

Education Agencies and Education Philosophy

Meera Raghav

Assistant Professor, Nalaksha University, India

*Corresponding Author

Abstract

The goal of education is the all-around development of a person, from a young age to old age, by the methodical acquisition of information, understanding, competence, and moral rectitude. It elevates a person to a higher level of civilization, culture, refinement, and education. Education is the sole mechanism by which a community may become civilised and socialised. It aspires to perfect a person. Education is seen as the solution to every problem in every culture. It is essential for figuring out how to deal with life's many challenges. Education's overarching purpose is to serve the individual in his or her quest for fulfilment. To be whole is to allow oneself to grow into the fullness of all the gifts God has given them.

Key words: Education, Philosophy, society, service, Agencies etc.

Introduction

Education is not merely a process of imparting knowledge but a dynamic, lifelong journey of nurturing intellectual, emotional, social, and moral growth. It begins at birth and continues throughout life, shaping individuals into responsible, self-reliant, and socially conscious citizens. Central to this transformative process are the various agencies of education—home, school, peer groups, media, religious institutions, and the wider community—which collectively influence the development of an individual's personality and worldview.

These agencies function both formally and informally, reinforcing values, cultural norms, and knowledge systems. The family, often regarded as the first school, lays the foundation for emotional security and moral understanding. Schools provide structured learning and cultivate cognitive development, while peer groups foster social interaction and democratic values. Similarly, mass media and religious institutions contribute significantly to shaping opinions, behavior, and ethical perspectives.

Equally important to understanding educational practice is the philosophical underpinning that guides its goals, methods, and content. Education and philosophy are deeply intertwined—philosophy provides the vision, ideals, and principles that shape educational aims and curriculum. The philosophies of great thinkers like Mahatma Gandhi and John Dewey

emphasize holistic development, social efficiency, experiential learning, and character formation, highlighting the transformative role education plays in both personal and societal advancement.



Various Agencies of Education

1.The Family/ Home as an Agent

Families, which consist of a father, a mother, and their offspring, are often cited as the major educators in a society (National Teachers Institute 2000). Parents are the most influential educators throughout a child's formative years since he or she relies on them for physical and emotional sustenance. “The reasoning for this is based on the idea that a child's first environment is his own home, and that it is there that he will first acquire the social norms that will guide his behaviour in the wider world.

2. The school

There are some educational necessities that a child's family simply cannot provide on their own. Therefore, he has been enrolled in school where he will be cared after by competent professionals. The purpose of education is to mould a person's character so that he may contribute meaningfully to his community as an adult. Schools may be compared to factories since they shape students into polished individuals who can handle the rising complexity of today's labour market and rapid pace of technological advancement. Like the family, the school is a place where a kid is taught the norms and values of their community and where they may acquire the knowledge and abilities they'll need to thrive as an adult.

3. The peer group as an agent

One of the most significant influences on a person's academic success is their peer group, which consists of peers of a similar age. For the simple reason that every organisation has certain similar goals. Musgrave (1979) defines a child's peer group as the group of youngsters with whom he or she has the most frequent and intense social interactions outside of school. Children learn to be social by imitating the behaviours of their peers, and they are more likely to mimic behaviours that attract them. A youngster learns more about democratic values via their interactions with their peers because of the freedom and equality that exists within that group.

4. Mass Media as an Agent

Newspapers, television, radio, computers, the internet, etc. are all examples of mass media. The mass media is a source of both news and pleasure. It has been noted that a child's exposure to media plays a significant role in shaping his or her worldview. If a youngster is exposed to a newspaper and the parent is a fan of a certain column, the child is more likely to take an interest in reading that column. His new reading habit will serve him well in his studies. That's why it's important for newspapers and magazines to spread stories that benefit the community as a whole, like the importance of reading to improve a child's cognitive, social, and emotional

5. Religious institutions

Man's pursuit of a harmonious connection with his maker is a central theme in many religions. Man thinks that this life is temporary and that true happiness can only be found in the next. Consequently, the vast majority of people have a deep and abiding love for their faith, and in Nigeria, Christianity and Islam have risen to prominence as a result of the complexities created by various types of colonialism. Educationists recognise the high intellectual worth of the teachings that have been widely disseminated from both religions.

