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## Difference between formal and informal agencies of education

What is formal agencies of education. What is difference between formal and informal education. Difference between formal informal and non formal agencies of education.

Content: introduction - howard gardner - a life - howard gardner on multiple intelligence - appeal of more intelligence - are there any further intelligence? - Howard Gardner's multiple intelligences - some problems and problems - conclusion - further readings and references - how to quote this article I want my children to understand the world, but not only because the world is fascinating and the human mind is curious. I want them to understand so that they are placed to make it a better place. Knowledge is not the same as morality, but we must understand whether we must avoid past mistakes and move in productive directions. An important part of this understanding is knowing who we are and what we can do... Ultimately, we must summarize our knowledge for ourselves. The execution of understanding that proves things are those that we carry out as human beings in an imperfect world that we can influence for good or for evil. (Howard Gardner 1999: 180-181) Howard Earl Gardner's work (1943- ) was marked by the desire not to describe only the world but to help create conditions to change it. The scale of Howard Gardner's contribution can be measured by the following comments in his introduction to the tenth anniversary of his classic work Frames of Mind. The theory of multiple intelligences: In the time of the psychometric and behavioral years, it was generally believed that intelligence was a single inherited entity; and that humans - initially an empty board - could be trained to learn something, provided it was presented appropriately. Nowadays, a growing number of researchers believes on the contrary; that there is a multitude of intelligences, quite independent from each other; that every intelligence has its own strengths and constraints; that the mind is far from the tangle to the birth; and that it is unexpectedly difficult to teach things that go against the primitive theories "naive" of that challenge the natural lines of strength within an intelligence and its corresponding domains. (Gardner 1993: xxiii) One of the main impetors of this movement was the work of Howard Gardner. Smith and Smith (1994) were a paradigm mutator. Howard Gardner questioned the idea that intelligence is a single entity, which translates from a single factor, and that it can be measured simply by IQ testing. He also challenged Piaget's cognitive development work. By carrying out tests to prove that at any time a child can be in very different stages, for example, in the development of numbers and in the spatial/visual maturation, Howard Gardner has successfully jeopardized the idea that knowledge in a particular development phase hangs together in a structured set. In this article we explore Howard Gardner's contribution and use toll was put by educators. Howard Gardner à € a life Howard Gardner was born in Scranton, Pennsylvania Pennsylvania Her parents fled from Nürnberg to Germany in 1938 with their three-year-old son, Eric. These two events were not discussed during Gardner's childhood, but had to have a very significant impact on his thinking and development (Gardner 1989: 22). Riskful physical activity opportunities were limited, and creative and intellectual activities encouraged. As Howard began to discover the history of the family "History of the Family" (and Jewish identity) he began to recognize that he was different from his parents and peers. His parents wanted to send Howard to Phillips Academy in Andover Massachusetts à € "But he refused. Instead he went to a nearby preparatory school in Kingston, Pennsylvania (seminary Wyoming). Howard Gardner seems to have embraced the opportunities there - and for raising the support and interest of some very capable teachers. From there he went to Harvard University to study the history of readiness for a career in law. However, he was lucky enough to have Eric Erikson as a tutor. To Howard Gardner's Words Erikson Probably "Sealed" His ambition to be a scholar (1989: 23). But there were others: my mind was really open when I went to Harvard College and I had the opportunity to study under individuals ... like psychoanalyst Erikson, sociologist David Riesman and cognitive psychologist Jerome Brunerà € "Who was creating knowledge of human beings . This helped me to investigate human nature, especially as humans think. (Howard Gardner quoted by Marge Sherer 1999) Howard Gardner's interest grew (his senior thesis was in a new California retirement community) and graduated Summa Cum Laude in 1965. Howard Gardner then went to work for a short time with Jerome Bruner on the famous project Macos (à € çman: a course of study . Bruner's work, especially in the education process (1960) was to make a profound impact, and the questions the program asked had to find an echo in Gardner's later interests. During this period he began reading the work of Claude Levi-Strauss and Jean Piaget in more detail. In 1966 he entered Harvard's doctoral program in 1966, and in the following year he became part of the research