



FUNCTIONALISM, SOCIALISM AND FEMINISM IN EDUCATION

Dr. Subir Sen

Associate Professor, Department of Education, Sidho-Kanho-Birsha University, West Bengal, India

Corresponding Author: Dr. Subir Sen

ABSTRACT

The term Education has different connotation to different individual and has been interpreted through different philosophies and theories. The term has a dynamic nature. The narrow sense of education refers to a human being's formal education. The broader sense is applicable to the development of human consciousness and focuses on the greater cause of human beings. Education is a lifelong process that is all-encompassing. The world's great educators have defined 'Education' in various ways. Education is a way of life for some, a way of defining our consciousness and making the world a better place for others. This paper will explain how education is defined differently according to different theories – Functionalism, Socialism and Feminism by different educators and at the same time how their perspective is contributing to a social cause.

KEYWORDS: *Functionalism, Socialism, Feminism, Education, Society*

FUNCTIONALISM AND EDUCATION

According to functionalists, education is an important social tool for helping society meet its needs and maintain stability. We are all part of the same organism, and education serves to create a sense of identity by instilling core values and assigning roles (Diago, 2019). The initial history of education in Bengal is an excellent example of educational functionalism (Roy et al. 2023). The only way to break through the cultural conservatism that had taken over the society at the time was to promote education. It is important to consider how these reformers, like Vidyasagar and Raja Rammohan Roy, wisely incorporated traditional studies with western education (Adhikari & Saha, 2021a; 2021j). Imparting values through mythology (Adhikari & Saha, 2021b) and various forms of art (Adhikari & Saha, 2021g; 2022c), was also a common method of imparting education. Understanding the needs of society and addressing them via education was the goal of educating people through the arts, literature, theatre, and other forms of expression. True education, in the opinion of Swami Vivekananda, aids in preparing a person for the struggle for survival. A man's education prepares him for social service (Agarwal & Gupta, 2006). Swami has underlined that the human mind is infused with all information, whether it be secular or spiritual. It was shrouded in a cloak of mystery and ignorance. Education is a weapon for overcoming ignorance and darkness; knowledge will shine after getting education (Roy & Saha, 2021). Tagore was a tremendous advocate for education that fosters acceptance and empathy (Saha & Maji, 2012). He believed that education should help a person reach full manhood, letting all of his abilities to be completely developed for both his own personal greatness and the accuracy of the human community into which he was born. (Mondal & Gayen, 2021). The concept of an ideal setting, setting, instructor, and method were all part of Tagore's concept of the ideal education (Rayees & Dar, 2021). Kalam

talks about education as a medium to create morally upright individuals with knowledge and expertise. Children must be taught creativity and be raised to be intelligent citizens. Additionally, he emphasised the significance of pupils acquiring moral leadership and self-assurance in a variety of areas (Gayen et al, 2021; Pandit et al. 2016). Women educators have a long history in India; they have been viewed as committed and selfless, as well as rebellious and dangerous. Social reformers and educators like Pandita Brahmacharini Chandbai, Pandita Ramabai, and Durgabai Deshmukh advocated for equality and worked to educate women (Adhikari & Saha, 2021c).

SOCIALISM AND EDUCATION

The goal of socialism in education is to help children acquire the traits and skills they need to solve issues in all facets of life (Griffiths & Millei, 2013). He saw education as a tool for promoting social, economic, and personal well-being on a global scale. Gandhi said that a lack of instruction in strong moral judgement is a major flaw in education (Subhranian & Raja, 2020). Education needs to be transformed to better serve the interests of the most vulnerable villagers rather than those of colonial exploitation (Hassan, 2021). If we are being truthful and sincere, citizenship education is a temporary endeavour. Children from cities or villages who receive a basic education are connected to everything that is best and long-lasting in India. Literacy by itself does not constitute education. The end or the beginning of education is neither literacy nor education. After hand education – the one talent that distinctly separates man from beast – literacy education should be prioritised. To be truly effective, education must bring out the best in both boys and girls. Proper education must be in line with the environment in order to promote healthy mass theory growth (Kalita, 2017).