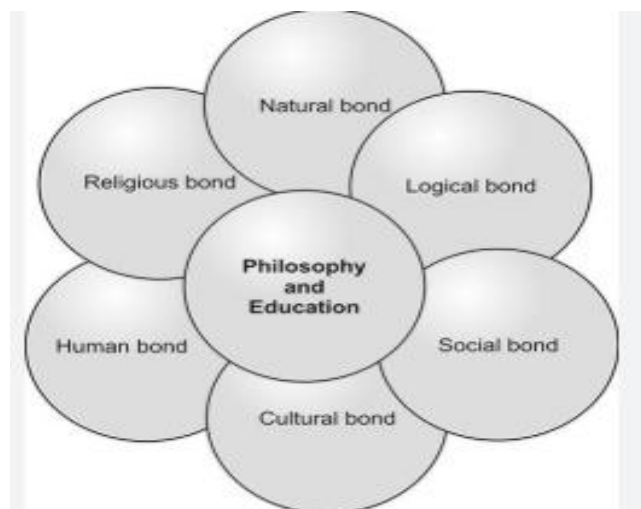
Aims of Education in Contemporary Indian Society

It is my sincere wish that the Commission should review all areas of the educational system at all levels and provide ideas that may help the educational system in advancing at all levels, said Dr. Radha Krishnan. Kothari Commission said, One of the primary social purposes of education is to equalise opportunity, allowing the backward or underprivileged classes and people to use education as a tool to improve their social and economic position. To make education a strong tool of social, economic, and cultural transformation, essential for the

fulfilment of the national goals, we must make it relevant to the lives, needs, and ambitions of the people. The panel has proposed the following goals for schooling to help achieve this:

- a) Raising Efficiency.
- b) Combining social and national systems.
- c) Quicken the pace of progress toward modernity.
- d) Educating oneself morally and spiritually

Education and Philosophy



Philosophy's scope is as vast as that of humanity itself. It goes back to the dawn of time itself. It covers every facet of existence, both natural and supernatural, living and nonliving. The breadth of philosophy's applicability is illustrative of the field's relevance. This is why the renowned English philosopher Francis Bacon (1561-1626) called philosophy the grand mother of the sciences. The Greek philosopher Aristotle (384-322 B.C.) said, Everyone follows a philosophy, whether he is conscious of it or not, demonstrating the pervasive influence of philosophy in people's daily lives. Indian philosophers and intellectuals from a few thousand years ago created a complete and well-structured system of thought to help guide an individual through life.

Gandhiji's Views on Different Aspects of Education

1. Concept of Education:

By education I mean an all-round pulling out of the best in child and man—body, intellect, and spirit, Gandhiji said to sum up his views on education. all round suggests a complete and healthy growth of the person. To be human is to be more than only his physical, mental, or

emotional aspects. All three must be in balance for a guy to be considered whole. A fundamental tenet of education is that it should not favour any one facet of human development above the others.

2. Objective of Education:

A well-rounded person is important, but so is a well-rounded society, a just social order in which there is no artificial boundary between the haves and the have-nots and in which everyone is guaranteed a decent income and the right to freedom.

3. Education and Character:

What is education without character, and what is character without elementary purity? — Gandhi. Students, in Gandhiji's view, should learn and simultaneously earn by performing school-related tasks for pay. Learning should revolve on and be based on the student's chosen craft (4. Craft-Centered Education). Gandhiji encouraged non-violent pursuits like weaving, spinning, etc. While speaking on the subject of spinning, Gandhi remarked, Just as we cannot survive without eating, so it is impossible for us to establish economic independence and abolish pauperism.

5. Self-sufficient Education:

The students' handiwork should be used to offset some of the costs associated with maintaining the educational facility.

6. Dignity of Labour:

Students should be encouraged to cultivate a passion for manual labour. To that end, it is recommended that education be conducted in the student's mother tongue. Our children have become virtual aliens in their own country as a result of the foreign media they have been exposed to. Libertarian discipline: Honesty and self-discipline are the keys to the widest freedom.

