

HAPPINESS EDUCATION: THROUGH THE LENS OF MAULANA AZAD, CONNECTING LIBERAL EDUCATION

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“Happiness cannot be traveled to, owned, earned, worn or consumed. Happiness is the spiritual experience of living every minute with love, grace, and gratitude.” By Denis Waitley.



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1.1 Introduction

The social and economic dynamics of environment are constantly changing in developing country like India. It makes hard to imagine future of children. Now a day's children are born and raised up in different situations. The challenges in the Education system gives reflections like poor learning standards and low academic. Child entered in a school with conflicts, physiological and emotional disturbances, which severely hinders a child's learning & development. India ranked at a dismal 144 as the United Nations released its World Happiness Report in which total of 156 nations were surveyed. India scored 3.573 points. The data forces us to re-think on ultimate aim of education. Suddenly the news catches eye of everyone particularly person in education sector that US First Lady Melania Trump attended a 'Happiness Class' at a government school in South Delhi on February 25, 2020. Yes, few schools in India started curriculum which addresses wellbeing and happiness of the students. 'Happiness Curriculum' has won commendations from different corners of the globe. Launched in 2018, Happiness Curriculum is a scheme intended to transform school education in the National Capital and shift focus from only fierce competition and mark-oriented teaching and learning to cognition, language, literacy, numeracy and the arts- based learning model.

1.2 Architecture of Indian education

“Educationists should build the capacities of the spirit of inquiry, creativity, entrepreneurial and moral leadership among students and become their role model.” By

Maulana Abul Kalam Azad. From the study of Azad's ideas on the educational policies, one is able to comprehend the four important objectives that he promoted as the new goals of education in post-independence India: 1. Democratization of education; 2. Maintenance of educational standards; 3. Broadening of educational outlook; and 4. Promotion of mutual understanding. Maulana Azad believed and said that "a good school is a national asset of the highest value at any place or at any time. Schools are the laboratories which produce the future citizens of a State. The quality of the State therefore depends upon the quality of such laboratories. In the context of modern India, the importance of good schools is even greater. On the one hand, we have vast illiteracy and on the other, almost unbounded opportunities".

1.3 Significance of topic

Azad has always been viewed that intrinsic value of art is an essential element in education as it develops feelings and aesthetic sense in man. Through his speeches he put focus on informal, joyful, liberal education for children & adult too. During his tenure he made many arrangements for production of educated minds & inculcation of lively sense of duties & responsibilities. He expressed as art is an education of the emotions & thus it is an essential element in any scheme of national education. He draws immediate attention towards Indian art & culture, archaeology & history. He always speaks about Research In education, Education & Youth.

Now we are talking about the happiness curriculum, education at ease, Liberal arts, Joyful education & innovations in Education etc. Education that leads someone to do the act of kindness for his happiness. Renaissance, Modernization. industrial Revolution, Liberalization and Globalization changed the entire world with respect to trade, communication and education. Drastic paradigm shift in education everywhere rated country or a state on level of satisfaction & happiness, which gave more importance to students' emotional quotient. So, researcher tried to find out connection between ideas of education of Maulana Azad at the time of independence & Happiness in Education

1.4 Research Question

- 1) Are the thoughts of Maulana Abul Kalam Azad insist happiness in education for the holistic development of an individual?
- 2) Are the thoughts of Azad reflected in Happiness Curriculum?

1.5 Objective of study

1. To analyze happiness in education through the lenses of Maulana Azad.

2. To check reflection of Azads ideas of education in Happiness curriculum.

1.6 Research methodology

In the Present study researcher used methodology which consists of a conceptual discussion on highlighting the gist of the happiness curriculum& speeches given by Maulana Azad. Identifying the innovations made in happiness curriculum & NEP 2020.

