UNIT 2: AIMS OF EDUCATION

UNIT STRUCTURE

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2.1 LEARNING OBJECTIVES

After going through this chapter learners will be able to -

● explain the concept of aims of education
● describe the nature of educational aims
● describe the historical evolution of aims of education
● identify different aims of education as derived from the Constitution of India
● explain the aim of education highlighted by NPC
● describe the aim of education mentioned in National Curriculum Framework – 2005
● explain the changing Aims of Education in the context of globalisation.

2.2 INTRODUCTION

In the previous chapters we have already dealt with the question –
“what is education?”. In this chapter we will discuss another question – “what does education should do?” This question is related to the aims of education. Every activity is followed by some purpose or the other. Education is a purposeful activity with some definite ends in view. These ends as purposeful activity make education meaningful and are the aims of education. Aim is a pre-determined goal. It stimulates human activities to achieve it and provide direction to activities. It helps the process to be realised. An aim is essential to guide and make all the activities of an individual successful in all spheres of life. The importance of aims and objectives of education is recognised by all. It is said that education without aim is like a boat without its rudder. Any education without an aim is useless. Hence, both the teacher and student must know the aims of education to be achieved by them. Thus, in this chapter you will be introduced with some aims of education with reference to some specific context.

2.3 CONCEPT OF AIM OF EDUCATION

In the primitive days the process of education was absolutely informal. Basically, it was meant for acquiring different skills for self-preservation. But modern education is conscious and deliberate. Thus, it is obvious that as a conscious attempt, education cannot be conceived of as without any purpose. Education is a purposeful activity. By education we intend to bring certain desirable changes in the students. As conscious effort it has definite aims and objectives. Education is an organized and deliberate endeavour to modify the behaviour of an individual with a specific end in view. The aims of education are meant to provide general direction to the educational process. They are formulated by keeping in view the needs of situation. Human nature is has multiple dimensions with multiple needs, which are related to life. Educational aims are correlated to ideals of life. The aims of education have changed from age to age and place to place. Thus, aims of education are dynamic.

Educational aims enable us to determine curriculum, relevant teaching strategies, tactics, techniques together with structuring of conducive learning conditions and experiences. Aims provide direction to our educational
efforts. The 'ends' of education are determined on the basis of 'aims of education'. It is only after fixing the aims of education we can devise curriculum, methods and devices and harness them for attainment of desired goals.

2.4 NATURE OF THE AIMS OF EDUCATION

In order to know the aims of education, we must know the nature of aims. Aims of education are not fixed and universal. These are changeable and relative in nature. We can point out some specific nature of educational aims as follows-

- As education is not a single aimed activity, plurality is an important feature of educational aims. Different aims represent different ways of looking into the same thing.
- Educational aims differ in nature and orientation. Some are permanent, definite and unchangeable whereas others are flexible, adjustable and changeable.
- Educational aims are related to the multiple needs of the individual, as well as, of the society.
- Educational aims are correlated with the ideals of life. Thus, educational aims change in keeping with the different schools of philosophy, religious, political and economic ideals held by an individual or by a country. Therefore, the formulation of aims of education is formulation of aims of ‘life’, itself.
- In reality, education is a reflection of the society and a process of social control. So educational aims are the means to shape and form a society.
- Educational aims change from age to age and place to place. Thus, these aims are not fixed.
- Lastly, different types of education have separate aims of education. Thus, educational aims are changing according to the specific needs and ideals of the individual as well as the society. Quest of educational aims has been made since time immemorial. This quest gains momentum with the birth of great thinkers and philosophers and with their educational
experiments. Social and economic issues also serve as determinants of educational aims and objectives. Education must prepare the future generation for the economic and social system of the country. In determining its educational objectives, every country has to take into consideration its economic conditions. Thus we find variability is the nature of educational aims. The Secondary Education Commission (1952) puts it: “As the political, social and economic conditions change and new problems arise, it becomes necessary to re-examine carefully and re-state clearly the objectives which education at definite stage should keep in view.”

CHECK YOUR PROGRESS

Q 1: What does it mean by aims of education?

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Q 2: Mention two points highlighting nature of educational aims.