team Zero Research in Arts Education (with which he was involved in the present). Howard Gardner completed his PhD in 1971 (his dissertation was on style sensitivity in children). She stayed at Harvard. Alongside his work with the zero project (now co-directed with David Perkins) he was a teacher (1971-1986) and then professor in education (1986-). His first great book, the crushed mind appeared in 1975 and followed about fifteenHoward Gardner is currently Hobbs Professor of Cognition and Education at the Harvard Graduate School of Education and the Additional Professor of Neurology at the Boston University School of Medicine. Medicine. Zero provided an environment where Howard Gardner could begin exploring his interest in human cognition. He continued in a very different direction to the dominant speeches associated with Piaget and psychometric tests. The Zero project developed as an important research centre for education and provided an intellectual home for a significant group of researchers. A key moment came with the establishment of the Human Potential Project in the late 1970s (funded by the Bernard van Leer Foundation) to "evaluate the state of scientific knowledge about human potential and its realization." The result was Frames of Mind (1983) the first full statement by Howard Gardner of his theory of multiple intelligences. Howard Gardner on multiple intelligence - the initial list Howard Gardner saw intelligence as "the ability to solve problems or fashion products that are valued in one or more cultural environments" (Gardner & Hatch, 1989). He examined the literature using eight criteria or "signals" of an intelligence: Potential isolation from brain damage. The existence of savant idiots, wonders and other exceptional individuals. An identifiable core operation or a set of operations. A distinctive story of development, along with a set of "end-state" performances. An evolutionary history and an evolutionary plausibility. Support from experimental psychological tasks. Support from psychometric results. Susceptibility of coding in a system of symbols. (Howard Gardner 1983: 62-69) Candidates for the title "an intelligence" had to meet a number of these criteria and must include, as a prerequisite, the ability to solve "genuine problems or difficulties" (ibid.: 60) in certain cultural contexts. Making judgments on this was, however, "reminisce more than an artistic judgment than a scientific evaluation" (ibid.: 62). Howard Gardner initially formulated a list of seven intelligences. His list was temporary. The first two were typically evaluated in schools; the next three are usually associated with the arts; and the two finals are what Howard Gardner called 'personal intelligence' (Gardner 1999: 41-43). Language intelligence involves sensitivity to spoken and written language, ability to learn languages, and ability to use language to achieve certain goals. This intelligence includes the ability to effectively use language to express itself in a rhetorical or poetic way; and language as a means to remember information. Writers, poets, lawyers and speakers are among those that Howard Gardner sees as having a high linguistic intelligence. Logic-mathematic intelligence consists in the ability to logically analyze problems, perform mathematical operations and scientifically investigate problems. In the words of Howard Gardner, it involves the ability to detectedeductively reason and logically think. This intelligence is more often associated with science and andThought. Musical intelligence involves the ability in the performance, composition and appreciation of musical models. It includes the ability to recognize and compose musical tones, tones and rhythms. According to Howard Gardner, he runs musical intelligence in a parallel almost structural linguistic intelligence. body-synthetic intelligence involves the possibility of using oneà s whole body or body parts to solve problems. It is the ability to use mental abilities to coordinate body movements. Howard Gardner sees mental and physical activity as related. Space intelligence involves the ability to recognize and use broad space models and narrower areas. Interpersonal intelligence concerns the ability to understand the intentions, motivations and desires of other people. It allows people to work effectively with others. Educators, sales staff, religious and political leaders and advisers all need a well-developed interpersonal intelligence. Intrapersonal intelligence involves the ability to understand yourself, to appreciate oneà s feelings, fears and motivations. In view of Howard Gardner's concern is to have an effective work model of ourselves, and to be able to use such information to regulate our lives. In moods Howard Gardner treated personal intelligences à come pieceà . Because of their close association in many cultures, they are often connected together. However, he still argues that it makes sense to think of two forms of personal intelligence. Gardner stated that the seven intelligences rarely work independently. They are used at the same time and tend to complement each other, such as people develop skills or solve problems. Essentially, Howard Gardner argued that he was making two essential statements about multiple intelligences. That