7. Women Education:

Gandhiji argued that women should have access to the same services as men and to specialised services when they are needed.

8. Ideal Teacher:

He believes that a teacher should act as a parent figure to his class. According to what he said. The proverb warns, Curse the instructor who teaches one thing with the lips and bears another in the heart.

Education agencies:

Education Agency	Total Budget (USD)	Number of Schools	Number of Teachers	Funding per Student (USD)
Ministry of Education	\$10,000,000	500	2000	\$500
State Department of Education	\$5,000,000	300	1500	\$333
County School Board	\$2,000,000	100	500	\$400

Source: International Education Association survey

Educational philosophy

School	Educational Philosophy	Teaching Methods	Curriculum Approach
Oak Elementary	Progressive	Inquiry-based learning	Integrated thematic units
Maple High School	Perennialism	Lecture-based instruction	Subject-centered curriculum
Pine Middle School	Constructivism	Hands-on activities	Problem-based learning approach

Source: International Education Association survey

Functions of Education

According to Dewey, education serves the following purposes:

1. Education is a process of growth:

To paraphrase, Growth, infinite and illimitable, are his exact words. This expansion needs to be well-planned, cost-effective, and aimed in the right direction. Education's final goal is greater education, just as economic growth has education as its ultimate goal. The knowledge the kid acquires in school expands. The process of education is a constant process of adjustment, having as its purpose at every level an enhanced capacity of growth, Dewey said. The educator's role is crucial because of the need to promote development.

2. Education is life and life is education

Dewey disagreed with the notion that school is about preparing students for the real world. If there is any preparation for life, it comes from really living it. The future is unknowable and unimportant to the infant since it is focused on the here and now. Since this is the case, it is

ridiculous to have him perform actions as part of some hypothetical future preparation. Because it's like a second home away from home, school is a great place to broaden a kid's perspective.

3. Education leads towards social efficiency

Dewey says, What nutrition and reproduction are to physiological life, education is too social. Man is essentially a social being, a citizen, growing and thinking in a vast complex of interaction and relations. Through education, he is developing reasoning in social relations, cultivating social virtues and thus becoming socially efficient. At the same time he is developing social awareness and social sensitiveness. Social efficiency includes economic and cultural efficiency. The term given by Dewey in this regard is Socialization of an individual

4. Experience is the basis of his philosophy

When it comes to education, according to Dewey, the process of the reconstruction or reconstitution so experience, giving it a more societal worth through the means of enhanced individual efficiency is what matters most.” When one generation passes on its knowledge to the next, that knowledge is passed on unchanged or is adapted to fit the new circumstances. Individuals, drawing on their past encounters and actively creating new ones, adapt their lives to ever-shifting conditions and perplexing issues.

Conclusion

As a consequence of this, the teaching and learning environments that are produced from institutions such as the household are merely a component of a more comprehensive process that is referred to as education. The community, the mainstream media, educational institutions, religious organisations, and peer groups as well. These possibilities are provided by the organisations on their own initiative, with a focus placed on admirable qualities like as tolerance, modesty, patriotism, love, and candour. They provide financial assistance to educational institutions and also make space available to them. In addition to contributing to the development of the curriculum, teachers are accountable for monitoring the classroom environment.

Reference

Aggarwal. J. C. (1992). Development and Planning of Modern Education: New Delhi Vikas Publishing House Pvt. Ltd.

Amartya Sen, and Jean Dreze (1997). India: Economic Development and Social Opportunity, Oxford India: Delhi. Select Chapters.

Anand, S. P. (1993). The Teacher & Education in Emerging Indian Society, New Delhi: NCERT.

Bhat. B. D. (1996). Educational Documents in India, New Delhi: Arya Book Depot.

Bhatia, K. & Bhatia, B. (1997): The Philosophical and Sociological Foundations, New Delhi Doaba House.

Biswas. A. (1992): Education in India, New Delhi: Arya Book Depot.

Biswas. A. and Aggarwal, J.C. (1992). Education in India, New Delhi: Arya Book Depot.

Chakravarty, Sukhamoy (1987). Development Planning: The Indian Experience, Oxford University press: New Delhi.