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2.5 HISTORICAL EVOLUTION OF AIMS OF EDUCATION

It has already been mentioned that educational aims are determined by the conception of life. Every stage of human development had some aim of life. The aims of life determine aims of education. The aims of life are dynamic. Therefore, aims of education have changed from age to age. In earlier times educational aims were determined by the idealistic conceptions of life. For example, the aim of education in ancient India was the ultimate outcome of the Indian theory of knowledge and the corresponding scheme of life and values. People in ancient India were greatly impressed and affected by the inevitability of death as the central fact of life. At that time the prime aim of life was to solve the problem of death by achieving knowledge of the entire truth of life. Thus, in Ancient India the ideal of life was spiritualistic. Therefore, the aim of education was self-realisation or the realisation of Brahma or the Absolute reality of life or attainment of salvation. Similarly, in
ancient Sparta education was not individualistic but socialistic. Each man was born not for himself, but for the state. The state itself was a school where the entire educational endeavour was regulated by the state. The immediate aim of this state-controlled system of education was to train the youths for military services away from home. The chief purpose of education was to produce courageous soldiers. There was no place for Individual liberty. Education was primarily physical.

On the other hand, in Athens, the individual occupied the pivotal position in the field of education. The aim of Athenian education was harmonious development of personality physical, intellectual, moral and aesthetic. It secured harmony between the ‘individual and the state, between physical and mental development, between thought and action’. Its immediate aim was to develop a beautiful mind in a beautiful body.

Socrates, Plato and Aristotle, the Greek idealists, discarded extremely individualistic aim of education. Socrates advocated that in education emphasise should be laid on the acquisition of universal and eternal knowledge or truth. Plato had emphasised harmonious development of all the powers of the individual and equated personal realisation with social solidarity. Aristotle gave importance to the ideal of harmony between the individual and the society, between intellect and character, theory and practice.

The outlook of ancient Romans was materialistic. Their highest aim of life was the attainment of material success. They had no interest in the acquisition of purely theoretical knowledge. The aim of Roman education was, therefore, to produce a worthy citizen of the Roman state, able to enjoy the rights and perform the duties of a citizen.

During the middle ages, education was wholly a priestly affair. Mysticism, monasticism, chivalry and scholasticism dominated life in every field. Education was absolutely formal in character and religious in outlook. With the passage of time this liberal humanistic education degenerated into an artificial and formal system.

Against this artificial education the Realistic movement started under the leadership of Bacon and Comenius. According to them, ignorance was
the root of all evils. So they advocated the dissemination of universal and integrated knowledge. The child's individuality, his powers and interests were given supreme importance.

Due to religious, social, psychological and pedagogical reasons, a new theory of education, known as theory of mental or formal discipline came into being. John Locke was the historical representative of this new doctrine. According to him, the aim of education should be to produce a sound mind in a sound body. The aim of education would be to discipline all the faculties such as memory, imagination, perception, thinking etc.

J. J. Rousseau revolted against the existing artificial system of education. With his initiative, a true individualistic ideal of education came into existence in the 18th century. He not only championed the cause of the common people but also the cause of the child in the field of education. The child was regarded as an important and a central factor in the field of education. Rousseau's concept of negative education had emphasised education according to nature. Thus, naturalism appeared in education. According to Rousseau, the aim of education was meant to be spontaneous and natural self-development of the child's nature in close contact with Nature. Kant was greatly influenced by the individualistic concept of education and defined education as the process by which man becomes man through his voluntary efforts.

Pestalozzi had introduced the psychological tendency in education and with it the child-centric movement in education had received a new momentum and fillip. According to him, education was the process of the spontaneous unfolding of latent powers of the individual towards perfection. Herbart had shouldered this task and had developed a systematic psychology with regard to the methods of teaching. Froebel, the German idealist, regarded education as the spontaneous development of a joyful, creative self-activity.

The twentieth century saw the emergence of the concept of Pragmatism. Charles Pierce was the first man to introduce the concept of pragmatism in his philosophy. Later on, it was popularised by John Dewey, William James, Kilpatrick and Schiller. They believed that the external world
is real and the reality is being constantly created and is always changing. The credit of introducing pragmatic ideology goes to two social thinkers namely William James and John Dewey. According to John Dewey, the real value of a thing lies in its utility for human welfare. Education will also be useful and purposeful if it contributes to human welfare and progress. From the above survey of the educational ideals, it is evident that the aims and functions of education have been variously defined across the ages by different educators. Hence, we may conclude by saying that aims of education are not fixed and static but are rather subject to constant change and are dynamic in nature. Educational aims are concerned with the educator and society. Therefore, there are different aims of education. The reason for this is that every person by nature is different from the other. Likes and dislikes differ from person to person. Some may give importance to morality, others to culture, and so on. So, there is a tendency for people to reflect their own individuality in their aims. Similarly, changing social needs also demands different aims of education at different times.

