

## **MAN AND EDUCATION – A LIFE LONG JOURNEY**

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#### **Abstract**

Education is the production of desirable changes in human behavior. These changes are brought out in the social and cultural aspects of human life. This article is focus on various factors affection learning. Learning process, Education and society.

Key words: Education, Learning, Society, Communication

#### **Introduction**

Education should be conceived as a lifelong process of learning. Learning confined within the four walls of a classroom is the most formal way of gaining knowledge. Human learn throughout their life from womb to tomb. This form of learning does not have a fixed curriculum. It comes out of daily experiences and outcomes faced due to it. So, an individual learns by three methods, formal education, informal education and non-formal education. The informal education is the lifelong process by which every person acquires knowledge, skills, attitudes and insights from daily experiences and exposure to environment - at home, at work, at play, from friends, from travel, reading newspaper and books or by listening to radio, viewing films or television, but it cannot function as a substitute for formal and non-formal education and training. Formal education is a highly institutionalized, chronologically graded and hierarchically structured education system starting from primary school and reaching to university education. Non-formal education is any organized, systematic, educational activity carried on outside the framework of the formal system to provide selected types of learning to particular sub-groups in the population including adults as well as children. It includes agricultural extension and farmers' training programmes, adult literacy programmes, occupational skill training given outside the formal system, youth clubs with substantial educational purposes and various community programmes of instruction in health, nutrition, family planning, cooperatives and the like. (Supe, 1996)

## History

During Vedic period Indian spiritual thinker's propogated education as a means of achieving spiritual goals. Upanishad describes education as a path which ends in salavation while Rig-veda states that education is something which makes a man self-reliant and selfless. So, educationist in Vedic period described education as a path to reach God and human as a creation of God. Brahmin gurus historically offered education by means of donations, rather than charging fees or the procurement of funds from students or their guardians. Later, temples also became centers of education; religious education was compulsory, but secular subjects were also taught. Students were required to be brahmacharis or celibates. The knowledge in these orders was often related to the tasks a section of the society had to perform. The priest class, the *Brahmin*, was imparted knowledge of religion, philosophy, and other ancillary branches while the warrior class, the *Kshatriya*, was trained in the various aspects of warfare. The business class, the *Vaishya*, was taught their trade and the working class of the *Shudra* was generally deprived of educational advantages. The book of laws, the *Manusmriti*, and the treatise on statecraft the *Arthashastra* were among the influential works of this era which reflect the outlook and understanding of the world at the time.

Secular institutions cropped up along with Hindu temples, mutts and Buddhist monasteries. These institutions imparted practical education, e.g. medicine. A number of urban learning centers became increasingly visible from the period between 500 BCE to 400 CE. The important urban centres of learning were Takshasila and Nalanda, among others. These institutions systematically imparted knowledge and attracted a number of foreign students to study topics such as Vedic and Buddhist literature, logic, grammar, etc. Chanakya, a Brahmin teacher, was among the most famous teachers of Takshasila, associated with founding of Mauryan Empire.

## Learning Process

The process of learning has been more intensively studied than any other aspect psychology. A great deal is known about the conditions necessary to bring about within ourselves a change in behaviour, a change in attitude and methods. As yet, however, there is no sound theory which satisfactorily explains the total learning process in all circumstances. Although learning can be as simple as the mechanically conditioned response, at times it is as complex as problem solving and invention, which requires an insight that has never been explained. Stimulus and response, generalization and differentiation, memorization and selective forgetting, rote learning and insight – all are fragments of a complicated process of which no one has yet explained all the inter-relationships. Nevertheless, we can recognize them when they occur in the behavior of individuals and groups as they react to external conditions and

produce changes in themselves and in the conditions about them. It is very evident that people do learn and that they do acquire new ways of behaving and modify old ones. While growth and physical maturity are, up to a point, natural functions of increasing age, they do not in themselves account for or ensure behaviour change. Growth usually makes change possible, while learning completes the adjustment.(CL.Kundu 1986)

The dimensions to content are environmental, instructional and the development of understanding, the inter-dependence of life and the development of attitudes which would preserve maintain and improve it for future living. Learning tends to focus on changing problem situations. Just as there is a greater stress on the conservation ethic, so is there learning towards aesthetic development.

### **Education and society**

Education means to extend, to spread or to disseminate useful information and ideas to people or society. Education is the production of desirable changes in human behavior. These changes are brought out in the social and cultural aspects of human life. The term social means anything related to human beings. Education tries to develop the social behavior of the people, their different social groups and the intra and interrelationship of these social groups. It also tries to bring out cultural development. The term culture means the socially standardized ways of feeling, thinking and acting which an individual is influenced, controlled and directed by culture. The culture may be material (e.g. machines, tables, chairs etc.) or non-material (e.g. ways of thinking, values, feelings, etc.).

Education helps in bridging the gap created by the cultural lag by advising means of adjustment of culture takes place. Education uses information obtained and assembled from research studies all over the world, from experience wherever, it can be found and utilised and from the result of demonstrations performed for the purpose of extending knowledge. Education is a teaching and learning process. It tries to bring out three types of changes in human behavior.

- a) Changes in knowledge or things known.
- b) Changes in skills or things done.
- c) Changes in attitudes or things felt.

