

SOCIETY, CULTURE AND EDUCATION

DR. ISMAIL THAMARASSERI • DR. MUMTHAS B.M

This edited book focuses on the relationship between society, culture and education. It acknowledges a strong relationship between the three concepts. The present book is an interdisciplinary volume that enhances the readers' ability to analyse the influence of social, historical, and philosophical factors that frame contemporary issues in the formal social enterprise of education. This edited book is aimed at academia and general readers. This book will introduce the students and readers to various aspects of Society, Culture and Education. The editors hope this book is useful for those who interested in Social Sciences and Humanities. In this book, the editors have compiled various scholarly papers on the different aspects of Society, Culture and Education.



Dr. Ismail Thamarasseri was born and grew up in Malappuram District, Kerala, India. He holds B.A., B.Ed., M.A. Sociology, M.A. English, M.Ed. and Ph.D. degrees. He has qualified UGC-NET (Education, Sociology, Adult Education) and Central Teacher Eligibility Test. He started his teaching career at Govt. Higher Secondary School, Cheriya mundam, Tirur, Kerala and later worked in Farook group of Educational Institutions Kottakkal, Kerala. Presently he is working as an Assistant Professor at Department of Education in Central University of Kashmir. He is the author of several books and published extensively in journals. He has presented various papers at National and International conferences. He is an active member of several academic bodies. E-mail: ismailkttl@gmail.com



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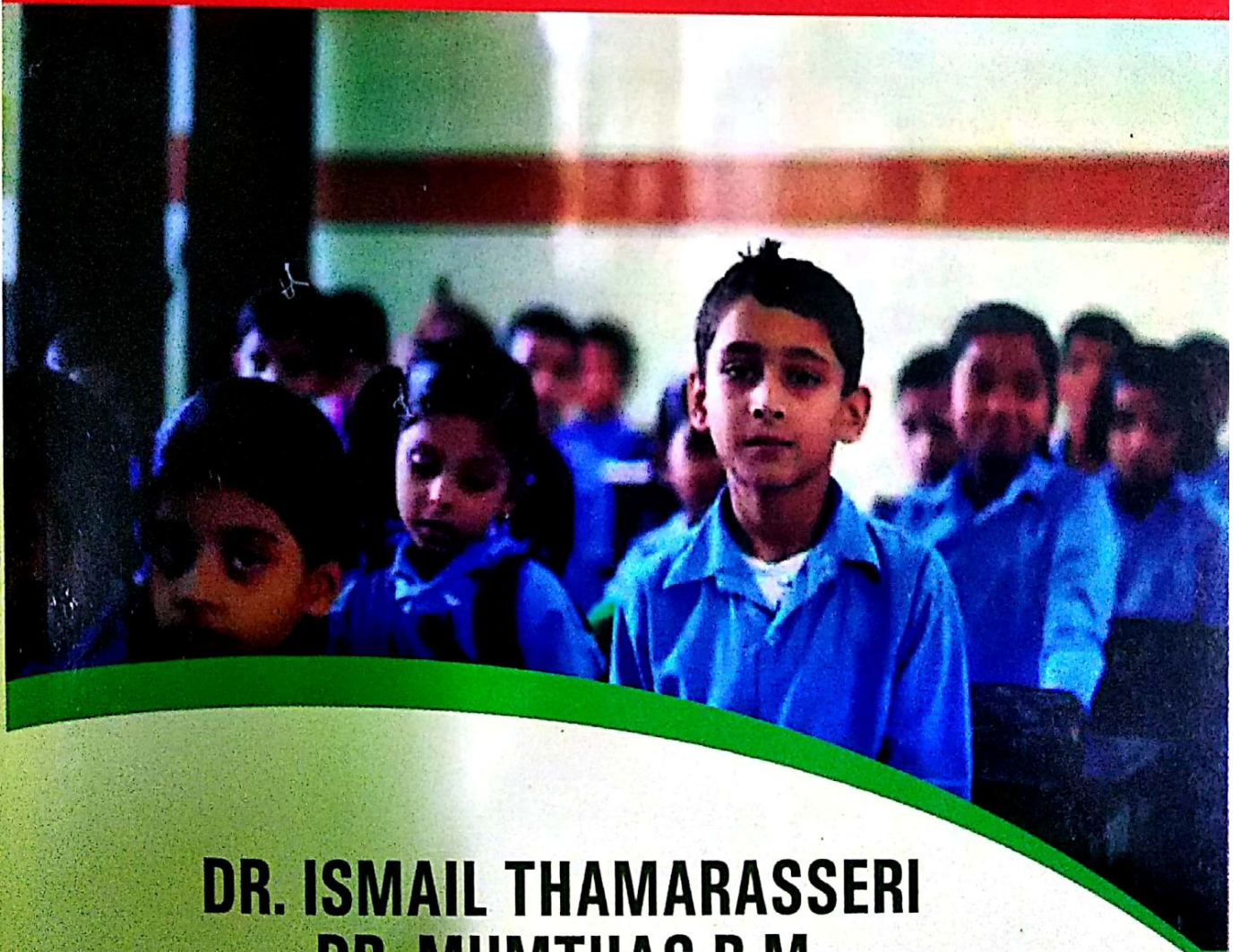
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PREFACE