FEMINISM AND EDUCATION

According to feminists, society is patriarchal – that is, it is ruled by men. Moreover, feminists hold that gender conflict is the foundation of society. They contend that men have historically had more power than women and that women have historically been at a disadvantage in society. According to feminists, this is unjust and needs to be changed. There are numerous feminist views, but they all have one thing in common: they consider how society differs from one another (Shukla, 2022). Three notable female educators from three different times have received awards for their contributions to the advancement of western education. Through their quick work in education, Mary Wollstonecraft, Maria Montessori, and Nel Noddings have highlighted significant challenges pertaining to women and children's education (Adhikari & Saha, 2023). These three female professors had a passion for education despite being from different times and geographical locations. Wollstonecraft has fought for women's rights (Adhikari & Saha, 2022d, 2022e). Wollstonecraft has focused on education as an important agenda (Adhikari & Saha, 2022a). According to Nel Noddings, education is essential for the spread of compassion in society. She characterises education as a sequence of preplanned and impromptu interactions that foster development through the learning of expertise, abilities, comprehension, and appreciation (Adhikari & Saha, 2021d). Wollstonecraft has been vocally supporting the bigger cause of protecting human lives. She had witnessed the French Revolution first-hand and was therefore acutely aware of the necessity and urgency of liberty, equality, and fraternity (Adhikari & Saha, 2022b). One of the educators who fought for children's education, not only in the west but also in India was Maria Montessori (Adhikari & Saha, 2021f). Because all children learn differently, Montessori education takes into account all learning preferences. She also talks about, the guidance of the teacher and an individualised learning plan where students are allowed to move through the curriculum at their own pace (Adhikari & Saha, 2021e).

CONCLUSION

Traditional and contemporary sources have been merged and are working together to create the ultimate culture of education for humanity. These sources are the basis for the philosophy of education's concept and notion. There are several factors that are not comparable when attempting to compare this component of schooling knowledge among the nations that make up this worldwide nation. Determining how social theories affect educational philosophies and how they might be used to interpret approaches and ideals was the goal of this article. The development of these philosophies was influenced by the culture and traditions of the society itself, demonstrating the effect of these ideologies in society. The society grows through development of each and every counterpart – men, women, children and nature. An imbalance in any of these counterparts would greatly hamper the prosperity of the society. Eminent educationalists have always propounded philosophies and have applied them in their own domain which emphasis the practical approaches to teaching and learning.