In the first type of change an increased amount of useful information or understanding is provided to the people. It may be regarding the package of practices of wheat, methods of applying fertilizers or details about the marketing of agricultural products. In the second type of change new or improved skills, abilities and habits of the people are improved, such as how to avoid loss of vitamins while cooking the vegetables, how to harvest and transport

vegetables for the market or spraying the correct type of insecticide for killing a particular crop pest. The third change is developing desirable attitudes and ideals in rural people, such as to make people believe that balanced diet is useful for human body, the importance of controlling soil erosion, or that yields can be increased by adopting improved farm practices. It will be clear from this that effective extension education contributes to the individual's understanding, helps him to improve his abilities and develops in him more desirable attitudes.

### **Population of India**

The 15th Indian census was conducted in two phases, house listing and population enumeration. House listing phase began on 1 April 2010 and involved collection of information about all buildings. Information for National Population Register was also collected in the first phase, which will be used to issue a 12-digit unique identification number to all registered Indians by Unique Identification Authority of India. The second population enumeration phase was conducted between 9 to 28<sup>th</sup> February 2011. Census has been conducted in India since 1872 and 2011 marks the first time biometric information was collected. According to the provisional reports released on 31 March 2011, the Indian population increased to 1.21 billion with a decadal growth of 17.64 per cent. Adult literacy rate increased to 74.04 per cent with a decadal growth of 9.21 per cent. The motto of census 2011 was 'Our Census, Our future'.

Spread across 28 states and 7 union territories, the census covered 640 districts, 5,767 tehsils, 7,933 towns and more than 600,000 villages. A total of 2.7 million officials visited households in 7,933 towns and 600,000 villages, classifying the population according to gender, religion, education and occupation. The cost of the exercise was approximately ₹ 2200 crore (US\$360 million) – this comes to less than \$0.5 per person, well below the estimated world average of \$4.6 per person. Conducted every 10 years, this census faced big challenges considering India's vast area and diversity of cultures and opposition from the manpower involved.

### **Factors Affecting on Learning**

In addition to the foregoing there are certain factors which influence the learning of the adults.

1. **Age:** As an adult passes the stage of maturity there is a decline of interest in sports and active recreation and increase in the sedentary use of leisure. However, some interests do not necessarily diminish in intensity during life, e.g. one's interest in books, newspapers, etc.

2. **Environment:** An adult living in a poor environment will orient his behaviour towards the attainment of some goals attainable within his environment. He may not have access to some resources from his environment and thus may restrict his behaviour.
3. **Political conditions:** The policies of the political parties affect our behaviour. The partition of India and Pakistan in 1947 affected the life of many people.
4. **Lack of leisure:** Apart from learning there are more urgent needs which take up an adult's time. Sleep, looking after the family, the work that earns the family its food is some of the needs. The more backward the economy of the people the greater is the time that these urgent needs consume. This is one of the reasons for people's backwardness and it creates a vicious circle. However, even in a backward economy people may have leisure. For instance among the agriculture population there are times between the harvesting of a crop and the sowing of the next crop when the farmers can find some time for educational and cultural activities.
5. **Misuse of leisure:** The adult may fail to make use of or abuse his leisure. Bad habits are his greatest enemy. Indolence and lethargy rank next to it. They arise due to lack of ambition. It is therefore necessary to educate the people to utilise their time more fruitfully. Time should be considered as an input for production and should be properly used.
6. **Lack of mental peace:** An adult is incapacitated from devoting any time to his work and education due to lack of mental peace. If he attends the classes he still cannot concentrate and if he forces himself through the class routine he cannot assimilate his lesson. Social disharmony is one of the enemies of mental peace. This originates in one's social circle. A man may dislike for some reason, the class teacher or his classmates thereby affecting his learning. People in a village quarrel tend to be divided in different parties thereby giving raise to rival factions. This leads to hooliganism and litigation. Even when people are saved from such extremes the whole atmosphere gets vicious and retards improvement. A clean social atmosphere is essential for lifelong education in which an adult is tolerably free from mental worries.
7. **Lack of physical comfort:** Constant noises irritate and upset an adult more easily than a child and therefore, the class room should be at a quiet place. As far as possible the adult classes should not be held at places frequented by the public. There should be good light for creating a pleasant atmosphere. The place should also be free from bad odours and should have good ventilation.

8. **Lack of meaning:** Unless the education imparted has relevance to the everyday life and everyday needs of the adult, he will not be enthusiastic to learn it. The learning should be meaningful in showing the connection between the subject matter and his life.

### **Indigenous Communication Channels**

In every society there are various forms of communication among people. Some channels and forms of communication are deeply rooted in the culture and preserved traditionally from generation to generation. Such channels are called as indigenous traditional folk media. They serve various social needs of the community. They are direct, face to face and linked with emotions and values of people. Thus, they are quite powerful in raising consciousness of people. They are cheap and do not require external resources. Examples of indigenous communication channel may include various social gatherings like feasts, village meetings, spontaneous gathering at tea shops, festivals, fairs, story-telling, magic shows, dances, songs, oral narrations, etc.

### **Conclusion**

Education completes a human and helps in development of humanity, which differentiates a human being from other species of animal. Though there are different modes of delivering knowledge to human, yet the goal of it is single and it is to create a productive relationship between human and education. The most institutionalized, graded and hierarchal structured education system is formal education and it is needed after a particular age, but the informal education, which is womb to tomb process plays special role in human development. Non-formal education is an organized and systematic learning activity which is carried on outside the formal system. It is neither an alternative education system nor a shortcut to the rapid education of a population. Rather, non-formal education and training provides a second chance for learning to those who missed formal schooling, it enables the rural or urban poor, within programmes of 'integrated development', to acquire useful knowledge, attitudes and skills, and afford a wide array of learning activities directly associated with the work.

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