

# MEANING, AIMS AND PROCESS OF EDUCATION

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The word 'EDUCATION' is derived from the Latin words—'Educare', 'Educere', 'Educo' and 'Educatum'. 'Educare' means 'to bring up' or to 'nourish', 'Educere' means 'To draw out' or to 'manifest', 'Educo' means 'to lead out of', 'Educatum' means 'Act of teaching or instruction'. 'Educere' means 'To draw out or to manifest'. The term 'Educare' or 'Educere' mainly indicates development of the latent faculties of the child. But child does not know these possibilities. It is the educator or the teacher who can know these and take appropriate methods to develop those powers. In Hindi, the term "Siksha" has come from the Sanskrit word "Shash". "Shash" means to discipline, to control, to order, to direct, to rule etc. Education in the traditional sense means controlling or disciplining the behaviour of an individual. In Sanskrit "Shiksha" is a particular branch of the Sutra literature, which has six branches—Shiksha, Chhanda, Vyakarana, Nirukta, Jyotisha and Kalpa. The Sutra literature was designed to learn the Vedas. Siksha denotes rules of pronunciation. There is another term in Sanskrit, which throws light on the nature of education. It is "Vidya" which means knowledge. The term "Vidya" has originated from "Vid" meaning knowledge. If we mention certain definitions of education of great educators of the East and the West, we may have a clear picture of the nature and meaning of the term education. All round development is education.

The goal of education is to develop physical, mental, emotional, social, moral and spiritual aspects of life. Education is a life long process. It starts from the cradle to grave. In broader sense, Teacher in the process of education is friend, philosopher and Guide. Present education is Student or paedo centric education. It is a gradual developmental Process and is regarded as the process of Socialization.

### **The Indian views of education are as follows:**

- 'Education is something which makes a man self reliant and self less' Rig veda
- That education is real which aims at ' Mukti'
- 'Self contentment' –Kanad
- 'Self realization' Sakaracharya
- Human education means the training which one gets from nature-Panini
- 'Education means training for the country and love for the nation'—Koutilya
- 'The highest education is that which makes our lives in harmony with all existence'  
R. Tagore
- 'It is a second birth –'dwitiyam janam'

. • Education is the manifestation of perfection already in man. Like fire in a piece of flint, knowledge exists in the mind. Suggestion is the friction; which brings it out. Swami Vivekananda

• By education I mean an all-round drawing out of the best in child and man's body, mind and spirit. Mahatma Gandhi

• The highest education is that which does not merely give us information but makes our life in harmony with all existence. Rabindranath Tagore

• Education is something, which makes a man self-reliant and self-less. Rigveda

• Education is that whose end product is salvation. Upanishada

• Education according to Indian tradition is not merely a means of earning a living; nor it is only a nursery of thought or a school for citizenship. It is initiation into the life of spirit and training of human souls in the pursuit of truth and the practice of virtue. Radhakrishnan

### **▪ Western Views:**

- Education develops in the body and soul of the pupil all the beauty and all the perfection he is capable of. Plato
- Education is the creation of sound mind in a sound body. It develops man's faculty specially his mind so that he may be able to enjoy the contemplation of supreme truth, goodness and beauty. Aristotle
- Education is the child's development from within. Rousseau
- Education is enfoldment of what is already enfolded in the germ. It is the process through which the child makes the internal-external. Froebel
- Education is the harmonious and progressive development of all the innate powers and faculties of man- physical, intellectual and moral. Pestalozzi
- Education is the development of good moral character. J.F.Herbert
- Education is not a preparation for life, rather it is the living. Education is the process of living through a continuous reconstruction of experiences. It is the development of all those capacities in the individual which will enable him to control his environment and fulfil his possibilities. John Dewey.
- Education is the complete development of the individuality of the child so that he can make an original contribution to human life according to the best of his capacity. T.P.Nunn

It is now clear that since the times of Plato to the modern times of John Dewey and Gandhi, various educationists have defined education in various ways. The field of education is so vast and varied that it is very difficult to give a specific definition of education about which all educationists agree. We see that some educationists have defined only one aspect of education whereas the others emphasize its other phases and the reason of this difference of opinions is that philosophers, have different views about the aim of life. According to Idealists, the aim of life is spiritual development. To them education as a spiritual process

aims at bringing together the soul and the creator leading to self-realization. Pragmatists think about education as a process of social progress. The fact is that the real concept of education is not related solely to any of the above-mentioned views. In a real sense, education is a sort of synthesis of all the above viewpoints. Education may be defined as a purposive, conscious or unconscious, psychological, sociological, scientific and philosophical process, which brings about the development of the individual to the fullest extent and also the maximum development of society in such a way that both enjoy maximum happiness and prosperity.

In brief, education is the development of individual according to his needs and demands of society, of which he is an integral part. The above definition of different educators highlight the following special features of education:

- Education is both unilateral as well as bi-polar in nature.
- It is a continuous process.
- It is knowledge or experience.
- It is development of particular aspects of human personality or a harmonious integrated growth.
- It is conducive for the good of the individual or the welfare of the society.
- It is a liberal discipline or a vocational course.
- It is stabilizer of social order, conservator of culture, an instrument of change and social reconstruction.

