

PHILOSOPHICAL FOUNDATION OF EDUCATION

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First Semester
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SYLLABI-BOOK MAPPING TABLE

Philosophical Foundation of Education

Syllabi	Mapping in Book
Unit - I Relationship between Education and Philosophy. Meaning, nature and scope of Educational Philosophy. Functions of Educational Philosophy. Aims of Education in Relation to Philosophy of Life.	Unit 1: Education and Philosophy (Pages 3-44)
Unit - II Western Schools of Philosophy Idealism, Realism, Naturalism, Pragmatism, Existentialism, and Marxism with special reference to the concepts of knowledge, reality and values their educational implications of aims, contents and methods of education.	Unit 2: Western Schools of Philosophy (Pages 45-80)
Unit - III Indian Schools of Philosophy (Sankhya, Vedanta, Buddhism, Jainism, Islamic traditions) with special reference to the concept of knowledge, reality and values and their educational implication.	Unit 3: Indian Schools of Philosophy (Pages 81-118)
Unit - IV Contributions of Vivekananda, Tagore, Gandhi and Aurobindo to educational thinking.	Unit 4: Contribution of Indian Thinkers (Pages 119-178)
Unit - V National values as enshrined in the Indian Constitution and their educational implications. Modern concept of Philosophy: Analysis – Logical analysis. Logical empiricism and positive relativism – (Morris L. Prigge)	Unit 5: Constitutional Values in Education in India (Pages 179-202)

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INTRODUCTION

Philosophy and education have been very important components to develop and enrich the personality of individuals and citizens of a country. Philosophy develops a high degree of control over own powers and actions. Therefore, philosophers have earned much respect and reliance throughout the history.

The philosophical perspectives offer the foundation of education in terms of values, aims and objectives. Education as a subject should have a value-orientation for its impact on philosophy society and other elements of education. The interface between these areas has made the interdisciplinary approach practicable today.

The philosophical basis of education attempts to support the requisite for a direction which education should follow. It provides directives and provides values to which education should be oriented from time to time. It is assumed that the knowledge of metaphysics and ethical thinking facilitates an educationist to put education in the correct perspective. The philosophical foundation makes education more purposive towards objectives which are fundamentally good. Thus, education without philosophical basis remains rather shaky.

This book, *Philosophical Foundation of Education* has been designed keeping in mind the self-instruction mode format and follows a simple pattern, wherein each unit of the book begins with an *Introduction* to the topic followed by *Unit Objectives*. The content is then presented in a simple and easy-to-understand manner, and is interspersed with '*Check Your Progress*' questions to test the reader's understanding of the topic. A list of *Questions and Exercises* is also provided at the end of each unit, and includes short-answer as well as long-answer questions. The *Summary* and *Key Terms* section are useful tools for students and are meant for effective recapitulation of the text.

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UNIT 1 EDUCATION AND PHILOSOPHY

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Structure

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1.0 INTRODUCTION

Philosophy and education have been very important components to develop and enrich the personality of individuals and citizens of a country. Philosophy has been the oldest and called to be the mother of all sciences and disciplines of study. It helps an individual become self-cautious and vigilant to the surroundings. Philosophy develops a high degree of control over one's powers and actions. Therefore, philosophers have earned much respect and reliance throughout history.

Education supports philosophy with its immense ability to transform. Education helps a man to know and understand himself, his surroundings and the world around. This unit provides basic knowledge of the interrelation between philosophy and education, meaning, nature and scope of educational philosophy and the aims of education towards philosophy of life.

1.1 UNIT OBJECTIVES

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After going through this unit, you will be able to:

- Analyse the relationship between education and philosophy
- Examine the meaning, nature and scope of educational philosophy
- Assess the functions of educational philosophy
- Identify the aims of education towards philosophy of life

1.2 RELATIONSHIP BETWEEN EDUCATION AND PHILOSOPHY

The word, educational philosophy, consists of two words, that is, education and philosophy. In fact, the two words are intertwined, interrelated and interdependent. The reality is that we cannot have education without philosophy. To think of philosophy without education is also not possible. The two seem to be very much close and in many ways associated with each other. Let us first understand the two concepts: education and philosophy.

1.2.1 Meaning and Introduction to Education

Education is the most important human activity. It is a process of observing, thinking, learning and understanding the laws of nature. Once knowledge is accumulated, it can be stored in the form of facts, rules and principles. This process is continuing since time unknown and has contributed to the all round growth and development of human kind on earth. In Indian tradition the process of education started with the grant of Vedic scriptures by god himself to the four pious hermits named Agni, Vayu, Aditya and Angira. This wealth of Vedic texts was later expended into Brahmins, Aranyakas, Upanishads, Sutras, Smrities and other Vedic literature.

‘Education is the most powerful weapon you can use to change the world’—these words of Nelson Mandela, the first black president of South Africa and the winner of Nobel Peace Prize in 1993, are apparent testimony of the importance of education in the life of individuals, societies and nations. The process of education helps to flourish the innate capabilities and environmental propensities of man to make him a valuable asset for humanity. Trilling and Hood (2000) specify that ‘Education has ever been an agent that contributes to upgrade human society, flourish personal talents, fulfill civic responsibilities and carry tradition forward.’ Education as a touch stone, bears the quality of changing the destiny of man and takes him to heights of knowledge, wisdom, wealth, position and prosperity.

Etymologically, the word ‘*education*’ is made of three Latin words namely, ‘*Educare*’—to bring up or to nourish, ‘*Educere*’—To lead out or to draw out (wherein ‘E’ stands for ‘Out’ and ‘Ducere’ means ‘to lead’) and ‘*Educatum*’—to train, act of teaching or training. Hence, education means both the acquisition of knowledge and experiences and the development of skills, habits and attitudes. It is a process of

training the individual through various experiences of life. In the Indian context, there are three words which indicate the process of learning. These are as follows:

1. Knowledge: The use of senses and application of mind, brain and intellect in the process of identification of people, things and places or feeling of one's own or others emotions.
2. Skill: The art of performing an activity with perfection, such as archery, pottery and story writing.
3. Learning: The activity of knowing, understanding and concluding the observation.

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Definition of education

We cannot give a complete definition of education since it is associated with many dimensions of human life. Education is an abstract and dynamic entity. It is a continuous process. Education has passed through many ages and stages in the process of its evolution. At different times, it had different meanings, aims and objectives according to the conditions that prevailed there and then. The concept of education is still in the process of evolution and this process will never come to an end. It must continuously grow and change to be able to cope with the changing demands. Education is consciously and deliberately planned for the modification of behaviour. Education is pursued with a set of time-bound goals through the institutions, specially established and maintained for this purpose. Yet, a number of philosophers and educationists have given their definitions to elucidate the meaning of education. Some of them are mentioned as follows:

- 'Education develops in the body and in the soul of the pupil, all the beauty and all the perfection of which he is capable.'—Plato (philosopher)
- 'Education is the creation of a sound mind in a sound body. Education develops man's faculty, especially his mind so that he may be able to enjoy the contemplation of supreme truth, goodness and beauty.'—Aristotle (Philosopher)
- 'Education is natural, harmonious, and progressive development of man's innate powers.'—Pestalozzi (Swiss pedagogue and educational reformer)
- 'Education is manifestation of what is already enfolded in the germ. It is the process through which child makes internal external.'—Froebel (German Pedagogue)
- 'What nutrition and reproduction are to the physiological life; education is to social life.'—John Dewey (an American philosopher, psychologist and educational reformer)
- 'Education is the complete development of the individuality of the child so that he can make an original contribution to human life according to the best of his capacity'—T.P. Nunn (British educationalist)
- 'Education is the deliberate and systematic influence by the mature person upon the immature; through instruction, discipline and harmonious development of physical, intellectual, aesthetic, social and spiritual powers of the human beings according to individual and social needs and directed towards the union of educant with his creator as the final end.'—Redden.

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- ‘We need the education by which character is formed, strength of mind is increased, intellect is expounded and by which one can stand on his own feet.’ —Swami Vivekananda (Social reformer)
- ‘Education means enabling the mind to find out the ultimate truth which emancipates us from the bondage of the dust and gives us the wealth, not of things but of inner light, not to empower but to love.’ —R.N. Tagore (Bengali poet, philosopher, artist and playwright)
- ‘By education, I mean an all-round drawing out of the best in child...his mind, body and spirit.’ —Mahatma Gandhi.
- ‘Education is the process of the individual mind getting to its full possible development.’ —Dr. Zakir Hussain (an educationist and intellectual)
- ‘Education ought to be related to the life, needs and aspirations of the people so as to be a powerful instrument of social, economic and cultural transmission.’ —Indian Education Commission 1964-66.

Basic characteristics of education

Having known the nature and definitions of education, it is clear that it is an important activity which develops human society in all aspects of individual, social and national life. It is the instrument of modernity and globalization in the current era. Education is a path-breaking activity ensuring emancipation from age old misbeliefs and superstitions. It inculcates an advanced thought and outlook to the people. The basic characteristics of education is are as follows:

- Education is a dynamic and lifelong exercise.
- It is the process for the realization of various inner capabilities.
- Education is a psychological and physiological process.
- Education is a deliberately planned activity.
- It is a child-centered process of socialization.
- Education is important for value inculcation and enculturization.
- It is considered as a bipolar and tri-polar process.
- Education is not teaching, instructing or certificate awarding.

1.2.2 Types of Education

1. **Formal:** This type of education is consciously and deliberately planned for the modification of behaviour with a particular aim in view for a specific time period. It is provided through the institutions specially established and maintained for this purpose such as schools and colleges. The formal education is regulated by the government, education department and school management at different levels. It starts at preprimary level and lasts up to the university stage. Strict entry and exit age, regularity, punctuality, impermeable nature of discipline, fixed syllabi, vast curriculum and teacher centredness are some of the basic characteristics of this type of education.
2. **Informal:** This type of education is not given by any established or preplanned institutions. It is for this sort of education that the saying of ‘womb to tomb’

fits suitably. It is provided by the informal institutions such as home, neighbourhood, peers, society, television, newspaper, temple, market and so on. It is quite incidental, spontaneous and inspired by individual needs. Contrary to the formal set-up of education, it has no provisions of entry or exit, timings, norms, rules or regulations, degree or certificate. It goes without any planning, curriculum, time slot, internal or external motivation, and certification. Being a self-motivated activity, its acquisition depends upon one's interaction ability and learning instinct.

3. **Non-formal:** This sort of education is provided through correspondence, summer classes or part-time classes. Open schools and open universities are conducting a number of courses through this mode of learning. This type of education has a mixture of norms and qualities of formal and informal education systems. Such as, it is a formal process of educational upgradation with fixed curriculum and a system of degrees or certificate allotment at the end of the process. But on the other hand, it does not have a strict entry or exit age, regular classes and customary teacher taught interaction as formal institutions.

1.2.3 Agencies of Education

The very concept of the agencies of education describes the various support systems of the process of education. For example, good visual, acoustic, intellectual and supportive surroundings are means to good and sound learning. As a result, an individual with all such faculties and facilities gains considerable knowledge and understanding of countless issues regarding self and contiguous environment. With this exercise an individual gains certain qualities, capabilities and perception regarding self, which makes him a better human being. Hence, it may be said that education is an activity which is self-supportive in some means and externally motivated in other aspects. This discussion reveals the role of individual and external faculties supporting the process of education.

Internal agencies of education

Thinkers like Sri Aurobindo, Swami Vivekananda, Rabindranath Tagore and Mahatma Gandhi felt that more than externally, education emerges from within. Teacher, books and schools are mere stimuli which make the individual respond and gain experience out of the activity. Upon the individual gains of education, Sri Aurobindo considers education as helping the growing soul to draw out that is in itself. Aadi Shankaracharya also supports Aurobindo by saying that 'education is realization of the self'. The view of Swami Vivekananda also supports the previous standings by saying 'education is the manifestation of divine perfection already existing in man. Education means the complete exposition of man's complete individuality'. All these views and thoughts declare that education is an individually supported activity. Without active involvement of the individual, there is no possibility of education and knowledge generation. Hence, it may be said that education is the process of unfolding of inner capabilities through scholastic and co-scholastic experiences of an individual.

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External agencies of education

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As already mentioned, education is a self-motivated activity but it cannot prevail without external stimuli and support. This support is very important and decisive with regard to the acquisition, assimilation and understanding of knowledge and its application in practical terms. Since birth, a child lives amidst several individuals of family, neighbourhood and society. While growing the individual comes in close contact with friends, peer group, school, society, media, bazaar, temple, festivals and various socio-political organizations. All these enhance his knowledge, experience, learning, art of living, philosophy and make him a socialized individual with valuable citizen of the nation and the world. The role of some of these agencies of education is so important that it needs proper attention at this verge. A brief introduction to the prominent agencies of education and their contribution in personality development is explained as follows:

1. **Family:** Family is the oldest, basic and fundamental unit of human society. By family, we mean a system of relationship existing between parents and children. Functions of family include physical, emotional, lingual, mental, social, moral and religious development. It also helps in the development of innate tendencies, character, interests, habits, individuality and transmission of culture. Accepting the importance of home in a child's life Maria Montessori, Italian physician and educator called the school as home.

Illustrating the importance of family as an agency of education, Pestolozzi (Swiss pedagogue and educational reformer) has stated that 'Home is child's first school'. Similarly, Mazzinni (educational reformer) mentioned that 'Child's first training in citizenship is in the mother's lap and father affection'. Hence, it is clear that family is an important agency of education of an individual.

As far as specific mentioning of the contents of education delivered by the family is concerned, it may be said that the attributes of health, self-concept, self-esteem, behaviour-pattern, values, culture, habits, hobbies, religion, outlook and philosophy are given by the family by direct or indirect, overt or covert means of instruction and interaction.

2. **Peer group:** A peer group is a group of friends that a certain person will try to impress to get their bond, social status and interests. Developmental psychologists Vygotsky, Piaget, and Sullivan have all argued that peer relationships provide a unique context for cognitive, social, and emotional development with equality, reciprocity, cooperation and intimacy maturing and enhancing children's reasoning abilities and concern for others.

Peer groups are an important influence throughout one's life, but they are more critical during the developmental years of childhood and adolescence. There is often controversy about the influence of a peer group versus parental influence, particularly during adolescence. Recent studies show that parents continue to have significant influence, even during adolescence, a reassuring finding for many parents. It appears that the power of the peer group becomes more important when the family relationships are not close or supportive.

- 3. Peer pressure:** The term 'peer pressure' is often used to describe instances where an individual feels indirectly pressured into changing their behaviour to match that of their peers. Taking up smoking or consuming alcohol underage are two of the best known examples.

In spite of the often negative connotations of the term, peer pressure can be used positively.

- 4. School:** The word school is derived from Greek word *skhole*, originally meaning 'leisure', and also 'that in which leisure is employed'. School is a place where children acquire education.

School is an educational institution offering studies at different levels to groups of pupils of various ages; instruction may be given by one or more teachers. It may be contained in a single structure or a group of separate buildings; may be under private or public auspices. School is an institution designed to allow and encourage students to learn, under the supervision of teachers. The school contributes to personal and academic development of children by helping them to acquire skill, values, attitudes, behaviour-patterns and several other lessons.

Among the personality enhancement task of schools, the skills for increasing internal locus of control, self-esteem and confidence-building skills, self-awareness skills including awareness of rights, influences, values, attitudes, strengths and weaknesses, goal-setting skills, self-evaluation, self-assessment, and self-monitoring skills, skills for anger management, dealing with grief and anxiety, skills for dealing with loss, abuse and trauma are provided by the schools through different curricular and co-curricular activities.

Schools are also an important centre for inculcation of skills for managing stress, time management, positive thinking, relaxation techniques; interpersonal communication skills like verbal and nonverbal communication, active listening, expressing feelings; giving feedback (without blaming) and receiving feedback, negotiation and refusal skills like negotiation and conflict management, refusal skills; cooperation and teamwork, assessing one's own abilities and contributing to the group; advocacy skills like skills of influence and persuasion, networking and motivation skills, outlook and philosophy. The superego qualities of universal brotherhood, humanity, equality, justice and secularism are also the outcome of school learning. Hence, it is established that school is certainly an agency of revamping the human personality.

- 5. Society:** A group of people connected to one another by shared customs, institutions, culture and, to a lesser extent, territory. A group of humans broadly distinguished from other groups on the basis of mutual interests, participation in relationships, shared institutions and a common culture. Society is dynamic. It grows and changes with time. Maintaining its basic structure intact, a society develops and transforms its cultural heritage.

Qualities offered by society for personal and academic development of children are almost the same as promoted by other agencies. The prominent among

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them may be listed as language, behaviour-pattern, values, culture, habits, outlook, preferences, thought-pattern; social skills like cooperation, empathy, personal skills like singing, dancing, cooking, dressing, arts and crafts.

- 6. Mass media:** The media creates the ideal image of impressive men and women and exhibits the characteristics of a successful person. Smoking, purchasing branded items and imitating current fashion trends are apparent examples of media influence.

The media has a huge effect on society and also on public opinion. They can shape the public opinion in different ways depending on what is the objective. For example, the media coverage of the 9/11 terrorist attack in Mumbai exposed the wrong doing of Islamic terrorism and shaped the public opinion to support the war on terrorism. The public outrage over corruption and support for the Jan Lokpal Act of Shri Anna Hazare is another example of the positive impact of mass media over young minds. Psychological research has shown three major negative effects of media on children.

- Children may become less sensitive to the pain and suffering of others.
- Children may be more fearful of the world around them.
- Children may be more likely to behave in aggressive or harmful ways towards others.

Television makes it difficult for children to distinguish between fantasy and reality. Teachers spend hours helping students 'unlearn' what TV has taught them. Children, who are prematurely exposed to fear, violence and hatred, have problems later on, because their natural development into loving adults had been disrupted and confused. Even then there are several qualities which are offered by mass media for personal and academic development of children. These include knowledge and information regarding social, political, economic, human issues, understanding of society, trends, costumes, views, feelings current trends regarding language, fashion, behaviour, jobs, education, opportunities for job, education, travel, and worldview of plurality.

- 7. State:** It is a self-governing political entity bearing four components of land, people, governance and sovereignty. It has an omni-pervading influence on the quality of life of the group of people living in that particular territory. The agency of state has a two-pronged effect upon the personality and life of children. One of them is the direct effect through administrative means and indirect effect by the means of policy making and execution of the legislations.

Some prominent qualities imparted by the state for personal and academic development of children by direct method are offered through education, commissions, committees, ministry of human resource development, education ministries of states, municipal corporations and local self-governments running educational institutions at various levels. Along with education, policies of the central and state governments regarding the content, methodology, infrastructure and human resource for educational institutions also lay due effect upon the personality development and professional growth of individuals.

Funding and management of schools, higher educational institutions, training and management institutions also have a considerable influence upon the growth and development of the future citizens of the nation.

The state also affects the course of personality development of its citizens through indirect means. This effect is laid through the policies of other ministries influencing job opportunities, current extant and establishment of industries. Contracts and collaborations with other nations, which open opportunities for academics and earning also lay far reaching consequences upon the lives of individuals.

