

Curriculum And Teaching Methods In Different Ideas

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Abstract

Curriculum and Teaching methods of education depend on the use of principles and pragmatist. According to Shankaracharya, the curriculum of education should include the knowledge and activities related to practical and spiritual aspects of man. Jain philosophy has included language, grammar, mathematics, physical science, statics, vacuum science. Buddhism has included moral life, exercise, language, ayurveda, surgery, agriculture, animal husbandry. Idealism has included language, literature, history, geography, mathematics and physical science. Realism has included vocational education. Naturalism has included sports and games, swimming, riding and handicrafts. Pragmatism has included principle of utility, principle of interest, principle of activity and experience. Teaching methods in Vedanta Darshan and nigaman, aagman, shrawan Manan nidhidhyasan etc. Teaching methods in Jainism experience by senses method, experimental method, hearing method and self study method. Teaching methods in Buddhism are self study, meditation and contemplation methods etc. Teaching methods in idealism are dialogue methods, dielectric methods, discovery methods and self study methods etc. Teaching methods in realism are correlation method, excursion method, and audio visual AIDS methods. Naturalism emphasis on oral teaching methods. Pragmatic emphasis on project methods.

Keywords:- Curriculum design, Teaching methods, Pedagogical approaches, Learning theories, Instructional strategies

Introduction

According to Shankara, the curriculum of education should include the knowledge and activities related to practical and spiritual aspects of man. He has included practical knowledge (language, medicine, mathematics, vocational education, etc.) and practical activities (postures, exercise, food and celibacy, etc.) for practical aspect; and spiritual subjects (literature, religion, philosophy, etc.) and spiritual activities-yama (self-restraint), niyama (principles), asanas (postures), pranayama (breathing exercise), pratyahara (withdrawal from material world), dharana (concept), dhyana (meditation) and Samadhi (penance) for spiritual life.

There is difference between man and man from practical point of view. In Shankar's view, this distinction is born from Karma or action and is the law of Brahma or world's regulator. In his view, class distinction too is born from Karma. He believed in distinct Karma for Brahmins, Kshatriyas, Vaishyas and Shudras, and favoured to provide distinct curriculum for them, however, he emphasised on providing uniform knowledge and actions for the Para Vidya. In contrast to Shankar, Ramanujacharya did not accept the class distinction. He has explained that all men are the creations of God; all of them have Atma inherent in them, so no distinction can be made on the basis of birth, therefore, equal opportunities for education should be made available to all people and there should be a uniform curriculum of education for all people.

METHODS OF TEACHING:

Shankara has discussed in detail the methods of attaining knowledge and means of knowledge. In this context, we present his views briefly:

Tools of Attaining Knowledge: Shankara has divided the tools for attainment of knowledge into two parts external tools and internal tools. External tools include organs of action and sense organs and internal tools

include mind, intellect, ego and consciousness. Shankara has agreed with the independent existence of consciousness. He clarifies that the sense organs become active in relation to an object or activity only when the mind synthesizes between the object and the activity. Intellect amends it and attaches it to ego, and ego impresses knowledge or act on the consciousness, and consciousness begets the soul.

Sources of Knowledge: Shankara has discussed four sources of knowledge (1) pratakshya (direct), (2) anumana (guess) (3) shabda (words) and (4) tarka (logic). He does not accept the knowledge received by senses as true knowledge until it is perceived by the soul. By guess he means accepting new experiences by logic on the basis of previous experiences. As regards words, he considers the superiority of Nigaman (Vedas) and Agama (Systems) scriptures. By logic is meant the intellectual test; so long the knowledge got by senses directly or by words: is not tested on intellectual plain, the truth or untruth about it cannot be determined.

Stages of Attainment of Knowledge: Shankara has mentioned three stages of attainment of knowledge Shrawan. (Listening of Vedas, Brahman, Aranyak, Upanishad and Gita from the teacher or their self-study), Manan (contemplation over the knowledge got by listening or self-study) and Nidhidhyasan (daily use of the knowledge thus attained). He has also considered the superiority of debate with scholars after having attained knowledge by listening or self-study.