Education encompasses teaching and learning specific skills and also something less tangible but more profound: the imparting of knowledge good judgement and wisdom. Education is seen as a means of cultural transmission from one generation to another in any given society. Society is the whole range of social relationships of people living in a certain geographic territory and having a sense of belonging to the same group. The relationships between these concepts are so strong that it is not possible to separate them because what happens to one relates the other. Educational institutions are micro-societies, which reflect the entire society. The education system in any given society prepares the child for future life and instils in him those skills that will enable him to live a useful life and contribute to the development of the society.

Education has as one of its fundamental goals the imparting of culture from generation to generation. Culture is a growing whole. There can be no break in the continuity of culture. The cultural elements are passed on through the agents like family, school and other associations. All societies maintain themselves through their culture. Culture here refers to a set of beliefs, skills, art, literature, philosophy, religion, music etc which must be learned. This social heritage must be transmitted through social organizations.

Culture and education cannot be divorced from each other. They are interdependent. The cultural patterns of a society guide its educational patterns. As for example, if a society has a spiritual pattern of culture, then its educational procedures will emphasize the achievement of moral and eternal values of life. On the other

hand if the culture of a society is materialistic, then its educational pattern will be shaped for the attainment of material values which promotes pleasures of senses and material comforts. A society devoid of any culture will have no definite educational organization. Hence, the culture of a country has a very powerful impact on its educational patterns. Education as a part of culture has the twin functions of conservation and modification or renewal of culture. It is the culture in which education germinates and flourishes and exerts a nourishing influence. Human being receives from society the gifts of family life, community life, education, vocation, legal rights, safety and protection in the same way he/she inherits from the culture the gift of cultural heritage.

This edited book focuses on the relationship between society, culture and education. It acknowledges a strong relationship between the three concepts. The present book is an interdisciplinary volume that enhances the readers' ability to analyse the influence of social, historical, and philosophical factors that frame contemporary issues in the formal social enterprise of education. This edited book is aimed at academia and general readers. This book will introduce the students and readers to various aspects of Society, Culture and Education. The editors hope this book is useful for those who interested in Social Sciences and Humanities. In this book, the editors have compiled various scholarly papers on the different aspects of Society, Culture and Education. The views expressed by the authors are their own and it do not necessarily represent the viewpoint of the Editors. The editors express their gratitude to the authors of all these great works. The editors shall ever remain obliged to their parents, teachers, friends, colleagues, family members and students for their kind guidance and assistance. To them all, editors offer their grateful thanks to **M/s. APH Publishing Corporation, New Delhi** who came forward willingly undertakes the publishing of this book.

Dr. Ismail Thamarasseri
Dr. Mumthas B.M.