### CHECK YOUR PROGRESS

**Q 3**: What is the aim of education in ancient Sparta?

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**Q 4**: Who was the chief advocate of the doctrine of formal discipline?

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**Q 5**: What type of aim of education was advocated by realism?

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### 2.6 SOURCES OF AIMS OF EDUCATION: EDUCATIONAL AIMS AS DERIVED FROM THE CONSTITUTION OF INDIA

The educational system India established by the British was colonial in character. It was designed to prepare Indians only for taking certain subordinate positions in government offices. The main educational objective
of colonial education can better be understood from the declaration of Lord Bentinck in his educational policy (1835): “We want a class of persons Indian in blood and colour but English in tastes in opinion, in morals and intellect.” The Wood’s Despatch declared almost the same policy. The aim of British education was to inculcate European knowledge in the minds of the Indians. But after independence the Indian leaders had realised the inherent defects in the system of education introduced by the British.

After the achievement of independence, a new phase had begun in the history of education. A democratic constitution was adopted in India. The process of building a new India on values envisioned during the freedom struggle became the guiding vision towards drafting the Constitution of India. While drafting the Constitution, both the nation’s ideals, and the institutions and processes for achieving them were established in the Constitution. Also, the aims and objectives of the Indian Constitution were reflected in its preamble. The preamble promises to secure for all citizens of India; justice - social, economic, and political; liberty of thought, expression, belief, faith and worship; equality of status and opportunity; and to promote among them fraternity assuring the dignity of Individual and the unity of the Nation. All the social or national objectives are to be achieved through education.

Our country’s Constitution provides the guiding principles and social values within which we locate our educational aims. The first is a commitment to democracy and the values of equality, justice, freedom, concern for others’ well-being, secularism, respect for human rights and dignity. Education should aim to build a commitment to these values, which are based on reason and understanding.

**LET US KNOW**

Provisions of Indian Constitution influencing educational aims of the country:

- Articles 29 and 30 of the constitution give fundamental rights to every individual in connection with education and cultural development.
- According to article 20, every Indian national living in any part of
India will have the right to maintain his own specific language, script and his culture. No person can be refused right of admission to any educational institution, established by the state, by reason of religion, race, caste, language or any other similar consideration.

- According to article 30, every minority community will have the right to establish and maintain educational institutions of its own choice, irrespective of whether the minority is a linguistic or religious one. The state will also not refuse aid to any saucy institution created by a religious or linguistic minority.

- Articles 45 and 46 determine the policy for education as part and parcel of the directive principles.

- According to article 45, the state will make every effort to provide free and compulsory education, within ten years, to every child below the age of 14.

- According to article 46, the state will pay special attention to the educational and economic interests of all backward classes, especially the scheduled castes and scheduled tribes. It also entrusts the state with the duty of protecting such tribes from social injustice and exploitation of every kind.

The modern Indian state is a welfare state whose objective is the complete development of its people. This welfare can be achieved only through education. Education being the most effective means to bring about a social, political and economic change, should take the responsibility of meeting the needs of the nation. Thus, the nation that had decided to adopt a secular democratic setup was in need of an educational system that would contribute to the fostering of right sort of citizenship with a broad and secular outlook. The nation required an educational system that would develop human resources with improved productive efficiency and would be fit for increasing national wealth. In a democratic country like India the first and the foremost goal of education should be development of democratic values. Keeping in mind the different characteristics of Indian democracy and considering the
constitutional commitments of our country the following aims are emphasized for our education system.

1. **Development of Democratic Citizenship and Values in the People:**
   The success of democracy depends largely upon people's awareness of their rights and duties and the extent to which they fulfill their responsibilities. Education should assume the responsibility of providing the kind of education that would enable the students to develop qualities which are of great importance for them towards bear responsibility of a democratic citizen. Education aims at developing the ability to think and distinguish between right and wrong in people, to understand social, economic and political issues, and to reflect on the possibility of solving such problems. Thus education has a challenging responsibility with regard to moulding and directing every citizen towards democratic citizenship.

