



Philosophy of Education and TVET in Bangladesh

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Abstract

Education is used to combat social, political, and economic oppression within society. The educator or trainer is the focal point of the learning process; mastery of subject matter is important, development of skills through drills, repetition, conditioning, and development of desirable habits, and a desire to influence the behavior of the learner. The learner is the focal point of the process. Truth is relative, and personal growth and development are key to the process. The nature of reality for Existentialists is subjective, and lies within the individual. The physical world has no inherent meaning outside of human existence. The educator and learner are both important to the learner process. Reality or real-world situations are stressed, context and experience are important, and the educator is progressive and open to new ideas. At present, Bangladesh needs skill human resources as human capital to support rapid industrial growth and earn remittance. TVET is the only source in Bangladesh by which we can have economic developments. We need to make our manpower with having global competitiveness. We need to introduce courses to match industry need, opportunities of demographic dividend to be harnessed. In this regard strategic planning is required to develop TVET system.

Keywords: philosophy, education, TVET Bangladesh

1. Introduction

Education is the process of facilitating learning, or the acquisition of knowledge, skills, values, beliefs, and habits [1]. Educational methods include storytelling, discussion, teaching, training, and directed research. Education frequently takes place under the guidance of educators, but learners may also educate themselves. Education can take place in formal or informal settings and any experience that has a formative effect on the way one thinks, feels, or acts may be considered educational. The methodology of teaching is called pedagogy. A right to education has been recognized by some governments, including at the global level: Article 13 of the United Nations' 1966 International Covenant on Economic, Social and Cultural Rights recognizes a universal right to education. In most regions education is compulsory up to a certain age [2].

Philosophy of Education is the applied part of philosophy [3]. As an academic field, philosophy of education is the philosophical study of education and its problems its central subject matter is education, and its methods are those of philosophy. The philosophy of education may be either the philosophy of the process of education or the philosophy of the discipline of education. That is, it may be part of the discipline in the sense of being concerned with the aims, forms, methods, or results of the process of educating or being educated; or it may be meta-disciplinary in the sense of being concerned with the concepts, aims, and methods of the discipline. As such, it is both part of the field of education and a field of applied philosophy, drawing from fields of metaphysics, epistemology, axiology and the philosophical approaches (speculative, prescriptive, and/or analytic) to address questions in and about pedagogy, education policy, and curriculum, as well as the process of learning, to name a few [4].

Normative philosophies or theories of education may make use of the results of philosophical thought and of factual inquiries about human beings and the psychology of learning, but in any case they propound views about what education should be, what dispositions it should cultivate, why it ought to cultivate them, how and in whom it should do so, and what forms it should take [5].

According to UNESCO, education throughout life is based on four pillars, such as, learning to know, learning to do, learning to live together and learning to be. The four pillars of learning are fundamental principles for reshaping education as follows-

To provide the cognitive tools required to better comprehend the world and its complexities, and to provide an appropriate and adequate foundation for future learning by combining a sufficiently broad general knowledge with the opportunity to work in depth on a small number of subjects. This also means learning to learn, so as to benefit from the opportunities education provides throughout life; to provide the skills that would enable individuals to effectively participate in the global economy and society in order to acquire not only an occupational skill but also, more broadly, the competence to deal with many situations and work in teams. It also means learning to do in the context of young peoples' various social and work experiences which may be informal, as a result of the local or national context, or formal, involving courses, alternating study and work; to provide self-analytical and social skills to enable individuals to develop to their fullest potential psycho-socially, affectively as well as physically, for an all-round 'complete person so as better to develop one's personality and be able to act with ever greater autonomy, judgment and personal responsibility. In that connection, education must not disregard any aspect of a person's potential: memory, reasoning, aesthetic sense, physical

capacities and communication skills. Formal education systems tend to emphasize the acquisition of knowledge to the detriment of other types of learning; but it is vital now to conceive education in a more encompassing fashion. Such a vision should inform and guide future educational reforms and policy, in relation both to contents and to methods; to expose individuals to the values implicit within human rights, democratic principles, intercultural understanding and respect and peace at all levels of society and human relationships to enable individuals and societies to live in peace and harmony by developing an understanding of other people and an appreciation of interdependence carrying out joint projects and learning to manage conflicts -in a spirit of respect for the values of pluralism, mutual understanding and peace.

