To make real concept of democracy really workable and truly effective democratic principal and values should pervade all fields of human activity, be it political , economic, Social , religious and educational.

(3) What is Naturalism ?

Ans – Contrary to Idealism , there is another school of philosophy called Naturalism which has greatly influenced the educational theory and practice. “Naturalism” ---- says, “ It is a philosophical position adopted by those who approach philosophy from purely scientific point of view” The philosophy believes that nature alone represents the entire reality. There is nothing beyond nature behind nature and other then nature. Accordingly to this Philosophy, human life is a part of the scheme of nature. It is a self-sufficient entry having its own natural matter, natural laws to the entire human experiences, materials, rational

or spiritual. It emphasise “matter” and the physical world. According to Naturalism “matter” and the need world. This material would is governed by certain laws man who is creature of the material world , must submit those law.

(4) Define the Social Aim of Education?

Ans - The supporters believe that society or state is supreme or real. The individual is only a means. The progress of the society is the aim of education. Education is for the society and of the society. The function of education is for the welfare of the state. The state will make the individual as it desires. It prepares the individual to play different roles in society. Individuality has no value, and personality is meaningless apart from society. If society will develop individual will develop automatically. Here society plays an important role.

Criticism of Social Aim:

(1) It makes individual only a tool of government.

(2) It reduces individual to a mere non-entity.

(3) Society ignores the legitimate needs, desires and interests of the individual.

(4) It is against the development of individuality of the individual.

Synthesis between individual and social aims of education:

Individual aim and social aim of education go independently. Both are opposing to each other. It is not in reality. Neither the individual nor the society can exist. The individual is the product of the society while society finds its advancement in the development of its individual member.

(5) Educational thought of Swami Vivekananda?

Ans - India has had from time immemorial a strong sense of cultural unity. Swami Vivekananda was the one who revealed the true foundations of this culture and was able to define and strengthen the sense of unity as a nation. He gave Indians proper understanding of their country’s great spiritual heritage and thus gave them pride in their past. He pointed out to the Indians the drawbacks of western culture and the need for India’s contribution to overcome these drawbacks. Thus he made India a nation with global mission.

Swami Vivekananda’s educational philosophy is based on his general philosophy of life. He says, “Education is the manifestation of the divine perfection already within man”. Being a Vedantist, Swamiji advocates that Atman dwells within everyone. To realize the self, the perfection of God in man is the goal of true education. He believed in the development of inner powers. He was of the opinion that book learning is not education. He considered education as the training by which the current and expression of will are brought under control and become beautiful.

Education is spontaneous and positive. To Vivekananda education is life-building assimilation of ideas. He says, “If you have assimilated five ideas and made them as your character, you have more education than any man who has got by heart the whole library. If education were identical with information, the libraries would be the greatest sages in the world and encyclopaedias the greatest Rishis”.

Swamiji was of the opinion that education must suit the needs of the child. He says, “Their needs should be determined in terms of tendencies inherent in children and not according to what the parents of the children think”. He emphatically advocated the spread of universal mass education as India lives in her cottages.

(6) What is the meaning of Child Centre Education?

Ans - As the public increasingly views children as persons with rights, educators are implementing more child-centred approaches. Our discussion of the rights of children fits in nicely with the topic of child-centred education. *Child-centred* is a widely used term that is often misunderstood, leading to heated debates and misinterpretation of instructional practices. It will be helpful to keep these guiding principles about child-centred education in mind as you work with children, parents, and colleagues:

- All children have a right to an education that helps them grow and develop to their fullest; this basic premise is at the heart of our understanding of child-centred education. Therefore, daily interactions with children should be based on the fundamental question, Am I teaching and supporting all children in their growth and development across all domains—social, emotional, physical, linguistic, and intellectual? Such teaching is at the heart of developmentally appropriate practice.
- Every child is a unique and special individual. Consequently, we have to teach individual children and be respectful of and account for their individual uniqueness of age, gender, culture, temperament, and learning style.
- Children are active participants in their own education and development. This means that they should be mentally involved and physically active in learning what they need to know and do.
- Children's ideas, preferences, learning styles, and interests are considered in the planning for and implementation of instructional practices.