2. **Training in Skilful Living:**
   Democracy can be said to succeed only if it translates the democratic ideals to its society. And, for this, socialisation of the individual through education is essential. The educational system should be designed to inculcate some democratic values, such as scientific temperament of mind, a spirit of large-hearted tolerance, of mutual ‘give and take’, respect for the culture of other nations, etc. It is also desirable to develop such social qualities as collective feeling, cooperation, discipline, sympathy, brotherhood, etc., in the individual. Education must also aim to create faith in social justice and the willingness to rebel against injustice. Education helps people in adjusting to each other, and the educated individual is generally tolerant and liberal. Although an educated person may differ from other people in their opinions, he or she has the ability to adjust to such people because such a person can understand their attitudes. Hence, education is the only means of removing the obstacles in the path of democracy and also of achieving some adjustment between people who differ from each other with regard to language, race, caste, religion, gender, etc. No education is worthwhile, if an educated man does not translate these values in his behaviour and no democracy in that case
can survive for long. Hence, education has to make deliberate and planned effort on development of these values in the people. This will enable our young citizens to adopt democracy not only as a form of government but also as a way of life.

3. **Development Vocational Skill:** No nation can progress in the absence of economic progress. The first duty of the state is to provide a system and means of education which imparts some vocational and professional skills to the learners so that they are able to earn their livelihood at the same time as they contribute to the nation’s economic growth. Education must aim at increasing the productive or vocational efficiency of young students for increasing national wealth of the country. Therefore, another aim of education should be the development of an attitude towards appreciating the dignity of work and productive efficiency of the individual.

4. **Development of Social, Moral and Spiritual Values:** The success of democracy, its strength and stability are contingent upon people’s developed sense of social responsibility and a keener appreciation of moral and spiritual values hence, the aim of education should be the strengthening and deepening of the sense of social responsibility and a keener appreciation of moral and spiritual values. Education must make efforts towards developing these values in people. In a democratic country like India, it is necessary to inculcate social, moral and spiritual values in the people. Knowledge in the absence of essential values may be dangerous. The success of democracy, its strength and stability are contingent upon people’s developed sense of social responsibility and a keener appreciation of moral and spiritual values hence, education must make efforts towards developing these values among people.

5. **Promoting National Consciousness:** India is a land of different castes, peoples, communities, languages, religions and cultures. The achievement of social and national integration is an important aim of our educational system. The main role of education should, therefore, be to enable our students to discover ‘unity in diversity’ and in this way,
foster a sense of national solidarity and national consciousness among them. It means harmonising religions, language, caste, and class and community differences as they exist in India.

There is no contradiction between national consciousness and development of international understanding. Education should promote international outlook through the study of humanities and social sciences while simultaneously developing national consciousness.

6. **Development of Physical Resources:** The modernisation of agriculture and rapid industrialisation should also be an important aim of education in a democracy like India. To achieve this purpose education should be linked with productivity, science should be considered a basic component of education, work-experience should be considered important, vocational education should be expanded, scientific and technical education should be improved.

7. **Development of Human Resources:** This aim implies changes in the knowledge, skills, interests, and values of the people as a whole. In a democracy the individual is an end in himself and the primary purpose of education should be to provide him with the widest opportunity of developing his potentialities to the fullest, through social reorganisation and emphasis on social perspectives. Cultivation of essential values in the people, development of dedicated and competent leadership and educated electorate are essential towards strengthening democracy. Education, therefore, must develop such human resources required for the defense of Indian democracy. Democracy can succeed only if most of its members have developed mature personalities through physical, mental, social, ethical and spiritual development.

These aims are social or national objectives which are to be achieved through education. These are imperative towards strengthening the society. These aims may be considered national goals of education or educational aims of national development. Our education should develop a strong tradition of striving towards the generation of a sense of national unity and national consciousness,
amongst pupils. This can be achieved by (i) making pupils understand and reevaluate our cultural heritage and (ii) by the creation of a strong driving faith in the future towards which we aspire. Creation of a strong faith in the future would involve an attempt to bring home to the students, the principles of the Constitution, the great human values, referred to in its Preamble, the nature of the democratic and socialistic society. With these national goals in view, the government in independent India has set up different committees and commissions of educational reforms in the desired lines.

CHECK YOUR PROGRESS

Q 6: Mention some of the aims of Indian education which reflects our Constitutional commitments?
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2.7 NATIONAL POLICY ON EDUCATION- 1986 AND AIMS OF EDUCATION

On the basis of the recommendation of ‘Kothari Commission’, the first National Policy on Education was formulated by Government of India in 1968. After seventeen years of experiment, an attempt was made to evaluate the national education policy, 1968. At the threshold of the new century, it was felt that a mere review and minor modification would not be enough. Hence, on becoming Prime Minister Rajiv Gandhi had declared, on January, 1985, that a new education policy to equip the country both scientifically and economically to enter the 21st century would be formulated soon. Accordingly, the ministry of Education, Government of India had prepared a document ‘Challenge of Education– A Policy Perspective’ in 1985. The Government of India declared its new education policy under the title “National Policy on Education, 1986” which was intended to prepare India for the 21st century.