REFERENCES

1. Adhikari, A. and Saha, B. (2021a). *And There Was Light: Renaissance and the Pioneers of Education*. *International Journal of Current Advanced Research*, 10(8), 25000-25003
2. Adhikari, A. & Saha, B. (2021b). *Humanity's Tryst in Deciphering Marriages from Mythology: Braiding Literature and Art*. *EPRA International Journal of Research and Development (IJRD)*, 6(11), 109-114. DOI: <https://doi.org/10.36713/epra8927>
3. Adhikari, A. and Saha, B. (2021c). *Lesser Known Indian Women Educators and Reformers*. *International Journal of Research and Review*, 8(9), 442-447
4. Adhikari, A. and Saha, B. (2021d). *Life, Works and Philosophy of Nel Noddings*. *International Journal of Multidisciplinary Educational Research*, 10[8(2)], 61-64
5. Adhikari, A. and Saha, B. (2021e). *Maria Montessori: An Intellectual Biography*. *EPRA International Journal of Research and Development (IJRD)*, 6(9), 242-245. DOI: <https://doi.org/10.36713/epra8535>
6. Adhikari, A. and Saha, B. (2021f). *Rationalizing Maria Montessori's Teaching Methods in Global Contexts: 'When Education met a femme reformatice'*. *European Academic Research*, 9(2), 1431-1439
7. Adhikari, A. and Saha, B. (2021g). *Shakuntala: As Authored by Kalidas and Painted by Raja Ravi Varma*. *Galore International Journal of Applied Sciences and Humanities*, 5(4): 45-53
8. Adhikari, A. and Saha, B. (2022a). *Contouring Education: Ruminating Mary Wollstonecraft's Thoughts*. *IAR Journal of Humanities and Social Science*, 3(4), 12-17
9. Adhikari, A. and Saha, B. (2022b). *Deconstructing Mary Wollstonecraft: Reconstructing Modern Woman*. *International Journal of Multidisciplinary Educational Research*, 11[7(5)], 90-94
10. Adhikari, A. & Saha, B. (2022c). *Probing the Stint of Rasa: Natyasastra and Forms of Arts*. *EPRA International Journal of Research & Development (IJRD)*, 7(1), 191-195. <https://doi.org/10.36713/epra9435>
11. Adhikari, A. and Saha, B. (2022d). *The Context of Sexuality in Mary Wollstonecraft*. *Vidyawarta: Peer Reviewed International Journal*. 47(9). 176-187.
12. Adhikari, A. and Saha, B. (2022e). *The Feminist Responses to Mary Wollstonecraft: A Reading*. *EPRA International Journal of Research and Development (IJRD)*, 7(9), 32-38
13. Adhikari, A. and Saha, B. (2023). *The Three Epochs of Education: Outlining Mary Wollstonecraft, Maria Montessori and Nel Noddings*. *International Journal of Research and Review*, 10(1), 698-703
14. Aggarwal, J.C. and Gupta, S. (2006). *Great Philosophers and Thinkers on Education*. New Delhi: Shipra Publication.
15. Diago, G. G. (2019). *Functionalist Theory*. *The SAGE International Encyclopaedia of Mass Media and Society*.
16. Gayen, P., Nayek, P., Sen, S. and Dandapat, M. (2021). *Reading President A.P.J. Kalam as the Motivational Youth Icon*. *International Journal of Multidisciplinary and Current Educational Research (IJM CER)*, 3(1), 120-124
17. Griffiths, T. G. and Millei, Z. (2013). *Education in/for socialism: historical, current and future perspectives*. *Globalisation Societies and Education* 11(2):161-169.
18. Hassan, T. (2021). *Relevance of Mahatma Gandhi's Philosophy and Educational Thoughts in 21st Century*. *International Journal of Research Publication and Reviews*, 2(1), 170-174.
19. Kalita, S. (2017). *M.K. Gandhi's Philosophy of Education in The Context of Present Education System of India*. *IOSR Journal of Humanities and Social Science*, 22(11), 11-13.
20. Mondal, R. and Gayen, P. (2021). *Influence of Educational Philosophy of Tagore on Secondary Education in Modern India*. *International Journal of All Research Education and Scientific Methods (IJARESM)*, 9(4), 2552-2555



21. Pandit, A. et al. (2016). *Science and Spirituality in the Life of Kalam. Golden Research Thoughts*, 6(4), 1-5
22. Rayees, A. and Dar, R. A. (2021). *Relevance of Rabindranath Tagore Educational Philosophy in Contemporary Indian Education. International Journal of Trade and Global Markets*. 8(4). 112-127.
23. Roy, S. and Saha, B. (2021). *The Monk Who Preached Education: Amalgamating Educational and Social Thoughts of Swami Vivekananda. IAR Journal of Humanities and Social Science*, 2(6), 35-38
24. Roy, S. Sutradhar, A. Mohanta, R. Ansary, K. (2023). *Collected Thoughts of Great Educators: The Weapon of Social Advancement. EPRA International Journal of Environmental Economics, Commerce and Educational Management*. 10(4). 1-4.
25. Saha, B. and Maji, S. (2012). *Conceptualizing Tagore's Idea of Education: Prakritir Patshala – Idea, Relevance and Prospect. Golden Research Thoughts*, 2(5), 1-3.
26. Shukla, A. (2022). *Feminism and Education. Conference: Feminism and Education, Mumbai*
27. Subhramanian, R and Raja, V. (2020). *Mahatma Gandhi Views on Education. Conference: International Conference on Mahatma Gandhi's contributions to Education, Culture and Society*.