Child-centred education has been an important foundation of early childhood education since the time of Froebel. As a professional, you will want to make your teaching and practice child centred. In addition, you will want to advocate for the inherent right of every child to a child-centred education.

A reemphasis on child-centred education is occurring as society in general is becoming more interested in the whole child and efforts to address all of children's needs, not just their academic needs. As a result, there is much more concern for encouraging children to be healthy and lead healthy lifestyles. Providing children with medical immunizations and seeing that all children are fully immunized by age two have received a lot of attention, and programs to help children be free of drugs are common in early childhood and primary programs. Concern for the welfare of children in all areas of their growth and development is evident and attests to the public's growing awareness of their basic rights.

All great educators have believed in the basic goodness of children; the teacher is to provide the environment for this goodness to manifest itself. A central theme of Luther, Comenius, Pestalozzi, Froebel, Montessori, and Dewey is that we must do our work as educators well, and we must really care about those whom we have been called to serve. This indeed is the essence of child-centred education.

Group-B

Answer Any Four (4)

(6 x4 =24)

(1) Write Nature and Scope of Education?

Ans – As the meaning of education so its nature which is very complexity. the natures of education are ;

- i) Education is life long process – Education is life long process because every stage of life of any individual is important from educational point.

- ii) Education is development of individual and the society. It is called a force for social development, which bring improvement in every aspect in the society.
- iii) Education is life – life without education is meaningless and like the life of a beast. Every aspect and incident needs education for its sound development.

Scope of education

Scope means range of view outlook field or opportunity of activity operation and application;

- i) Educational Philosophy : Philosophy of education covers aims of education, importance of education, function of education its very old and essential part of education.
- ii) Problems of education : This scope includes problem of teaching management of Education and also suggestion and remedies for it.
- iii) Population Education : Viewing at the undesirable growth of population , an awareness is created through population education.

(2) **Relation between education and Philosophies?**

Ans - Philosophy and education are two different fields of studies but they are closely linked together, because without any rational thinking prior to education, the whole educational process is directionless. The relationship between philosophy and education is explained as follows:

1. Aims & Objectives

Education in every society is directed for specific aims and objectives. That aims and objectives are set by a philosophical approach. For example the aims of Pakistani education are to develop socially and morally sound person on the principles of Islam. So our whole educational set up aim is the creation of that kind of person and that aim is set by Islamic Philosophy.

If Plato wants an ideal state so he uses education as an instrument and set aims and objectives to be achieved by his ideal educational plan.

2. Methods & Curriculum

Every educational system is based upon specific teaching methodologies and the curriculum. What should be the teaching methodology? And what kind of teacher should be? And what kind of curriculum be taught to the students? All the answers are given by philosophy. So education is dependent on philosophy for guidance in various of areas.

3. Philosophy of Education

There is a separate branch of philosophy which is called philosophy of education. The branch investigates that what should be the nature of education? Whether the educational aims be based on specific religion, social, moral, scientific basis. And how these aims can be achieved?

4. Education is the Dynamic Side of Philosophy

Here the great scholars like Ghazali, Iqbal, Plato, and Aristotle wanted that their philosophies should be given practical shape. The shape can be given only through well planned education system.

5. Sound mind in Sound Body or Virtuous Man

The main purpose of education is to have sound mind in a sound body, and virtuous person. Philosophy gives answers and discuss that what is sound mind, sound body, and what virtuous person is. How we can say the philosophy is the contemplative aspect of education and education is the dynamic aspect philosophy.

6. Change in Education, Culture and Society

In order to bring the desire change in society or in the existing education set up, a very pre-planned philosophy should be behind that kind of reformation. Like the western nations want reforms in our education system especially in maddarasa through induction of computer and other subjects. This is pre-planned program in order to divert the students' attention from Quran, Hadith and Jehand lessons.

Relationship between education and philosophy is very close. They are called the two sides of the same coin. That's why educationists and teachers must have basic information about various educational philosophies in order to know the whole nature of a specific educational ends.