The National Policy on Education– 1986 marked a significant step in
the history of education in post-independence India. The Policy proposed a national system of education to provide access to education of the comparable quality to all students, to have a common educational structure with national curricular framework with a common core. At the same time, it would safeguard the values of secularism, socialism and equality which had been promoted since Independence. The central government also declared that it would accept a wider responsibility to enforce ‘the national and integrative character of education, to maintain quality and standards’. The key legacies of the 1986 policy were the promotion of privatisation and the continued emphasis on secularism and science.

**NPE and aims of education:**

According to this policy education is fundamental to our all-round development- material and spiritual. It is a unique investment in the present and for the future. Education develops manpower for different levels of the economy. Education has an acculturating role. It refines sensitivities and perceptions that contribute to national cohesion, a scientific temper and independence of mind and spirit. Education is desirable for achieving the goal of socialism, secularism and democracy enshrined in our constitution. As per the National Policy on Education (1968), the aim of education is “to promote national progress, a sense of common citizenship and culture and to strengthen national integration”. Education should foster among students an understanding of the diverse cultural and social characteristics of the people living in different parts of the country. To sum up, according to NPE-1986, the aims of education should be-

a) To foster all round material and spiritual development of the individual, as well as, the society as a whole.

b) To promote values such as India’s common cultural heritage, egalitarianism, democracy, socialism and secularism, equality of the sexes, national cohesion, removal of social barriers etc.

c) To provide education of comparable quality to all students, irrespective of caste, creed, location or gender.

d) To develop manpower for different levels of the economy which would further guarantee national self-reliance.
e) To develop a scientific temper and independence of mind and spirit.
f) To reconstruct the educational system to improve its quality at all stages, and give much greater attention to science and technology, the cultivation of moral values and a closer relationship between education and the life of the people.
g) To inculcate in the mind of the students the importance of national integration and certain national values like secular, scientific and moral values.
h) To strengthen the world view and motivate the younger generations towards international cooperation and peaceful coexistence.
i) To promote equality, it is necessary to provide equal opportunity or access, but also provide conditions for success.
j) To develop awareness of the importance of protection of environment and observance of the norms of small family.
k) To encourage students towards cherished goal of life long education through open and distance education.

2.8 NATIONAL CURRICULUM FRAMEWORK–2005 AND AIMS OF EDUCATION

The term National Curriculum Framework was articulated in the NPE, 1986 and the Programme of Action (POA) 1992. National education policy, 1986 had proposed a national framework for curriculum as a means of evolving a national system of education capable of responding to India’s diversity of geographical and cultural milieus while ensuring a common core of values along with academic components. It provides the framework for making syllabi, textbooks and teaching practices within the school education programmes in India.

As an apex national agency of educational reform, NCERT is expected to review the school curriculum as a regular activity, ensuring the highest standards of rigour and deliberative openness in the process. Despite the review of the Curriculum Framework in 2000, the unsatisfactory issues of curriculum load and the domination of examinations remained unresolved. Consequently, in 2004, the NCERT initiated the review of National
Curriculum Framework for School Education– 2000. In the context of this exercise, a National Steering Committee chaired by Prof. Yash Pal and 21 National Focus groups were set up. The position papers prepared by these National Focus groups provided inputs to the National Curriculum Framework–2005. The National Curriculum Framework-2005 takes into cognizance both positive and negative developments in the field, and attempts to address the future requirements of school education at the turn of the century. In this endeavour, several interrelated dimensions have been kept in mind, namely, the aims of education, the social milieu of children, the nature of knowledge in its broader sense, the nature of human development, and the process of human learning.

**LET US KNOW**

- The National Curriculum Framework is an official national document that is being promoted by the Government of India for schools throughout the country.
- The National Curriculum Framework provides the framework for guiding syllabus, textbooks and teaching practices for the entire school education system in India.
- As an apex national agency of educational reform, NCERT is expected to prepare the National Curriculum Framework for the country.