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1.2.4 Dimensions of Education

Narrow meaning of education

Though education happens to be an instrument for all round development of individuals but as per the objective there may be a narrow dimension of this activity. This contraction of the dimension of education may be on several issues like academic attainment, professional development, skill enhancement and accomplishment of discipline to explain the nature of the narrow sense of education G.S. Mill in *Teacher and Education in a Developing Society* has stated that ‘the culture which each generation purposefully gives to those who are to be its successors, in order to qualify them for at least keeping up and if possible for raising the level of improvement which has been attained.’ Thus, it may be said that education in a narrow sense means a conscious and deliberate process, planned to modify the behaviour of the individuals in desirable and socially supported channels and to bring about in them the specific knowledge, understanding and skills. The characteristics of the narrow dimension of education may be listed as follows:

- This type of education is imparted through the institutions specially planned for this purpose.
- It is the deliberate, conscious and systematic influence exerted by the mature person, that is, teacher on the immature person or student.
- It is limited to the delivery and practice of the pre set syllabi through classroom activities.
- This type of education is intentional rather incidental. There is limited scope for informal learning.
- This system of education considers learning as accumulation of knowledge, information and details of experiences of the human kind in the history.
- The example of this type of education may be sought in the traditional setups of education such as Buddhist and medieval systems of education where the activity of education was limited to the achievement of pre decided goals.
- Control redirection and sublimation of instincts, character formation and moral development, preparation for life, inculcation of social feelings may be named as the chief objectives of such learning.

Broader meaning of education

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The broader meaning of education is a novel concept and refers to the expansion of the dimensions of education covering scholastic and co-scholastic areas of learning and experiences. This type of learning broadens our outlook and deepens our insight towards the educational activities in classrooms and schools. The broader concept of education may include the physical, mental, intellectual, cultural, ethical, moral, social, political, religious and spiritual dimensions of the individual personality. The wider dimension of education is well-defined by the noted educationist R.C. Lodge 'In the wider sense, all experiences of educant in schools are said to be educative. The bite of a mosquito, the taste of watermelon, the experience of falling in love, of flying in airplane and of being in a storm in a small boat; all such experiences have a direct educative effect on us.' The child educates the parents, the pupil educates his teachers. Thus, it may be concluded that education in wider sense is life and life is education as well.

The broad concept of education is helpful in achieving the social and national goals of education. These goals are related to the understanding of society, contribution towards social good through feeling of equality and understanding feelings of others, needs and psychology. Further the national perspective of education demands for more literate, vigilant, conscious and intelligent citizen force who could fill up the increasing demand of manpower. The development of national consciousness is the most important demand of broader education. Illustrating the concept of broad education John Stuart Mill says that not only does education include whatever we do for ourselves and whatever is done by others for us for the express purpose of bringing us somewhat nearer to the perfection of our nature, it does more, in its larger acceptance, it comprehends even the indirect effects produced on character and on human faculties, by things of which the direct purposes are quite different, by laws, by forms of government, by the industrial arts, by the modes of social life, not even by physical facts not dependent on human will, by climate, soil and local position.

1.2.5 Meaning and Introduction to Philosophy

Philosophy tries to explain the fundamental questions of life. These questions may include complex issues such as the origin, aim and objectives of life on earth. On the contrary, philosophy may also deal with very general issues such as selection of a dress or deciding a venue for outing. Philosophy is closely related to the values, traditions, views, thoughts, principles and logical reasoning in all spheres of life.

The American Philosophical Association recognizes that philosophy is fundamentally a matter of the cultivation and employment of analytic, interpretive, normative and critical abilities. It is less content- and technique-specific than most other academic disciplines. In the views of George Berkeley (an Anglo-Irish philosopher), philosophy is nothing but the study of wisdom and truth. It may with reason be expected that those who have spent most time and took pains in it should enjoy a greater calm and serenity of mind, a greater clearness and evidence of knowledge, and be less disturbed with doubts and difficulties than other men.

Contrary to popular belief, philosophy is not a synonym of religion. Philosophy is concerned with an individual and helps him understand himself and the issues of his concern, whereas religion, as a set of accepted values and faith, is more social than individual. In religion, one is not supposed to contemplate why, what or how; but is supposed to merely follow the set systems, beliefs and behaviour patterns. Philosophy is a way of understanding himself and the world through reason and logic.

Etymologically, the word philosophy has come from two Greek terms namely, 'Philo' which means love and 'Sophia' which means wisdom. Hence, the verbal meaning of the terms is 'Love of Wisdom'. It means deep liking for knowing, understanding and enjoying one's ideas, views and logical conclusions to solve his specific or general issues in life. In Indian context, the word 'Darshan' symbolizes the meaning of 'philosophy'. This word is derived from 'Drish' root of Sanskrit which denotes the act of seeing or looking at. Darshan includes realization or experience of the postulated truth which takes it beyond mere polemics. It is not merely intellectual understanding of a dictum but also internalizing the same and living with it.

There is a distinction between the Western and Indian dimensions of philosophy. Western philosophy starts with the world and ends in the world itself whereas Indian philosophy certainly starts with the world but essentially ends with spirituality. The basic objective of Western philosophy is to understand the world logically and take wise decisions which provide ultimate satisfaction to an individual. But Indian philosophy focuses on self-realization and emancipation from the cycle of birth and death. Hence, this discussion would lay more stress upon the Western meaning of philosophy than on the Indian viewpoint.

Definition of philosophy

Philosophy basically means the love of wisdom. This wisdom is not the knowledge of certain subject but is concerned with the study of the ultimate realities of the universe and the general cause of those things that man observes or experiences. It is achieved by enquiring into the 'why' of things rather than into their 'how or what'. 'Why did this world come into existence?' and 'Why we have come to this world?' are the examples of such inquiry. It is the critical analysis of fundamental assumptions or beliefs of life and the world. In other words, it is the rational investigation of the truths and principles of being, knowledge and conduct. Philosophical inquiry involves the disciplines of logic, ethics, aesthetics, metaphysics and epistemology. Few definitions of philosophy will be able to decipher all these concepts precisely:

'Philosophers are those who are lovers of the vision of truth.'

—Socrates

'He who has a taste for every sort of knowledge and who is curious to learn and is never satisfied, may be justly termed as a philosopher.'

— Plato

'Philosophy is a search for comprehensive view of nature, an attempt at a universal explanation of the nature of things.'

— Alfred Weber

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‘Philosophy is an interpretation of the world in order to change it.’
— Karl Marx

‘Philosophy is the acquisition of knowledge.’
— Plato

‘Philosophy is nothing but the study of wisdom and truth.’
— George Berkeley

‘Philosophy is the art which teaches us how to live.’
— Michel De Montaigne

‘The point of philosophy is to start with something so simple as to seem not worth stating, and to end with something so paradoxical that no one will believe it.’
— Bertrand Russell

‘Philosophy probes problems. It tries to show what a problem is in the sense of what is problematic about it. It explores alternative possibilities of dealing with the problem.’
— Nietzsche

‘The object of philosophy is the logical clarification of thoughts. Philosophy is not a theory but an activity. A philosophical work consists essentially of elucidations. The result of philosophy is not a number of ‘philosophical propositions’, but to make propositions clear. Philosophy should make clear and delimit sharply the thoughts which otherwise are, as it were, opaque and blurred.’
— Ludwig Wittgenstein

Basic characteristics of philosophy

In the light of the above-mentioned introduction and definitions of philosophy, certain basic characteristics of philosophy may be derived to have an easy outlook of the system of philosophy. These are as follows:

- The word philosophy means ‘love of wisdom.’
- Philosophy asks questions regarding the ultimate truth, knowledge, essential nature of things and good life.
- Philosophy seeks understanding in defining terms such as principles, maxims and regulations.
- Philosophy helps society and culture to be self-critical.
- Philosophy develops an ideology to guide people and society.
- Philosophy is not a synonym for religion.
- Philosophy does not remain constant but develops with the emergence of novel thoughts.
- Philosophy brings out the unchanging nature of the changing world.
- Happiness is the ultimate goal of life and the ultimate happiness is philosophy.

1.2.6 Branches of Philosophy

Study of philosophy is vast and cannot be covered in inclusive modes. Hence, we need to devise ways to study it effectively. Secondly, a philosophy has certain steps which lead the explorer from verbal or superfluous maxims to the intellectual or emotional experiences. Therefore, it is wise to proceed step by step to find the virtual depth of philosophy. These steps explained as the branches of philosophy are as follows:

- **Metaphysics:** It is the study of the nature of reality and involves the study of the relationship between mind and body, substance and accident as well as events and causation.
- **Epistemology:** It deals with the nature and scope of knowledge and explores the possibility or feasibility of the acquired knowledge.
- **Axiology:** This issue is primarily concerned with the question of the best way to live, and secondly, with finding answers of the questions in life. Axiology is further subdivided into the twigs of meta-ethics, normative ethics, and applied ethics. These are concerned with finding the sources of good behaviour, ways of applying them and finally justifying their application in real life situations.

The definition by British political and moral philosopher Anthony Quinton (1995) in 'The Ethics of philosophical practice' is suitable to present the meaning and areas of contemplation by the all three branches of philosophy. It says:

Philosophy is rationally critical thinking, of a more or less systematic kind about the general nature of the world (metaphysics or theory of existence), the justification of belief (epistemology or theory of knowledge), and the conduct of life (ethics or theory of value). Each of the three elements in this list has a non-philosophical counterpart, from which it is distinguished by its explicitly rational and critical way of proceeding and by its systematic nature.

Everyone has some general conception of the nature of the world in which they live and of their place in it. Metaphysics replaces the un-argued assumptions embodied in such a conception with a rational and organized body of beliefs about the world as a whole. Everyone has occasion to doubt and question beliefs, their own or those of others, with more or less success and without any theory of what they are doing. Epistemology seeks by argument to make explicit the rules of correct belief formation. Everyone governs their conduct by directing it to the desired or valued ends. Ethics or moral philosophy, in its most inclusive sense, seeks to articulate, in a rationally systematic form, the rules or principles involved.

1.2.7 Interrelation between Philosophy and Education

There is a strong interrelation between philosophy and education. Philosophy guides the path of education. Philosophy is also the inspiration behind education and creates the need for education by providing incentive to continued learning and knowledge generation. Taking them as two sides of the same coin; philosophy happens to be the contemplative side and education as the active side. Philosophy provides aims and objectives to education and education on the other side makes them practical. Almost

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all great philosophers have also been great educators. All the basic questions of education such as aims of education, curriculum, methods of teaching, the content, role of teacher, methods of teaching, discipline and so on are still determined by philosophy. To further explore the interrelation between philosophy and education, a point to point reference is presented as follows:

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- 1. Philosophy begins with learning and develops learning:** Observation, contemplation and fact finding are the basic processes in philosophical development. All these activities are related to education. Thus, it may be said that philosophy starts with learning, continues with learning and enhances the process of learning. Education on the other hand, takes direction from philosophy in deciding all important points of its course.
- 2. Philosophical principles of learning are adopted by education:** Many learning principles developed by philosophy in the past are still used in the development and transformation of learning in schools. These principles include discussion, question and answer, lecture, contemplation, logical thinking and experimentation. In this aspect education owes much to philosophy. Education on the other hand, has contributed towards developing novel learning methods and contributed towards developing advanced methods of philosophical inquiry.
- 3. Philosophy is contemplative and education is applicative:** History proves that all the life changing principles developed by philosophy are adopted by education. The Vedic, Buddhist and Muslim educational systems which prevailed in India in different time periods of history adopted the philosophical principles of their own, practically and religiously.
- 4. The absolutism of philosophy is balanced by education:** Many principles of philosophy have been too ideal to be implemented practically. For example, philosophy would say that oneness in thinking, speaking and doing is the truth. But the well accepted fact is that such practice is too high a goal for an average human being. In such cases, education provides guidance and examples.
- 5. Education as a means to dissolve the conservative disputes of philosophy:** The dispute between the structure and principles of natural, idealistic, humanistic and pragmatic theories of philosophies is as old as the emergence of these theories. The originators and followers of these theories could do nothing to bring harmony among the basic principles of the existing theories. But the modern education system is wise enough to accept the suitable principles of different educational philosophies quite harmoniously. In any system of schooling we may easily observe the principles of natural, idealistic, humanistic, pragmatic and other prominent theories working for the good of education and educant.
- 6. Philosophy and education are both working for the human good:** Philosophy, since its beginning, has done much to make human life more and more contemplative and contented. It has suggested that man should be more and more contemplative and give importance to the basic realities of life. Philosophy has inspired man to live an ideal life driven away from worldly

pleasures. Education is another inspiring agent to guide mankind towards the ultimate good. Education takes the help of philosophy in taking principles and examples of ultimate goal of life and ensure their implementation in real life. Hence, the ultimate objective of both education and philosophy is one and the same and that is the welfare of humankind.

7. There is a direct correlation between the philosophical opinions and educational practices:

Psychologists who study human personality recognize that a personality can be broken down into certain factors or dispositions. A cluster of statements to which someone assents can be highly correlated with a cluster of actions in which he engages. It would seem reasonable that there should be a correlation between the advocacy of a set of philosophical opinions and the tendency for an educational practitioner to behave in a certain way in the classroom or administrative situation. Furthermore, if particular philosophical tenets are correlated with particular personality dispositions, we would expect that each major personality type is correlated with a major philosophical system. Empirical studies have actually been done which tend to confirm these predictions.

8. Philosophy and education as cultural institutions: Both education and philosophy are correlated as verbalization and manifestation of a culture's ethos. Since the ethos of a culture is the gestalt of all its institutions, a change in one institution, that is, either philosophy or education, may produce a corresponding change in one or more other institutions. If philosophy is viewed as utopian, then it performs its classical function by promoting a reconstruction of the social and educational order in conformity to the tenets of some great truth. If philosophy is viewed as ideological, then it serves as a verbal battleground between the expressed rationalizations of vested interests. In both the cases, philosophy acts as an agent for the survival of culture. Education on the other side is also an agency of ensuring the enculturization of the upcoming generations studying in schools.

Form the above discussion it is evident that there is an overt and inter-dependent relationship between education and philosophy. Both of these not only support each other but also fulfill the diverse needs of people with different personality types. This correlation is so time-tested and reliable that there is no sign of imbalance between the two since the prehistoric time till date. It must therefore be accepted that philosophy and education are mutually dependent and complementary in all areas of their existence.

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CHECK YOUR PROGRESS

1. List the basic characteristics of education.
2. State the types of education.
3. List the branches of philosophy.
4. Mention the characteristics of philosophy.

1.3 MEANING, NATURE AND SCOPE OF EDUCATIONAL PHILOSOPHY

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Educational philosophy has been defined in various ways.

Meaning

Philosophy determines the various aspects of education. In the words of J. Ross, 'Philosophy and education are like the two sides of the same coin; the one is implied by the other; the former is the contemplative side of life, while the latter is the active side.'

One of the most influential thinkers on the concept of education in the 20th century, John Dewey, has remarked: 'Education is the theory of education in its most general phrase...' 'Education is a laboratory, in which philosophical distinctions become concrete and are tested.'

Gentile: 'Education without philosophy would mean a failure to understand the precise nature of education.'

Herbert Spencer: 'True education is practicable only to true philosophies.'

Philosophy decides the goals towards which education has to go. Hence, philosophy decides the transmission of knowledge via education down the ages.

Philosophy deals with the objectives and education is the means to achieve those objectives. Philosophy determines values, recommends notions and establishes the principles. On the other hand, education, in its process and through its means, endeavours to achieve them. Philosophy denotes the contemplative side while education is its active side. The former deals with the theoretical aspect and the latter with the practical aspect. It is absolutely right to say that education is the dynamic side of philosophy.

Great philosophers have also been great educationists. The great philosophers such as Plato, Socrates, Locke Rousseau, Froebel, Gandhi, Tagore, Radhakrishnan, Confucius and Dewey are acknowledged great educators. Their philosophical convictions and thoughts are explicitly exhibited in the educational schemes disseminated by them. Ross rightly remarked, 'If further agreement is needed to establish the fundamental dependence of education on philosophy, it may be found that all great philosophers have been great educationists.'

Socrates presented to the world the 'method of questioning and cross-questioning' in teaching. Rousseau advocated that education should follow nature; Gandhi propagated the scheme of basic education.

Philosophy is the foundation of different aspects of education. For instance, the aims, curriculum, textbooks, methods of teaching, class discipline, time table, teacher, headmaster, — are all determined by philosophy.

Hence, we realize that philosophy and education are interrelated and interdependent.

- Philosophy is the basis to determine the objectives of life. Education then enables people appropriately to achieve the said objectives.
- The diverse educational movements which have been widespread in the history of education were led by eminent philosophers.
- Philosophy decides what is worth living. Education then educates the man and makes him fit for that type of life which is worth living.
- Philosophy represents the theoretical side while education is the practical side. The former is contemplative while the latter is dynamic.
- Philosophy indicates the values to be followed in life. Education then inculcates those values in the learners.
- Philosophy facilitates fixing various educational issues and problems.
- Philosophy provides enthusiasm and inspiration to the teachers and Headmasters for achieving the educational assignments.

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Impact on different aspects of education

Every part of education has a philosophical foundation. It is philosophy which provides the aims to education and these aims in turn decide the curriculum, the methods of teaching, the role of the teacher, type of discipline and so on.

Philosophy and aims of education: Education being a premeditated activity has a number of aims. These aims are articulated by the philosophy of life. In the words of American academic and philosopher, B. H. Bode, 'Unless we have some guiding philosophy in the determination of objectives, we get nowhere at all.'

Indeed, philosophy articulates what should be the ultimate objective of life and education, while education offers proposals on how this objective is to be accomplished.

Different philosophers of education refer to different aims of education. Idealism, naturalism and pragmatism, are three typical philosophies and each one of them suggests unique aims of education.

Idealism advocates self-realization, while naturalism believes in self-preservation. Pragmatism favours the democratic in ideas of education. Likewise, aims of education vary according to the time and place. Therefore, it is apparent that aims of education are decided by philosophy. Ross has aptly remarked, 'The educational aims and methods are corollaries of philosophical doctrines.'

Philosophy and curriculum: Curriculum is the project of education. It is the means through which the objectives of life and education are sought to be accomplished as determined by a specific philosophy. Precisely it is philosophy which determines why a particular subject and activity, for example, making projects and presentation, should be incorporated in the curriculum.

Idealists lay emphasis on higher values of life and advocate the study of religion, ethics, literature and humanities. Naturalists mainly deal with physical science and direct experiences. Pragmatists emphasize the study of functional subjects and sociology. Therefore, it is clear that philosophy provides the backdrop for every type of curriculum.

Scope**NOTES**

The scope of educational philosophy is limitless as it deals with the schools of philosophy which deal with education. Philosophy of education is applicable to almost all aspects of education such as the aims of education, type of curriculum and others.

