

Education as a means to promote development in social & economic condition

Rajesh Kumar

Ph.D., Research Scholar, Department of Political Science, B.N.M. University, Madhepura, Bihar, India

Abstract

This paper is an exposition on the theoretical and practical relevance of educational philosophy to national development. It postulated that philosophical ideas have been responsible for shaping the development of societies through the channels of education. Accordingly the five indicators are health, empowerment, safety and security, ability to go about without shame, and meaning and value in one's own life. UNDP methodology with appropriate modifications is adapted to quantify development at individual level as well as aggregate social development. Results show that there exists high correlation between attainment of education and social dimension of development at individual level. This reflects on the importance of education in influencing the social and economic well-being of individuals.

Keywords: education, social & economic condition, national development

Introduction

Education is the manifestation of perfection already in men.

Swami Vivekanand

According to some learned people, the word "Education" has been derived from the Latin term "*Educatum*" which means the act of teaching or training. A group of educationists say that it has come from another Latin word "*Educare*" which means "to bring up" or "to rise".

According to a few others, the word "Education" has originated from another Latin term "*Educere*" which means "to lead forth" or "to come out". All these meanings indicate that education seeks to nourish the good qualities in man and draw out the best in every individual. Education seeks to develop the innate inner capacities of man.

Definitions of Education

The Concepts of Education as given by prominent Indian educationists are as follows:

1. Rigved: "Education is something which makes man self-reliant and selfless".
2. Upanishad: "Education is for liberation".
3. Bhagavad Gita: "Nothing is more purifying on earth than wisdom."
4. Shankaracharya: "Education is the realization of self".
5. Kautilya: "Education means training of the country and love of the nation".
6. Panini: "Human education means the training which one gets from nature".
7. Vivekanand: "Education is the manifestation of the divine perfection, already existing in man."
8. Gandhi: "By education, I mean an all-round drawing out of the best in the Child and man body, mind and spirit."
9. Tagore: "The widest road leading to the solution of all our problems is education."
10. Sri Aurobindo: "Education which will offer the tools whereby one can live for the divine, for the country, for oneself and for others and this must be the ideal of every school which calls itself national".

Education is believed to be the bedrock of any country's development. It is considered as the cornerstone for meaningful and sustainable growth development and achievement in art, science and technology.

Concepts of Education as defined by Western philosophers

1. Socrates: "Education means the bringing out of the ideas of universal validity which are latent in the mind of every man".
2. Plato: "Education is the capacity to feel pleasure and pain at the right moment. It develops in the body and in the soul of the pupil all the beauty and all the perfection which he is capable of."
3. Aristotle: "Education is the creation of a sound mind in a sound body. It develops man's faculty, especially his mind so that he may be able to enjoy the contemplation of supreme truth, goodness and beauty of which perfect happiness essentially consists.
4. Rousseau: "Education of man commences at his birth; before he can speak, before he can understand he is already instructed. Experience is the forerunner of the perfect".
5. Herbert Spencer: "Education is complete living".
6. Heinrich Pestalozzi: "Education is natural harmonious and progressive development of man's innate powers".

Education and society

Education, if looked at beyond its conventional boundaries, forms the very essence of all our actions. What we do is what we know and have learned, either through instructions or through observation and assimilation. When we are not making an effort to learn, our mind is always processing new information or trying to analyze the similarities as well as the tiny nuances within the context which makes the topic stand out or seem different. If that is the case then the mind definitely holds the potential to learn more, however, it is us who stop ourselves from expanding the horizons of our knowledge with self-doubt or other social, emotional, or economic constraints.

Education and Social Structure

Talking about education plunges you into the Nature Versus Nurture debate. Stereotypically, nurture argues that social inequality is caused by unequal education, while an extreme nature position says that education functions mainly by sorting out the smart people. Until roughly the industrial revolution, school was for elites. High school has only been universal in US since around 1900. It's odd to argue that universal education is designed to perpetuate the underclass; this has more traditionally been done by not educating.

Education (or anything else) can never make everyone elite, but of the levers that are accessible to policy, it does seem like one of the more plausible ways to increase social mobility. One problem with this program is that in countries with historic class inequality, lower classes have culturally differentiated, and to some degree reject the norm of the ruling elite.