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Existentialism as a Challenge to Idealism

*Dr. Rafeedali E**

INTRODUCTION

Idealism and existentialism are the branches of western philosophy. Idealism contends that the material and physical universe known to science is an incomplete expression of reality that it exists but to sub serve, and requires to compliment it a higher type of reality, a spiritual universe. Idealism holds that the spiritual world is more important than material world. The chief reason is that material world is destructive and mortal; hence it is untruth and myth. On the contrary, the spiritual world is a world of ideas, feeling and ideals, the knowledge of which reveals the reality of mind and soul. In this way according to idealism only spiritual world is the essence of reality, which is undying, immortal and true, and spiritual value, is immortal and true. (1) A few years after First World War, Existentialism manifested itself in Germany. And, it apparently seems to be the product of modern age. It is generally characterized as a protest against views of the world and policies of action in which individual human beings are regarded as the helpless play things, of historical forces or as wholly determined by the regular operation of natural process. Danish thinker Soren Kierkegaard, who want to reform Christianity regarded as exponent of existentialism. He criticized Christian conformity. i.e., called Christendom.

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(2) Existentialism has a historical development. The stages of development of existentialism can be categorized according to the thought of following philosophers.

1. Soren Kierkegaard (Christendom)
2. Karl Jaspers (importance of natural science)
3. Martin Heidegger (importance of inner experience)

Soren Kierkegaard: Kierkegaard holds Hegel's view, that the world is a rational system. That "the real is the rational and the rational is the real". By following Hegel, Kierkegaard explained that no one can know his place, which no one can have his duty proved to him but that each must take his courage in both hands and choose as best he can. He claimed that each individual person is unique and inexplicable in terms of any metaphysical or scientific system; man is free. His future depends on his free choices. It is not altogether predictable.

Karl Jaspers: Jaspers believes that the chief danger to individuality is not Christendom. But in our highly organized technological society in which the chief aim is to produce a standardized level of satisfaction for as many people as possible. He admits the importance of natural science; search for more and more facts can be a means of escape from moral decisions. The devoted exploration of regions which can never be completely mapped is one of the most admirable and significant of human activities.

Martin Heidegger: Martin Heidegger called human being as *Dasein* (being - there), and is defined by care, practically engaged and concerned mode of being in the world. Heidegger views that use of meta-cognition, thinking about thinking on particular things or events is the prime factor for advancement of the human world. Human beings' capacity to think cannot be the most central quality of our being; instead, use of thinking ability is the more original way of discovering the world. Hence he believed that the inner experience of human beings, which is basic for human apprehension of the natural world and thought about it instead of existence of the natural world or capacity to think (3).

MAIN FEATURES OF EXISTENTIALISM (4)

- **Existence is prior to essence:** In contrary to idealist doctrine of ideas that the nature of things (essence) is more fundamental than its existence, the existentialist concern is the priority of existence over essence. Mere having a thing/man cannot prove his quality; instead, the things/he/she prove their quality through empirical evidences.
- **Anxiety, Dread and Despair:** Anxiety is independent on any objective cause. It is highly subjective and personal. It is the mood, which is not attached or caused by any object. It is the dread of nothingness.
- **Death:** Death is the inevitable and inescapable reality and termination of life; it brings the end to life.
- **Nothingness:** According to Jean Paul Sartre "nothingness is like a black night which one has to face whether he likes or not". Under all human activities man keeps himself busy, because he is the dreadful of nothingness.
- **Facticity:** It refers '*Self*'; Sartre quoted on self that "the self in itself and the self for itself". If a person wants to be born in a Muslim family, but took birth in a Hindu family, but is an unimportant part of his facticity. Because it has nothing to do with the fact of his particular self. (Self in itself). If a person wants that his children should be Hindu and so he can change his religion and vice versa. The effort made in this direction is an aspect. (Self for itself)
- **Individualism:** Man cannot withdraw his position from his position in the world and cannot be a dis-engaged spectator in the world. The individual is an individual in the strict sense and he has a unique and different world of his own feelings, emotions, interest, etc.
- **Freedom:** Freedom is the nature of man. During anxiety man becomes aware of his freedom. Knowing self is responsible for one's own success and failure. Freedom enables man to

create himself as potentials and creative through his actions, s/he create and project her/his subjective side. S/He is responsible for whatever S/he does. Freedom for a man lies in fulfillment of one's inner demands of his unique disposition and is genuine expression.