These thoughts of Shankara, regarding teaching may be summarized as follows:

- (1) Direct perception by sense organs.
- (2) Guessing on the basis of previous knowledge as attained by sense organs.
- (3) Listening or self-study of the knowledge expressed in words (language).
- (4) Thinking, contemplation and intellectual logic on the knowledge attained by any of the above means.
- (5) Daily use of the attained knowledge and adoption of the truth and forsaking of the untruth.

CURRICULUM OF EDUCATION IN JAIN DARSHAN:

The aims of education as determined by Jain philosophy can be divided into two classes aims related to practical life and aims related to self-realization. In the Jain scripture "Vyavhar Sutra", the following five principles are mentioned for curriculum construction for practical life:

- (1) Principle of student's maturity.
- (2) Principle of student's capability.
- (3) Principle of student's age.
- (4) Principle of sequence.
- (5) Principle of utility.

And for the attainment of spiritual life, Jain philosophy lays stress on the ratnatraya and siddhanta (pure life). On this basis, Jain philosophy has included language, grammar, mathematics, physical science, statics, dynamics, vacuum science, mechanics and other arts for the attainment of material aims. Jain agamas have mentioned 72 arts or industries, and the student is expected to choose one or two of them according to his capability and ability. For spiritual development, stress has been given on the teachings of Tirthankaras and the study of Jain agamas and siddhanta. According to Jain philosophy, siddhanta (pure life) is necessary for everybody. Therefore, education of good conduct should form the necessary and important part of the curriculum. The training of ratnatraya (samyak darshan, samyak gyan and samyak charitra) and five mahavratas (truth, non-violence, non-stealing, non-hoarding and celibacy) should be compulsory in the curriculum.

METHODS OF TEACHING:

Jain philosophy has described the form of knowledge and the methods of its attainment minutely. The following methods are mentioned in the Jain agamas for getting material knowledge:

1. Experience by Senses Method: In this method, knowledge is gained by sense organs. In modern terminology it is called the direct method.
2. Experimental Method: In this method the students learn by doing. This method is suitable for the education of arts and crafts.
3. Hearing Method: In this method, knowledge is gained by listening to teachers. In the present circumstances, radio and television are also used for listening and learning.
4. Self-Study Method: In this method, the scriptures related to subject-matter are studied. It is called self-study method. The Jain scriptures have mentioned five types of self-study:
 - (1) Reading of concerning literature.
 - (2) Enquiry from the teacher for all that has been read and understood in order to eliminate any types of doubts.
 - (3) Repetition of the learnt material.
 - (4) Meditation and contemplation of the learnt material.
 - (5) Discussion or debate with other eligible people or scholars regarding the learnt material.

And for gaining spiritual knowledge Jainism has advocated the listening, self-study and penance method. Listening and self-study methods can be used to know the knowledge of substances (jiva, ajiva and time). But penance is needed to see the real form of the soul by making it free from karmas. A person undertaking penance has to strictly follow the five mahavritas and has to relinquish the four kashayas.

CURRICULUM OF EDUCATION IN BAUDDH DARSHAN:

Buddhist philosophers have determined two types of aims of education worldly and spiritual. The worldly aims are physical development, moral and character development and economic development. For the realization of these aims, Buddhism has included moral life, exercise, language, ayurveda, surgery, agriculture, animal husbandry and building construction in the curriculum. We find mention of nineteen arts or handicrafts in the curriculum of Buddhist education. Buddhism has included the study of Tripitakas, religious philosophies and moral life in the curriculum for the realization of spiritual aims.

Buddhist education was divided into two parts primary and higher. At the primary level, a book named Siddhirastu was taught for linguistic knowledge. Besides, general mathematics was also taught. At the higher level were included grammar, religion, philosophy, astrology and ayurveda and surgery. There was provision for the education of crafts by skilled craftsmen.