Philosophy and Philosophy of Education

Philosophy of education is at the very centre of the whole educational enterprise. To state the point more clearly, highlighted that philosophy of education played a central role by being interested in the views of the other foundations, as well as the various methods they used by employing the tools and techniques of philosophy

The Role of Philosophy of Education in National Development

Philosophy of education broadens the mind by enabling it understand many different ways of viewing things in the order of human existence. It provides man with an insight on how certain philosophers of various date and time approached the problems of life from generation to generation. Their methods of approach help man to understand different ways of perceiving truth and reality. This is relevant to national development because it would enable the country to solve the pervading tribal, ethnic and religious problems which are formidable obstacles to national development.

According to Dreze and Sen, education has five intrinsic values for improving social and economic conditions in Third World countries, both benefits for communities and societies, as well as individual social benefits. First of all education gives personal benefits for the individual in terms of self-confidence leading to motivation and interests in society. Social interactions are easier when persons are capable of reading a newspaper about social and political issues in the community and the rest of the World.

Secondly, education gives access to a wider range of job opportunities and in general enables persons to take advantage of economic opportunities and to participate in local politics.

Thirdly, a higher literacy rate facilitates public debates and demands for health care, social security and other needs. Public discussions enable people to hold politicians accountable for their promises of improvements in the social service sector. Information on one's society provides better possibilities for utilizing the service system.

Fourthly, education indirectly prevents child labour, to the extent that implementation of legislation of basic education for all children, force parents to send their children to school which again gives less time for labour. Entering school broadens horizons for young people. This means that meeting other children and young people could result in new ideas of

different opportunities in the future.

The fifth effect of education and literacy enables oppressed groups in a society to become politically organized. Being a larger group makes it easier to insist on ones rights and demands concerning social and political issues. An organized group achieves visibility in the society and is harder to oppress. The ability to resist operation not only concerns disadvantaged groups in society, but education does also have positive effects within families when girls are being educated

"In order to awaken the people, it is the women who have to be awakened. Once she is on the move, the household moves, the village moves and the country moves: and through the women, its children are brought into the picture and given the opportunity of a healthier life and better training. Thus, through the children of today we build the India tomorrow"

Pt. Nehru.

Traditionally, women are more backward in every aspect in our society comparatively than men. Women's education is an instrument for liberation not only of women but of the Indian society as whole. During the last three decades, planning of the socially, educationally and economically disadvantaged groups has been accelerated in India. It is only in the last decade beginning with the International Women's Year in 1975 followed by the attention of planners in India has been specially focused on women.

Social factors

This plays an important role in inhibiting the participation of women in education. Early marriage, frequent pregnancy and social dogmas affect the enrolment rates of girls in education. Most important, however, is the attitude towards girls which is widely prevalent, especially among the poor and in rural areas. The role of girls is restricted and considered to be useful both by the parents and the community (amongst whom education has not made much progress) and hence, the low participation of girls in education. On the other hand, as boys are regarded as belonging to the world of work, their education is encouraged. Again women are regarded to be passive and compliant units in social system which confers on them a subordinate status (unfortunately, women themselves accept such an attitude as being culturally conditioned for it) and their education is feared as it may make the women question such a system: hence, the negative attitude towards education of women.

Education and economic development

Education in every sense is one of the fundamental factors of development. No country can achieve sustainable economic development without substantial investment in human capital. Education enriches people's understanding of themselves and world. It improves the quality of their lives and leads to broad social benefits to individuals and society. Education raises people's productivity and creativity and promotes entrepreneurship and technological advances. In addition it plays a very crucial role in securing economic and social progress and improving income distribution.

Economists now accept that investment in education, or human capital, is an important element in the economic development process. Econometric studies provide very strong and consistent evidence that more educated workers are more productive and that they earn higher salaries [Psacharopoulos

and Patrinos, 2004] ^[8]. These results support Adam Smith's view that acquired abilities are a form of capital. There also is no doubt that average levels of education and national income rise simultaneously. But doubts remain as to whether they rise together because education drives development, or because people demand more education as they acquire more income

United Nations Decade of Education for Sustainable Development (DESD)

In recognition of the importance of ESD, the United Nations General Assembly declared 2005-2014 the UN Decade of Education for Sustainable Development (DESD). UNESCO leads the Decade and has developed an International Implementation Scheme for the Decade. The goals of the decade are to provide an opportunity for refining and promoting the vision of, and transition to, sustainable development – through all forms of education, public awareness and training; and to give an enhanced profile to the important role of education and learning in sustainable development. Education for sustainability is the practice of learning how to achieve global and local sustainable communities.