2. Methodology

For this study primary and secondary data related to Technical and vocational education and training for development were collected and finally analyzed by using different statistical software.

3. Result and Discussion

Nowadays, most of the approaches used in linking skills training and the world of work are still based on models that were developed during the industrial revolution and have been shaped by practice rather than philosophic principles. When the approach is only based on models without involving the philosophic principles, the teaching is become just to prepare the students towards the employment but not towards personal development and the human Philosophy Description Application to Extension practice Progressive Stresses an experiential, problem-solving approach to learning. According to the Jacques Delors' Report "Learning: The Treasure Within", 'Learning to Do' is one of the Four Pillars of Education, which focuses on Technical and Vocational Education and Training (TVET).

Emphasizes experience of learner in determining problem areas and solutions is to be considered. Human resource specialist in interior design and household equipment designs an instructional approach directed toward household maintenance via a problem solving process. Participants identify, by experience, problems in home care and then determine appropriate procedure based on alternatives suggested by the specialists. Humanist Based on the assumption that human nature is essentially positive and that each person possesses virtually unlimited potential. Places are emphasis on personal growth and self-direction in the learning process. Family development specialist designs instruction relevant to economic stress with emphasis on self-concept and self-esteem (the worth of the individual). Small group workshops, seminars, and forums used to enhance "participatory" approach resulting in a positive feeling by individuals. Specialist serves as facilitator of the learning process. Radical stresses the role of education as a means of bringing about major social change.

Education is used to combat social, political, and economic oppression within society. Public affairs specialist designs instruction relevant to public issues such as water policy. Forums, self-instructional packages, and other techniques are used to increase awareness of specific issues and, in turn, provide opportunity for possible community change and capital development. While to fulfill the needs of labor market in providing the learners to the world of works, the

technical and vocational educators must be aware of the philosophies that may suite in their practice in promoting the TVET. They must select and adapt with appropriate philosophy that will guide their practice in order to achieve the objectives of TVET. As defined by Stein, 1980, philosophy is a system of principles for guiding practical affairs. Miller, 1985, has identified three primary philosophies of implementing TVET:

3.1 Essentialism

The educator or trainer is the focal point of the learning process; mastery of subject matter is important, development of skills through drills, repetition, conditioning, and development of desirable habits, and a desire to influence the behavior of the learner.

Essentialists believe that there is a common core of knowledge that needs to be transmitted to students in a systematic, disciplined way ^[6]. The emphasis in this conservative perspective is on intellectual and moral standards that schools should teach. The core of the curriculum is essential knowledge and skills and academic rigor. Although this educational philosophy is similar in some ways to Perennialism, Essentialists accept the idea that this core curriculum may change. Schooling should be practical, preparing students to become valuable members of society. It should focus on facts--the objective reality out there--and "the basics," training students to read, write, speak, and compute clearly and logically. Schools should not try to set or influence policies. Students should be taught hard work, respect for authority, and discipline ^[7]. Teachers are to help students keep their non-productive instincts in check, such as aggression or mindlessness. This approach was in reaction to progressivist approaches prevalent in the 1920s and 30s. William Bagley, took progressivist approaches to task in the journal he formed in 1934. Other proponents of Essentialism are: James D. Koerner (1959), H. G. Rickover (1959), Paul Copperman (1978), and Theodore Sizer (1985).

3.2 Existentialism

The learner is the focal point of the process. Truth is relative, and personal growth and development are key to the process. The nature of reality for Existentialists is subjective, and lies within the individual. The physical world has no inherent meaning outside of human existence ^[8]. Individual choice and individual standards rather than external standards are central. Existence comes before any definition of what we are. We define ourselves in relationship to that existence by the choices we make. We should not accept anyone else's predetermined philosophical system; rather, we must take responsibility for deciding who we are. The focus is on freedom, the development of authentic individuals, as we make meaning of our lives.