METHODS OF TEACHING:

According to Buddhism all children are not equal from the viewpoint of mind and consciousness, so the teaching methods employed to teach them should also be different. We can divide the Buddhist teaching methods into two classes' individual teaching methods and collective teaching methods. In the individual teaching methods are mentioned self-study, meditation and contemplation methods. And in the collective teaching methods are mentioned lecture method, analysis method and debate method. In the lecture method, the teacher narrates deeply about the subject and the students assimilate it according to their ability and capability. Analysis method is another form of question-answer method. In it, the teacher analyzes the subject-

matter, and the students keep asking questions in between in order to eliminate their doubts. In the debate method, the students discuss among themselves on complex philosophical principles or other topics under consideration. We find mention of other methods, such as excursion, conference and debate between scholars for attaining true knowledge.

CURRICULUM OF EDUCATION IN IDEALISM:

Idealists determine self-realization as the ultimate aim of education and for the realization of this aim, they lay emphasis on the physical, mental, intellectual, social and cultural, moral and character and spiritual development of man. And for the realization of these aims they give chief place to language, literature, theology and ethics and secondary place to other subjects and activities in the curriculum.

According to Greek philosopher Plato the ultimate aim of human life is self-realization or attainment of God and for the achievement of this aim the achievement of truth, beauty and goodness is essential and these three values are acquired by the intellectual, moral and aesthetic activities respectively. So Plato laid emphasis on the inclusion of those subjects and activities in the curriculum which provide perfection to man in the above activities. He provided language. Literature, history, geography, mathematics and physical science for intellectual activities, theology, ethics and spiritual topics for moral activities; and art and music for aesthetic activities.

The German educationist Herbart laid emphasis on moral and character development for spiritual development of man, and gave important place to language, literature, history, art and music in the curriculum. According to his opinion, geography, mathematics and science should be given secondary place in the curriculum.

According to English educationist Nunn only such subjects be included in the curriculum which provide a glimpse of the human civilization and culture to man, and by which the children can be disciplined and trained in certain activities. Nunn has classified specific activities into two classes. In the first group he included those activities which protect the individual and social life; such as-hygiene, social organization and polite, moral and religious conduct. For it he provided physical science, sociology, ethics and theology in the curriculum. In the second group he included the creative activities for the development of civilization and culture, and for the training of these activities he provided a place for literature, art, music, history, geography, mathematics, science and handicraft in the curriculum.

METHODS OF TEACHING:

Idealists are aware of this fact that the children learn by imitation in the beginning, so they expect from the parents and teachers to present higher conduct before the children. They also expect from the teachers to present good models of handwriting, art and music, by the imitation of which the children may learn. They also anticipate of the teachers to create in the students the inspiration and competition to do better. In such a situation, teaching by imitation method is very beneficial. For the development of values and character they lay emphasis on the presentation of character of heroes in the scriptures and literature. Idealists believe that man has the basic instinct of distinguishing between good and bad, by the imitation of these heroes, he would be able to become a good person.

Idealists are also aware of the fact that man has the inner desire to lead, whatever he sees or experiences, starts to think over it himself and it does not require any pressure of an external stimulus. They call it self-activity, and they lay emphasis on this that the children should be given maximum opportunities for learning by self-activity.

Idealists have great respect for the ancient literature. They opine that our ancient literature is replete with the knowledge as discovered by our ancestors, and we should take benefit by it. They support self-study method for the study of the ancient literature. But this method can be used only at the higher level of education properly.