The objectives of the DESD are:

- To facilitate networking linkages, exchange and interaction among stakeholders in ESD;
- To foster increased quality of teaching and learning in ESD;
- To help countries make progress towards and attain the Millennium Development Goals through ESD efforts;
- To provide countries with new opportunities to incorporate ESD into education reform efforts.

The end of the Decade was marked by the UNESCO World Conference on Education for Sustainable Development (ESD). Made during the conference was the 2014 Aichi-Nagoya Declaration on Education for Sustainable Development, which invites governments 'to reinforce the integration of ESD into education, training, and sustainable development policies.' Where UNESCO serves as the lead agency to integrate the principles of sustainable development into all aspects of education to address the economic, social, cultural and environmental problems of the 21st century.

Education Provides opportunity or equality

Indian Constitution has introduced the term 'equality' because we are not getting equal opportunities in all aspects. Education teaches us to give equal opportunities in all aspects irrespective of caste, creed, colour, sex and religion.

Functions of education towards nation

1. Inculcation of civic and social responsibility- Education helps to make rising generation to understand its rights and duties as citizens of a democratic country.
2. Training for leadership- The leadership quality of the individual is developed when he participates in all spheres of social, political, religious and educational activities.
3. National integration- We are living in one country having diversities in respect of color, caste, language, diet, dress, habits and physical environment. Educational integration leads to emotional integration. Education trains people for unity, not for locality, for democracy and not for dictatorship.

Education serves the most important end of educating the man.

4. Total national development- Education helps for bringing about total national development by developing its all aspects i.e. social, economic, cultural, spiritual, moral, educational, etc.

Therefore, really education is an essential ingredient for all ages and stages of the life of an individual, society as well as the nation. Education can be a real panacea for all social evils.

Conclusion

This article is about how elitism applies to education. It went over the historical structure of education and how at some point education was primary for those who had a higher social status. It later explained that education no longer works this way, but instead social and economic circumstances can still create an inequality in how well kids are willing to work. This paper so far has attempted to demonstrate that philosophy of education is relevant to national development. It contended to aver that the aims and objectives of education are to bring about a civilized human being and societies of men and women. For education to achieve its intended aims and objectives, it needs a well fashioned philosophy of education. Education plays its continuous role in all spheres of life. The reason being, that if we are aware of the drawbacks of a decision and we know about the possible contingencies and the collateral damage, our consequent actions would be wiser, which would help us to keep danger at bay at all times

References

1. Akinpelu JA. Essays in Philosophy and Education. Lagos: Stirling-Horden Publishers (Nig.) Ltd, 2005.
2. Dreze j, Sen A. An uncertain glory: India and its contradictions.
3. Dreze j. India: development and participation.
4. ESCO. Education for Sustainable Development (ESD). Paris, UNESCO. 2013. <http://www.unesco.Org/new/en/education/themes/leading-the-international-agenda/education-for-sustainable-development>.
5. Marope PTM, Chakroun B, Holmes KP. Unleashing the Potential: Transforming Technical and Vocational Education and Training (PDF). UNESCO. 2015, 9(23):25-26. ISBN 978-92-3-100091-1.
6. McKeown R. Education for Sustainable Development Toolkit, 2002. Retrieved 7/7/10.
7. Okoh JD. Philosophy of Education: The Basics. Owerri: Corporate Impressions, 1998.
8. Psacharopoulos George, Patrinos Harry. Returns to Investment in Education: A Further Update, Education Economics, 2004; v12(n2):111-134.
9. Rethinking Education. Towards a global common good? (PDF). UNESCO. 2015; 33:9-10. ISBN 978-92-3-100088-1.
10. Smith Adam. (1776), University of Chicago Press, 1976, 298
11. Tilak JB. Education and its Relation to Economic Growth, Poverty, and Income Distribution: Past Evidence and Further Analysis, World Bank Working Papers. 1989, 46.