(3) **Quality and duty of good teacher?**

Ans - Duties and Responsibilities of a Teacher

1. Knowledge of the Subject

- To have expert knowledge of the subject area
- To pursue relevant opportunities to grow professionally and keep up-to-date about the current knowledge and research in the subject area

2. Teaching

- To plan and prepare appropriately the assigned courses and lectures
- To conduct assigned classes at the scheduled times
- To demonstrate competence in classroom instruction
- To implement the designated curriculum completely and in due time

3. Assessment

- To define and communicate learning expectations to students
- To apply appropriate multiple assessment tools and strategies to evaluate and promote the continuous intellectual development of the students

4. Professionalism

- To be punctual and be available in the university during official working hours
- To comply with policies, standards, rules, regulations and procedures of the university
- To prepare and maintain course files

5. Good Behaviour

- To model honesty, fairness and ethical conduct
- To model a caring attitude and promote positive inter-personal relationships
- To model correct use of language, oral and written

(4) **What is pragmatism?**

Ans - The word Pragmatism is of Greek origin (pragma, matos = deed, from prassein = to do). But it is a typical American school of philosophy. It is intimately related with the American life and mind. It is the product of practical experiences of life.

It arises out of actual living. It does not believe in fixed and eternal values. It is dynamic and ever-changing. It is a revolt against Absolutism. Reality is still in the making. It is never complete.

Our judgement happens to be true if it gives satisfactory results in experience, i.e., by the way it works out. A judgement in itself is neither true nor false. There are no established systems of ideas which will be true for all times. It is humanistic in as much as it is concerned more with human life and things of human interest than with any established tenets. Therefore, it is called humanism.

Pragmatism means action, from which the words practical and practice have come. The idealist constructs a transcendental ideal, which cannot be realised by man. The pragmatist lays down standards which are attainable. Pragmatists are practical people.

They face problems and try to solve them from practical point of view. Unlike idealists they live in the world of realities, not in the world of ideals. Pragmatists view life as it is, while idealists view life as it should be. The central theme of pragmatism is activity.

Educative experiences in life depend upon two things:

(a) Thought

(b) Action.

The emphasis of pragmatism is on action rather than on thought. Thought is subordinated to action. It is made an instrument to find suitable means for action. That is why pragmatism is also called Instrumentalism. Ideas are tools. Thought enlarges its scope and usefulness by testing itself on practical issues.

Since pragmatism advocates the experimental method of science, it is also called Experimentalism — thus stressing the practical significance of thought. Experimentalism involves the belief that thoughtful action is in its nature always a kind of testing of provisional conclusions and hypotheses.

Pragmatism in Education:

In the present world pragmatism has influenced education tremendously. It is a practical and utilitarian philosophy. It makes activity the basis of all teaching and learning. It is activity around which an educational process revolves.

It makes learning purposeful and infuses a sense of reality in education. It makes schools into workshops and laboratories. It gives an experimental character to education.

Pragmatism makes man optimistic, energetic and active. It gives him self-confidence. The child creates values through his own activities.

According to pragmatism the theory and practice of education is based on two main principles, viz:

- (i) Education should have a social function, and
- (ii) Education should provide real-life experience to the child.

(5) What is philosophy?

Ans - Philosophy means "love of wisdom." It is made up of two Greek words, philo, meaning love, and Sophia, meaning wisdom. Philosophy helps teachers to reflect on key issues and concepts in education, usually through such questions as: What is being educated? What is the good life? What is knowledge? What is the nature of learning? And What is teaching? Philosophers think about the meaning of things and interpretation of that meaning. Even simple statements, such as "What should be learned? Or What is adolescence?" set up raging debates that can have major implications. For example, what happens if an adolescent commits a serious crime? One interpretation may hide another. If such a young person is treated as an adult criminal, what does it say about justice, childhood, and the like? Or if the adolescent is treated as a child, what does it say about society's views on crime?

Your educational philosophy is your beliefs about why, what and how you teach, whom you teach, and about the nature of learning. It is a set of principles that guides professional action through the events and issues teachers face daily. Sources for your educational philosophy are your life experiences, your values, the environment in which you live, interactions with others and awareness of philosophical approaches. Learning about the branches of philosophy, philosophical world views, and different educational philosophies and theories will help you to determine and shape your own educational philosophy, combined with these other aspects.

(6) According to Swami Vivekananda, what is main aim of education?