The following points exhibit explicitly the scope of educational philosophy:

- **Aims of education:** Educational philosophy assists in deciding the aims of education. Without the aid of educational philosophy, it is a challenging task for the teacher to decide the objectives of education which are apt for the growth and development of an individual.
- **Preparing the curriculum:** Having decided the aims of education, it becomes easy to decide the type of curriculum, which will be appropriate for the learners. It is only educational philosophy which facilitates in determining the contents which will be most suitable and why.
- **Realities behind teaching-learning programme:** Educational philosophy can decide correctly about the nature of the learner, the nature of the society, the nature of the world and the nature of the school. The knowledge of educational philosophy helps to ascertain right answers to the different questions raised by children in the classroom.

The above mentioned points exhibit very clearly that the scope of educational philosophy is unrestricted. It has no ending. In this context, Plato says that a philosopher gets pleasure in all kinds of knowledge and he is never contented with the knowledge that he attains.

An educational philosophy is a personal account of a teacher's guiding principles about education-related issues, like how student learning and potential are most effectively taken advantage of, along with the role of educators in the classroom, school, community and society.

A statement of educational philosophy sums up these tenets for self-reflection, professional growth, and sometimes sharing with the larger school community.

CHECK YOUR PROGRESS

5. Fill in the blanks.
 - (a) The scope of educational philosophy is _____ as it deals with the schools of philosophy which deal with education.
 - (b) Philosophy is the foundation of different aspects of _____.
 - (c) It is absolutely right to say that education is the _____ side of philosophy.
 - (d) _____, _____ and _____ are three typical philosophies and each one of them suggests unique aims of education.
6. State whether the following statements are True/False.
 - (a) Philosophy determines the various aspects of education.
 - (b) Pragmatism favours the autocratic in ideas of education.
 - (c) Philosophy denotes the contemplative side while education is its active side.
 - (d) Great philosophers have been unsuccessful educationists.

1.4 FUNCTIONS OF EDUCATIONAL PHILOSOPHY

Having known about the propitious relation between education and philosophy it is evident that there is need to view the two as complementary entities for all educational as well as philosophical purposes. Here comes the term known as 'Educational Philosophy' which indicates the philosophical foundations of education or educational implications of philosophy. In its broadest possible sense, the term educational philosophy is indicative of the use of philosophical principles in viewing the basic factors of education and educational practices. These include the aim, objectives, methodology of content transaction, methodology of content transaction, role of teacher in the process of teaching and learning and the concept of discipline. To study the functions of educational philosophy broadly, it is useful to go through the following description.

Perspective of education: Education is undoubtedly the most vital activity of human beings which paves the path to success and ensures the accomplishment of all the desired goals of individual as well as social life. Various philosophies have viewed education from different perspectives.

Idealism, one of the most original philosophies of the West, views education as refinement of ideas, feelings and experiences. Since ideas, thoughts and spiritual principles are everlasting and immortal and the material world is ever changing and destructible; spirituality or idealism is the outcome of education. In idealist philosophy, man is considered a spiritual being, having faith, morality and religion in the core of personality. This difference in human personality is due to education. Hence, education in idealist philosophy is the manmade activity. 'Know thy self,' the *mool mantra* of idealism can also be achieved through educational activities.

Humanism, another philosophy of education, believes that education is the instrument of creating and restoring human values in mankind. This philosophy assigns the utmost value to the behavioural aspect of education and considers that true education makes an individual sensitive towards all other human beings of the world. In pragmatic philosophy, it is considered that education is natural as well as social necessity of man. Natural, because human offspring depends upon the adult members of the society for their developmental needs; and social, because it helps children to be socialized and become useful members of the society. Since pragmatism is a practical and utilitarian school of philosophy, it has influenced education to the maximum extent. This philosophy preaches education to be imparted with reference to human needs. It should enable the child to solve his existing problems and also to lead a better and happier life. Education therefore must have its own intellectual, moral, aesthetic, social and physical aspects. The philosophy of naturalism rejects all authority, which interferes with spontaneous and natural development of children and advocates the concept of education that helps in the development of natural capabilities in the most harmonious way.

Aims of education: All educational philosophies have suggested vast and varied aims and objectives of educational process. These include physical, mental, intellectual, spiritual, emotional, ethical, moral, cultural, social, academic, lingual and pragmatic

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development of human personality. This may be termed as holistic development or the fullest development of human personality. Various philosophies have set different aims of education as per their perception of education.

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For example, the philosophy of idealism suggests self-realization, that is, complete knowledge of self through physical, psychological and spiritual faculties as one of the aims of education. All these may guide man to discover the underlying link between the individual soul and the universal soul. Cultural enhancement is another goal of education. It means the conservation, promotion and transmission of cultural heritage. Cultivation of moral, social and ethical values, enhance morality, humanity and spirituality in mankind. Education should develop the capability to know, understand and rationalize the purpose of all objects and phenomena in nature. Education should provide such environment situations and opportunities which are conducive to the development of spiritual values in a child. Such education will help the child to lead a happy, harmonious as well as contented life and finally to attain self-realization.

Humanistic philosophy lays more stress upon the respect for intellectuals, freedom of expression, propagation of democratic principles, respect for age-old values, ethics and culture as the aims of education. According to the humanists, education should be need based and must promote the process of self-actualization through self-discipline and self-control activities. Naturalism says that education should be planned according to the nature of the child and its aim should be to prepare a natural man. 'The natural man is not the savage man but a man governed and directed by the laws of his own nature rather than by these social institutions'.

In the words of McDougall, 'Education should aim at the redirection and sublimation of instincts for achieving socially desirable ends'. Darwin says that, 'The aim of education is to equip the individual to struggle for existence and thus to ensure his survival'. The sum of all these can be presented as self-expression and self-preservation to attain the most suitable input from the atmosphere, redirection and sublimation of instincts towards the socially acceptable norms, struggle for existence to become the fittest and to ensure the survival. Education according to natural laws should aim at the abstinence of frustration and dissatisfaction. It should attain the perfect development of individuality to meet to ultimate goal of human life.

Curriculum: It is the sum totality of all the activities taking place in schools for the education of pupils. It contains both the scholastic and co-scholastic components of the school activities and ensures the fullest development of the individuals. Keeping the aims in view, all the philosophies have suggested various components of curriculum to achieve the objective of education. Idealism suggests that thoughts, feelings, ideas and values should be given greater importance than the child and his activities. The curriculum should be concerned with the whole humanity and its experiences. This philosophy suggests three types of activities in the curriculum which ensure the all round development of the future generation studying in schools. These types include intellectual curriculum for the enhancement of languages, literature, social studies, mathematics and physical development of pupils. The second type of curriculum is aesthetic which includes drawing, music, poetry, handicrafts, fine arts and craft work for the development of skills and creativity in students. The third type of

curriculum is moral syllabus which gives importance to religion, metaphysics and ethics with spirituality for the achievement of self-realization goal of education.

The humanist curriculum gives due regard to ancient culture and history. It suggests the study of mathematics and sciences for reasoning and logical thinking; art, crafts and other aesthetic expressions for appreciating beauty in nature; physical training for developing physical well being and training in good manners, values and ethics for the cultural development of students. Presenting a unique approach of curriculum, the naturalist philosophy proposes the implementation of a flexible curriculum in which every child is given the right to determine his own curriculum. The child is expected to learn directly from nature through personal experiences. It is not merely an acquisition of information but an expansion of natural powers. Therefore, the naturalist curriculum does not aim at educating the child but merely preparing him for education. Naturalists give prominence to subjects like languages, history, agriculture, gardening, art and craft, sciences, mathematics, geography and astronomy because these are closely related with the nature around the child. These subjects should be correlated with the games, activities, experiments and experiences of the child and with the life around him. All these subjects have different values and uses to ensure the allround development of child's personality.

The pragmatic philosophy does not favour any previously fixed curriculum. Pragmatists keep certain principles in mind and draw an outline of the curriculum to be evolved. Therefore, they always have a flexible curriculum which changes frequently to meet the requirements of situations. Pragmatism follows certain principles in the course of developing a curriculum. Some of these principles are principle of activity, principle of utility, principle of natural interest and principle of integration. Pragmatists believe in the unity of knowledge and skill. In the words of Descartes, 'all true learning must be integral and the educators ought to abstain from dividing and parceling out what nature has made one and indivisible'.

Methodology: This term is used to indicate the ways and means adopted by the teachers or educators to transfer the content to the educant. This may be in the format of lectures, discussion, question-answer, project presentation and so on. As far as philosophical view of this academic activity is concerned, there are several useful and commendable methods suggested by various philosophies. Idealism, for example, has served as many as six traditional methods for content transaction. These are question and answer method suggested by Socrates, discourse method adopted by Plato, inducto-deductive approach of Aristotle, simple instruction method of Herbert Spencer and play-way of Froebel. Humanism has added few more methods such as experimentation, arranging-repeating and debate to the list of methodology of content transmission.

The naturalist philosophy is richer and innovative with respect to the transactional methodologies. J.J. Rousseau, the most ardent presenter of naturalism considers education as a process of living. Being a process, it lasts throughout the child's life. Naturalists are not in favour of direct teaching but they always stress over the direct experience of things and believe in the principle of learning by doing it. The most prominent methods advocated by naturalist philosophers include the heuristic or direct experience method. Against the traditional chalk and talk or lecture

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method, naturalists suggest the least use of words in written or spoken form. They suggest that all subjects should be taught through practical experiences play-way method. Observation, experimentation and self-learning are the other methods suggested by the naturalists to make learning more lively and permanent. Naturalists also emphasize open-air schools where all essential learning apparatus is made available for students' use and self-learning.

The pragmatic philosophers also have worked hard upon finding more practical and student oriented teaching methods for modern learning situations. It clearly denies all traditional, lifeless and rigid practices in education. Considering the individual difference in mind; pragmatism advocates for varied, individualistic and self-inspiring techniques in teaching. The teaching methods that are related to child's interest and involve practical work, activity and productive experiences are preferred in this philosophy. Some of them are learning by doing, integrated learning, project method and self spaced learning method. These methods ensure active and dynamic learning experience through self effort.

Role of teacher: The role of teacher in teaching/learning process inside the classroom has been a matter of discussion in all educational philosophies. Some philosophies place the teacher at the pivotal place, without whom, the activity of education loses its possibility. On the contrary, there are other schools of philosophy which make the teacher to sit behind the curtain and observe and evaluate the performance of the pupils. For example, teacher plays a very important role in importing idealistic education. The teacher must essentially possess high degree of self-knowledge, self-dynamism and spirituality. He must be full of love, sympathy and purity and create an atmosphere where students could attain full mental and spiritual development. Similarly, the humanist philosophy also assigns a pivotal place to the authority of teacher. It is the outlook of a teacher which determine success or failure of students as a human being. The teacher helps students to find unity in multiplicity of their experiences. He should be specially trained to lead the children towards their goal of chastity and humanity.

On the other hand, the naturalist philosophy of education considers teacher's place to be behind the scene. Teacher in this philosophy is a mere spectator of child's learning activities rather than an informer, director or moulder of character. He is not supposed to interfere in the activities of the child. Teacher's duty is to see and ensure that there is free development of the pupil's interests and natural impulses as a result of the academic activities imparted to him. In naturalist concept, the teacher is only a setter of the stage, a supplier of materials and opportunities, a provider of an ideal environment and creator of conditions conducive to the natural development of pupils. This outlook of teacher is supported also by the pragmatic philosophy. The chief function of a pragmatic teacher is to create real-life situations in which children or pupils face realistic problems and try to get out of them on their own. The pragmatic teacher is a friend, philosopher and guide for his pupils. The two requisites that a pragmatic teacher requires to have are the capacity to come into close contact with children and understanding regarding the needs, aspirations and trends of society. He must be a practical man.

Discipline: The word ‘discipline’ has been controversial in the arena of philosophy as well education for a considerable time. The concept of discipline was very much regarded in the traditional setup of education, as it ensured the sublimation and redirection of natural instincts of an individual as per the needs of society. The traditional system of discipline was very strict and allowed all sorts of physical and psychological punishments. But with the passage of time, the perception of discipline underwent drastic changes and came to be realized as a process of internal maturity. The philosophy of idealism suggests maintaining such state of discipline where a child could attain perfect mental and spiritual development. This discipline should be impressionistic and expressionistic or totalitarian. This includes control over undesirable activities and gradual freedom to attain spiritual advancement. Humanist philosophy suggests that children should be made to feel proud in being disciplined and should have an ambition for it rather than fear of rigorous punishment.

Appreciating the notion of discipline, the naturalist philosophers express that a child can achieve the maximum development which he is allowed to develop in an atmosphere of freedom with minimum possible guidance. They do not advocate any sort of punishment for the child except that he is allowed to suffer the natural consequences of his actions. External stress and strain is not desirable as it stands in the way of the child’s natural development. Rousseau and Spencer, the two most prominent advocates of naturalism assert that, whenever a child goes wrong, natural reaction comes as proper punishment for him.

This discussion about the functions of educational philosophy is evident that education and philosophy are interdependent on each other. Both these disciplines have contributed much to the sustenance and development of each other since time unknown. Now also their interrelation is so vivid and vital that the concept of educational philosophy continues to be popular and practical for the education system of the day.

CHECK YOUR PROGRESS

7. What are two essential requisites of a pragmatic teacher?
8. What does the term ‘methodology’ imply in the context of educational philosophy?

1.5 AIMS OF EDUCATION TOWARDS PHILOSOPHY OF LIFE

Education leads to the inculcation of values in individuals.

A value is what an individual desires, likes or prefers. Value comes from the Latin word *Valere* which means to be of worth or to be strong. The dictionary meaning of the word ‘Value’ is given as relative worth, utility or importance, degree of excellence and something (as a principle or a quality) intrinsically valuable.

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According to Polish-American social psychologist, Milton Rokeach, 'A value is an enduring belief, a specific mode of conduct or end state of existence, that is personally or socially preferable, Values have both content and intensity attributes. The content attribute says that a mode of conduct or end state of existence is important. The intensity attribute specifies how we rank an individual's value in terms of their intensity which helps to obtain that person's value system. A value system is an enduring organization of beliefs concerning preferable modes of conduct along with the continuum of relative importance. All of us have a hierarchy of values that forms our value system; this system is identified by the relative importance we assign to such values as freedom, pleasure, self-respect, honesty, obedience and equality. Further, values are important for the study of organizational behaviour because they lay the foundation for the understanding of attitudes and motivation and because they influence our perceptions, individuals enter an organization with preconceived notion of what 'ought' and what 'ought not' to be, of course, these notions are not value free. On the contrary, they contain interpretations of right and wrong. Furthermore, they imply that certain behaviours or outcomes are preferred over others. As a result, values cloud objectivity and rationality. Values generally influence attitudes and behaviour.

Meaning of value in the philosophical sense: In its philosophical or educational interpretation, values signify neither a thing nor an individual but a reflection or a point of view. As such, anything which is useful to an individual becomes valuable to him. The very same thing may be quite useless to another individual and as such it is of no value to that individual. Thus, from the philosophical standpoint, a value is directly related to a viewpoint or thought which may become useful in favourable environment and conditions.

Meaning of value in etymological sense: According to its verbal meaning, values signify that eminence of an individual or things which makes that individual or thing important, respectable and useful. This quality or eminence can be internal or external or both.

Etymologically, values signifies quality, and makes things, concepts or individuals important, useful and worthy. Anything that satisfies human wants is a value at empirical level.

Axiological sense of value: Axiologists believe that values are judgment, but according to them these judgments are emotional and not intellectual judgments. They should not therefore be dealt with as contemporary psychology tends to do, as if they were a phenomena on meant only for intellectual consideration. It is faulty, if we deal with this in philosophy courses intellectually. A student of philosophy and education must judge what to value and what not to value. It is the task of education to teach a child what to do and what not do.

Sociological denotation of value: Values are evolved in social structures gradually through an interface among the members of the society. The person has to adjust in his ecological environment as it is the essential requirement for his survival. He has to face the problem of earning his livelihood and has to collaborate with other members of the society and share his responsibilities faithfully. He has to interrelate with his

culture. In the absence of social value, it would be difficult to maintain peace in the social system. To avoid these types of situations, society has to establish certain norms and goals of life. These norms are used in the socialization of children.

Educational meaning of value: Educational values are related to those activities which are good, useful and valuable from the point of view of education. John Adams in his book, *Evolution of Educational Theory* has stated that education is a bipolar process which has two parts: teacher and the child. The teacher employs various strategies and diplomacies to achieve the desired behavioural change in the child and to mould and adapt the behaviour of the child. He performs all these activities because he thinks them as valuable for the purpose in view. As the teacher provides an atmosphere of utility and value to the child, in the same approach, the child takes part only in those activities which he considers useful and valuable to him. Thus, the teacher and the child participate only in those activities which they consider as educationally useful and valuable.

According to Cunningham, 'educational values become aims of education'. According to these qualities, abilities and capacities are promoted in the individuals, which are inherently values of life.

Brubacher says, 'To state one's aim of education is at once to state his educational values'.

Definitions of Value Given by eminent educationists

'Values may be defined as socially approved desires and goals that are internalized through the process of conditioning, learning or socialization that become subjective preferences, standards and aspirations'.

—Radhakamal Mukherji

'Values may be connected inherently with liking, yet not with every but with those which judgment has approved, after examining the relation upon which the object liked depends'.

—John Dewey

'Value is precisely the term applied.... To objects which stand at the outer end of the relation called liking, the inner end of which is a human mind that likes'.

—Prall

'Life has a value only when it has something valuable as its objectNothing in the world has been accomplished without passion and without value'.

—Hegel

'Value is that what satisfies human desires'.

—Urban

The above definitions of value involve the following significant features:

- Values are philosophical, social, psychological, ecological and humanistic in nature.

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- Values are biological, sociological and spiritual.
- The ultimate values, truth (sathya), right action (dharma), peace (shanti), love (prema) and non-violence (ahimsa) are also known as universal or human values.
- A value has components, emotions, activity and cognition.
- Values are socially accepted desires and goals.
- Values are social norms and standards.
- Values are theoretical as well as operational.
- Values are the aspirations, needs and preferences.
- Values involve internal process of conditioning learning and process of socialization.
- Values are emotional judgement and generalized feelings.
- Values satisfy the human desires.
- Values are inherently related with likings.
- Values are the determinants of educational aims.
- Values are for truth, beauty and goodness as the ultimate goal of life.
- Values are the main components of religion (dharma) and culture.
- Values can be developed by social traditions, religious activities and educative process.
- Values are means of the well being of society.
- Values are ideals which are pure and good.
- Values promote social and religious harmony.
- Values are the righteous conduct of social life. The term righteous indicates socially and morally correct.

1.5.1 Classification of Values

Values are classified in a number of ways. However, here we are only mentioning the important types of classification.

Classification of values

1. Aesthetic values
2. Cultural values
3. Citizenship values
4. Economic or material values
5. Emotional values
6. Ethical values
7. Humanistic values
8. Intellectual or mental values
9. Moral values
10. National values
11. Physical values
12. Religious values

- 13. Scientific values
- 14. Social or sociological values
- 15. Spiritual values
- 16. Universal values
- 17. Positive values and negative values

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It may be observed that there is no watertight compartmental classification of values as they overlap.