**Narrower and Broader Meaning of Education** : Education in its narrow sense, has to strive to attain predetermined aims during a specified time by providing pre-structured knowledge to children through set methods of teaching. The purpose is to achieve mental development of children entering school. In narrow sense, education may be taken to mean any consciously directed effort to develop and cultivate our powers.

- Education is a process in which and by which knowledge, character and behaviour of the young are shaped and moulded.
- The influence of the environment of the individual with a view to producing a permanent change in his habits of behaviour, or thought and attitude.

Education, in the narrower sense, is regarded as equivalent to instruction. It consists of the “specific influences” consciously designed in a school or in a college or in an institution to bring in the development and growth of the child. The word school includes the whole machinery of education from Kindergarten to the University. The school represents formal education as it imparts education directly and systematically.

According to John Dewey: “The school exists to provide a special environment for the formative period of human life. School is a consciously designed institution, the sole concern of which is to educate the child. This special environment is essential to explain our complex society and civilization”. According to Mackenzie, education, in the narrower sense, is conscious effort to develop and cultivate our innate powers. It is also regarded as acquisition of knowledge. According to it education is a process by which knowledge or information on a subject is acquired.

But the acquisition of knowledge is not the only or supreme aim of education, yet it is one of the important aims of education. Education in the Broader sense, is the total development of the personality. Education consists of all those experiences, which affect the individual from birth till death.

- In the wider sense, it is a process that goes on throughout life, and is promoted by almost every experience in life- S. S. Mackenzie
- By education, I mean the all-round drawing out of the best in child and man’s body, mind and soul- M. K. Gandhi
- Education in its widest sense includes all the influences, which act upon an individual during his passage from cradle to the grave.-Dumville
- Education, in its broadest sense, is the means of the social continuity.-John Dewey.

Education in the wider sense is a life-long process. It begins with the birth of a child and ends with his death. It is a continuous process. Life is a continuous process of growth and development and so education is also a continuous process. An individual learns through his experiences, which are acquired throughout his life. Education is not merely collection of some information. It is acquisition of experiences through life in the social and natural environment. It includes all the knowledge and experiences, acquired during infancy, childhood, boyhood, adolescence, youth, manhood or old age through any agency of education- the press, the travels, the club, the nature- formally and informally.

Thus, education becomes the sum-total of all experiences that the child receives either in the school or outside. In wider sense, life is education and education is life. Education is the process whereby a human being gradually adopts himself in various ways to his physical, social, and spiritual environments. It is the development of all those capacities in the individual, which will enable him to control his environment and fulfill his possibilities. Education, in the broader sense, is transmission of life by the living, to the living, through living and for living". Education is a means for the development of balanced all- round harmonious development of personality

In its narrow sense, education is a formal conservative process mainly confined to school campus. In its wider sense, education is the total development of personality and a life long process. The real concept of education is a synthesis of these two processes. This synthesis will develop the child to the full according to his inherent tendencies with emphasis on concurrent development of society, of which he is an integral part. Such an education will develop both the child and the society to higher and higher positions of glory and cultural eminence.

**AIMS OF EDUCATION :** By education we intend to bring certain desirable changes in the students. Education is a conscious effort and, as such, it has definite aims and objectives. In the light of these aims the curriculum is determined and the academic achievements of the student are measured. Education without aim is like a boat without its rudder. Aims give direction to activity. Absence of an aim in education makes it a blind alley. Every stage of human development had some aim of life. The aims of life determine aims of education. The

aims of education have changed from age to age and thus it is dynamic because the aims of life are dynamic. 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, eternal and universal. These are changeable and relative.

The nature of the aims of education can properly be understood in the light of two distinct philosophies of life-idealism and pragmatism. Idealism stands for absolute, ultimate, eternal and universal values. It advocates high ideals of life, which are mainly spiritual in nature. Idealism pleads "knowledge for knowledge's sake." In an idealist society, education is for the general and moral development of a person. According to idealism, the aims of education are spiritual and idealistic in nature and they are predetermined, absolute, unchangeable and universal. The aim of idealist education is to realize these pre-existing, absolute and universal values. It is "Education for complete living."

Pragmatism deals with life as it is and not as it should be. It is also known as the realistic approach to life. In realism the existing or prevailing social, political and economic conditions of life are taken into consideration. The existing conditions of life determine the aims of pragmatic education. Pragmatism does not believe in absolute and eternal values: philosophy of life is always reflected in the aims of education. Plato considered that the guardians of the state should have high philosophical ideals. Locke emphasized "the disciplined and well-ordered mind." Hegel stress on idealistic aim of education, i.e. glorification of the state and the fulfillment of the will of the absolute.

Marx was a materialist. So he emphasized material aim of education, i.e., the practical economic needs of man. In a materialist society, educational aims are based on the materialistic outlook of the people. In such a society moral or spiritual values have nothing to do with education. The idealist society tries to glorify those values and emphasize moral upliftment of personality. The socio-political ideologies also determine the aims of education. A democratic government, a fascist government, a communist government- each one formulates its own ends and means of education. Democratic ideals of life are flexible and change with the changing conditions of life. 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." Historical Evolution of Aims of Education In Ancient India the ideal of life was spiritualistic. Educational aim was determined by the conception of life. Thus the aim of education was self-realization or the realization of Brahma or the Absolute. In ancient Sparta education was not individualistic but socialistic.