Ans - According to Swami Vivekananda the following should be the main aims of education:

1. The Aim of Reaching Perfection

The prime aim of education is to achieve fullness of perfection already present in a child. According to Swamiji all material and spiritual knowledge is already present in man covered by a curtain of ignorance.

Education should tear off that veil so that the knowledge shines forth as an illuminating torch to enliven all the corners by and by. This is meant by achieving fullness of the latent perfection.

2. Physical and Mental Development Aim

The second aim of education is the physical and mental development of the child so that the child of today, after studying Geeta, is able to promote national growth and advancement as a fearless and physically well developed citizen of tomorrow.

Stressing the mental development of the child, Swamiji, wished education to enable the child to stand on his own legs economically rather than becoming a parasite on others.

3. Moral and Spiritual Development

According to Swami Vivekananda, a nation's greatness is not only measured by its parliamentary institutions and activities, but also by the greatness of its citizens. But the greatness of citizens is possible only through their moral and spiritual development which education should foster.

4. Character Development Aim

According to Swamiji character development is a very important aim of any education. For this, he emphasized the practice of Brahmacharya which fosters development of mental, moral and spiritual powers leading to purity of thoughts, words and deeds.

Swamiji prescribed the same ancient spiritual methods of teaching wherein the Guru and his disciples lived in close association as in a family. The essential characteristics of those religious and spiritual methods were as under:-

1. To control fleeting mental faculties by the practice of Yoga.
2. To develop the mind by concentration and deep meditation.
3. To gain knowledge through lectures, discussions, self- experience and creative activities.
4. To imitate the qualities and character of teacher intelligent and clear understanding.
5. To lead the child on the right path by means of individual guidance by the teacher.

Place of Child

Like Froebel, Vivekanand emphasized the education to be child centered. According to him the child is the store and repository of all learning material and spiritual. Like a plant a child grows by his own inner power naturally.

Hence advising the child to grow naturally and spontaneously, Vivekanand asserted- "Go into your own and get the Upanishads out of your own self. You are the greatest book that ever was or will be. Until the inner teacher opens, all outside teaching is in vain."

Place of Teacher

Swamiji believed in self-education. According to him each of us is his own teacher. The external teacher only guides and inspires the inner teacher (soul) to rise up and start working to develop the child. Hence discussing the role of teacher Swami Vivekanand said- "Teacher is a philosopher, friend and guide helping the educand to go forward in this own way."

Group –C

Answer Any Two (2)

(12 x 2 =24)

(1) **Write a brief note on Delor's Commission report?**

Ans - The commission's report present these as the four pillars of education.

Learning to Know

In the view of Delor's Commission, the more knowledge we possess, the better can we understand the different aspects of our environment.

In the opinion of Delor's commission, to understand the rapid changes occurring due to scientific progress and social processes, and cultivate skill to work accordingly, the following will be necessitated in the twenty-first century-

1. Basic education should be expanded. In its general knowledge, mother tongue and other languages should be made compulsory. General knowledge will help children to know the world, while learning other languages will help them to establish communication with others. Also, the children should be trained in learning methods right from the beginning. In the view of the commission, the children should be trained in learning methods, especially in focusing concentration, memorizing and thinking, and this task should be started right from infancy. In the view of the commission, these are the methods of learning which can help learn lifelong.

2. Specific education should follow basic education. In the commission's view, secondary an university education courses should be constructed on the basis of scientific disciplines, and these levels should impart specific and clear knowledge of some subjects. The commission believes that it will inculcate a desire for life long education in the individuals. Also, the learners should be trained in reflection-oriented methods of learning, they should be made proficient in problem-solving, and inductive-deductive thinking. These are the methods which will help them learn lifelong.

Learning to Do

According to Delor's Commission, the first type of industrial communities require learning as well as skill training. Not only this, this type of communities require to learn professional skills as well as social skills and communication skills. Also, the people have to develop common sense, decision-making power and leadership qualities. The commission has explained that in the twenty-first century, most of the countries in the world will have the industrial system; therefore, it is essential that children are trained in these skills right from the beginning. So, it becomes necessary that-

1. The provision for work experience and social service will have to be compulsorily made along with formal education.

2. Peoples should be given opportunities to learn life long. For life long learning, the societies have to be transformed into 'learning societies'. By 'learning societies' the commission means such societies in which are given different opportunities for obtaining knowledge and skill in social, cultural and economic field, also with imparting of formal education. Taking part in real-time activities in these fields will help develop

common sense, decision-making power and leadership skill. And the most important thing is that they will inculcate far-sight and insight.