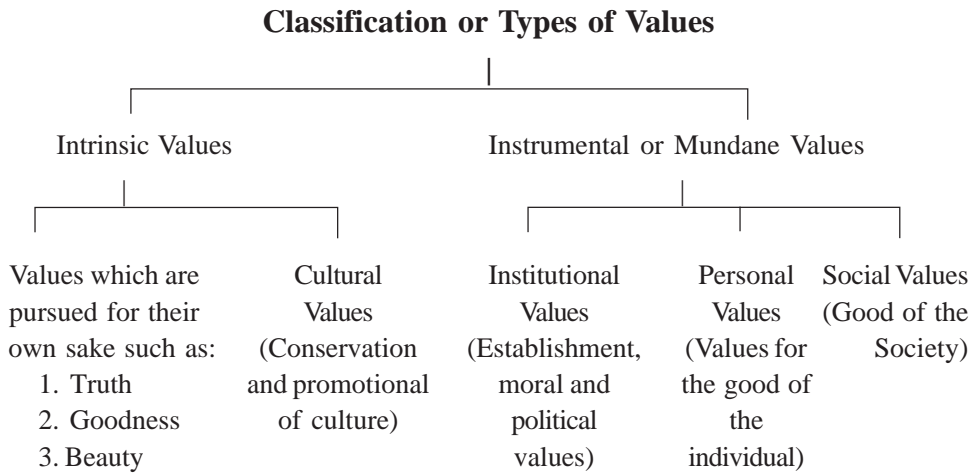


Fig. 1.1 Types of Values

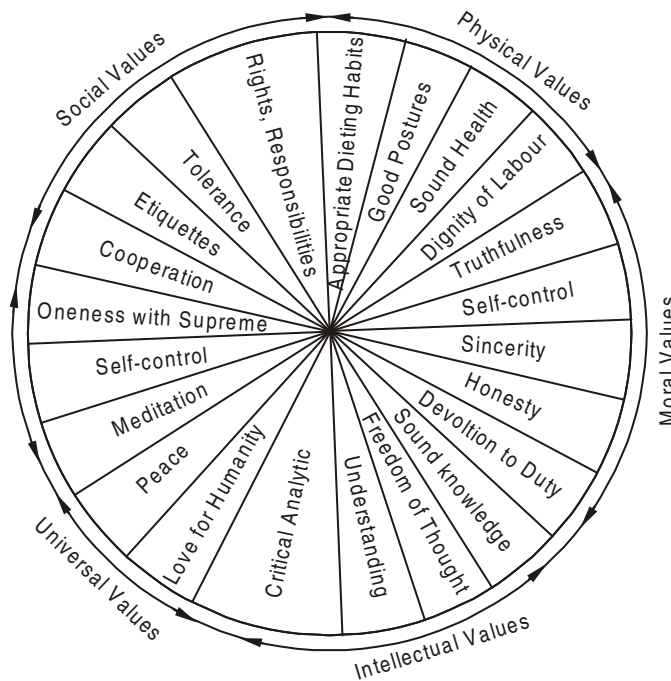


Fig. 1.2 Human Values

1.5.2 Sources of Values

The various sources of values are as follows:

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1. Philosophy as a source of values

A general theory of value which is a natural expression of the idealist philosophy may be outlined by making explicit the following propositions:

- The values human beings desire and enjoy fundamentally are rooted in existence. They are real existents.
- The values of human life are what they are largely because they are individual persons to possess and the enjoy them.
- One important way in which individual persons can realize value is by actively relating parts and whole.
- These three statements about values are not necessarily consistent, forming a coherent axiology; but they can be made consistent and be tied together to comprise a theory of value. We will enlarge on each of them and attempt to shown how they can be made to fit together. The result will be an idealist axiology, but not the only value theory possible to idealism.

2. Social structure as a source of values

There are various types of values related to different aspects of social life activities. Some values are related to parents and some values are related to the national system. The social life values are related to religious conduct, political conduct, economic conduct and psychological conduct. These types of values are individualistic.

Similarly, the social values have one cognitive element. The aspect of value operates in thinking process ‘what is right or wrong?’ This type of value is very close to social norms. It is difficult to distinguish between the two of them.

According to Johnson, ‘values are the ideal rules of a society. A social value integrates the three aspects: emotions, activities and cognitive elements which operate simultaneously. The difference of these aspects vanishes automatically in social values’.

3. Culture as a source of values

The culture of a person may be roughly described as the expression of a ‘consciousness of life’ which formulates itself in three aspects.

‘There is a side of thought, of idea, of upward will and the soul’s aspiration; there is a side of creative self-expression, appreciative aesthetic, intelligence and imagination; and there is a higher thinker which view our mind’s purest, largest and most general formulation of its consciousness of life and its dynamic view of existence’.

—Sri Aurobindo

It is an ultimate expression of thought, will and action. ‘Values are not taught but to be caught’. It is a very old saying. It was perhaps true in days gone by when parents at home and leaders in community in various walks of life were all value-based people. Therefore, younger children and growing adolescents could emulate

values of elderly people either by imitation or by special efforts and develop appropriate values accepted and respected in society. Therefore, values have got to be taught in addition to being taught from selected situations and personalities.

1.5.3 Place of Values in the Educational Systems in Ancient India

Truth (*satya*), righteous conduct (*dharma*), peace (*shanti*), love (*prem*) and non-violence (*ahimsa*) are the core universal values. They are the foundation for the building of value-based education programme. These five values are correlated with five major objectives of education, that is, knowledge, skill, balance, vision and identities. These five human values should be deemed as five-fold life breath or *Pancha Pranas* (*Pranas, Apana, Udhana, Samana, Vyaana* i.e. the incoming, outgoing, upward flow, even and circulating breaths). According to the Indian Constitution, social values that are to be inculcated in our students are friendliness, cooperation, compassion self-discipline, courage and love for social justice.

Values in ancient India

Value education has been an important part of education since Vedic times in this country. It has been the practice in other countries from the time of Plato and Aristotle in Greek history. Both values and education go together. Development of values in educational institutions starting from early education to higher (university and professional institution) is essentially an integral part. The end result of education is the individual development which is based on certain values which determine human action in society. In fact, the quality of human action is directly correlated with human values rather it is the manifestation of human values. In this regard, we can say that 'Education is Value Enterprise'. Human growth and development of societies are always determined by the basic socio-cultural economic, ethical and spiritual values of particular society.

The educational system is aimed at natural development, social efficiency and mental growth. These values were cherished and communicated from teacher to pupil. The purport of all this system of education was to create an aristocracy of character and learning from which would come the required leadership of a community to be looked up to for guidance and *pramana* (example or proof of nobility). These were values of a traditional society which sought to be propagated among the youths so that they may fit themselves into a particular pattern of society and culture governed by what is known as *Varnashram* dharma. Varna referred to the kind of a social order in which every individual had a specific role assigned to him by virtue of two factors, one being that of psychological aptitude (*guna*) and the other of acquired skill in a particular occupation (*karma*). The notion of '*Swadharma*' comes to be developed in so far as it emphasized the concept of 'my station and its duties'. To mould an individual to fit into a specific role assigned to him become the subject of education.

As for as the education of masses was concerned, no emphasis was laid on literacy. Education was thought to be possible so far as the generality of the people was concerned through audio-visual modes of communication. Mainly the values which came to be communicated to them by means of *Itihasa* and *Puranas* were

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the values of *Jnana* (knowledge), *Bhakti* (devotion) and *Vairagya* (renunciation). The education of the masses of people of such sections devoted to the pursuit of several arts and crafts of life were left to be imparted to the concerned pupils. The *Varnashram* ideal was being continuously placed before them in addition to teaching them that knowledge which led to liberation, that devotion to God by which their emotional lives were fed and nourished and by again exhorting them to learn to practice a spirit of detachment or renunciation in so far as it lay in their power. Examples of great *Gyanis*, *Bhaktas* and *Viraktas* were continuously being presented to them by all available means of education, like the recital of the Puranas, the performances of the Hari Kathas, Bhajans and Kirtans and by philosophical and religious discourses, delivered by knowledgeable persons. So then, the education of the masses became partitioned first into the mode of education, which would enable them to earn their livelihood by following an art or craft, which came to them by means of heredity or by deliberate choice directed by parents and others. Then there were specific jobs which had nothing to do with the shaping or moulding of the general outlook on *Artha*, *Karma* and *Moksha*, the ethical, the erotic and the spiritual of which the first three values were looked upon as instrumental and the last one as intrinsic.

Satyam, *Shivam* and *Sundaram*—the truth, the good and the beautiful were looked upon as the ultimate values or axiological criteria. The values in the traditional educational system in ancient India have their challenges to the modern world and modern world has its own challenges to hurl at them.

This kind of education was for life and seems to have constituted the core of the educational systems in ancient India and Gandhi made this principle the basis of his scheme of basic education. He was in line with the ancient theory and practice of education in India. He looked upon literacy and education as the only means for the formation of character and not pursuit of knowledge for its own sake.

Importance of value education

The importance of value education can be assessed as follows:

- Value education develops a healthy and a balanced personality.
- It enables child to earn his livelihood and to acquire material prosperity.
- It develops vocational efficiency.
- It develops character and morality of the children.
- It makes children ideal citizens.
- It helps in reconstruction of experiences.
- It enables the children to adjust in their environment.
- It promotes social efficiency.
- It develops cultural values.
- It inculcates the feeling of national integration.

1.5.4 Nature of Values

Is Value subjective or objective?

1. **Subjective view:** According to this view, values do not exist independently of the 'valuer' rather they find their origin in a valuing organism. Value is dependent on factors like, interest, desire, hard work, determination, power, work or satisfaction. As a result of the combined effort of all these factors, the value is developed in the personal life of an individual and is more attached to the personal experiences of that person. Some educators take the view that educational values are internal and subjective. Thus, textbooks, school supplies, and other academic paraphernalia have value because of the relation they bear to pupils and teachers who value them. With this, educator value is biological or psychological in nature and origin. The environment is neither of worth nor is worthless unless an organism is involved. Value is then realized in the native demand for the restoration of balance. In ascribing value to his environment, man is merely projecting these feelings into the objects to which he pays attention. However, by themselves these objects have no value until related with some human interest.
2. **Objective view:** Other educators are inclined to regard educational values as external and objective. To them value is not just a private inner experience. Rather it is an external quality in the circumstances which surround teachers and learners. One way of stating it further is that everything has some form or purpose. For instance, the skilled artisan takes wood and steel and fashions them into schoolroom seats and desks. That is, he gives form to this raw material. This form lends purpose or value to the product. Value, thus, is incorporated into the object; it is objectively part of it.

Apart from the above two views, some educators and philosophers have a third view that values have a relationistic view.
3. **Relationistic view:** The educators who follow this view believe that there is relation between human being and his environment. They consider values to be partially emotional and partially logic or rational in nature.

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1.5.5 Types of Values

The varieties of human values are innumerable. Limitation of time delimits the scope of values to be measured. On the basis of frequent mention in literature and their relevance to the indigenous social milieu, the values can be listed as follows:

Moral or Ethical Values

According to idealists, ethical values have the following features:

- Every person is able to do good which is innate to his nature and sensation, perception and thought.
- They are obedience to universal moral laws, goodwill and immorality.

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According to naturalism

- The naturalists are concerned with life's values and have some general character of value.
- They believe in the value which people commonly enjoy, as well as others.
- The ethics of naturalism is hedonistic, as long as this characterization is accompanied by the conscious thought as good.
- The highest good for naturalists is pleasure. The choice of values is based on pleasure.
- The other part of pleasure is the evil, which is also the counter part of highest good. They believe that evils come from society; the highest good is given by nature.

According to realism

- The moral good can be defined as the happiness of the highest good increases the power of moral values.
- The realists have both spiritual nature and sensory desire.
- Spirit is to be thought of as the permanent potentiality of desire and sensory satisfaction as the temporary actualization of spiritual need.

According to pragmatism

The pragmatism overview may be completed in the realm of values.

- They try to find the answer to the questions like where do values come from and what is the root of their existence.
- The values have their existence rather than by virtue of the relation with individual and social activities.
- The experience provides the basis of existence of values. The values are the pragmatic guiding principles.
- Pragmatic axiology is the critical issue of values, which involve wisdom and level of value criticism.
- There are two general aspects of pragmatic value that is, theory and practice, while moral value is another field of values.
- The existence of ethical value is formed by an individual–social life process.

Religious value: Religious value is defined in terms of faith in God, attempt to understand God, fear of divine wrath and acting according to the ethical codes prescribed in the religious books.

William Ernest Hocking, philosopher of religion, holds the view that religion is as much a matter of ideas as it is of feelings, and that the root ideas in religion are bound to constitute a criterion by which the rest of the life is judged. It is however, obvious that the most central of the ideas in religion is the idea of the supreme soul that is, God. Therefore, for a religious person at least the conception of God is likely to be the central or hub of all the value experiences, and from it all other values will come about.

Specification of religious value: There are two values which are supreme. Six others may be mentioned which are important, but they are derived from the two central ones which are—(1) Experiences of God in the self-consciousness (2) Experience of love for God. It encompasses such desires as the longing for spiritual self-preservation, for ultimate judgement of life, for perpetual renewal of the work of life and for immortality. It is essentially a simple urge towards god.

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- One of the less fundamental values of the transformation of the self which sometimes takes place in worship, and in which the whole-part relation is significant. In worship the believer finds his true self by consciously relating himself to the whole self in a face-to-face meeting.
- Religious experience has value on an epistemological score. For it is possible to have some new knowledge of truth divulged to us in a worship experience. That is to say that insight is sharpened and the individual gains understanding which reason and experience have not revealed to us.
- Another value arising in religious experience is an enlargement of the capacity of creativity.
- There is also in religion the experience of vicarious success. A person may feel that he has failed in the realization of some good. He may even doubt if he or his generation shall ever succeed in achieving divinely intended ends at all.
- Attached with this value is its complement, which Hocking terms '*prophetic consciousness*'. It is the development or creation of a literal, visionary and responsible faith in us that comes only after extreme hard work.
- At the end, a very common value of religion is that which is based on reality and it will certainly enhance all other human attachments.
 - o Thus, to recapitulate we can say that according to Hocking, the religious values are consciousness of God, love for God, transformation of the self, some knowledge of truth, the development of creativity, enjoyment of vicarious success, and the general enhancement of all human relations.

Social value: Social value is defined in terms of charity, kindness, love and sympathy for the people and efforts to serve God through the service of mankind.

According to idealism, social values are as follows:

- The social responsibilities are related to it.
- Plato has considered this value to be the best for national and social development.
- The basis for this value are the social norms, social efficiency and social adjustment.
- Formulating and planning new principles and objectives for social development.
- Personality and human development are based on social development.

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Naturalism has laid down the following points for social values.

- More emphasis is given to weight, age and nature than society.
- Rousseau says that society is the cause for maximum evils occurring in society.
- According to naturalism there are no social values.

Realism gives its following view on the social values.

- Naturalism lays more emphasis on physical world.
- It depends on individual faith and beliefs.
- Social norms are developed by these values.
- A person is a member of the society. He influences the society.
- A person is a physical and social unit. He has his own beliefs and realization.

Pragmatism has the following views on social values.

- Individual and society is the central point of this school.
- Individual is prepared for the society.
- The school has the main social values.
- Social efficiency has specific importance.
- Society is the base of human life.
- Social adjustment is the main process.

Aesthetic value: Aesthetic value is characterized by appreciation of beauty, love for fine arts, drawing painting, music and dance.

Aesthetic values according to idealism are as follows:

- These types of values are behind the perceptual world.
- Artistic abilities and skills provide enjoyments.
- Plato considers it as specific ability and specific subject
- Music has the best aesthetic value.
- It is dominated by feelings or the affective aspect.

Naturalism gives the following opinions about aesthetic values:

- It is also known as experience values.
- The specific experiences provide pleasure and happiness.
- It is the human nature.
- It is higher level of perception.
- They do not accept the value beyond nature and matter.

Realism holds following concepts regarding aesthetic values:

- It is related to recreation.
- Beauty is thinking of realization, skills and artistic ability.

- It is related to feeling and interest of a person.
- Sometimes, this type of value is realized but cannot be expressed.
- It is mainly related to the emotional aspect of person and its appreciation.

Pragmatism holds the following views related to aesthetic values:

- Evaluation of experiences is one aspect of aesthetic values.
- Aesthetic value depends on understanding.
- All experiences have some specific values.
- Aesthetic values are individual and social.
- Our experiences have aesthetic values.
- Music has the highest aesthetic value.
- Artistic activities have these value.

Democratic value: Democratic value is characterized by respect for individuality, absence of discrimination among persons on the basis of sex, language religion, caste and colour. The following are the main values or beliefs related to democratic values.

- **Rights of an individual:** This includes right to life, dignity, security, liberty, equality of opportunity, justice, to privacy and to private ownership of property.
- **Freedom of an individual:** This includes freedom to participate in the political process, worship, thought, freedom of conscience, freedom of assembly, inquiry and freedom of expression.
- **Responsibilities of an individual:** The responsibilities of an individual include respecting humanity and the rights of other. The individual needs to be tolerant, honest and compassionate. He must demonstrate self-control and participate in the democratic process and lastly to respect the property of others.

Economic values: Economic value stands for desire of money and material gains. These values are measured in the terms of expression 'how much' of one desirable condition or commodity will, or would be given up in substitute for some other much loved condition or commodity. John Ruskin, a very famous and leading English art critic belonging to the Victorian era had published an appraisal of the economic concept of value from a moral point of view in 1860. His volume was entitled *Unto This Last* and his central theme was as follows:

It is impossible to conclude, of any given mass of acquired wealth, merely by the fact of its existence, whether it signifies good or evil to the nation in the midst of which it exists. Its real value depends on the moral sign attached to it, just as strictly as that of a mathematical quantity depends on the algebraic sign attached to it.

Knowledge value: Knowledge value stands for love of knowledge of theoretical principles of any activity and love of discovery of truth.

Hedonistic value: Hedonistic value is defined as the conception of the desire of loving pleasure and avoiding pain.

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Power value: Power value is defined as the conception of desirability of ruling over others and also of leading others.

Family prestige value: Family prestige value is defined as the conception of the desirability of such items of behaviour, roles, functions and relationships as would become one's family status.

Health value: Health value is the consideration for keeping the body in a fit state for carrying out one's day-to-day duties and functions.