Western idealists have developed several teaching methods. Socrates, the teacher of Plato, educated the youth of his time by the use of debate, lecture and question-answer methods. He used to gather the youths at any place, presented questions to them, the youths used to think over these questions and answered, and in the answers, they were free to express their views. On the basis of question-answer method, Plato developed dialectic method. Plato has written most of his works in the form of dialogues. Plato's dialogues are of world fame. His pupil, Aristotle laid emphasis on inductive and deductive methods. In the inductive method, study precedes from particular to general and in the deductive method the study proceeds from general to particular. Among the modern idealist philosophers, Hegel developed logical method, Pestalozzi developed practice and repetition method, Herbart developed instruction method and Froebel developed play-way method.

CURRICULUM OF EDUCATION IN REALISM:

Realists want to prepare man for this life by education. They opine that only those subjects should be included in the curriculum which are directly related to life and are useful for man. Because all the subjects have some importance for life, so realists give place to all subjects in the curriculum of school education. The curriculum prepared by them is very extensive. However, they lay the most emphasis on vocational education (agriculture, etc.). In the curriculum determined by them, they have given an important place to vocational subjects and science; secondary place to history, geography, law; and the lowest place to literature, art and music. Bacon has given the most important place to science in the curriculum; and after that to literature and philosophy. Comenius was a religious-minded person; he was a padre in a church, so he also gave place to religion in the school curriculum. But he emphasized on utilizing the religion in this life; he emphasized on making people of good conduct and service-minded.

A doubt may arise here the realists have negated the psychological facts by including so many subjects in the curriculum. And thus have burdened the children; but in fact it is not so. Realists allow the children to choose their subjects on the basis of their interests, aptitudes, abilities and needs; of course, they consider education in mother-tongue and some vocation necessary.

METHODS OF TEACHING:

Realists consider the sense organs as the gateways of knowledge, so they emphasize on the training of sense organs of the children. For it. Comenius emphasized on the training of sense organs in infant education; Milton emphasized on excursion and tour, and Locke emphasized on learning by observation, excursion and experience. They were acquainted with the child psychology, so they have laid emphasis on using different teaching methods for teaching children of different age groups.

Realists consider the objects as the basis of experience, so they started to use these objects as means of teaching. They clarify that the objects are real and when their symbols (word for them) joined with them they produce meaning, so the children should be first shown the object and then the word should be given for it. As a result of this, audio-visual aids, excursion and co-curricular activities are accepted as significant for teaching-learning.

Realists look at the whole knowledge as one unit, so they lay emphasis on teaching all subjects as related to each other. It encouraged correlation method.

Realists have given us several formulae of teaching. The teaching formulae developed by Ratke are considered to be important even today. These formulae are - Knowledge of object be imparted before the knowledge of the word; the second fact be taken after having clarified the first, and knowledge or activity be strengthened by repetition. Comenius has contributed significantly in this field. The teaching formulae developed by him are Knowledge should be impacted by sense organs; education should be conducted through mother-tongue; knowledge should not be learnt by rote, rather it should be developed on the basis of children's experiences; proceed from concrete to abstract; whatever is to be taught its practical significance should be made clear to the children and the children be given opportunity to exercise. Realism has greatly influenced teaching methods; now emphasis is laid on learning by doing and experience in place of learning by rote.

CURRICULUM OF EDUCATION IN NATURALISM:

Naturalists have constructed the curriculum according to aims. Naturalists consider natural life as true, and lay the most emphasis on its protection and development, so they give most importance to physical science, health science and biological science; and the least to literature, art and music. They give no place to religion and ethics.

Rousseau in his book 'Emile' has presented different curricula for the children of different levels. He has given more importance to physical activities and experiences at every level and has opposed theoretical knowledge. He gave special significance to sports and games, swimming, riding and handicrafts. He accepted women as the companion and servant of men, so he suggested that they should only be trained in housekeeping.