Learning to Be

In the view of Delor's Commission, the recommendations of Edgar Faure Report will be as useful for the twenty-first century will have to take some independent decisions in order to become something and advance at all times, and understand his personal responsibility with a will to carry it out. In the opinion of Delor's Commission, such an educational system is needed in the twenty-first century by which-

1. The aptitude and latent talents of children and peoples can be brought out.
2. Children's personality can be fully developed.
3. Physical abilities and mental abilities (memory, reasoning, and imagination) can be developed in children.
4. Social skills and aesthetic sense and communication skills of children can be cultivated together with leadership ability.

In the opinion of the commission, only such people will be able to guard themselves in the twenty-first century.

Learning to Live Together

In the commission's view, the first thing for this is to cultivate the ability to understand one another. Unless all people are able to understand others, they will not like to live together. Our modern needs have so expanded today that we are no more self-dependent even in our family, social and national matters, and leave alone international level. In the view of the commission-

1. Education should train children to understand others.
2. Children should be trained to cooperate with one another for the attainment of goals right from the beginning.
3. The commission has explained that when people come nearer, some conflicts can arise among them. Therefore, education will have to train them in subsidizing conflicts, and they will have to be trained in eradicating conflicts on the bases of human values.
4. The commission has clarified that now all nations of the world will have to resolve their mutual differences, will have to sow the seeds of peace instead of that of war, and will have to solve one another's problems in mutual cooperation. Therefore, it is essential that children be trained to live together right from the beginning and be taught a lesson of peace and harmony in place of conflict and struggle.

(2) What is Idealism – write the aim, principle, curriculum, teaching method, teacher and discipline?

Ans - According to Idealism man is a free personality, and education is the awakening of life to the sublime realities and meanings of existence. It believes in the growth and evolution of the child towards the Infinite. The aim of education according to it is to realize truth, beauty and goodness in the self. It believes in self-realization and self development.

It tries to make real the highest potentialities of man. It helps the child in acquiring cultural heritage. According to Idealism the reason is supreme. The study of man is more important than the study of physical nature. The function of the school is to transmit cultural heritage. The teacher is a guide and not an observer. He leads the child towards its perfection. He is like a gardener. The respect for the personality of the child is to be shown. Truth and goodness are absolute ideas to be realized by the child. Moral and spiritual values are eternal and universal. Realization of these values is the main aim of life and education. According to this school Spirit is eternal.

1. Educational Aims. - Self realization or God realization is the aim of education. Education is a process of development or of unfoldment. Just as a plant develops out of a seed, so does the personality of a child develop into a grown up man. Just as a seed grows into a big tree in due course of time so does the child grow into a man or a woman in due course, of time. The gardener has to take care of the seed and the plant, protect it and let it grow in;:its natural course. The aim of Idealism is to transmit cultural heritage to all. The gardener has to nourish the plants with water, light and helpful manure, So does the school and the environment.

2. Methods of learning.- Learning means unfoldment and a process of development to realize eternal values. Nothing new comes, into the world. Potentialities of the child are made actual by the process of learning. It ' is evolving what is involved. , In the process of learning the child realizes his potentialities. It believes in self-realization through contact with Nature, Seclusion is considered as an aid to self-realization. Religious routine and selfless works are also, considered helpful in the process of learning. Harmony with the universe helps self-realization. This creative function of man helps the process of learning.

3. Methods of Teaching. - The child is to be helped to develop his creative abilities, to resolve his mental conflicts and to realize true values of life... Development of the personality of the child through the development of individual character is the process of teaching. Democratic ways are used; but influence of the teacher and the atmosphere all around and the environment plays a very important part in the process of teaching. Intellectual culture, teaching of art, morality and religion play an important part in this school of philosophy. Respect for the personality of the teacher and the taught, love towards the pupils and sincerity of purpose are employed during the process of teaching.