Environmental values: Environmental Values contribute to disciplines like geography, sociology, anthropology philosophy, economics, politics, ecology and other disciplines, which share the current and prospective environment of human beings and other species. It is aimed to elucidate the relationship between realistic policy issues and more fundamental principles or assumptions. The present pattern of human activity on earth has resulted in the degradation of the environment. The narrow perception of reality is the main cause of environmental crisis and it includes all kinds of land, air and water pollution. Multiple factors are responsible for degradation but few are listed as follows:

- Population explosion being released
- Large amounts of Chlorofluorocarbon (CFCs)
- Existence of biodiversity in nature
- Radiation hazards and unbalanced ecology
- Advancement of technology

The environmental values can be well developed among children and the society through the following means:

- (i) **Creating a healthy family environment:** Family is an informal institution where good social qualities and habits can be well developed.
- (ii) **Effective role of school:** School is considered to be a miniature society and contributes to the positive socialization of the child.
- (iii) **Community role:** Community develops cultural environment for the values of life and it makes the educational process more meaningful and purposive.

Rokeach value survey

Milton Rokeach created the Rokeach Value Survey (RVS). It consists of two sets of values, with each set containing eighteen individual value items. One set is called terminal values which refer to desirable end-states of existence and the other set is called instrumental values. These are the goals that a person would like to achieve.

Table 1.1 Terminal and Instrumental Values in Rokeach Value Survey

Terminal Values	Instrumental Values
An exciting life (a stimulating, active life)	Broad-minded (open-minded)
A sense of accomplishment (lasting contribution)	Capable (competent, effective)
A world at peace (free of war and conflict)	Cheerful (lighthearted, joyful)
A world of beauty (beauty of nature and the arts)	clean (neat, tidy)
Equality (brotherhood, equal opportunity for all)	courageous (standing up for your beliefs)
family security (taking care of loved ones)	Forgiving (willing to pardon others)
Freedom (independence, free choice)	Helpful (working for the welfare of others)
Happiness (contentedness)	Honest (sincere, truthful)
Inner harmony (freedom from inner conflict)	Imaginative (daring, creative)
Mature love (sexual and spiritual intimacy)	Independent (self-reliant, self-sufficient)
National security (protection from attack)	Intellectual (Intelligent, reflective)
Pleasure (an enjoyable, leisurely life)	Logical (consistent, rational)
Salvation (saved, eternal life)	Loving (affectionate, tender)
Social recognition (respect, admiration)	Polite (courteous, well-mannered)
True friendship (close companionship)	Responsible (dependable reliable)
Wisdom (a mature understanding of life)	Self-controlled (restrained, self-disciplined)

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Causes of Value Crisis in Present Society

The reasons responsible for the disintegration of values in the present society are as follows:

1. **Challenges of traditional values:** In the past, the society in which we were living was well protected and self-contained. But today the technological advances have brought many changes at personal, racial, social and national level. Man has to adjust himself to all the variations, thus it has given rise to crisis of the value system.
2. **Development of the attitude of cynicism:** The attitude of people towards the existing value system is turning out to be negative. Rejection of the pre-existing values and not believing in formulating new ones has brought deterioration of the moral values.
3. **Loss of leadership and ethical values in teachers:** Teachers have three important functions to perform, that is, to teach, set examples for others and have an influential effect. But in this materialistic society, teachers have lost their sense of devotion and dedication towards their profession. Teachers must themselves set examples for their students; only preaching will not help the students to follow the right beliefs and values.
4. **Undue emphasis on literacy:** Just getting certificate or degree from college or university is not sufficient enough to call oneself literate. Even an illiterate can possess good qualities under the influence of right education, guidance and values.

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5. **Impact of materialistic philosophy on the modern society:** In the mad race of money and power, people are neglecting values. For people only materialistic things are more important rather than living an ethical life.
6. **Increasing emphasis on individualism:** In the current scenario, the social bonding has lost its strength and people are developing a hedonistic outlook. Love and affection even among the family members is getting lost. Thus, people are not able to develop the sense of loyalty and sacrifice.

1.5.6 National Policy on Education (1986 and 1992) on the Needs and Significance of Value Education

The National Policy on Education highlights the urgent need for value education in view of the growing erosion of essential values and increasing cynicism in society. With a well-designed system of curriculum, it is possible to make education a forceful tool for the cultivation of desirable ethical, moral, spiritual and social values. Education should foster universal and eternal values. Value education should help to eliminate obscurantism, religious fanaticism, violence, superstition and fatalism. Education which inculcates universal and eternal values like compassion, courage, honesty, tolerance and truthfulness, will help in developing balanced individuals and in creating a humane society.

The National Policy on Education (1986 and as amended in 1992) observes, 'Every country develops its system of education to express and promote its unique socio-cultural identity and also to meet the challenges of the times. There are moments in history when a new direction has to be given to an age-old process. That moment is today'.

NPE has further observed, 'Education has an acculturating role. It refines sensitivities and perceptions.'

The NPE has further expressed its concern over 'value crisis and the role of education' as, 'The growing concern over the erosion of essential values and an increasing cynicism in society has brought to focus the need for readjustments in the curriculum in order to make education a forceful tool for the cultivation of social and moral values'.

The Programme of Action on National Policy on Education (1986) in the chapter entitled 'The Cultural Perspective' under the sub-heading 'Institutes of Moral Education' has made the following observations:

'A special place has been assigned to imparting value-oriented education in the Education Policy document. A beginning would be made by instituting a special study on value-oriented education. Based on its analysis, it would in collaboration with NCERT and state institutions, help in suggesting broad parameters of values of integrity, truth, devotion and loyalty with particular reference to their embodiment in Indian heritage, so as to blend naturally with the overall educational process.'

CHECK YOUR PROGRESS

9. Mention the significant features of values.
10. Define hedonistic value.

NOTES**1.6 SUMMARY**

- The word ‘educational philosophy’ consists of two words, that is, education and philosophy. In fact, the two words are intertwined, interrelated and interdependent.
- Education is the most important human activity. It is a process of observing, thinking, learning and understanding the laws of nature.
- The very concept of the agencies of education describes the various support systems of the process of education.
- There is a strong interrelation between philosophy and education. Philosophy guides the path of education. Philosophy is also the inspiration behind education and creates the need for education by providing incentive to continued learning and knowledge generation.
- Philosophy tries to explain the fundamental questions of life. These questions may include complex issues such as the origin, aim and objectives of life on earth.
- Philosophy basically means the love of wisdom. This wisdom is not the knowledge of certain subject but is concerned with the study of the ultimate realities of the universe and the general cause of those things that man observes or experiences.
- The term educational philosophy is indicative of the use of philosophical principles in viewing the basic factors of education and educational practices.
- All educational philosophies have suggested vast and varied aims and objectives of educational process. These include physical, mental, intellectual, spiritual, emotional, ethical, moral, cultural, social, academic, lingual and pragmatic development of human personality.
- The naturalist philosophy is richer and innovative with respect to the transactional methodologies. J.J. Rousseau, the most ardent presenter of the naturalism considers education as a process of living.
- A value is what an individual desires, likes or prefers. Value comes from Latin word *Valere* which means to be of worth or to be strong.
- Axiologists believe that values are judgment, but according to them these judgments are emotional and not intellectual judgments.

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- There are various types of values related to different aspects of social life activities. Some values are related to parents and some values are related to the national system.
- Truth (*satya*), righteous conduct (*dharma*), peace (*shanti*), love (*prem*) and non-violence (*ahimsa*) are the core universal values.
- Value education has been an important part of education since Vedic times in this country. It has been the practice in other countries from the time of Plato and Aristotle in Greek history.
- The varieties of human values are innumerable. Limitation of time delimits the scope of values to be measured.
- Social value is defined in terms of charity, kindness, love and sympathy for the people and efforts to serve God through the service of mankind.
- The National Policy on Education highlights the urgent need for value education in view of the growing erosion of essential values and increasing cynicism in society.

1.7 KEY TERMS

- **Philosophy:** It is the study of the fundamental nature of knowledge, reality and existence, especially when considered as an academic discipline.
- **Metaphysics:** It refers to the study of the relationship between mind, body, substance, events and causation.
- **Epistemology:** It is the study of the scope and relevance of knowledge.
- **Axiology:** It refers to the study of the best ways to live, finding answers to the questions in life and identifying the ideal ways of applying solutions and finally justifying those applications.

1.8 ANSWERS TO ‘CHECK YOUR PROGRESS’

1. The basic characteristics of education are as follows:
 - (i) Education is a dynamic and lifelong procedure.
 - (ii) It is a deliberately planned activity.
 - (iii) It is child-centred process of socialization.
 - (iv) Education is important for value inculcation and enculturization.
2. The types of education are as follows:
 - (i) Formal
 - (ii) Informal
 - (iii) Non-formal
3. The branches of philosophy are metaphysics, epistemology and axiology.

4. The characteristics of philosophy are as follows:
 - (i) The word philosophy means 'love of wisdom.'
 - (ii) Philosophy asks questions regarding the ultimate truth, knowledge, essential nature of things and good life.
 - (iii) Philosophy seeks understanding in defining terms such as principles, maxims and regulations.
 - (iv) Philosophy helps society and culture to be self-critical.
 - (v) Philosophy develops an ideology to guide people and society.
 - (vi) Philosophy is not a synonym for religion.
5. (a) limitless (b) education (c) dynamic (d) Idealism, naturalism and pragmatism
6. True (b) False (c) True (d) False
7. The two essential requisites of a pragmatic teacher are the capacity to come into close contact with children and understanding regarding the needs, aspirations and trends of society.
8. In the context of educational philosophy, 'methodology' indicates the ways and means adopted by the teachers or educators to transfer the content of the educant.
9. The significant features of values are as follows:
 - (i) Values are social norms and standards.
 - (ii) Values are theoretical as well as operational.
 - (iii) Values are the aspirations, needs and preferences.
 - (iv) Values satisfy the human desires.
 - (v) Values are ideals which are pure and good.
10. Hedonistic value is defined as the conception of the desire of loving pleasure and avoiding pain.

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1.9 QUESTIONS AND EXERCISES

Short-Answer Questions

1. Define education and write a note on different types of education.
2. What are different dimensions of education?
3. What are the different characteristics of education?
4. What is philosophy? How is it useful in finding the answers of the fundamental questions of human life?
5. Write a note on branches of philosophy.
6. Write a short note on the meaning, nature and scope of educational philosophy.

Long-Answer Questions

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1. Discuss in detail the relationship between philosophy and education.
2. How is education important to the process of growth and development of individual and society?
3. Give a detailed view of different agencies of education.
4. Explain the functions of educational philosophy.
5. Discuss the aims of education towards philosophy of life.

1.10 FURTHER READING

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UNIT 2 WESTERN SCHOOLS OF PHILOSOPHY

NOTES

Structure

- 2.0 Introduction
- 2.1 Unit Objectives
- 2.2 Idealism
- 2.3 Realism
- 2.4 Naturalism
- 2.5 Pragmatism
- 2.6 Existentialism
- 2.7 Marxism
- 2.8 Summary
- 2.9 Key Terms
- 2.10 Answers to 'Check Your Progress'
- 2.11 Questions and Exercises
- 2.12 Further Reading

2.0 INTRODUCTION

In this unit, we will discuss the aims and goals as envisaged by Western thinkers of philosophy. Western ideologies have been influencing the aims and practice of education all over the world. On analysing the Western thoughts, the pattern of thinking on education that could be identified is grouped under three facets, namely, Idea, Experiences and Praxis.

A group of Western thinkers like Bacon, Rousseau, Dewey and others, who have converged their educational thoughts, emanating from experiences through one's own senses, perceptions and interactions, have come out with varying shades of experiences. They are empiricists, naturalists, realists and pragmatists whom we will also discuss in the context of aims, content and methods of education.

There is another group of thinkers who attaches more importance to the social forces, which influenced education. Marxists and ethno-methodologists recognize the value of social and non-pre-suppositional sources of knowledge that determine educational aim and operation.

Education reflects the socio-cultural needs, knowledge and values of society through its formulation of aims and goals that further control the choice of curriculum, methods of teaching and other aspects. There has been a great and dominating impact of Western thoughts on education so far. Therefore, the aims and goals that are being discussed here relate to the sources of the respective category of philosophical orientations.

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2.1 UNIT OBJECTIVES

After going through this unit, you will be able to:

- Explain the philosophical basis of the systems of education according to idealists, naturalists, pragmatists, existentialists and Marxists
- Analyse the fundamental thinking about metaphysics, epistemology and values according to idealists, naturalists, pragmatists, existentialists and Marxists
- Categorize the aims, contents and methods of education according to idealists, naturalists, pragmatists, existentialists and Marxists
- Describe the difference in emphasis on aims of education as given by realists and Marxists

2.2 IDEALISM

In the Western world a wave of philosophical thinking developed which was sponsored by Plato, Socrates, Descartes, Berkeley, Fichte, Hegel, Hume, Kant, Schelling, Schopenhauer, Spinoza and Gentile. They are known as idealists because they stressed more on mind and the self—leading to the belief that the creation of the universe is a reflection of the mind. As a result, a philosophical school of thought gained prominence known as idealism.

Idealism is the oldest system of philosophy known to man. Its origin goes back to Plato in the West. Its basic viewpoint holds the human spirit as the most important element in life. The universe is viewed as essentially non-material in its ultimate nature. All the idealist philosophers agree on the fact that (i) the human mind is the most important element in life and (ii) the universe is not composed of material in its ultimate nature. In the philosophic sense, idealism is a system that emphasizes the pre-eminent importance of mind, soul or spirit.

Metaphysics of idealism

For idealists only the mental or the spiritual power is ultimately real, and hence, the universe is taken as an expression of a highly generalized intelligence and will—a universal mind. Reality is reducible to one fundamental substance—spirit. Matter is not real; rather it is a notion, an abstraction of mind. It is only the mind that is real. Therefore, all material things that seem to be real are reducible to mind. The chair you are sitting on is not material; it only seems material. Its essential nature is the reflection of the mind.

Idealists such as the transcendentalists have used the concepts of macrocosm and microcosm to explain their version of reality. Macrocosm refers to the universal mind, the first cause, creator or God. The macrocosmic mind is continually thinking and valuing. The microcosmic is a limited part of the whole—an individual and lesser self.

In educational terms, the student can be conceived of as a spiritual entity that is also part of the larger spiritual universe.

Epistemology of idealism

Idealists believe that all knowledge is independent of some experience. The act of knowing takes place within the mind. Idealist knowledge is based on the recognition or reminiscence of talent and ideas that are already present in the mind. Such ideas are a priori that is, they concern knowledge or concepts that exist prior to, and independent of, human experience about them. Man can know intrusively, that is to say, they can apprehend some truths without utilizing any of their senses. Man can also know truth through the acts of reason by which an individual examines the logical consistency of his ideas. Plato was one who held that knowledge is a matter of recall. Objective idealists such as Plato think that ideas are essences, which have an independent existence. Subjective idealists such as Berkeley reason that man is able to know only what he perceives. His only knowledge is of mental states. Existence depends on the mind that is derived ultimately from God. God is the infinite spirit.

Axiology of idealism

According to the basic theory of idealists, as has been explained above, the purpose of education is to contribute to the development of the mind and self of the pupil. The school should emphasize intellectual activities, moral judgment, aesthetic judgment, self-realization, individual freedom, individual responsibility and self-control in order to achieve this development.

Aims of education

The aims of education according to idealists are as follows:

- **Self-realization:** According to idealism, the aim of education should be to make the individual aware of his 'self' that is, full knowledge of the self or total development of the inherent powers of man. There are four stages of this aim of self-realization-first is the physical and the biological self, second is the social self which determines the social relations and self-acceptance of social values, third is mental self, that is, self-directed reasoning and fourth is spiritual self. At the level of the spiritual self, the total transformation of personality takes place.
 - o Attainment of the attributes like 'Satyam', 'Shivam' and 'Sundaram' or truth, goodness and beauty.
 - o Development of rational knowledge intended to understand the universe.
 - o Appreciation of beauty, which includes artistic activity through which the ultimate unity is expressed.
 - o Character building: The development of personal moral character and social justice.
 - o Establishing a conscious relation of man with the universal self.

Thus, the inborn nature of a person is converted into spiritual nature and the individual is prepared for a holy life. Idealists have contributed immensely in suggesting the aims of education.

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- **Development of spiritual values:** Idealists give greater importance to spiritual values as compared to material gains. Besides developing mental and moral characteristics in children, spiritual characteristics above all must be developed.
- **Cultivation of truth, beauty and goodness:** Idealists assert that to develop spiritual values in the individuals, pursuits of highest ideals namely truth, beauty and goodness should be greatly encouraged. The more an individual realizes these ideals, the more spiritually developed he will become. Hence, education must strive its utmost in developing the child morally and spiritually so that he achieves self-realization.
- **Conservation, promotion and transmission of cultural heritage:** God has endowed man with a keen and penetrating intellect, intelligence and an enormous capacity of assimilating knowledge of the world. Therefore, his mental and intellectual capacities must help him in assimilating cultural values and characteristics. Culture treasures all the peculiarities of human life in all its aspects. The purpose of education must be to preserve, transmit and develop the cultural heritage. A child is expected to be acquainted with his cultural heritage so that he conserves, promotes and transmit it to the younger generation.
- **Conversion of inborn nature into spiritual nature:** According to idealists the inborn instincts and inherent tendencies of the child should be sublimated into spiritual qualities and values. This is the real development of individuality. The purpose of education, hence, is to attain the fullest and highest development of the personality of a child.
- **Preparation for a holy life:** Idealists are of the view that education must provide an environment, which is conducive to the development of spiritual values in a child. If a person has a life full of piety and good ideals, he will naturally emerge as a fully developed personality with a sense of self-realization.
- **Development of rationality:** Idealists advocate the development of intelligence and rationality in children so that dialectically they may discover the absolute truth. Only highly developed minds can perceive and understand the all-pervading force.

Idealism and the education method

Idealists suggest that the method of education must be oriented towards achieving the complete development of all the innate abilities of the child and to train him for self-realization. Specific methods suggested are as follows:

- **Instruction:** It is the most important tool to impart information. But, it does not mean, as held by idealists, a tool for stuffing the child's mind with junk material. It implies modification and refinement of the child's mind. Therefore, it has to be supplemented with guidance. Idealists stress that training of all kinds must be provided in the school.

- **Activity:** Like naturalists and the pragmatists, idealists also recommend activity-based teaching and learning. The child must learn through acts. Lectures must be followed by questions raised by students. However, more important than this is the creative activity. The creative activity has to be natural, continuous and progressive. This will help the child to approach nearer to self-realization as through this child's innate tendencies are manifested. The instruction has to be active.
- **Experience:** The child's own experience should be, as far as possible, the basis of his education. The task of the teacher is not to stuff his own experience in the child's mind but to provide the child some insight through his own experience. Teacher's guidance must help the child to get rid of his frustrated and repressed tendencies. Independence and freedom are an essential prerequisite for experience.

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Idealism and curriculum

The determinants of what should be taught in the schools, according to idealists, are the spiritual development of the child and the preservation and creation of cultural heritage of the human race. Hence, they said that curriculum has to be man-centred not child-centred, ideals and values-centred not freedom-centred, character and morality-centred not expediency centred. Ideals for children should be the objective of curriculum transition. As asserted by Socrates, 'Not man but reasons are the measure of all things; not individuality but universality, not percepts but concepts and ideals are the norms for all human experience including those of children.'