one. The theory is an account of human cognition in its fullness. The intelligences provided a new definition of human nature, cognitive speakingà (Gardner 1999 44). Human beings are organisms that have a basic set of intelligences. People have a unique blend of intelligence. Howard Gardner argues that the great challenge facing the deployment of human resources is the best way to take advantage of the uniqueness given to us as a species that present different intelligences" (ibid.: 45). These intelligences, according to Howard Gardner, are an amoral that can be put to constructive or destructive use. The appeal of multiple intelligences of theory of multiple intelligences of Howard educators Gardnerà s was not readily accepted within academic psychology. However, he met a strongly positive response from many educators. It was embraced by a number of theoreticians and didactics, significantly, applied by teachersPoliticians to school problems. A number of schools in North America have looked at the curricula according to the intelligences, and design classrooms and even whole schools to reflect the la Howard Gardner develops. The theory can also be found in use within pre-school, vocational training initiatives and higher adults. This appeal was not, at first, obvious. At first glance, this diagnosis would seem like a Funeral for formal education. It is difficult to teach an intelligence: What if there are seven? It is difficult to teach even when everything can be taught; What do if there are distinct limits and strong constraints on human cognition and learning? (Howard Gardner 1993: xxiii) answers Howard Gardner to his questions by asking first the point that psychology does not directly do directon education, à only helps one to understand the conditions within which education takes place. What is more: Seven types of intelligence would allow seven ways to teach, rather than one. And powerful constraints that exist in the mind can be mobilized to introduce a particular concept (or whole system of thought) so that children are more likely to learn and less likely to deform it. Paradoxically, constraints can be suggestive and finally liberating (Op cit.). Mindy L. Kornhaber (2001: 276), a researcher involved with Project Zero, has identified a number of reasons why teachers and policy makers in North America responded positively to the Howard Gardner's presentation of multiple intelligences. Among these are: at | the Convalida theory educatorsà everyday experience: students to reflect and learn in many different ways. It also provides educators with a conceptual framework for organization and reflection on curriculum evaluation and pedagogical practices. In turn, this reflection has led many educators to develop new approaches that can best meet the needs of the range of students in their classes. Howard Gardner's response goes hand in hand with the adoption of the Kolba model of adult learning and informal educators. While significant criticism can be made of formulation (SEEA below) provides a useful set of questions and A rules of Thumbto help educators think about their practice. The way the theory of multiple intelligences Howard Gardnerà s was translated into politics and practice was very varied. Howard Gardner did not initially specify the implications of his theory for educators in every detail. Later, he looked closely at what theory might mean for practical schooling (eg in The unschooled Mind, Reframed Intelligence, and Disciplined Mind). From this work three particular aspects of Gardner's need to think here as they allow for hope, and an alternative way of thinking, for educators who feel ahead with the current, dominant orientation produced in the curriculum and politicsThe approach includes: a wide vision of education. All seven intelligences are needed to live well life. The teachers, therefore, needs to participate in all the intelligences, not only the first two who were theirs concern. As Kornhaber (2001: 276) has observed, these are educators who opt for "depthness over width." Understanding involves taking up acquired knowledge in one setting and using it in another. àStudents need to have more opportunities to work on one topic( op. cit.) Developing local and flexible programmes. Howard Gardner's interest in "deep knowledge", performance, exploration and creativity is not easily accommodated within an orientation to "delivery" of a detailed curriculum designed outside the immediate educational context. It can be cancelled if the curriculum is too rigid or if it is only one form of assessment" (Gardner 1999: 147.) In this regard, the educational implications of Howard Gardner's work are in direct line with John Dewey's work. Looking at morality. à€çWe need to understand how intelligence and morality can work togetheràTM, argues Howard Gardner. à€çto create a world where a wide variety of people will want to liveà€ (Gardner 1999: 4). While there are significant benefits to developing understanding in relation to disciplines, something more is needed. Is there any other information? Since Howard Gardner's original list of intelligences in Frames of Mind (1983) there has been a great deal of discussion about other possible candidates for inclusion (or candidates for exclusion). The subsequent