Athenian education aimed at 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 emphasized on the acquisition of universal and eternal knowledge or truth. Plato advocated harmonious development of all the powers of the individual and equated personal realization with social solidarity. Aristotle championed the ideal of harmony between the individual and the society, between intellect and character and theory and practice.

The ancient Romans had no interest in the acquisition of purely theoretical knowledge. Their outlook was materialistic. Their highest aim of life was the attainment of material success. 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 at the root of all evils. So they pleaded spread 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 vogue.

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. A true individualistic ideal of education came into existence in the 18th century. J.J. Rousseau revolted against the existing artificial and demoralized system of education. Thus naturalism appeared in education. Rousseau's concept of negative education emphasized education according to nature. The child was regarded as the important and the central factor in the field of education. The aim of education should be therefore, spontaneous 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 introduced the psychological tendency in education. According to him, education was the process of the spontaneous unfolding of latent powers of the individual towards perfection. Herbart shouldered this task and he developed a systematic psychology of the methods of teaching. Vivekananda and Gandhi both emphasized character building in education. Character formation or moral education is concerned with the whole conduct of man. The Secondary Education Commission (1951-52) has rightly remarked: "character education has to be visualized not in a social vacuum but with reference to contemporary socio-economic and political situation." Therefore, we can conclude that only character building cannot be the aim of education.

**The Spiritual Aim** The idealist thinkers have opined that the spiritual development of an individual should be the supreme aim of education. Mahatma Gandhi has attached great importance to spiritual values in education. **The Adjustment Aim** Adjustment is the primary rule of human life. Without adjustment to environment none can survive. Life is a struggle for adjustment. In the words of Horney: "Education should be man's adjustment to his nature, to his fellows and to the ultimate nature of the cosmos."

According to Horney "there is no one final aim, subordinating all lesser aims to itself... There is something in all these aims but not everything in any one of them." The Harmonious Development Aim Educationists are of the opinion that all the powers and capacities inherited by a child should be developed harmoniously and simultaneously. Gandhiji is a strong advocate of the harmonious development The Social Aim From the above discussion it is clearly evident that no individual can live and grow without social context. Individual life became unbearable to man.

**Aim of Education In India** : Educational aims in India should be judged in relation to the lives of the Indian people. Indian civilization is one of the ancient civilizations of the world. Aims of Education in Ancient India 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. Character training and moral education was regarded as very important aim of ancient Indian education. Aims of Education in Medieval India During medieval age religion was the main guiding force in life and society. Islamic education aimed at both physical and mental development of the students. Thus, it aimed at total development of personality of individual. The main educational objective can better be understood from the following declaration in the educational policy of Lord Bentinck (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. Aims of Education in Independent India After independence the Indian leaders realized the inherent defects in the system of education introduced by the British. Universalisation of education was the need of the hour. Education must be linked with national development in all directions. With these national goals in view the Government in independent India set up different committees and commissions for educational reforms in the desired lines. These committees and commissions have formulated educational aims and objectives.

**Indian University Commission** Just after independence an education commission was set up to enquire into the various problems of education, particularly higher education, and to recommend proposals for its improvements. Secondary Education Commission was set up (1952-53) under the chairmanship of Dr. Lakshmanswami Mudaliar, a noted educationist

and ex-Vice Chancellor of the Madras University. The Commission has made important recommendations for the reconstruction and development of secondary education in the country.

**Vocational Efficiency** One of the urgent problems of the country was to improve productive efficiency and to increase the national wealth and thereby to raise the standard of living. In this respect the commission recommended fostering dignity of manual labour and promotion of work and technical skill for the advancement of industry and technology. An important aim of democratic education is the all-round development of every individual's to achieve success in this work, the qualities of justice, courage, discipline, tolerance, wisdom, sacrifice, initiative, understanding of social issues, civic as well as vocational efficiency should be developed in the young men and women of our country. The Indian Education Commission submitted its comprehensive report in July 1966. According to it education should aim at: • Increasing national productivity; • Achieving social and national integration; • Accelerating the process of modernization; • Cultivating social, moral and spiritual values.

**National Policy of Education 1968** The Government of India after considering the Report of the Education Commission tried to formulate a national policy of education .National Education Policy –1968- Challenge of Education Policy Perspective After seventeen years of experiment an attempt was made to evaluate the national education policy,1968. In 1985 the Government of India published and circulated a White Paper entitled “Challenge of Education: Policy Perspective.” On the basis of these opinions and the evaluation of different Government agencies, The Government of India declared its new education policy under the title “National Policy on Education, 1986.”which aims at equalizing educational opportunity and universalization of education. The National Education Policy Draft-2017 emphasizes on the democratization and gender sensitizations of education. The education of India in the 21<sup>st</sup> century is guided by the Process of education of different countries in different period of time.

**Referece:**

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