4. Curriculum. - Idealism believes in the traditional subjects like Classics, Mathematics, Philosophy, Logic, History and Literature. Physics, Chemistry and Biology are considered to be less important by some and main emphasis is laid on moral and religious instruction, practices and rituals. Religious routine, Spiritual activities and emphasis on Spiritual culture! are the foundations of curriculum in this school of educational philosophy. The creative ability of man is developed through arts and crafts. Social activities develop social virtues in the child.

5. Discipline. - Free will of the child is to be helped to develop his creative ability, to resolve his mental conflict and to realise true values of life. Self discipline along with the supervision, guidance and control of the teacher as a friend philosopher and guide constitutes the bases of discipline. Truth and goodness are the absolute ideas to be realized by the child. Moral and spiritual values are eternal and universal. Realization of these values is the main aim of life and of education through discipline.

6. The Role of the Teacher. - The teacher is a guide and not an observer. He leads the child towards its perfection. He is like a gardener. He is the director or an authoritarian custodian. His influence moulds the character and the personality of the individual pupils. The teacher is a great help, a real guide on the path of self-realization. The teacher's part in development of an individual is really great. He can help the formation of individuality of the child, develop a strong character around a definite goal and then help the child to evolve a strong, magnetic dynamic personality. Now let us see how these principles of Idealism are developed in the modern Indian educational philosophy one by one.

(3) Write the principle of Curriculum?

Ans -The term **curriculum** refers to the lessons and academic content taught in a school or in a specific course or program. In dictionaries, *curriculum* is often defined as the courses offered by a school, but it is rarely used in such a general sense in schools. Depending on how broadly educators define or employ the term, curriculum typically refers to the knowledge and skills students are expected to learn, which includes the learning standards or learning objectives they are expected to meet; the units and lessons that teachers teach; the assignments and projects given to students; the books, materials, videos, presentations, and readings used in a course; and the tests, assessments, and other methods used to evaluate student learning. An individual teacher's curriculum, for example, would be the specific learning standards, lessons, assignments, and materials used to organize and teach a particular course. The main principles of curriculum construction may be mentioned as under:

1. Principle of Child Centeredness.

As modern education is child-centred the curriculum should also be child-centred. It should be based on the child's needs, interests, abilities, aptitude, age level and circumstances. The child should be central figure in any scheme of curriculum construction. In fact, curriculum is meant to bring about the development of the child in the desired direction so that he is able to adjust well in life.

Highlights

Principles of Curriculum Construction are:

1. Principles of Child Centeredness ;
 2. Principle of Community Centeredness ;
 3. Principle of Activity Centeredness ;
 4. Principle of Variety ;
 5. Principle of Co-ordinations and Integration;
 6. Principle of Conservation;
 7. Principle of Creativity;
 8. Principle of Forward. Looking;
 9. Principle of Flexibility;
 10. Principle of Balance;
 11. Principle of Utility.
2. Principle of Community Centeredness.

Though the child's development and growth is the main consideration of curriculum construction, yet his social behaviour is also to be suitably developed, both the individual development and the social development of the child deserve equal attention. He is to live in and for the society.

Therefore, his needs and desires must be in conformity with the needs and desires of the society in which he is to live. The values, attitudes and skills that are prevailing in the community must be reflected in the curriculum. However, the society is not static. It is dynamic. Its needs and requirements are changing with the rapid developments taking place in all fields. While working for the development, this factor cannot be ignored.

3. Principle of Activity Centeredness.

The curriculum should centre round the multifarious activities of pupils. It should provide well selected activities according to the general interests and developmental stages of children. It should provide constructive, creative and project activities. For small children, play activities should also be provided.!

The purposeful activities both in the class-room and outside the class-room should be provided. It is through a net work of activities that the desired experiences can be provided and consequently desirable behavioural changes can be brought about in children.

4. Principle of Variety.

The curriculum should be broad-based so as to accommodate the needs of varied categories of pupils, so that they are able to take up subjects and participate in activities according their capacities and interests.

The needs of pupils also change from place to place. For example, the pupils in rural areas, urban areas, and hilly areas will have different needs. The needs of boys and girls are also different. So these considerations should be reflected in the curriculum.