According to Herbert Spencer, the aim of education is to prepare man to lead a complete life. According to him, only that person can lead a complete life who can do five tasks successfully- (i) self-defence, (ii) earning livelihood, (iii) procreation and child-protection, (iv) social and political tasks and (v) utilization of leisure time. In order to do these five activities, Spencer has given place to different subjects in the curriculum. He has included health science for self-defence, language, mathematics, geography and physical science for livelihood, physical science, child psychology and home science for procreation and rearing of offspring; history, sociology and economics for social and political tasks and history, music, poetry and art for utilization of leisure time. Spencer says that different subjects should be given place in the curriculum in the same measure as they have importance in our life. In his view, literature, art and music do not protect our life; they only give us momentary pleasure, so the question of acquiring them arises only when we have succeeded in protecting our physical life. From this view, he has given important place to health science and physical science; and secondary place to literature, art and music.

Huxley was in the favour of giving equal place to both literary and scientific subjects. He said that it is equally bad to forget cultural subjects for physical science, as to forget the study of science for cultural subjects.

METHODS OF TEACHING:

There are two aspects of naturalism. According to first, naturalism is a philosophical ideology which has negated the spiritual existence and has propounded the existence of nature. From this aspect of naturalism were come out aims of education. The second aspect of naturalism is psychological; it is the study of man's nature and faith in his inherent powers. In the field of education, this accomplishment has been of great significance. This aspect has given us several suitable teaching methods. The basis of these new useful methods can be found in the thoughts of Rousseau and Herbert Spencer.

The first call of Rousseau in this respect was Rousseau has described four stages of development return to nature' infancy, childhood, adolescence and youth. He has delineated the nature of children in different stages

and has selected different activities and subjects of study for different stages; however, he was opposed to bookish education.

According to Rousseau, the children should learn by their own experience. According to him, the child should not be taught orally; he should be taught by experience. Thus, the second call of Rousseau was learning by doing and learning by own experience.

Rousseau considered sense organs as the gateway of knowledge. According to him the sense organs should be developed at first. The third slogan of Rousseau was- 'education by sense organs'.

Rousseau did not like to keep children under any type of control; he was in favors of allowing complete freedom to the children for spontaneous development. 'Freedom in education' was the fourth slogan of Rousseau.

Before Rousseau came to the fore, the child was considered to be a young-adult. Rousseau opposed it and said that the interest, aptitude, ability and needs of a child are different from the interest, aptitude, ability and needs of an adult; so education should be imparted to him according to his interest, aptitude, ability and needs. It was his fifth slogan.

Rousseau termed the education as positive education that was imparted in the form of instructions to the children or that was imparted directly with the help of books and by which the children were compelled to adult's tasks. According to him, this type of knowledge is not permanent. On the other hand, the knowledge or activity that the child learns by doing himself is permanent. Rousseau has termed it as negative education. According to Rousseau, negative education is the true education.

Herbert Spencer has discussed this subject in detail. According to him. The teacher should proceed from simple to complex, from known to unknown, from concrete to abstract, from indefinite to definite, from direct to indirect and from experience to logic. He has also emphasized on learning by doing. According to him, a teaching method should be interesting and entertaining.

The Discovery method and Dalton method were developed on these principles. The direct method of language teaching and observation method of geography teaching are also the gifts of naturalists. Naturalists also encouraged education by play. All these methods give special attention to the children's individual interest, aptitude and ability.

CURRICULUM OF EDUCATION IN PRAGMATISM:

In the absence of definite aims of education, there arises no question of determining the curriculum. Pragmatists think that experiences and needs of man continue to change; therefore the curriculum should also keep changing. The thoughts of pragmatists regarding the construction of curriculum are invaluable. These thoughts have now become the principles of curriculum construction. These principles are:

1. **Principle of Utility:** According to Dewey, the children should be imparted the knowledge of only those subjects and activities which are useful to their life. The needs of different children are different, so the knowledge of a subject or activity cannot be useful to all children. It may be useful for a child to gain skill in agriculture while it may be another field for another child. The study of home science is very useful for girls, as it may not be for the boys. It would not be out of place to say that the curriculum should be varied and the children should have option to select subjects and activities according to their needs. From this viewpoint, different productive activities and vocational education.