Idealism approaches the problem of curriculum from the domain of ideas rather than from the child and his present or future activities. To them present experience of the child is not very important. What is more important is the experience of the human race as a whole. Hence, the curriculum must reflect its broad divisions: (a) science and (b) humanities. British educationalist, T.P. Nunn said that a nation's schools should consolidate its spiritual strength, maintain its historic continuity, secure its past achievement and guarantee its future. To achieve this, the idealists stress that the curriculum must reflect those activities that are of greatest and most permanent significance in the wider world, and grand expressions of the human spirit. These activities are of two kinds (a) those that safeguard the conditions and maintain the standards of individual and social life such as the care of health and body, manner, social life, morals and religion, and (b) creative activities. Hence, the curriculum must comprise: (i) literature, (ii) art including music, (iii) handicrafts, (iv) science, including mathematics, and (v) history.

From psychological point of view, the idealists held a belief that the curriculum should reflect: (a) what man knows, and (b) what man does or strives to do. Looking from this point of view, the idealists' curriculum should represent major modes of man's thinking enshrined in language and literature, scheme, mathematics, history and geography which constitute traditional intellectual studies. In addition, art, poetry and music which represent man's modes of feelings should also be included in the scheme of studies. Representatives of what man does or strives to do such as major crafts should also form part of the curriculum.

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Role of teacher

The idealists attach great importance to the role of the teacher in imparting education to the pupils. They consider educator and the educand two essential parts of an organic plan. They assign to the teacher the most important responsibility of creating a specific kind of environment for the desired development of the pupils. The teacher, as they say, must provide appropriate guidance to pupils, so that they may progress towards perfection and a well-rounded ideal personality. The teacher in the scheme of the idealists is like a gardener who by his art sees to it that both his cabbages and his roses achieve the finest form possible. The teacher by his efforts must help the pupils, who are developing according to the laws of their respective natures, to attain levels that would otherwise be denied to them. Eucken Ross says that the relation between the educator and the educand is such that both of them work out in the process of education through self-realization and interaction with one another. Quoting Ross says that the educator can help the pupil towards true self-realization by regarding him not as 'a particular and exclusively individual being: but as a being in whom a new and universal life seems to emerge'.

Idealism and discipline

Just contrary to naturalism and pragmatism, idealists stress the value of discipline as part of the educative process. However, this does not mean that pupils' freedom and liberty are not important to them. Freedom to follow any and every inclination of action is, certainly, not acceptable to them. Such freedom to the idealists is license, not true freedom. On the other hand, according to M.K. Gandhi, true freedom is 'discipline' or denying himself this freedom one 'becomes master in his own house achieving the higher freedom to follow the light that is in him, unhampered by the chains of his lower nature, self-realization is the only freedom worthy of the name. That man is free who is conscious of himself as the author of the law which he obeys. Thus, discipline not the freedom is the cry of the idealists. Almost all idealists emphasize that the child should be taught to discipline himself and to contribute to the disciplined behaviour of others. Pupils' learning to be self-disciplined is an important educational value for the idealists. Punishment and strict external control to enforce discipline are not advocated. Idealists, on the other hand, recommend influence and impressions left on pupils by the teachers, parents and members of society, to be the most practical methods for this purpose. They emphasize that for achieving this purpose, the educators themselves should be disciplined; in their own behaviour they must present the highest ideal of self-discipline. They stress that the entire natural, social and spiritual environment in which the child lives should be so fashioned that it should encourage the desire for self-discipline in the child.

Implications in education

Comenius is believed to be the originator of Idealism in the sphere of education. According to idealism, man is born with the spiritual self. It is through education that we can realize its spirituality. According to Professor Rusk, 'Education is stated to enlarge the boundaries of spiritual realm.' Home says, 'Education awakening to the life of God in the soul of man, involving praise, prayer and worship. Idealism has

talked more of objectives and aims of education and less of its devices, methods and organization.’

CHECK YOUR PROGRESS

1. What are the aims of education according to idealists?
2. What should a curriculum reflect according to idealists?

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2.3 REALISM

Just as naturalism came as a protest against artificiality and sophistication, realism in education has arisen as a result of all emphasis on the abstract, bookish and verbal knowledge and sophistication with it there came a cry-down to earth, come-down to worldly things.

Definition and tenets

Although common sense generally assigns different meanings to the same word as occasion requires, it usually considers the term realism as having to do with ‘What actually exists’. The Oxford Dictionary defines realism as ‘the attitude or practice of accepting a situation as it is and being prepared to deal with it accordingly’.

Tenets of realism:

The main tenets of realism are as follows:

- (i) **Independent existence of the world:** Realism is fundamentally the philosophical doctrine that the material world has the independent and objective existence. Its being and properties do not depend upon a knowing mind. This philosophy does not differ greatly from the ordinary man’s viewpoint or view of this world. This way it is a form of materialism.
- (ii) **Parts different from the whole:** Realists emphasised on parts rather than whole. In this way, they are opposed to the gestalt point of view of looking at the things as a whole.
- (iii) **Sensory perception is the most important thing:** Realists at the outset ignore the higher mental abilities and capacities. They do not believe in high mental processes and go against Iqbal’s couplet which translated means the *wider human experience transcends sensory perception*. It is the sensory perception that is the most important to them.
- (iv) **Universe is not external:** Realists believe that universe is not external. There is a law that governs the universe. This law is supreme since it helps to maintain law and order and thus, cohesion.
- (v) **Realism believes in examination of things one at a time:** Realism came as a result of the scientific thought of the 16th and 17th century. Since we begin to attach meaning and significance to phenomena and

things, it became essential to know and analyse things and this was not possible till we believe in them. Man began to examine things one by one. This is the scientific way, and realism also believes in studying things one by one.

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The meaning of truth according to realism

Any correspondence to reality is truth and not that truth is something existing earlier. Everything is perception of sense. Ideas work because they are true to reality. Ideas are good if they are consistent with the world. It is the matter which is more important and it existed earlier to mind—mind came later as a result of evolution.

So realism propounds a philosophy which is very appealing and is consistent with the facts of life. It is in accordance with the development of the physical world.

Tenets of realism according to Christian O' Weber

Weber an educationalist has put the tenets of realism in a round about manner. He says that there are five main agreements between the realism of layman and realism of philosophers:

- (i) There is a realm of nature which exists beyond or outside our minds.
- (ii) Nature existed before we knew it, exists whether or not we know it and will continue to exist even after we pass away. The realists usually regard nature as neutral and do not personalize or apotheosize reality in the romantic manner, typical of idealists.
- (iii) The attributes of physical objects exist just as we know them except for errors of perception which are verifiable as errors. The true nature of things is not altered by mere circumstances of its being known.
- (iv) Experience is the touch stone of what is real that is, 'seeing is believing.' The realists believe in direct experiences on seeing and then only scientific research can be undertaken.
- (v) Such knowledge as man has shown that physical nature follows or manifests a network of laws. Such laws are regarded as external realities, independent of our minds and ever-independent of the physical world which 'follows' them.

Forms of realism

- (i) **Humanistic realism:** It developed in the 15th century. It came after the renaissance was over in Europe. Humanistic realism believes in: (a) interpreting knowledge in simple terms, (b) direct study of man and things, and (c) for them, man was reality and an ideal.
- (ii) **Social realism:** This term social realism is adopted to indicate a view of education held by educators in the previous centuries but more generally accepted during the 17th and 18th centuries. This realism is a revolt against isolated living of man. All learning is to take place in company with others. If we consider travel as a means of social interaction, its importance can be

emphasized and, in England for example, people were not considered to be educated until and unless they had considerable travel experience.

A prominent social realist was Michael de Montigue. The effect of social realism was that the schools stood invaded by cultural and social activities.

- (iii) **Sense realism:** It is also known as scientific realism. Its origins lie in the 17th century. Many scientific discoveries had been made and all of them stressed the fact that senses are the gateways to knowledge. Thus, the term sense realism is derived from the fundamental belief that knowledge comes primarily through the senses and that education is consequently founded on a training in sense perception rather than on purely memory activities and directed towards a different kind of subject matter (science). Education here is based on retinal grounds rather than on empirical grounds. Thus 17th century was an age of criticism and doubt. Richard Mulcaste, Bacon were representative sense realists.
- (iv) **Scholastic realism:** This type of realism holds that the study of eternal truth must have hold over objects of world around us. The unmistakable truths should be indoctrinated in children. The scholastic realists think education can lead to salvation. And lastly scholastic realists believe that morality divorced from religion is hardly of permanent nature and thus worth of emulation and respect. They consider religion as the main source of ethics and social morality.
- (v) **Neo-realism:** British philosophers, logicians and mathematicians Whitehead and Bertrand Russell came up with the idea of neo-realism and held that the basic purpose of education, in realist educational theory, is to provide the pupil with the essential knowledge he requires to survive in the natural world. Such knowledge will provide him with the skills necessary to achieve a secure and happy life.

Metaphysics of realism

For a realist, the material world exists independent of, and external to, the mind of the knower. The basis for understanding reality is found in a world of objects and in the perception of these objects. Matter must be encased in a form and has to assume the structure of a particular object. According to realists, the world is made up of concrete matter and matter is the fundamental element or ultimate reality of this universe.

Realists do not agree with the invisible presence of God and soul because they believe that all living beings are a form of matter and the soul is a materialistic conscious element. According to them the phenomenal world is true. They accept the truth and reality of matter. To them, there is no world beyond this, unlike the idealists.

Epistemology of realism

Knowing is a process that involves two stages: sensation and abstraction. The realist's theory of knowledge has also been referred to as a 'spectator' theory. According to realists, the impressions, perceptions and sensation, which result from our contacts

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with the external world, through our senses, result in knowledge, that is, true and real. Realists believe that senses are the doors or gateways to knowledge. Bertrand Russell in his book *Analysis of Mind* (1921) writes, 'I contend that the ultimate constituent of matter is not atoms but sensation. I believe that the stuff of our mental life consists wholly of sensations and images.' The test of truth for realists is whether or not a proposition within the mind is in accord with the material object or condition outside the mind. Thus, through reasoning one deduces that A must be equal to B; the proposition is true only if A is equal to B in the material world. According to realists, man is a part of this material world; he is endowed with sense organs and the mind through which he attains the knowledge of the real external world. Realists lay emphasis on observation and experimentation.

Axiology of realism

As we know, realism was born as a reaction to excessive idealism. It opposes the pursuit of higher ideals. It follows, that anything consistent with nature is valuable. Standards of values are found by means of the act of reason. However, a value judgment is never considered to be factual, it is a subjective judgment based on feeling. Acceptable individual values are those that conform to the values of prevailing opinion of society that reflects a status quo of social reality.

Thus, etymologically, realism means 'about a thing' or concerning some object. Hence, it is an angle of vision according to which things as we see and perceive them, are realities.

Realist aims of education

To develop the physical and mental powers of a child, according to realism, the mind as well as the physical organs constitute the organism composed of matter. Hence, mental and physical powers will help him in developing his intelligence, skill of discrimination and judgment so that he is able to solve all his problems successfully.

Realists propound the following aims of education:

- To prepare the child for a happy and successful life by making him capable of making logical analysis of the environment around him. He must be able to understand the logical sequence of events.
- To develop the awareness in a child about the real world. The external world is logically constructed out of sense data; therefore, the child has to understand as to how the nature of space, time and matter may be used to fit the world of senses and the world of physical objects together into a coherent whole.
- To train the senses. Unless the training of senses through varied experience is provided to the child, he will not be able to have full knowledge of the external world with which he has to adjust.
- Acquainting the child with nature and his social environment so that he may strike a balance between the two of them. The individual self and social consciousness of the child should be developed.
- To develop the attitude of experimentation, realists believe that education must be purposive and useful for society. Therefore, the relations in the external

world must be explained to the child by ascertaining the nature of matter and making it logically possible to associate it with the external world and the social environment.

- To provide education that will train the child for a vocation. Vocational education is a must, as the child has to face the realities of life. There is a question of survival of self also and the child must be taught such vocational knowledge and skills with which he may be able to adjust in society.

It was the oft-repeated cry of realism that education should be made to conform to the social and individual needs of the child so that he may lead a happy and contented life in future. Its primary purpose was to prepare the child for real life, to prepare the child for adult life. An implication of this broad objective was that education should be directed towards a particular calling in life. Thus, preparing pupils for a career in life was one of the most sought after aim of the realists. Besides this the realists asserted the education should impart to the pupils a training that aims at the development of certain attributes, habits, skills, sentiments and attitudes of mind as well as the possession and use of knowledge in the pupil. This calls for imparting training which is suitable for every future occupation. The realists emphasized that education should enable a man to perform all tasks skillfully and justly. In a way, it may be concluded that the aim of education as advocated by the realists was to promote all round development of the mental faculties. It was emphasized that the main function of education should be to develop the qualities, of determination, reason and intelligence in the educand, so that he may successfully solve the problems of life.

Realism and curriculum

As mentioned earlier, realism was a reaction against curricula consisting of studies that had become 'bookish, sophisticated and abstruse'. To escape from this state of affairs some realists, particularly the sense realists, advocated the study of natural phenomena of which the sense could give first hand knowledge. This resulted in displacing literary and linguistic work with scientific studies including studies of real things by inductive method. Spencer said that scientific studies are of much greater value than linguistic studies. He further said that the study of surrounding phenomena is more valuable than the study of grammar and lexicons irrespective of the fact whether it is intellectual, moral or religious training. T. H. Huxley, an influential educationalist, Huxley also vehemently pleaded for incorporating into the school curricula 'a complete and thorough scientific culture.'

The other subjects constituting elements of curriculum were given a new treatment. History should incorporate contemporary events to be studied in the light of past events. The study of civics should be included in the curriculum. Literature should be taught as a criticism of life. Mathematics must aim at understanding the world. Application must be emphasized in the study of science.

Realism and educational method

The social realists stressed the value of direct studies of men and things. Hence, they recommended that educational tours and travels which would give real experience

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of varied aspects of life should be an essential component of the curriculum. Sense realists also advocated study of natural phenomena through actual observation and study of real things by the inductive method.

For teaching science, experimentation and application of knowledge were considered important. The realist supported the fact-centered or knowledge-centered method of teaching. The inductive method of teaching emphasized the teaching to begin with the parts and leading to the whole gradually. This is the same as the main 'from part to whole.' The realists said that knowledge should be analysed into principles and principles into hypotheses: and facts should be analysed into propositions. Thus, the method of teaching should be analytical and rational.

The realists also advocated that all teaching in the class and outside the class should be child-centred and purposeful. The realistic doctrine stressed that the teacher should think not only about his method of teaching but also about the value and significance of its content.

CHECK YOUR PROGRESS

3. Name the forms of realism.
4. What are the aims of education according to the realists?

2.4 NATURALISM

James Ward, an English psychologist and philosopher described **Naturalism** as 'a doctrine which separates nature from God, subordinates spirit to matter and, sets up the unchangeable as supreme'. By depriving God of nature, it does away with the supernatural, and restricts itself only to what is natural; by marginalizing mind, it consolidates what is material, and is often called materialism; and by setting up unchangeable laws of nature and matter, builds up a world view rooted in scientific attitude, approach and method. In the field of education, naturalism is neither the positivism of the physical world nor mechanical positivism or even biological naturalism. The revolutionary changes in physical sciences in the 18th century were instrumental in developing naturalism.

Physical naturalism

It lays emphasis on studying the processes of matter and phenomena of the external world. It explains human activities and experiences in terms of material objects and natural law.

Mechanical naturalism

Naturalists feel that that the universe is a lifeless huge machine, which gets its form through matter and motion. In its movement no spiritual power is needed.

Biological naturalism

It is based on Darwin's theory of evolution. According to this theory, man has evolved from lower animals by the gradual process of development. It emphasizes the development of man's natural impulses, natural propensities and inborn tendencies, which have developed, with the principles of adaptation to the environment, struggle for existence and survival of the fittest.

Metaphysics of naturalism

Naturalists believe that nature constitutes the whole reality. They are not prepared to accept that there is any superpower. They endorse an attitude of mind that denies the existence of an order transcendent nature and sense experience. It regards human life as a part of the scheme of nature. Naturalism has two-fold importance for education: one as a philosophy and the second is the attitude towards education in the form of aims and methodology of education.

It is entirely a distinct concept which seeks to base education on the experience of the child. Its motto is 'follow nature'. Jean Jacques Rousseau (1712–1778) was the most important naturalistic philosopher of education who cried, 'What is this? Man is born free and I find him everywhere in chains'. This cry transformed the face of Europe and its echoes were heard far and wide throughout the world. Man is the supreme creation of nature. Naturalists believe that there is no other world that is real other than the world of nature that exists in the form of matter. Therefore, the reality cannot only be understood in terms of physical sciences.

Epistemology of naturalism

Rousseau and Herbert Spencer (1820–1903) were the philosophers who criticized the aims and methods of the various schools of their time. Rousseau's concept of negative education is the real method of gaining knowledge. He said that the first education of the child ought to be purely negative. This he described as not teaching any virtue, value or truth by shielding the heart of the child from vices and mind from errors. In other words, it would mean providing no education, no information of any kind to the child, but rather let the sense organs and the power of reasoning be strengthened. Rousseau said 'Nature wants that child should remain a child till he becomes an adult'. He called this education of his times a positive education. Negative education to Rousseau implies changing the old sequence of positive education by allowing the child to grow in his own way. This will enable the child to see, think and experience things on his own.

Thus, negative education is self-education. It is the education of the sense organs and the body. Thus, the self-experiences, which are acquired through the senses are the real sources of gaining or determining knowledge.

Axiology of naturalism

Since the realists converge on the point that reality is matter, and that God, soul, mind, heaven and hell, as well as freedom of will, moral values, prayers and superhuman wonders are all illusions, therefore, there is no existence of eternal or

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universal values. Rather a child develops his own value system from his interaction with the external world of matter and the environment around him. All concepts of goodness and morality cannot be taught if they are left to the individual to be learnt by him. For these values are transitory not permanent. They may change with the changing interaction of the individual with the outer world.

Naturalism and education

As a philosophy, naturalism has influenced the aims and objective of education apart from discussing and describing its methods, curriculum and a few other aspects of education. In the field of education, naturalism is neither the positivism of the physical world, nor mechanical positivism or even biological naturalism. It is entirely a different concept which seeks to base education on the experience of the child; and thus is a repudiation of all textbooks teaching. It adopts a scientific posture and seeks to base all education on psychology. Its motto is 'follow nature'. Jean Jacques Rousseau (1712–1778) was the most important naturalistic philosopher of education. Another widely known philosopher was Herbert Spencer (1820–1903) who published his works on naturalism in education. Like Rousseau he also criticized the methods and curriculum of schools of his times. Rousseau's negative education is one concept which is sometimes very much misunderstood. Hence, before discussing other aspects of education, this concept needs to be understood clearly.