This revised National Curriculum Framework open, with a quotation from Rabindranath Tagore’s essay ‘Civilization and Progress’. In this quotation, the poet reminds us that a ‘creative spirit’ and ‘generous joy’ are keys to a fulfilling childhood, both of which can be distorted by the adult world. The NCF 2005 derives its objective of student learning and development from the values enshrined in the Constitution and contemporary concerns towards strengthening unity and national identity in a multicultural context and enabling the nation to face future challenges. It reaffirms faith in
the Constitutional vision of India as a secular, egalitarian and pluralistic society founded on values of social justice and equality. It addresses the challenge of quality in a system that seeks to deliver the exclusive triangle of equality, quality and quantity. Affirmation of the primacy of an active learner, connecting knowledge to life outside the school is essential. According to this framework the basic aim of everything done in schools should be geared towards preparing students for the following factors:

1) **Lifelong Learning:** Education should develop a love for learning and the constant willingness to unlearn and relearn. Thus, an important aim of education is to empower all students towards knowledge and learning.

2) **Democratic Values:** We should build in students a commitment to democratic values of equality, justice, freedom, respect for human dignity and rights, based on sensitivity to others' well-being and feelings, together with increasing knowledge and understanding of the world.

3) **Meaningful Work Leading to Social Transformation:** Schools must prepare children to participate in socio-economic processes and meaningful work in a spirit of self-reliance and cooperation, contributing to the improvement of society.

4) **Development of Creativity:** Education must provide the means and opportunities to enhance the child's creative expression. Education should enable learners to respond to new situations in a flexible and creative manner. Learner engagement is construction of knowledge and fostering of creativity is necessary as well.

5) **Development of Life Skills:** Development of life skills such as critical thinking, interpersonal communication, negotiation skills, problem-solving, and self-management is also very critical towards dealing with the challenges of everyday life.

6) **Independence of Thought and Action:** Another aim of education is the development of independence of thought and action. It should teach people to think for themselves and make important independent decisions. Education should make adequate room for voicing children's thoughts, curiosity, and questions in curricular practices. Connecting
knowledge across disciplinary boundaries to provide a broader framework for insightful construction of knowledge is much significant in child development.

7) **Holistic Development of Children:** The school years are a period of rapid development, with changes and shifts in children’s capabilities, attitudes and interests. Holistic approach in the treatment of learners’ development and learning must be taken up.

In short, according to NCF-2005, our education should aim to build a commitment to democratic values of equality, justice, freedom, concern for others’ wellbeing and feelings, secularism, respect for human dignity and rights. It should also aim at fostering independence of thought and action, and create ability to work for developing a social temperament and inculcate aesthetic appreciation. Also, it must aim towards developing ability to learn to respond to new situations in a flexible and creative manner, predisposition towards participation in democratic process, and the ability to work towards and contribute to economic process and social change.

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**CHECK YOUR PROGRESS**

**Q 7:** Mention the two aims of education that are emphasised in NPE-1986.

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**Q 8:** What are the aims of education which form the basis of NCF-2005?

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**2.9 CHANGING AIDS OF EDUCATION IN THE CONTEXT OF GLOBALISATION**

Globalisation is an important trend that affects the world deeply in new millennium. ‘Globalisation’ is commonly used as a way of describing the spread and connectedness of production, communication and
technologies across the world. Globalisation involves the diffusion of ideas, practices and technologies. The term of globalisation was first used in the field of economy. But the process of globalisation has deeply affected the economic, social, cultural and technological sides of societies in new world order. Globalisation has developed a new vision and has brought about or ushered in a new way of life. With globalisation new concepts and values have entered into our lives with new problems and perspectives for the nations. The effects of globalisation has brought rapid developments in technology and communications thereby producing a shift in society from industrialisation towards an information-based society. It has brought the world closer like a small village without borders through its technological network or interconnectedness. New technologies make it possible to communicate more effectively across cultural boundaries by providing options that are effective and efficient. This process is marked by speedy, free movement of people, services, capital, goods, ideas and knowledge across borders. The process of globalisation in India had started with the economic reforms that had begun in 1991. These economic reforms were aimed at integrating the Indian economy with the world economy. Let us now move to see the connection between globalisation and aims of education.