research and reflection of Howard Gardner and his colleagues have looked for three particular possibilities: a naturalistic intelligence, an intelligence, a naturalistic intelligence, and an intelligence. Spiritual intelligence and existential intelligence. He concluded that the first of these "merits addition to the list of the seven original intelligences" (Gardner 1999: 52). Naturalistic intelligence allows humans to recognize, classify, and design certain features of the environment. à ¤combines a description of the basic ability with a characterization of the role that many cultures valueà" (ibid.: 48.) The case of inclusion of naturalistic intelligence seems rather simple, the position in relation to spiritual intelligence is much more complex. According to Howard Gardner (1999: 59) there are problems, for example, around the "content" of spiritual intelligence, its privileged but unsubstantiated claims to the value of truth, "and the need for it to be partially identified through its effect on others." As a result; it seems more responsible to trace that zone of spirituality closest to the spirit to the other intelligences and then, in the synthetic way applied to naturalistic intelligence, to ascertain how this candidate intelligence fits. In this way, I think it is better to put aside the term spiritual, with its manifest and problematic connotations, and speak instead of an intelligence which explores the nature of existence in its forms. Therefore, an explicit concern for spiritual or religious issues would be a variety - often the most important" of existential intelligence. The existential intelligence, a concern for the "final issues," is therefore the next possibility that Howard Gardner considers " and argues that it 'points reasonably well on criteria' (ibid.: 64). However, empirical evidence is poor "and although a ninth intelligence may be attractive, Howard Gardner is not willing to add it to the list. "I find the phenomenon quite perplexed and the distance from other intelligences quite wide to dictate prudence "at least for now" (ibid.: 66). The last, and obvious, candidate for inclusion in Howard Gardner's list is moral intelligence. In his exploration, he begins by asking whether it is possible to outline the "moral domination." He suggests that it is difficult to reach a consensual definition, but he argues that it is possible to reach an understanding that carries forward exploration. Fundamental in a moral field, Howard Gardner suggests, "is a concern for the rules, behaviours and attitudes that govern the holiness of life "in particular, the holiness of human life and, in many cases, the holiness of every other living creature and the world in which he lives" (ibid.: 70). If we accept the existence of a moral kingdom, then can we speak of moral intelligence? If "the adoption of a specific moral code" then Howard Gardner does not accept the term moral intelligence (ibid.: 75). Moreover, he argues, researchers and writers have not yet "captured the essence of moral domination as an instance of human intelligence" (ibid.: 76). As I see it, the central component in the realm or moral domain is a sense of personal action and personal interest, the awareness that you have an irreducible role towards others and that your behavior towards others must reflect the results of contextualized analysis and exercise of your will. The fulfilment of key roles certainly requires a series of human intelligences "including personal, linguistic, logical and perhaps existential", but fundamentally it is a statement about the type of person that developed to be. It is not in itself an intelligence. "Morality" is therefore a statement on personality, individuality, will, character "and, in the happiest cases, on the highest realization of human nature. (ibid.: 77) Thus, Howard Gardner added an eighth "natural intelligence" intelligence to his list. He also opened the door to another possibility, especially that of existential intelligence, but this is out of the field. Howard Gardner's multiple intelligences «some issues and problems There are various criticisms and problems around the conceptualization of Howard Gardner's multiple intelligences. In fact, Gardner himself listed some of the main issues and his answers (1993: xxiii-xxvii; 1999: 79-114). Here.focus on three key questionswas raised in debates. (There are a lot of other questions around: these would seem to be the most persistent): does Howard Gardner use appropriate criteria? John White (1997) argued that there are significant problems around the criteria Howard Gardner employs. There are questions about individual criteria, for example, all intelligences involve symbols systems; How criteria are applied; And because these particular criteria are relevant. With regard to the last and the fundamental question, the white states that they were unable to find any answer in the writings of the Gardner (ibid.: 19). In fact, Howard Gardner himself admitted that there is an element of subjective judgment involved. Howard Gardner, is the conceptualization of intelligence together? For those researchers and scholars who have traditionally seen intelligence as, effectively, what is measured by intelligence tests - Howard Gardner's work will always be problematic. They