There are several different orientations within the existentialist philosophy. Soren Kierkegaard (1813-1855), a Danish minister and philosopher, is considered to be the founder of existentialism. His was a Christian orientation. Another group of existentialists, largely European, believes that we must recognize the finiteness of our lives on this small and fragile planet, rather than believing in salvation through God. Our existence is not guaranteed in an afterlife, so there is tension about life and the certainty of death, of hope or despair. Unlike the more austere European approaches where the universe is seen as meaningless when faced with the certainty of the end of existence, American existentialists

have focused more on human potential and the quest for personal meaning. Values clarification is an outgrowth of this movement. Following the bleak period of World War II, the French philosopher, Jean Paul Sartre, suggested that for youth, the existential moment arises when young people realize for the first time that choice is theirs, that they are responsible for themselves. Their question becomes "Who am I and what should I do?"

Related to education, the subject matter of existentialist classrooms should be a matter of personal choice. Teachers view the individual as an entity within a social context in which the learner must confront others' views to clarify his or her own. Character development emphasizes individual responsibility for decisions. Real answers come from within the individual, not from outside authority. Examining life through authentic thinking involves students in genuine learning experiences. Existentialists are opposed to thinking about students as objects to be measured, tracked, or standardized. Such educators want the educational experience to focus on creating opportunities for self-direction and self-actualization. They start with the student, rather than on curriculum content.

3.3 Pragmatism

The educator and learner are both important to the learner process. Reality or real-world situations are stressed, context and experience are important, and the educator is progressive and open to new ideas^[9]. For pragmatists, only those things that are experienced or observed are real. In this late 19th century American philosophy, the focus is on the reality of experience. Unlike the Realists and Rationalists, Pragmatists believe that reality is constantly changing and that we learn best through applying our experiences and thoughts to problems, as they arise. The universe is dynamic and evolving, a "becoming" view of the world. There is no absolute and unchanging truth, but rather, truth is what works. Pragmatism is derived from the teaching of Charles Sanders Peirce (1839-1914), who believed that thought must produce action, rather than linger in the mind and lead to indecisiveness.

John Dewey (1859-1952) applied pragmatist philosophy in his progressive approaches. He believed that learners must adapt to each other and to their environment. Schools should emphasize the subject matter of social experience. All learning is dependent on the context of place, time, and circumstance. Different cultural and ethnic groups learn to work cooperatively and contribute to a democratic society. The ultimate purpose is the creation of a new social order. Character development is based on making group decisions in light of consequences.

For Pragmatists, teaching methods focus on hands-on problem solving, experimenting, and projects, often having students work in groups. Curriculum should bring the disciplines together to focus on solving problems in an interdisciplinary way. Rather than passing down organized bodies of knowledge to new learners, Pragmatists believe that learners should apply their knowledge to real situations through experimental inquiry. This prepares students for citizenship, daily living, and future careers.

He also suggests that pragmatism is the most effective philosophy for TVET since it is allowing new ideas to be considered for practice and a balance the philosophies between essentialism and existentialism. He stated that vocational educators have been successful in terms of

practice and keeping current and relevant, by using principles of pragmatism as a frame-of-reference and basis for workplace education. In linking the skills training and the world of work, pragmatism has been responsible for the development of innovative programmer like involved technology that allows TVET to meet the needs of the workplace of the future. According to him also, the educator may use the philosophic base either by pragmatism alone, or mixed with the element of essentialism or existentialism to reflect on their practice and create or adopt vision in their practice. However, does this pragmatism is really a suitable philosophy to apply in TVET, since in real, pragmatism philosophy is look like only to promoting the importance and needs of TVET, but not to personal development.

3.4 Importance of TVET in Bangladesh

There are 160 million people live in 147570 square kilometer area of Bangladesh. Among them 4.52 million are found as Higher Secondary aged population (16-17 Years) in 2014 (Table 4.4.5, BANBEIS Report-2014, page-42). It has been found in the table 4.1.2 namely 'Gross and Net Enrollment Rate by Gender in Secondary Level of Education, 2014' (page-40) of Bangladesh Education Statistics-2014, BANBEIS that the Gross Enrollment Rate and Net Enrollment Rate of secondary level education are 69.23% and 62.25% respectively. Similarly, it has also been found in the table 4.1.5 namely 'Gross and Net Enrollment Rate in College and Madrasah (11&12 Class), 2014' (page-42) of Bangladesh Education Statistics-2014, BANBEIS that the Gross Enrollment Rate and Net Enrollment of higher secondary level education are 46.61% and 33.16% respectively in the year 2014.