5. Principle of Co-ordination and Integration.

Of course, the pupils are to be provided with selected experiences through various subjects and activities but these must be well integrated. Various subjects and activities have to serve the same ultimate purpose, the achievement of the aims of education. The activities and subjects should not be put in after-tight compartments but these should be inter-related and well integrated so as to develop the whole child.

6. Principles of Conservation.

One of the main functions of education is to preserve and transmit our cultural heritage. This is essential for human progress. Culture consists of traditions, customs, attitudes, skills, conduct, values and knowledge. However, the curriculum framers must make a suitable selection of the elements of culture, keeping in view their educational value and the developmental stage of pupils.

7. Principle of Creativity.

The conservation of culture helps to sustain the society. The culture should not be simply transmitted but also enriched. There should be provision in the curriculum to develop the creative powers of the child so that he becomes a contributory member society. Raymont says, "In curriculum that is suited to the needs of today and of the future, there must be definitely creative subjects."

8. Principle of Forward Looking.

Education is to enable the child to lead a successful social life. So the curriculum should not cater to the present needs of the child alone. The needs of his future life should also be considered. The curriculum should also include knowledge, skills, experiences,

influences etc. which will develop in the child abilities and power to make effective adjustments in the later life.

9. Principle of Flexibility.

In our age, rapid developments are taking place in various fields. Consequently the needs of society are hanging. The content of curriculum cannot be same for all times to come. It should not be static. It must be dynamic and change with the changing times. It should reflect the latest trends in the field of education and psychology.

10. Principle of Balance.

The curriculum must maintain a balance between subjects and activities, between direct and indirect experiences, between academic and vocational education, between compulsory and optional subjects, between formal and informal education, between individual and social aims of education etc.

11. Principle of Utility.

Curriculum should be useful rather than ornamental. It should not only include subjects which owe their place in it to tradition. The curriculum must have practical utility for students. So there should be some provision for technical and vocational education in the curriculum.

The various principles of curriculum construction should be kept in mind. Various regional and national conditions should also be considered. In fact, all considerations which will help in achieving the aims of education should be given due consideration.

(4) **Brief note about educationist Rousseau's Concept of Education?**

Ans - His educational philosophy is born out of his philosophy i. e Naturalism there are some characteristics which are as under.

Concept of Education: For Rousseau education does not mean merely imparting information or storing knowledge. It is not accretion from without. It is the development of the child's natural powers and abilities from within. According to nature, Men, Things.

A) Education from Nature: It consists in the spontaneous development of our endowment and faculties. i. e of child's natural tendencies and interests. He gave it the top priority.

B) Education from Man: It consists in influencing our social contacts and various groups. He did not favor it at least in initial stages.

C) Education from Things: It consists in the acquisition of knowledge and information through contact with physical surroundings and our experience of dealings with the things.

Rousseau conviction was that education should be considered as "the process of development into an enjoyable, rational harmoniously balanced useful and hence natural life".

The work of Jean-Jacques Rousseau draws a great insight. He draws from a broad spectrum of traditions which include botany, philosophy, and music. His way of thinking has had an influence to the succeeding generations of the educational thinkers and infuses the practice of informal education. His book Emile proved to be the most

significant after the republic of Plato and his other work had an intense impact on political practice and theory, romanticism and novel development.

In his book Emile, he has a focus on a young man who was brought in line with the principles of natural education. It is this focus which most of the later commentators followed. His focus was however balanced in his other writing with the need for national or public education. He made individuals know that from the first moment men ought to start learning to deserve to live. He stated that if there are laws for the maturity age they ought to be laws of infancy and teaching obedience to others.

The government ought to the less indiscriminately to live the intelligence and the prejudices of the fathers to educate their children because the education is of still greater importance to the state than to the fathers. This is because according to the course of nature, the father's death will deprive the child of the fruits of education but the country will sooner or later perceive it. The family can dissolve but the state will always remain (Rousseau 1755: 148-9). Rousseau says that the citizen should be made to be good by training and all the others will follow. By use of the novels he was able to dramatize the ideas he had and reach a great audience. According to Stewart & McCann (1967) he meant that it can be argued the first comprehensive attempt of describing an education system was what he called nature.
