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Evolution of education

The ideology and the method of education of the world have undergone a lot of changes during the past six decades. It is quite natural because the human life has taken a new shape in the changing world. A change in the system of education is therefore only to be expected.

The basic principle of modern education is paedocentrism which means education is centered around the child. To the prevalent system of education, there is a stress upon the subject matter as well as upon the teacher. As a result the learners have mostly been neglected. Of late this idea has been changed. Teacher's knowledge about the subject matter is not enough to be pondered over. Teachers are to be conversed with the psychological impact of a student which is at present very much important. That is why a process is going on to teach the students through the psychological action and reaction by bringing a reconciliation between the system of education and the objectives of education.

The objectives of education

can be fulfilled if education grants enough consideration to the student's intellect, interest and aptitude. Plato realised this truth in the ancient time. Explaining the psychological impact in the field of education he said, "Nature is more important than nurture. It is

real activity of the school. At last Herbert brought about a practical change in this new system of education.

In modern age a sharp difference is visible between instruction and education. Before that, our knowledge about education was narrow. Instruc-

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the function of education to provide nurture for innate human nature."

In modern age there has been a change in the system and the objectives of education by placing education on the temple of learning. In ancient times the Greek philosopher, Socrates apprehended this new idea in Plato's thought. At last Kum'nus, an educationist of Italy during the Renaissance began to place emphasis on the child in respect of imparting education. This truth was also keenly felt in the educational philosophy of Lock and Rousseau during the 17th century. In fact Rousseau was the founder of this new system of education. During the 19th century, Frayeball and Pestalji introduced this system of education for practical use in the

tion was considered education. Manten and Lock rightly remarked, "Education is much more than instruction—it is something more than the imparting of knowledge". It is not wise at all to take these two things unitedly.

The main principle of education is to prepare the student for the wider world and to dispel from him all personal gains. Instruction instils some specific knowledges into the minds of the students. So instruction is different from education. The child will have to be made a responsible being of the society. The objective of education, is, therefore, the total development of the child and not merely to enrich the child with bookish knowledge. So education must help the harmonious development

of the physical moral, intellectual and aesthetic aspects of the young mind.

At first Rousseau recognized this truth and emphasized the importance of development of feeling and emotion in the field of education. According to him, the main objective of imparting education is the correct guidance and cultivation of instinct, feeling and emotion of the child. The nature and object of emotion of the child and the grown-up adult are not the same. Education can be meaningful through the realization of the real nature of the child's mind. Upto the 18th century, there was much stress put upon the subject matter of more amalgamated ideas in the syllabus of the school. But in the 20th century a special emphasis is given upon the development of emotion, feeling and instinct.

So now-a-days some activities outside the curriculum are included in education. The socialization of emotion and the exposition of behavioural instinct are some of the examples in point. So the purpose of our education is to individualise education but socialise the pupils in order to develop a constructive attitude of responsibility to family, town, nation and world.