

# AN ANALYSIS OF THE SIMILAR KNOWLEDGE PEDAGOGICAL APPROACH TO THE 'MULTIPLE INTELLIGENCE' IN CONTEMPORARY EDUCATION MODELS

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The passage in the question is a dialogical exchange between Glaucon and Socrates, wherein they discuss a metaphor of a chained prisoner in the caves. These subjects can only see depictions of reality, but not the reality itself. The 'eyes' which give *agency* to perceive and observe are restricted by forced limited motor actions. The metaphor is related to the education in three domains: production, consumption, and purpose.

The *modus operandi* adopted in this cave is based on simplicity, low rate of change, and institutionalization of standard behavior. These prisoners can be understood not only as students but also as teachers. The production of knowledge is mechanical and repetitive, it is devoid of innovation. The Indian education system is premised on the standardization of textbooks and insistence on modernization-in terms of language and concepts. The cultures of tribes and other native communities are represented through the glasses of hegemonic depictions. The chained prisoners do not have freedom of labor, as their hands are tied by an omnipresent authoritative figure-similar to what Marx writes in *Das Capital*. Sociologically, very few students will challenge this mechanical mode of production, since deviance is not desired. It is not the requirement of factories, bureaucracy, or even the locale of teaching-the school.

The mass consumption of similar knowledge is the best option for institutions, as people can be trained to be predictable. They can be employed into the existing jobs, and also allow the circulation of elites in a stratified society. Political theories are mired with a binary created between 'those who rule' and 'those who are ruled'. The consumption of syllabus is set by authorities in a unidirectional flow, with no checks and balances for reformation.

The 'new normal' created by this system is a dysfunctional education setup, wherein the classrooms are commodified and buyers struggle to not fall in the pit of 'unemployment'. Floyd's song '*Another brick in the wall*', shows the struggle of children in fitting into the categories created by the society. In some African societies, members have no term called 'musician' because everybody sings. The academic understanding of childhood, the needs of a child, and the ways to nurture his curiosity are shaped by his surroundings. Mead's social philosophy on understanding the "me" comes from interaction with the significant others. A poor education system will lead people to always be trapped in those caves with nothing to see but shadows on the wall. The socialization of these

people with others will only lead to the propagation of the *repressive state apparatuses*, which Althusser talked about.

The inconsistencies in India's education system are protected by blanket laws including the right to education Act, 2009. The RTE Act, which is supposed to be the ideal document for the mentors and teachers does not allow for corporal punishment or any form of harassment. The Act, however, does not define what constitutes 'corporal'. Gramsci suggested that hegemony is achieved through a combination of force and consent. The RTE remains on paper as a document and the will of those who train reign supreme. To Rousseau, *Emile* could be free only if "he sees with his own eyes, feel with his own heart, that no authority govern him beyond that of his own reason." The interpretations of educating are many but "the truth does not change according to our ability to stomach it", as Flannery O'Connor wrote.

India's demographic dividend has become a demographic disaster with no opportunities for employability for lakhs of engineers. Similar to the Frankenstein created in the novel by Shelley, the society has produced demotivated individuals without a vision to challenge the status quo. The current pandemic had shown that change is the only constant. It leaves only one option to rethink the system of the education system and reimagine it from a B-C (Business to Consumer) model to an E-L (Enterprise to Learner) model.

*Why my bedroom habits are your business: against section 377 of the Indian penal*, written by Nishit Saran is an attack on the colonial hangover, personified in the form of Section 377. The attitude towards sexuality is not poles apart from the Victorian era, where even the legs of the chairs were designed to avoid any blasphemous reactions from patriarchs. Saran gives examples from art forms like Khajuraho temples and poetry, and rightly so, as art imitates life and vice versa. The disruption of boundaries between public and private sets the stage for debate on—who sanctifies one's way of living? In the postcolonial and postmodernist world, where meanings of nation, sexuality, and gender are questioned, it is difficult to imagine linear definitions to one event. Laws help in maintaining a collective conscience among people, as deviance can be penalized, allowing order to prevail. The lack of distinction between consensual and non-consensual acts, however, shows that the 'collective' of the LGBTQ is not only absent but excluded from the mainstream law books. Saran questions the 'sophistication' which he sees among his friends. These friends are products of a society, which approves their ways of behaving and believing.

Supreme Court struck down Section 377 in the landmark case *Navtej Singh Johar v Union of India*, and Indian society opened itself to a 'post 377' world. People's worldview, however, does not automatically change by the decriminalization of certain beliefs or communities. This can be observed through the stigmas still attached to the 'denotified tribes', which in colonial times were once branded as 'criminals'. Pardhis and Sansi tribes are examples of such tribal communities, who still do not get equal treatment as other citizens. The behaviors towards these people create

disorientation between their real and social identities. Among transgenders, it is doubly disoriented between their sexual identity and gender identity. The lives of many transgender around the world are mired in the social conditioning of putting sexuality in two categories—male and female. Gays and lesbians are constantly forced to play two inconsistent self, similar to what Goffman's world of dramaturgical performance. There is no true self in the play, which they have to portray for the society. But this is how the play is created for them, and not how they would want it to be.

Ismat Chughtai was summoned to the courts for her work *Lihaaf*, which talked of a close relationship between two women. The freedom of speech guaranteed to the citizens in postcolonial India is still mired with violations and abjections. Article 15 of the Indian Constitution had always barred discrimination by the State based on 'sex', and yet the LGBTQ community underwent violations of basic rights across all generations. More so, even the dictum of law "*Nemo Debet Bis Vexari*" states nobody should be twice punished for the same cause. The issue of gender, at large, is a part of the larger debate between social and the natural. The essentialists hold that the natural is repressed by the social, whereas the constructionists maintain that the natural is produced by the social. Transgenders, females, blacks, and oppressed castes are still stigmatized based on their natural identities. Ernest Jones' question, "Is the woman born or made?" can help us deal with the complexities the post-truth society struggles with, in accepting the truth of nature.

Saran's concerns reverberate to the daunting effects politicization of sexuality can have on the LGBTQ community. In no way should it lead to which Marx wrote in *The Eighteenth Brumaire of Louis Bonaparte* (1852) as "They cannot represent themselves. They must be represented."