1.7 Content Analysis Table

Key Concept	Reference	Thoughts of MaulanaAzad	Happiness Curriculum	Interpretations
Visualarts	The ro le of visualart (Nationa l Academ y of Ar t),New Delhi, August 5. 1954	I have always been of the view that apart from the intrinsic value of art for its own sake, it is an essential element in education as it develops the feelings and aesthetic sensibilities of man. It is today realized that no education can be complete which does not pay proper attention to the development of sensibilities by the	Through our senses: This is the pleasure we get via inputs through the 5 senses of sight, sound, touch, smell and taste. We can observe/experience that happiness through our senses like eating good food, watching a film, or listening to music are highly enjoyable but shorter in duration. Happiness from tasting a piece of sweet, or watching a good film could last from few seconds to a couple of hours. Hence, this can be classified as Momentary Happiness.	Happiness Curriculum is well. This will enable the learner to comprehend happiness within self, relationships and society. This will

		<p>practice of one of the fine arts Through</p> <p>artistic education, there is also the immediate utility of such education in developing our manual skill and perceptivesensibility</p>		<p>be a paradigm shift where a learner moves Learning</p>
<p>National Museum</p>	<p>National museum on the occasion of the laying of the foundation stone of the National Museum, New Delhi May 12, 1955</p>	<p>In a museum, history is revealed before us in stone and color in a manner which makes an impression on the dullest mind. One may read hundreds of books on Greek civilization and attend lectures by learned men but the impression created by a Greek statue or a Greek temple is far more profound. we in India have a rich and ancient heritage but we cannot fully realize the splendor of that tradition from books or lectures alone. If, however we see a statue of the Buddha with the stamp of peace and tranquility on his face or admire the wonderful.</p>	<p>Ensuring that learning is shifted away from rote methods To ensure this, only teacher's handbooks are being provided, no textbooks are being given to the students. All classes are experiential and focus on holistic development of the child, to sustain happiness and wellbeing. its main purpose will be to serve as an instrument for the increase of knowledge and refinement of the taste and culture of the people.</p>	<p>We should be able to 'utilize these resources for the advancement of our education field visits, Tourism either virtual, Spiritual or educational exertions supports learning with first-hand experience.</p>

<p>Literature and Life</p>	<p>literature and life Speech at the first meeting of the Sahitya Akademi (National Academy of Letters), New Delhi, March 12, 1954</p>	<p>The status of an author was not assured till he had expressed himself through its medium. Tagore, who is the greatest poet of modern India, had been writing in Bengali ever since his childhood. Gandhi's contribution to national awakening and the achievement of independence. I have, for some time, been thinking how best to encourage the development of creative literature in the different Indian languages. It was necessary to take measures which would secure an all-India recognition for writers in different languages. I asked the Ministry to examine the issue, and it has been suggested that one way of such encouragement is to award prizes or other distinction to writers of merit. A scheme which has been accepted by the Government is to give prizes of Rs.5,000 every year for the best work in each of the 14 languages mentioned in the Schedule to the Constitution.</p>	<p>Children learn in a variety of ways—through experience, making and doing, experimentation, reading, discussions, questioning, listening, thinking and reflecting, and expressing oneself in speech, movement or writing—both individually and with others. They require opportunities of all these kinds in course of their development. To ensure this guideline, the curriculum is designed such that understanding and learning is happening through activities, stories, discussions and reflection-based enquiry. This will promote mindfulness, critical thinking, perspective building and self-reflection abilities.</p>	<p>help society to think over gaps, problems & deal strategies as well. Literature & Life connected directly as connecting Knowledge to life outside the school.</p>
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<p>Performing Arts</p>	<p>THE ROLE OF DANCE Welcome address at the imitation of the Indian Art of Dance, Drama and Murk, New Delhi, January 28, 1953</p>	<p>Immediate attention after the achievement of independence, one of the most important was that relating to the revival of cultural activities. During the last 150 years, the fine arts, whether dance or drama, music or literature, did not receive the attention or the support they needed from the State for their full development. The essence of Indian civilization and culture has always been a spirit of assimilation and synthesis. Nowhere is this more clearly shown than in the field of music. The amalgamation of Persian and Classical Indian styles during the Middle Ages gave rise to a type of music which combines the excellences of both in the field of the theory of drama, Indian achievements of dance, the great</p>	<p>The happiness curriculum looks to create a stimulating environment for learners from classes Nursery to VIII through a variety of methodologies to explore, experience and express happiness. Following methodology would be used like Joyful exercises, Indoor games, Active enquiry, Reflective conversations, Storytelling, Guided practices for mindfulness, Group Discussions, Role-play/skits on situations, Presentations - Individuals and group presentations and Activities for Rapport Building and Team work.</p>	<p>Researcher believed teacher has to induce the ability of critical thinking and the importance of value education in a student. Drama and Art in education learners. They learn to empathize with other social elements. With the spirit of co-working, resolving flow of discourse,</p>
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		<p>variety of Indian styles has attracted the notice of all students of arts and elite.</p> <p>The range of Indian dance extends from the strictly classical styles, developed in the temples with their infinite variety of expression and modulations, to the wonderful rhythm and flow of folk dances in different regions of the land</p>		<p>having understood the core of education, they devise the methods for creative learning. The students are able to yield better results and act as catalysts for the change in society. The students comprehend the difference between Education and Experience</p>
Art and People	<p>INDIAN ART THROUGH THE AGES At the Opening of the Art Exhibition, New Delhi, November 6, 1948</p>	<p>Art is an education of the emotions and is thus an essential element in any scheme of truly national education. Education, whether at the secondary or at the university stage, cannot be regarded as complete if it does not train our faculties to the perception of beauty. I must confess that art education has been sadly neglected in our country, whether as a repository of ancient history or an embodiment of the visions of beauty that have moved men</p>	<p>Happiness at the outset can be seen to come from the fulfilment of our desires. Many of our desires are to do with fulfilment through the five senses such as when we play a game, listen to pleasant music, eat a tasty meal, smell a flower, etc. The satisfaction we derive out of such actions is in the form of pleasure. In addition to such sensory pleasures, we also experience happiness and satisfaction, when our desire for feelings such as security, love, affection and care are fulfilled in all our relationships.</p>	<p>The emergence of the constructivist learning paradigm has led to a focus on learning rather than teaching. It allows us to re-evaluate classrooms and to consider informal learning paces as loci for learning. If learning is not confined to scheduled classroom spaces and times, the whole campus—anywhere and at any time. This is for creating an effective learning space that will give holistic view of learning through Arts.</p>