In addition, it has also been found in the table 4.1.6 namely 'Completion Rate, Dropout Rate, Survival Rates and Coefficient of Internal Efficiency by Sex in Higher Secondary Level of College and Madrasah (11+12), 2014' and in the table 4.1.7 namely 'Dropout and Completion Rate, GER and NER (%) in Secondary Level 2008-2014' (page-43) of Bangladesh Education Statistics-2014, BANBEIS that the Dropout Rate of secondary and higher secondary level education are 41.59% and 21.37% respectively in the year 2014.

Enrollment in TVET sub sectors is assumed 8%. But still it has no authentic source. At present, Bangladesh needs skill human resources as human capital to support rapid industrial growth and earn remittance. TVET is the only source in Bangladesh by which we can have economic developments. We need to make our manpower with having global competitiveness. We need to introduce courses to match industry need, opportunities of demographic dividend to be harnessed. In this regard strategic planning is required to develop TVET system.

Therefore, a large number of people of Secondary and Higher secondary age group is out of school. Technical and Vocational Education and Training (TVET) is one and only educational mechanism to convert these populations to employable workforce to contribute to develop the national economy of our country. Philosophically, TVET helps to achieve 'Learning to Do' target of Education. So, the major targets of expanding TVET in our country as follows-

- Skilled workers to satisfy the growing needs of industry;
- A high level means to facilitate job for unemployed youth and widespread underemployment;
- Competencies need to find employment;

- Match the requirements of the private sector;
- Skills for the job market in line with labor market demands;
- Understand the attitudes expected in the industry area;
- Gain insights into the kind of career;
- Make informed decisions about further training and study;
- Become more employable;
- Be better equipped for business and employment opportunities;
- A key element of any policy initiative that aims to improve socio-economic conditions, create jobs and alleviate poverty;
- Promote industrial linkages in the skill training delivery to produce young skilled workforce for the market needs;

4. Conclusion

In linking skills training and the world of work, the educator needs to develop well-defined philosophic principles that will guide, support, or create practice in changing workplace. McKenzie, 1985, stated that the philosophical orientations are rooted in professional practice and derive more from concrete experiences in organizational settings than from logical analysis or the evaluation of abstract philosophical arguments. While Miller, 1994, describe that philosophy ought to provide the framework for establishing practice. In reaching marginalized people, the educator must understand their action and behavior in adopting the suitable philosophies. Their utilization of philosophic views may derive the educator's perspectives from which view their roles in education and develop modes of thinking about practice. The educator also needs to consider some criteria of developing philosophy. As Gilley and Egglund (1989) mentioned that practitioners in each field, HRD and adult education, continue to view their profession as separate disciplines built on different bodies of knowledge, approaches and methodologies which this as prevented an open exchange of ideas and information regarding adult learning theory, program and curriculum design, classroom methodologies, and other approaches to enhancing adult learning and change. With this challenges, the educators must hold a correct philosophy and able to conduct in their practice while tend to be more innovative in deliver the education to learners. Therefore, to encourage those marginalized people to involve in economic, the educators must built or find the philosophies that may able to promote both technical vocational needs and personal development as well. The right identification of philosophic foundation for linking skills training and the world of work may encourage the educator to prepare a workforce that will meet the needs of labor market.

Philosophy in linking skills training and the world of work can be a tool for improving practice even though the gap between philosophy and practice often seems impossible to close. In reaching marginalized people, there are three important issues that need to be considering while choosing the philosophy in teaching which are the changing of work, poverty and being exclusion. Since most of the marginalization is more towards lifelong learning education, Human Resource Development (HRD) and adult education are play as a main role in education in linking the skills and the world of work and personal development as well. For instance, by having a right philosophy, it can be used to explain results and process, while the experience of practice

gives new insights into theory. Philosophy also can serve as a guide for practice in giving direction to philosophy and research. Experiences in instructional planning, and evaluation of learning provide a basis for determining the effectiveness of a theory in a practical manner.

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