Negative education

Rousseau said that the first education of the child ought to be purely negative. This he described as not teaching any virtue, value or truth but shielding the heart of the child from vices and mind from errors. In other words, it would mean imparting no deduction, no information of any kind to the child in the early years of his life. He said, 'In childhood, the aim of education is not to utilize time but to lose it'. Elsewhere he said, 'A 12-year old child should know nothing. Attention should be paid to the child only, not to knowledge.'

The emphasis on negative education of Rousseau was laid on strengthening the sense organs and the power of reasoning. Rousseau said, 'Nature wants that the child should remain a child before he becomes an adult.' Rousseau criticized the system of education of his times saying that it was barbarous as it sacrificed child's present in favour of his uncertain future: It was trying to make the child an adult. He called this education of his times—positive education. By negative education he would mean changing, the old sequence of positive education by allowing the child to grow in his own way, own way of seeing, thinking and experiencing; and, thus, saving the child from bearing the dead weight of the old imposed meaningless education. Explaining his new system of education Rousseau said, 'Give 12-years of age I will teach him so much as other children read in 15 years of early life'.

Thus, negative education is self education. It is the education of sense organs and body. It is negative in the sense that it was a negation of the old system of teaching-learning, negation of classroom learning, negation of teacher's teaching in formal ways, negation of teaching morals and values. Rousseau said that if all the time you are teaching morals to the child you will make him a fool; if you are all the

time giving instruction, then child's mind will become useless. Whatever the child learns in the playground is more useful than what he learns in the classroom.

Naturalism and aims of education

Different philosophers have expressed and emphasized different aims and objectives of education. Even among the different forms of naturalism, variations are found with regard to educational goals. Mechanical naturalism suggests that education should aim at the efficiency and perfection of the human being. This, however, is not the representative view of naturalism as a whole. Biological naturalism stresses proper adaptation or adjustment of the child to environment. Herbert Spencer described education to be a preparation and training for complete life. As described by Ross, the aim of education according to naturalism seems to be the present and future happiness, pleasure and happiness that are lasting and permanent are more worthwhile in the long run. However, McDougall, a British educationalist denied the truth of this hedonistic view of aims of education. According to McDougall, the aim of education is the sublimation of the energies of the propensities, the redirection, coordination and harmonious working of the native impulses. As described by McDougall, education should enable the individual to attain the goals set for him by nature in ways that have individual and social value.

Naturalists also believe that education should prepare the pupils for the struggle of existence and survival in this world. From another point of view, education is seen as the process of adjustment to environment, enabling the individual to be in harmony with and well adapted to his surrounding. Health of body and mind is stressed and the ideal is a well adjusted happy being with no discontent. Bernard Shaw, another naturalist, saw education as man's deliberate effort towards accelerating the pace of evolution itself.

Aims of education as stressed by Rousseau are as follows:

- During the first five years, the aim of education should be development and strengthening of every part of the child's body. The child should grow up healthy and strong in complete liberty.
- During childhood from the age of 5 to 12 years, education should aim at developing a child's sense organs through experience and observation.
- During adolescence from the age of 12–15 years the child is ready for systematic education. At this stage education should aim at the development of adolescent's personality through hard work, guidance and study. The adolescent should be given knowledge of various kinds.
- The youth (15–20 years) as pointed out by Rousseau, should be taught moral and social qualities. The aim of education of the youth should be bodily, sensory, mental, social and moral development of the individual.

The aims of education, according to Herbert Spencer, are as follows:

1. Self-preservation, that is, preservation of body and mind.
2. Earning a living, that is, education in all the sciences.
3. Establishing family and upbringing of children.

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4. Citizenship development.
5. Use of leisure time devoted to study and practice of painting, music, sculpture, poetry and also recreation.
6. Moral development.

The naturalists of 19th and 20th century, however, believed that education should achieve a synthesis and adjustment between the individual and the society, between man and nature.

Naturalism and curriculum

Naturalists however, have not reached a general consensus on what needs to be taught in schools. To have an all-embracing glimpse one has to extract a common factor from various views presented by several naturalists. The extreme form of naturalism emphasizes the present experience, activities and interests of the child himself. So, they say, it is these which should determine the content of the curriculum. Their motto is 'knowledge for the sake of knowledge'.

The latest naturalistic movement in educational theory and practice had been expanded by A.S. Neill, a Scottish educator and author in a series of books. He tried to make Summer Hill a residential school, the happiest school in the world, a place where the child's curriculum is dominated by play to the extent that if the child wishes he can play the entire day, where teaching-learning matters little. Books are of little value and examinations are hated. The school's curriculum consists of creative arts and activities with pottery room, wood and metal shop where children make whatever they want.

As a system of philosophy, naturalism has been exceptionally susceptible to the development of science. The naturalists attach greater importance to evolutionary theory, empirical teaching and scientific analysis. They recommended physical and social sciences to be taught at every level of education. They also said that language and mathematics as tools for learning science should also be taught.

Yet, contradictions exist among the views of the naturalists with regard to the curriculum theory. For example, Comedies wanted the educand to study every subject without making selection, while Locke said that every educand need not require to learn every subject for reasons of individual differences. He emphasized that curriculum should be modified to suit the needs of the individuals. Similarly, Herbert Spencer wanted science to be the nucleus of the curriculum. He gave the arts subjects a secondary place in the curriculum. T.H. Huxley, another naturalist attached greater importance to cultural aspects of life in comparison to science.

Thus, it is very difficult to say what exactly comprised the curriculum of naturalism. In fact, all focus the naturalists were fixed on the child and his freedom.

Naturalism and methods of education

The naturalists' conception of education was that it is the child himself rather than the educator, the school, the book or the curriculum that occupies the central position. Stanley Hall pioneering American psychologist and educator calls this the andocentric

attitude which is said to be the keynote of 20th century movement and is essentially naturalistic. Naturalistic conception of education is based on psychology.

Regarding the method of teaching, the naturalists stressed the direct experience of things. As Rousseau said, 'give your scholar no verbal lessons; he should be taught by experience alone.' Things rather than words was the slogan of the naturalists. They said that science should not be taught from readers or by 'chalk and talk' lessons; it should rather be learnt by the pupil through his own work in the laboratory or wherever possible through a direct study of the natural phenomena. Similarly, geometry should be taught not by arguments and problems in the textbooks, but by means of actual survey of the school field and playground. In the same way, geography should be taught through school journeys and actual excursions rather than taught from books and maps. Rights and duties of citizens should be taught not through talks but through the organization of the school as a free natural society where every pupil is encouraged to participate. Students' self-governments should be the methods for teaching these qualities. Thus, most important method of teaching according to naturalists is to leave the child free to learn from nature.

Authoritarianism in teaching, rote learning, book-learning, classroom learning, and theoretical teaching were denounced by the naturalists. Child's own experience was considered the most comprehensive book from which the child should learn according to the naturalists.

Play way method of learning was very much emphasized by all naturalist philosophers. Artificiality of any kind was very much condemned by them. Informal atmosphere in the class and the school was considered important. Participation of children in extracurricular activities was emphasized. The naturalists had a conviction that left to him the child will himself evolve the method which suits him best.

Naturalism and discipline

Almost all naturalist philosophers discarded the traditional concept of discipline, which was imposed on the child from the external world. Particularly, they opposed the method of physical punishment for they believed that this generated undesirable effects in the mind of the child. Rousseau said, 'Freedom and not the power is the greatest good'.

If the child makes a mistake he will get his reward from nature itself and thus he will learn to distinguish between right and wrong through the consequences of his own actions. Thus, discipline through consequences of behaviour was emphasized. This, however, should not be understood as giving license of doing anything and every thing to the child. As hinted by John Dewey, an American philosopher and educational reformer it becomes necessary sometimes to scold the child, to caution him or even to punish him.

Naturalism and the teacher

Least important is the position of the teacher in the scheme of naturalistic education. He is barely tolerated. His interference with child's education is deprecated. He is forbidden to resort to any coercive or didactic method. He may not even seek to

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influence the child. As said by Ross, 'His [teacher's] place, if any, is behind the scenes; he is an observer of the child's development rather than a giver of information, ideas, ideals and will power or a molder of character. These the child will forge for himself...' The teacher's role according to naturalists is that of the setter of the stage, the supplier of materials and opportunities, the provider of an ideal environment, the creator of conditions under which natural development of the child may take place. Influenced by naturalism, several systems such as Montessori System, Dalton Plan, Project Method, and others were developed and they all assigned to the teacher a similar status. In Froebel's Kindergarten system, the teacher is considered to have the same position which a gardener has in the garden. His only function is to make sure that the plants grow according to their own nature and that their development is not hindered.

Educational implications

Paidocentric movement: This tendency, as highlighted by John Adams means that it is the child himself rather than the educator, the school, and the book on the subjects of study that is in the foreground of the educational picture.

Emphasis upon psychology: Naturalists' emphasis on the child's natural development resulted in psychological studies of the child's nature. Concepts like child's nature, his adjustment to the environment, individual differences with regard to their nature, and so on, brought psychology to prominence.

Freedom of the child: Learning through one's own experience, an important principle of teaching-learning in education was an outgrowth of naturalistic philosophy. Rousseau said, 'Give your scholar no verbal lesson; he should be taught by experience alone.'

Play way method: This is an important contribution of the naturalists towards children's growth and learning. The principle emphasizes that young children be given enough opportunity to play. Through play activities children develop their creative and constructive powers.

CHECK YOUR PROGRESS

5. Define physical naturalism.
6. What is the role of the teacher according to naturalists?

2.5 PRAGMATISM

Pragmatists like Charles S. Pierce, William James, George Herbert Mead, John Dewey and Bertrand Russell believe in the doctrine which evaluates any assertion solely by its practical consequences and its impact on human interests. Pierce stressed the use of scientific method in validating ideas; James applied pragmatic interpretations to psychology, religion and education; Mead emphasized the development of a child as a learning and experiencing human being; Dewey in particular wrote extensively

on education. Due to this line of thinking, a kind of philosophical speculation called pragmatism emerged. The theory which was propounded by these thinkers is called the pragmatic theory of philosophy. There are four important forms of pragmatism: (i) Humanistic pragmatism, (ii) Experimental pragmatism, (iii) Nominalistic pragmatism and (iv) Biological pragmatism. Humanistic pragmatism asserts that all truths are human truths to be verified on the criterion of reality. Experimental pragmatism holds that truth is that which may be experimentally proved. According to nominalistic pragmatism, the results of an experiment are always particular and concrete, and never general and abstract. Biological pragmatism extends that the ultimate aim of all knowledge is harmony of man with his environment. It further asserts that the school is a miniature society which prepares the child for future life.

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Metaphysics of pragmatism

Pragmatists reject metaphysics as a legitimate area of philosophical inquiry. Reality, they argue, is determined by an individual sense experience. Man cannot know anything beyond experience. Therefore, questions pertaining to the ultimate nature of man and universe simply cannot be answered because these problems transcend one's own experience. For example, there is no way for any living being to determine whether there is life after death because he cannot experience life after death while living. Thus, unless we can experience the phenomena in question, it is impossible to verify any solution suggested for such problems. Attempts to answer metaphysical questions are little more than guessing games, in their opinion.

Epistemology of pragmatism

Pragmatists do not accept the dualism that separates the perceiver from the object that is perceived. All that can be known is dependent on experience. This experiencing of phenomena determines knowledge. Since the phenomena are constantly changing, it follows that knowledge and truth must similarly be changing. Truth is something that happens to an idea. Whatever is considered true today must also be considered as possibly changing tomorrow. Circumstances do alter cases. Thus, a person is constantly evolving, the environment is constantly changing and the experiences or transactions are also changing. Each time a human experience is reconstructed to solve the problem; a new contribution is added to humanity's bunch of experiences.

Values of pragmatism

According to pragmatists, values are relative to time, place and circumstances. What contributes to human and social growth and development is regarded as valuable, what restricts or contracts experience, is unworthy. It is necessary then, to test and examine value assumptions in the same way in which scientific claims are subject to verification. According to pragmatists, education is inductive and based on the scientific method. Tentative assertions are based on empirical experience and must be tested.

Thus, value in ethics and aesthetics depend upon the relative circumstances of the situation as it arises. Ultimate values cannot exist, for truth is always relative and conditional. Nevertheless, value judgments are useful as a means to an intelligent

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life that is successful, productive and happy. The pragmatists do not accept development of eternal spiritual values, discovery of pre-existing reality and universals and teaching of moral standards to pupils as the aims of education, which were the heart of the idealist's scheme of education.

Pragmatism and aims of education

The aims of education as described by most pragmatists are the cultivation of a dynamic, adaptable mind which is resourceful and enterprising in all situations, one which is powerful enough to create values in an unknown future. The pragmatists accept growth or development of the child as the aim of education. But, the forms and standards of these are not pre-existing, permanent or fixed. They are to be discovered in future. All the aims of education, they say, must be concerned with the present and the future and must be subject to modification.

According to Dewey, education as such has no aims; education is an abstract idea. Only persons have aims. And the aims of persons are indefinitely varied deferring with different children, changing as children and their teachers grow. Stated aims do more harm than good unless they are taken only as suggestions, not to be taken literally. Even these aims must possess three elements in order to be useful. These elements are: (i) based on educand's actions and needs, (ii) They must elicit educand's cooperation, and (iii) They are specific and temporary, not permanent and general.

American pragmatism, however, is certainly not guilty of neglecting the social aspects of education, as it emphasizes that education must aim at realizing democratic values in life. It should instill in the educand a respect of the democratic institutions. William Heard Kilpatrick, a pupil of Dewey, was one of the most effective practitioners of the progressive education movement. Kilpatrick said, 'The classrooms must become living democracies; in a democracy it is self-directing personalities that we try to build; the kind that can carry forward life even more successfully in a developing world; and the progressive development of a better life for all men is the basis out of which morality and moral conduct arise.' Thus, it may be concluded that the pragmatists favour the democratic in ideas of education.

Pragmatism is emphatically humanistic. It also assumes, like Protagoras, the sophist that 'man is the measure of all things' and emphasizes human purposes and the satisfaction of human wants rather than 'one grand purpose towards which the universe is to move'.

Pragmatism and curriculum

The pragmatists favour that curriculum which satisfies the following criteria:

Utility criterion: This criterion would mean that whatever is put in the curriculum, it should do good to the pupils, it should be of some utility, some use for the child. The knowledge that is provided to the child must help him in his later life in solving his problems and adjusting to his environment. 'The school must store up experience that is to stand the child in good stead.' The curriculum must include the knowledge and skills that the child requires not only for his present life as a child, but also for his future life as an adult. In view of this criterion, it was suggested that the curriculum for the young child of elementary school must include language, arithmetic, health

and physical training, history, geography, domestic science for girls, agriculture for boys and training for some vocation.

Reality criterion: The curriculum should be real, that is, it should be concerned with the realities of child's nature and of life. Hence, its content should be selected from different activities of real life. The determining principle should be the natural interests of the child.

Child's experience as the criterion: This principle implies that the curriculum should be based on the child's experience. It means that practical work should constitute an essential ingredient of the curriculum. Teaching through books should be supplemented by programmes which provide actual experience to the child.

Child's interest as the criterion: This criterion implies that while selecting material for preparing the curriculum, child's own interests must be taken into account. Genetically, children have four kinds of interests—talking, searching or discovering, creativity and art. Hence, the curriculum should include subjects which develop reading, drawing, and logical skills in children.

Purposiveness criterion: The curriculum, according to pragmatists should be purposive. It means knowledge to be incorporated in the curriculum should be such that must serve some purpose in the life of the child.

Integration criterion: This criterion emphasizes that different subjects should not be completely segregated from each other as knowledge is one single whole. This is an important criterion which has been much emphasized by the pragmatists. Knowledge imparted through various subjects should be organized in the curriculum in an integrated manner as far as possible.

Pragmatism and the method

Pragmatic methods of education are based on psychology and sociology subject to the conditions that they give adequate scope for active participation by the educand and also that the method adopted must be dynamic and changeable. The method suggested is the 'project method' which is the most characteristic and valuable contribution of the pragmatists. This method was devised by the famous American philosopher and educationist, John Dewey. It was developed and further refined by William Heard Kilpatrick. This method focuses on the learning process which involves some practical problem to be solved by the child.

The project as defined by educationist J. A. Stevenson is a 'problematic act carried to completion in its natural setting'. Thomas and Lang educationists define it as 'a voluntary undertaking which involves constructive effort or thought and eventuates into objective results.' Educational projects may be of individual or social character. Social projects are a sort of 'socialized activities' and they are preferred to individual projects. In case of very young children, projects may take the form of play such as playing the roles of the school teacher, or running a family or a post office. At higher levels more complicated activities such as production of a play, or a concert involving elocution, music, literature, craft work, needle work, and others, may be organized in the form of projects. In all subjects such projects may be prepared. However, school teaching cannot be conducted in this manner entirely

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through projects. Nor projects can be suggested readymade from outside. It is educator's insight that is needed for successful selection and completion of the project. What is more important is not the project itself but the incidental learning that takes place as a byproduct of the project method.

The great principle involved in project method of teaching is learning by doing, experience-based learning and one's own learning. Pragmatism offers more help in the methods than in the aims of education. The pragmatists assert that education is not so much as teaching the child things he ought to know, as encouraging him to learn for himself through experimental and creative activity. It is action which is emphasized by them rather than reflection. It was the belief of the pragmatists that true knowledge does not come from books; it comes from child's own doing. The most general method of education according to pragmatists is putting the child into a situation with which he wants to grapple and providing him, at the same time, with the means of dealing with them successfully.

Pragmatism and the educator

The pragmatists consider the role of the educator important unlike the naturalists who like to banish him from the scene. The educator has to be there in the capacity of an adviser and a guide of the pupils as well as a service provider to society. His job is to create in the school an environment which facilitates the development of the child's social personality and enable him to become a responsible democratic citizen. Dewey gives the educator so great an importance as to call him God's representative on earth. But, unlike the idealists he need not impose himself on pupils, rather he has to see how best he can help the pupils to grow and develop naturally in conformity with their interests and potentialities. He has to identify the most appropriate educational project, motivate and guide students to carry them out, facilitate and provide essential materials needed for completing the projects. How efficiently, successfully and fruitfully the project method is used depends very much on the educator's insight and wisdom. He has to be a model for the pupils.

Pragmatism and discipline

Pragmatists have discussed in detail the concept of discipline and its enforcement. They stress self-discipline instead of discipline as control and restraint from outside. True discipline comes from the child's own inner striving. Strict control imposed by authorities ultimately does harm to the child. True discipline is the result of developed social consciousness of the educand. It is this social consciousness which prevents the child from indulging in anti-social activity. Pragmatists believe that freedom is the root of true discipline. Freedom and discipline are inseparable according to them. Self-discipline is the best discipline according to them.