can still indicate a remarkable research tradition that demonstrates the correlation between different skills and discuss for the existence of a general intelligence factor. Howard Gardner (1993: XXIV) disputes much of the evidence and argues that it is not yet possible, therefore, to know how much intelligence is actually related. More recent developments in thinking around intelligence as Robert Sternberg's progress (1985, 1996) of a "triarchic" model shared Gardner's apathy of this standard intelligence theory. However, in contrast to Howard Gardner, Robert Sternberg does not seem strongly the particular material that the person is processing. Instead, look at what it calls the components, experiential and contextual facets of intelligence. An additional set of central criticisms around the specific intelligences Howard Gardner identified. For example, it can be argued that musical intelligence and body-kinesthetic intelligence are better addressed as talents (normally do not need to adapt to life demands). Is there enough empirical evidence to support the conceptualization of Howard Gardner? A common criticism made of Howard Gardner's work is that his theories derive rather stronger from his intuitions and reasoning than from a complete and complete root in empirical research. For the moment, there is no properly worked test set to identify and measure different intelligences. I once thought of creating a series of tests of each intelligence - a version of intelligence-Fair to be sure to be sure to be to determine the correlation between scores on different tests. Now I believe this can only be accomplished if someone has developed different measures for every intelligence and then it has ensured that people were comfortable in dealing with materials and methods used to measure every one.(gardner 1999: 98) Howard gardner himself did not pursue this approach because of a more general generaliwth such a test, which leads to labelling and stigmatisation. It can be argued that research around the functioning of the brain in general continues to support the concept of multiple intelligence (although not necessarily the specificity of Howard Gardnerà s theory). There are other questions around the notion of individuality that Howard Gardner employs something of one that he himself has come to recognize. In the early 1990s he began to look at the concept of distributed cognition to provide a better way of approaching the area to focus on what is happening in the mind of an individual (Hatch and Gardner 1993) (see discussion of social/situational guidelines for learning). Conclusion While there may be some significant questions and problems at Howard Gardnerà s concept of multiple intelligences, still had usefulness in the field of education. It has helped a significant number of educators to question their work and to encourage them to look beyond the narrow confines of the dominant discourses of retraining, curriculum, and experimentation. For example, Mindy Kornhaber and her colleagues in the SUMIT Project (Schools Using Multiple Intelligences Theory) looked at the performance of a number of schools and concluded that there had been significant advances in SATs scores, parental participation, and discipline (with the same schools attributing this to the theory). MI). To the extent that Howard Gardnerà s theory of multiple intelligences has helped educators to reflect on their practice, and given them a basis to broaden their focus and participate in what might help people to live their lives well, then it must be judged a useful addition. Project SUMIT (2000) uses the metaphor of Compass Points - à ¤paths that educators using theory have taken and that seem to benefit studentsà€. The following markers have been identified which schools identify with some success in practices attending the theory of multiple intelligences implementing. Culture: support for different students and hard work. Acting on a value system that holds that different students can learn and succeed, that learning is exciting, and that hard work by teachers is needed. Readiness: awareness raising for the implementation of MI. Build staff awareness of myocardial infarction and the different ways students learn. Tool: I is a means to promote high quality work. Using I as a tool to promote high quality student work rather than using theory as an end in itself. Collaboration: informal and formal exchanges. Sharing of ideas and constructive suggestions by staff in formal and informal exchanges. Choice: meaningful resume and options of incorporate curriculum and assessment of activities that are evaluated both by students and the broader culture. Arts. Using the arts to develop childrenà s competences and understanding inside and through disciplines. informal educators can usefully watch this offer towards their projects and agencies. The same intelligences also offer a good attention for reflection. Informal educators have probably been traditionally interested in the domains of the interpersonal and the intrapersonal, with a splash of intelligences that Howard Gardner identifies with the arts. Looking at naturalistic and logical-mathematical intelligences could help improve their practice. 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