1.8 Findings & Discussions

1. Happiness in education through the lenses of Maulana Azad can be distinguished through his speeches.

2. Reflection of Azad's ideas of education in Happiness curriculum can be observed.

The arts have always had a secondary place in K-12 learning. Now a days some districts are implementing arts integration in their curriculum. Instead of treating the arts like a separate, distant relative to other classroom endeavors, these programs integrate musical instruments, painting, dancing, drawing, singing and more into traditional subjects like science, math and language. When implemented correctly, these programs are enthusiastically received by students who learn comprehensively. NCF 2005, Happiness Curriculum, NEP 2020 all put emphasis on joyful, meaningful, long-lasting ways of teaching & learning. Most of private Schools has came up with their own autonomous courses for teachers & for students as well. Maulana Azad during his Speeches put forward the urgent actions to be taken to shape out national education system. He gave importance to informal way of education by visual arts, Dance, Drama, Literature & Museum. He provokes the need of value education Vocational & Skill based education too.

From traditional to smart learning, education has gone through enormous changes. But in the epoch of smart classes, traditional ways of imparting education are still relevant and quite productive. The blend of Drama, Art, and Education has been there since the time Plato started his Academy. He believed that informing a student just about the concept is not enough, a good teacher has to induce the ability of critical thinking and the importance of value education in a student. Integration of arts in education has many success stories like no one curriculum implementation goes to Finland in the world, Happiness curriculum In Delhi & Grammangal as learning home for child at Dahanu. Examples are many more.

1.9 Conclusion

In a world where the need for leaders, influencers and thinkers is imminent and growing, the education sector has added responsibilities to it. By implementing effective teaching, the quality of education is certainly to increase. The core benefits of using drama and art in education as the tools of education can be summed up in the lines as: Students become better learners and learn to empathize with other social elements. With the spirit of co-working, they develop an attitude of co-learning. Using their leadership skills, they help at

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resolving the conflicts at the micro-level and at a larger level as well in society. They become torchbearers of critical thinking and encourage the flow of discourse, having understood the core of education, they devise the methods for creative learning. The students are able to yield better results and act as catalysts for the change in society. Azad's ideas about education are reflected in Happiness curriculum. Maulana Azad gave path to education right in the beginning; we explore his ideas after long time.

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