Globalisation has a close relation with education. As education has an important place in shaping a society, it has to be connected with globalisation and the global activities have a deep impact on education. Thus, the educational scenario is rapidly changing owing to the changes brought in by the widespread of globalisation. The developments in technology and communication systems have brought about changes in the teaching and learning systems across the world. New ideas, change in values and knowledge, have changed the roles of students and teachers too. Education is now expected to shape children, the future citizens of the world into global citizens, with a broad range of skills and knowledge. The future of society in the global knowledge and information age is, therefore, increasingly dependent on the future of education. No education system globally can survive and stay unaffected by globalisation. In the 21st century, education systems face the dual challenge of equipping students with the new
knowledge, skills and values required to be competitive in a global market while at the same time producing good citizens who are responsible adults and good citizens both of their own country and of the world.

Within the wider context of globalisation, education is regarded an international commodity in the global economy with investment in people, skills and knowledge. A global education should teach about issues that cross national boundaries, and interconnected systems ecological, cultural, economic, political and technological aspects or fields. Education prepares the individual to connect and live in harmony with the environment around him. The challenge for education, therefore, is to reform, create and develop systems that prepare the individual to work in a borderless economy and live in a global society i.e. to produce global citizens. With the concept of globalisation, much changes are expected in the field of education. But the global education has many aims in common for every country. The aims and importance of global education can be stated as follows:

1. Education should aim to enhance the ability of learners to access, assess, adopt, and apply knowledge. Thus, developing student’s ability to acquire and utilise knowledge gains importance in the process of globalisation. Education must develop capacity of student to acquire the relevant knowledge that will guarantee the ability to remain up to date in the changing environment.

2. Education should allow every individual to develop freely. The individual will have to find his/her own point of reference in a society of constant change that generates short lived values.

3. Education helps students to gain skills of new cultures. Education should help learners to develop their critical thinking skills, gain democratic values and apply their knowledge independently in an effectively designed teaching-learning environment.

4. Education must give the people the capacity to acquire the relevant knowledge and interpret values that will help them to adjust with the changing environment such as tolerance in human rights, the diversity of culture, respect for others and for the environment etc. It should create the right balance among the concern of societies and the integrity
5. Education should produce an increased quantity of scientifically and technically trained persons, as the emerging economy is based on knowledge as a key factor which demands highly trained persons in science and technology.

6. In a global society, education should aim at providing students the ability of working together. Education should be the catalyst for the desire to live together. At the heart of the same society and in the same 'global village' through universal values such as tolerance and human rights, the diversity of culture, respect for others and for the environment etc. maintaining balance between the concerns of society and integrity of individuals. Working in teams requires students to develop skills in group dynamics, adjustment, persuasion, organisation, and leadership and management skills.

7. Education should enable students to think independently to exercise appropriate judgment and to collaborate with others in order to make sense of new situations. Education should assist people in criticising events from global perspectives.

8. Education should help to develop the skill of multi-sided thinking by enabling individuals to gain the cultural sensitivity and experience, to develop the language and skills of harmony at work in different cultures.

9. Education should aim at playing an increasingly vital role in resolving and treating the social contradictions and strains carried by globalisation.

10. Education should aim at equipping people with the new knowledge and skills required for the global economy. In such a global context, education should aim at preparing children to compete in the global labour force.

11. Education should develop feelings of world citizenship to acquaint the student with new and current or latest areas of knowledge and to develop international understanding.

12. In a global world, education should aim at producing better educated
citizens though the four pillar of education highlighted by the Delores Commission (‘learning to be, to know, to do, and to live together’)

In short, with the concept of globalisation, new attitudes and values are coming into force. People need to learn new concepts and have to adopt themselves new ways of life. In the present borderless information society, education needs to respond to the demands of a rapidly globalising world. This can be done by raising awareness of environment, peace, cultural and social diversity, increased competitiveness, and the concept of a global village. Education should aim at creating global citizens who are aware of the wider world and bear a sense of his or her own role as a citizen of the world.

2.10 LET US SUM UP

- As conscious effort education has definite aims and objectives. Aims give direction to our educational efforts. Educational aims are changing according to the specific needs and ideals of the individual as well as, the society. In ancient times educational aims were determined by the idealistic conceptions of life. In Sparta, education was socialistic. While the aims of Athenian education was individualistic. Socrates, Plato and Aristotle, the Greek idealists, discarded extremely individualistic aims of education. The aim of Roman education was to produce a worthy citizen of the Roman state with materialistic outlook. During the middle ages, education was wholly a priestly affair with religious outlook. Realistic movement advocated spread of universal and integrated knowledge and integrated development of child. According to naturalism, the aim of education should be spontaneous and natural self-development of the child’s nature in close contact with nature.