2. **Principle of Interest:** According to John Dewey, the attitude of children is dynamic; they should be imparted education according to attitudes and interests. Dewey has described four natural interests—interests in talking, interest in exploration or testing, interest in creation and interest in aesthetic expression. According to Dewey, these natural interests are the natural resources on which the development of the children depends. From this view, reading, writing, handicraft and natural science should be given special place in the curriculum.
3. **Principle of Activity:** Pragmatists attach great significance to activity. According to them the curriculum should be related to the real activities, experiences acquired from these activities and future activities of the children. Dewey considered activity as the basis of curriculum. In his viewpoint, besides subjects of study, the social activities should also be included in the curriculums which affect the social development of the children. According to Dewey, only those subjects and activities should be included in the curriculums which are related to the real life of the children. According to him the school is a miniature society, whatever occurs in the school should be related to social life, else education would become lifeless and useless. Therefore, besides different subjects, sports, social activities and literary and cultural activities should be included in the curriculum.
4. **Principle of Experience:** Pragmatists attach great importance to experience too. John Dewey considered social experiences as the basis of curriculum. In his views the educational experiences of the children are constructive. Educational experiences include economic, political, industrial, physical and social conditions of the society. The children acquire new experiences by these educational experiences and develop their previously acquired experiences. So the children should be given full opportunity for self-experience.
5. **Principle of Integration:** Pragmatists consider knowledge as a unit. According to them, the subjects to be taught to the children and the activities to be performed by them, should be presented as a unit, that is, they should be correlated. Pragmatists give most importance to activity, so they lay emphasis on the development of knowledge of all subjects and training in all activities around same activity. So, the subjects and activities should be so selected that they are integrated and can be developed through the real activities of life.

METHODS OF TEACHING

Pragmatist John Dewey has considered two components of education psychological and social. By psychological component is meant the inherent power, interest, aptitude and ability of the learner and by social component is meant his social environment. The development of a child depends on these factors. Pragmatists keep this fact in mind while selecting the teaching method.

Pragmatists lay great emphasis on reality. They have acquainted us with the fact that the children take interest in only those activities by which their aims are realized. Therefore, whatever is taught to them should be related to their present life.

Pragmatists lay most emphasis on activity. They say that the child is active from the birth itself, he always involves himself in some activity, and the outcomes of activities are thoughts. Therefore, the child should be allowed to learn by self-experience. According to John Dewey, nothing should be taught directly, rather it should be taught by activity.

Pragmatists consider knowledge as one unit. According to them, the teaching methods should be such by which the whole knowledge can be developed in the form of one unit. In their view the best method of teaching

is to teach all subjects correlating with each other. They think it proper to make an activity as the basis of this integration.

Pragmatists have also thrown light on the social component of education. They have clarified that education is a social process which runs in the social environment. They have also told us that the development of children depends on their social environment. Therefore, they lay emphasis on the creation of higher social environment in the schools, and on the participation of children in social activities in order to learn spontaneously. This is their fourth principle related to teaching.

Several teaching methods have been constructed on the bases of these principles of teaching. Dewey has developed experiment method which is called 'problem-solving method'. This is a scientific method. This method has five steps experience of problem, analysis of problem, formation of hypotheses, testing of hypotheses and evaluation. His pupil, Kilpatrick developed 'project method'. This method also comprises of five steps. Its five steps are selection of project, determination of objectives, plan construction, execution of plan and evaluation. In the project method, a task related to children's life is selected and the children acquire the knowledge of several subjects and training in several social activities in order to complete the task. In it the interests, aptitudes, abilities and needs of the children are kept in view, many other teaching methods are also being developed on these principles. Now the children are given opportunities to solve the real problems in real circumstances. Now knowledge is not imposed upon the children, rather they are given opportunities to learn by doing themselves. The knowledge thus acquired is permanent.

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