- **Anti-intellectualism:** Existentialist believes subjective approach of life, they gives greater importance to the inner side of a man. i.e., what s/he feels wills and thinks. Are they revolt against any kind of authority being imposed on man?. According to them technology, industrialization etc are the forces which reduces human individual and his concentration to see his inner potentialities.
- **Alienation:** Existentialist views that, as we grow we became, alienated from others, this is due to the fact that we do not understand others. Generally we hide our real self and there for, we are lonely in crowd. To remove alienation we should have compromising nature. If we do not compromise and want to live our own ways, we will have to live alone.
- **Religion and god:** The cosmos (Universe) is prime reality. God is not discovered by abstract demonstration or in nature. "God is dead" and thus man is free to choose and responsible for his activities. There is nothing outside man. They believed in "Primordial consciousness" There is no life after death. The religious man is like someone who puts his money on an outsider; he acts from faith in "the absurd". i.e., in something for which there is no rational proof.(5). According to Sartre "There is no creator of man. Man discovered himself. His existence Come first. If we suppose god as the creator of man then we must have to assume the creator of god and creator of creator sees ridicules. (6)
- **Knowledge:** Existentialist asserted that knowledge should involve the personal involvement of individual. According to kierkegaard "choose thy self", giving indication on this. Knowledge should come from inward, In relation to his attitude

and reaction to an object. He refuted the concept of systematic knowledge. Experience plays an important role in imparting and receiving knowledge. Thus Individual is responsible for his knowledge. Interaction between mind and object is the way to acquire inward, subjective and intuitive knowledge. The objective knowledge is an interaction. Knowledge depends on our feelings, situations. Real knowledge support individual freedom and is not for the sake of knowledge only.(7)

- **Curriculum:** Curriculum should be based on the world of person rather than world of objects. Free relationship between student and subject matter should be maintained. The student must have freedom to observe and discover the object and new things. Curriculum is a world of knowledge for students and s/he must be committed to explore it. Existentialism lays greater emphasis on exercising traditional subjects, like history, anthropology, sociology, literature, etc. because the student must realize the "givenness of the world, in which he has to exercise his freedom. By learning traditional subjects, Students come to know that though he has freedom to exercise in order to attain his needs, He cannot do whatever he wants to do. Science Subjects are not ignored from the scene. Giving free choice to students they allowed religious education.(8)

EDUCATIONAL IMPLICATIONS OF EXISTENTIALISM (9)

- To help in development of "self realization" of in child
- To development the authentic self of child
- To develop the unique personality of child
- To inculcate the choice-making power in student
- To prepare the child for social adjustment
- To develop hidden potentialities of the child
- To help the individual to become responsible for herself/himself, regarding, decision making and other aspects of life.
- To develop sense of freedom
- To develop adjustment ability which is the slogan of existentialism.

CONCLUSION

Existentialism emerged as a protest against idealism. This two school philosophy has its own importance in the Present education scenario of world. While existentialist emphasize on freedom of man it broadens and encourage the reflective as well as creative thought of man. Idealist school taken care the moral scene of world, which could be maintain by the thought of idealism.

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Laltluangliana Khiangte as a Representative of Tribal India Giving Voice to the Unvoiced Through the Mizo Literature

*Anuja Mandal**

INTRODUCTION

Tribal literature is the literature of a search for identity, of exposing the past and present forms of exploitation by outsiders, and of threats to tribal identity and existence. It is opposed to any sort of discrimination against the descendants of the original inhabitants of India. Tribe's identities are differently named at different places according to their geographical positioning, their social stratification in the society which makes them distinctive from others. Tribes are rich in their culture, customs and folk tradition etc. There are few authors all over the world whose writings on tribal identities in literature and their social life is rich in their creative works. The foremost objective of this research paper is to analyze Laltluangliana Khiangte as an Indian writer who gives voice to the unvoiced through the stories, songs folklores and folktales which forms an integral part of literature coming from the north eastern state of Mizoram. This paper will also highlight on Mizo literature as part of tribal Indian English literature. A study of tribal literature is important in contemporary context as it would help in enabling one to appreciate the array of cultural diversity offered by this literature.

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