- Pestalozzi had introduced the child-centric movement in education. On the other hand, twentieth century saw the emergence of the concept of Pragmatism which had emphasised that education should be useful
and purposeful is order to may contribute to human welfare and progress. Hence, we can conclude by saying that aims of education are not fixed and static but subject to constant change and are dynamic in nature.

- Our constitution provides the guiding principles and social values within which we locate our educational aims. These values are commitment to democracy and the values of equality, justice, freedom, concern for others' well-being, secularism, respect for human rights and dignity. Education should aim to build a commitment to these values, which include aims like development of democratic citizenship and values, training in skilful living, development of vocational Skill, development of social, moral and spiritual values, promoting national consciousness, development of physical resources and development of human resources.

- NPE-1986 had emphasised on all-round material and spiritual development as aims of education. Education develops manpower for different levels of the economy. Education has an acculturating role. It refines sensitivities and perceptions that contribute to national cohesion, a scientific temper and independence of mind and spirit. Education is desirable towards achieving the goal of socialism, secularism and democracy enshrined in our constitution.

- NCF 2005 derives its objective of student learning and development from the values enshrined in the Constitution and contemporary concerns for strengthening unity and national identity in a multicultural context and enabling the nation to face future challenges.

Now, educational scenario is rapidly changing because of globalisation. In the 21st century, education systems face the dual challenge of equipping students with the new knowledge, skills and values needed to be competitive in a global market while at the same time producing good citizens who are responsible adults and good citizens both of their country and of the world. The challenge for education, therefore, is to reform, create and develop systems that prepare the individual to work in a borderless economy and
live in a global society that moulds individuals into global citizens.

2.11 FURTHER READING


2.12 ANSWERS TO CHECK YOUR PROGRESS

**Ans to Q No 1:** Aims of education are the general direction to the educational process. These aims are correlated to ideals life.

**Ans to Q No 2:**

i) Educational aims differ in nature and orientation. Some are permanent, definite and unchangeable whereas others are flexible, adjustable and changeable.

ii) Educational aims are related to the multiple needs of the individual as well as, of the society.

**Ans to Q No 3:** In ancient Sparta, education was not individualistic but socialistic. Each man was born not for himself, but for the state. The state itself was a school where the entire educational endeavour was regulated by the state. The immediate aim of this state-controlled system of education was to train the youths for military services away
from home.

Ans to Q No 4: John Locke

Ans to Q No 5: Development of child’s individuality, his powers and interests are the main aims advocated by realism.

Ans to Q No 6: Some aims which reflects our constitutional commitments are as follows-

i. Development of Democratic Citizenship and values in the people
ii. Training in skilful living
iii. Development of Social, Moral and Spiritual Values
iv. Promoting National Consciousness

Ans to Q No 7: Two aims of education that are emphasised in NPE-1986 are as follows-

i. To foster all round material and spiritual development of the individual, as well as, the society as a whole.
ii. To promote values such as India’s common cultural heritage, egalitarianism, democracy, socialism and secularism, equality of the sexes, national cohesion, removal of social barriers etc.

Ans to Q No 8: The basic aims which form the basis of NCF-205 are-

i. Lifelong Learning
ii. Democratic Values
iii. Meaningful work leading to Social Transformation
iv. Development of Creativity
v. Development of Life Skills
vi. Independence of Thought and Action
vii. Holistic Development of Children

2.13 MODEL QUESTIONS

A) Very Short Questions

Q 1: What was the aim of education in ancient India?
Q 2: Who had introduced child centric movement in education?
Q 3: Name of the main exponent of Pragmatism.
Aims of Education

Q 4: A democratic Constitution was adopted in India (True/False)

Q 5: Articles……and ……of Indian Constitution gives fundamental rights
to every Indian with regard to education and cultural development.

Q 6: Which apex body is expected to reform the NCF?

B) Short Questions (Answer in about 150 words)

Q 1: What should be the aim of education according to pragmatism?

Q 2: What should be the aim of education according to naturalism?

Q 3: Write briefly on NPE 1986 and Aims of Education.

Q 4: What do you mean by development of democratic citizenship and
values in the people?

C) Long Questions (Answer in about 300-500 words)

Q 1: Trace the historical evolution of Aims of Education.

Q 2: Discuss the influence of the Indian Constitution on the aims of education
in India.

Q 3: Discuss the aims of Education which are emphasised in our education
system.

Q 4: Explain the changing aims of education in the context of globalisation
with examples.

Q 5: Discuss the basic aims of education emphasised in NCF 2005.

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