For developing self-discipline, it is essential that the educand must understand and realize the importance of discipline. This realization emerges, according to the pragmatists, from educand's engagement and participation in those activities which lead to fulfillment of his social obligations. Through their participation in responsibility, inspiration, insight, cooperation, compassion, etc, which make him a good, responsible citizen? Blind obedience to rules is no discipline, they say. True discipline is responsible

behaviour emerging from the sense of social responsibility. This developed sense leads the educand to be self-disciplined. Dewey maintained that discipline is not the sole function of child's personality; it is very much dependent upon the socio-psychological environment in which the child is placed. Hence, acquiring the habit of being self-disciplined is the consequence of environmental manipulation. School activities may generate the kind of environment needed. Free, happy and purposive activity of the pupil is likely to result in permanent attitudes, initiative and independence. Training in citizenship, character-formation and moral education come from school activities which, ultimately, lead to self-discipline in child.

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CHECK YOUR PROGRESS

7. Name the prominent pragmatists.
8. Who devised the 'project method'?

2.6 EXISTENTIALISM

Existentialists propose a philosophical theory, known as existentialism, which developed as a reaction against both naturalism and idealism. It is treated as the latest movement of European thought. The important existentialist thinkers repudiate the very label, which classify them as belonging to this or any other group of philosophers. Obviously, it is a philosophy of extreme individuality. Yet there are some very important areas of common agreement among all the existential thinkers. Philosophers such as Kierkegaard (1813–55), Martin Heidegger, Karl Jaspers, and Jean-Paul Sartre (1905) have contributed towards the development of existentialism. Kierkegaard is called the father of existentialism.

Metaphysics of existentialism

Existentialists advocate that reality is a matter of individual existence. Existence precedes essence in individual development. One exists and then becomes. This means that human beings are born and enter the world without being consulted. The only significant discourse in living is that which is found in meaning and each individual human authentically, that is, freely chooses for himself. However, everyone possesses volition or will, which gives him the freedom to make choices and to create his own purposes for existence. When a person is aware of his identity as an individual, he realizes his contingent nature. Whether he suffers a sense of anguish, despair or loneliness, he is still free to make his choices, which lead to personal self-definition. A person creates his own definition and makes his own essence.

Epistemology of existentialism

Existentialists observe that a person comes to know only through his experiences. However, there are levels of experience and when one is aware of the existence of things and beings in themselves; one is functioning upon the highest level of human experience, the level of awareness. Truth is always relative to an individual's judgment.

Absolute truths are none-existent. Each person must decide what is true and what is significant for him. Thus, the individual chooses the knowledge that he wishes to possess.

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Values of existentialism

Existentialists contend that values are neither absolute nor determined by outside criteria rather each value is determined by the free choice of individual persons. Existence is the basic value for each individual. Values are relative to one's individual circumstances.

One must not conform to the social values and norms of one's society for the sake of conformity. Values for existentialists are a matter of complete personal and individual concern.

There are some assumptions of existentialism which are as follows:

- Centre of existence is man, not truth.
- Man is unique, being a composite of emotions, feelings, perceptions and thinking.
- Man makes the universe meaningful.
- Man is not alone in the universe and hence the real living person is more important than anything else.
- Man is free and capable of shaping his own life and choosing his destiny.

Aims of education

The major purpose of education, according to existentialists, is to serve the individual human being. He ought to guide him into an awareness of his condition and promote his successful commitment to a significant and meaningful existence. Important aims are as follows:

- According to existentialists the aim of education is humanitarian, which means inner development of man, development of real consciousness or real self. Thus, to impart knowledge of self-existence is the fundamental aim of education.
- Existentialists emphasize the education of the whole man, that is, development of all aspects of his inner-self, his feelings, emotions, thinking power realizing ultimately what he is, what is his purpose of life and what he has to become. Education must create an environment, which is conducive to this kind of realization.
- Existentialists advocate the development of individual awareness. The individual should be aware of the choices which make him a self-determined person.
- Education must create an opportunity for free and ethical choices. Since an existentialist's choice making is personal and subjective, that is, emotional, aesthetic and poetic, education must provide open learning environments for their self-expression.

- Encouraging the development of self-knowledge should be the aim of education according to existentialists. Existentialists realize that we live in a world of physical realities and that we have developed useful and scientific knowledge about these realities. The most important function of education is to encourage students to engage in philosophizing about the meaning of human experiences of life with the help of their own self-examination of choices. This group of thinkers undermines the importance of objective reality and prefers subjective knowledge.
- According to existentialists, the aim of education is to develop a sense of self responsibility which can be developed by extending a context from where children may learn to make independent decisions and carry them out. Human freedom demands that a person freely decides his own commitments, gives meaning to them and then becomes a socially responsible person.
- Education must aim at providing those virtues of life, which are essential to make an individual feel his essence. The virtues like freedom, self-examination, self-awareness, humanism, inner peace, and self-realization must be inculcated in children.

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CHECK YOUR PROGRESS

9. Who is known as the father of existentialism?
10. Identify the assumptions of existentialism.

2.7 MARXISM

The source of all life is found in matter. Man is purely a product of nature, and not a result of any force outside nature. In reality, man is not a product of evolution, but is of his own making. Marx writes that ‘men begin to differentiate themselves from animals as soon as they begin to produce their own means of subsistence.’ Thus, man’s essence is defined in terms of productivity – that is, man is a productive animal. Matter and productivity are the two key concepts relating to man’s nature. Man’s ideas and opinions are affected by a change in his material conditions. Mind itself is simply a product of matter and merely represents a difference in the organization of matter. Like other naturalists, the Marxist explains man’s clinging to belief in the supernatural in terms of material needs. Man should realize that he is his own God and the only true faith is the religion of humanity.

Marx’s view of realism

Marx did not deny that ‘human nature is a reality.’ On the contrary, Marx’s starting point in all discussion about man assumes that man is distinguishable from all other organisms and should be studied as man. Marx’s basic beliefs about the nature of man include the following:

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- Man is a purely material being with a natural origin and destiny.
- Man is not composed of body and mind or body and soul; mind is simply a complex function of the material body.
- Man possesses no personal or individual freedom but finds his freedom in following the collective will of the people.
- All knowledge of man's nature is derived from scientific sources. Philosophy and theory yield no valid knowledge about man's essence.
- The science of man is included in the science of society.

On the basis of the above principles, it is clear that the Marxist view of the nature of society determines what the nature of man should be. Individuals by themselves are of no significance, groups are more important.

Differences of opinion

The Marxists, unlike traditional philosophers, believe that the state is not a natural institution, but one which arose in society when social classes began to form. Certain social classes who held property and capital created the state to protect themselves against those who did not have or own property. The state is not the true representative of society. Then what should be done with it? Marxists advocate that the working class (proletariat) must seize the power of the state and abolish all private ownership. Thus, there will be a classless society. When a classless society is realized, the class struggle will end. All the people will own all the national resources and the means of production.

Epistemology of Marxism

The nature or origin of truth is not the major problem. Knowing comprises a grasp of things as they exist for us. In the process of acquiring knowledge, man is simultaneously changed by the knowledge acquired. True knowledge of the world then consists in more than comprehension of isolated facts. To understand the world, the knower must perceive the relations which exist among the things of the real world and between himself and these external objects. Therefore, the Marxist theory of knowledge is neither realistic nor idealistic, but a mixture of both. Hence in Marxism, truth is not objective or absolute; it is a relative experience, which does not have set laws. There is a priority in Marxism on the scientific method of knowing. Knowledge gives power. Lenin a Russian communist revolutionary, politician and political theorist believed 'the only path to truth is science', which holds the materialist point of view.

Values of Marxism

The values inculcated by Marxism are as follows:

- **Moral character:** A person must be given moral training to subordinate all his interests, desires and actions to the service of the communist state. This is possible only by inculcating certain specific values among the school children.
- **Respect for public property:** Teachers should uphold the principle of respecting public property by using stories from history, but above all by

leading with an example. The teacher must strictly enforce that the child must not harm others by breaking any rules regarding respect for public property.

- **Respect for authority:** This is another moral principle which children must learn early in life. This respect is not to be based upon fear of punishment, but rather the child should learn to respect the authority of the teacher and others because these people have been helpful, understanding, fair and firm.
- **Patriotism:** The development of a good moral character is an essential part of the Marxist education. These virtues must be expressed in terms of unwavering devotion to one's country. This devotion begins with love of parents, relatives, friends, the local community and then the government and the thinkers and leaders of the state—Marx, Lenin, Stalin and others.
- **Love and respect for parents, elders and all workers:** The love of persons is a value worth cultivating for its own sake. Stalin insisted that 'people are the most valuable and most "decisive capital."' Education should play an important role in fostering, loving and respecting people. This is the true essence of the basic values. Children should be taught to be polite, exhibit manners and be obedient to elders and teachers. Rudeness and disobedience should be checked and corrected. Proper training should be given, and in a positive manner, by assigning responsibilities to the young.

Another way of developing respect for persons, whether old or young, should be respect for truth and hatred of lies. From early childhood, children should be taught to tell the truth and never cheat or lie, not only because these acts harm others, but because they destroy a person's integrity.

- **The common good:** It is ranked very high in Marxist philosophy. There is public ownership of all land, resources and instruments of production, housing, recreation and education. This is achieved through comradeship, friendship, sharing and co-operation and fulfilling social obligations. Respect for school property, group work and play, co-educational projects are all aspects of working for the common good.
- **Discipline:** In the Marxist system, discipline is a very important virtue. The school must insist on discipline because it is necessary for life. From early years, children must be educated in such a manner that a discipline becomes an integral part of their life.
- **The value of labour:** In Marxism, the true value of any object is to be measured by the amount of human labour which has been performed in its production. Labour is not to be regarded as as something distasteful or unpleasant. On the other hand, labour is to be considered as an expression of the highest aspiration of a human being. Labour is a matter of 'honor, glory, valour and heroism.' It gives man the opportunity to serve his fellow men, thus promoting the common good.

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Marxist aims of education

Under Marxism, the ultimate purpose of education is to strengthen the state and the building up of a classless society. This central aim provides the rationale for the curricula and the teaching methods in the schools. While teaching, the teacher must have the following goals in mind:

- The development of knowledge by teaching subjects such as mathematics, sciences, foreign languages and history. Knowledge is not to be imparted or acquired for its own sake; it has a social purpose, namely, the service of the state.
- Encouraging competence in vocational fields, especially in scientific technology and in agriculture and technical trades.
- Inculcating good habits related to health and hygiene.
- Respect for public property.
- Inculcating persistence in learning and diligency.
- Encouraging pupils to be bold, courageous and taking initiatives.

Curriculum

The doctrines of Marxism are studied at all levels of imparting education, that is, school and university. Political economy and political education are very important subjects. Geography, biology, geology, astronomy, languages and literature are taught in the first ten years of schooling. Humanities, arts, aesthetics are also taught—the performing arts are entirely cooperative and not competitive like sports and drama.

Educational agencies

The state is the sole agency of education. There are state-sponsored nursery schools in all cities and villages where very young pupils can be admitted. Mothers are encouraged to participate in productive work and labour. Mothers also actively participate in political life. These nursery schools assume the responsibility of family in providing food, shelter and creating a homely environment for the child. The central authority for all education is the state, which has absolute power and control over all schools. There is no decentralization of school administration or educational planning and curricula. The methods of instruction, textbooks and evaluation systems are all centrally controlled and administered by the state.

There is free and compulsory education for all children at all levels and after completing school, the student can either acquire a university degree or join a vocational course.

Advantages of the Marxist system of education

Advantages of the Marxist system of education are as follows:

- Equal educational opportunities for all.
- Free education at all levels.
- Love of labour, hard work and respect for elders and respect for property are inculcated through education.

- Patriotism, cooperation and sharing are instilled through education.
- Discipline, hard work and persistence are regarded as virtues to be learnt in schools and by example.
- Nursery and adult education are available freely to all.

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The disadvantages of the Marxist system of education

The disadvantages of the Marxist system of education are as follows:

- Education is centrally controlled by the state in every way, hence the district or area has no say in the matter. No consideration is paid to local needs and demands regarding curricula or teaching methods.
- The curriculum is rigid and centralized, as are the textbooks, teaching methods and evaluation techniques. There is no opportunity for the teacher to use his or her own initiative or creativity in planning, in teaching methods and evaluation.
- There is no competition in any aspect of education, sports or performance. The motive to excel may be dimmed in growing youth.
- There is an over-emphasis on scientific technology, mathematics and technical trades after completing primary education. Individual creativity in fine arts is not emphasized.
- There is absence of academic freedom for teachers. Individual initiative is not encouraged.
- There is lack of freedom of expression for the pupils.

From communistic to democratic educational philosophy

The social customs of a country influence its educational system. This principle applies to Soviet Union also. The social customs and social structure of Soviets was quite different from those of the other countries of the world. The different communities, groups and languages remained a problem to be tackled at the national level. Ultimately, they had to establish a federal government on the basis of communistic socialism. The former Soviet Union Premier, Stalin in an interview with English writer H.G Wells had called education a medium which tests the thinking of the directors of the education system. Consequently, the schools of Soviet Union reflected the ideology of communist leaders.

Communistic society of Soviet Union

The educational history of Soviet Union may be understood only by knowing the communist ideology. It is a dominant factor affecting education there. The communist governments wanted to make the citizens loyal to the communist ideology by making them communist. Through education an impression of communism is left on the mind of every child. From the very beginning, the basis objective of Soviet philosophy was to start class warfare by building up a majority of the working class, that is, the proletariat. But somehow they never succeeded in establishing a classless society. Some people think there was still an elite class in the Soviet Union which along with maintaining its economic and social status has been adopting a policy which is

supported by bureaucrats and intelligentsia and they are placed above the labourers and peasants. They obey the instructions issued by professional politicians who are their masters and their employers by forming the government.

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Mass communication in Soviet Union was used to lead the people in one direction and freedom of the individual was not recognized. The individual freedom was restricted by mass media. The economic structure, too, is so framed that individuality cannot grow there. All the facilities and comfort, housing, meals, living, appointment and existence of the citizens are at the mercy of the communist party. So no voice can be raised against the communist ideology. All mass media, such as newspapers, radio, television and cinema, supported Soviet high command and its ideology.

No other group, community, race or religion was given any importance. The people had to follow the government policy of the communist party. Disloyalty to the party was considered treason.

Educational philosophy of communism

The above communist ideology had its impact on the development of education. During the last five decades, changes in the field of education have taken place according to changes in the communist ideology. Today's nature of education is quite different from the former one. Education changes with the changes in the communist party. This indefinite and changeable ideology of Soviet Union is considered as a general feature of Soviet Union. In communist ideology, there is no place for traditions. There are two aspects of education in the life of people there. One is natural education which is about the innate capacity of the people and the other aspect is that of instructions which are given through acquaintance, information, technical and vocational education which provides an opportunity of utilizing the innate capacity. If there is any failure in any field, the individual is held responsible for the failure and not the environment. They believe that the fault is of the individual who could not succeed because he did not utilize his innate capacities properly. So one should develop his capacity to adapt himself to the environment. It is expected from every loyal communist member that he will control this environment and achieve success by becoming self-disciplined and dutiful. To be unsuccessful is the weakness of the person and is a personal drawback. Thus, in the communist ideology self-training has been given primary importance.

The structure of communist society is very restrictive. Communist principles are made attractive. According to communist ideology bringing self-discipline by education is not correct. This function is that of society and not of education. The society makes the individual imbibe the principles of communism and hence, in this manner, the individual acquires the virtue of self-discipline by birth. The teacher is only a guide and plays no other role. He has no independent personality of his own.

Industrialization of Soviet Union increased the demand for trained labourers. Hence, technological and industrial training have been incorporated as major tenets of education. The central theme of education is the practical utility of labour.

Aims of education in the former Soviet Union

During the reign of autocrats till the end of 19th century, the children of peasants and labourers were not given good facilities of education. They could only avail the facility of elementary education. Secondary education was not available to them. Secondary and higher education was the privilege of the people of higher classes. Thus, rulers of that time wanted the labourers and peasants to remain illiterate. They were afraid that education would make them aware of their rights and they would demand emancipation from slavery. So their admission in the then grammar schools was prohibited.

After the Russian Revolution as soon as the Communist Party came to power in 1917, the education system of Soviet Union changed considerably. The first attempt of this government was to remove illiteracy. The aims of the then government were as follows:

- Every citizen of Soviet Union should enjoy maximum education facilities.
- Compulsory, free, universal and secular education should be provided throughout the country.
- Trained teachers should be appointed to develop and extend education to its maximum extent. In the beginning, these aims could not be fulfilled due to other constraints. But later efforts proved sufficiently successful for the achievement of these aims.

During that period, expansion of communist ideology through education was the main aim of the government. The nature of educational provisions changed with the change in the policy of the communist party. Equality of educational opportunity for all is a constitutional need of the country. So efforts were made to make education universal, free and compulsory.

Every school in the Soviet Union organized its curriculum in such a manner that dignity of labour was explained to the children there. School programmes were run there through labour activities. Hence, education was imparted there in conformity with the needs of the labourers.

According to communism, the educational system should be correlated to human-life and integrated with the needs of communism throughout the world. Hence, communistic principles are propagated through education. The main aims of education in Soviet Union were as follows:

- A classless industrial society according to Lenin's ideas can only be established if every citizen of the country is trained through industrial education.
- To educate children in communism is the chief aim of Soviet education in order to establish a new communist society. The perfection of communistic education can be estimated only when the masses are literate.

Hence, efforts had been made to make education compulsory and free. Education had been recognized as a fundamental right of every citizen. Constitutionally, communist education should be available for all in the land. Thus, to expand communism and to establish dignity of labour, progressive schools were established in Soviet Union.

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The Soviet educational system emphasized the following principles:

- Nature should be a main aspect of education.
- Children should develop a materialistic outlook through education.
- Children should get opportunities to develop their character through educational activities.
- Educational programmes should be so planned that the children may establish contact with contemporary social life and may understand the same fully.
- Educational programmes should be aligned with sociability and labour so that the children may understand the dignity of labour.

CHECK YOUR PROGRESS

11. State the values inculcated by Marxism.
12. What are the disadvantages of the Marxist system of education?

2.8 SUMMARY

- Western ideologies have been influencing the aims and practice of education all over the world.
- In the Western world a wave of philosophical thinking developed which was triggered by Plato, Socrates, Descartes, Berkeley, Fichte, Hegel, Hume, Kant, Schelling, Spinoza and Gentile. They are known as idealists because they stressed more on mind and the self.
- Idealism is the oldest system of philosophy known to man. Its origin goes back to Plato in the West. Its basic viewpoint holds the human spirit as the most important element in life.
- Idealists believe that all knowledge is independent of some experience. The act of knowing takes place within the mind. Idealist knowledge is based on the recognition or reminiscence of talent and ideas that are already present in the mind.
- Idealists suggest that the method of education must be oriented towards achieving the complete development of all the innate abilities of the child and to train him for self-realization.
- Comenius is believed to be the originator of Idealism in the sphere of education. According to idealism, man is born with the spiritual self.
- Realism propounds a philosophy which is very appealing and is consistent with the facts of life. It is in accordance with the development of the physical world.
- Knowing is a process that involves two stages: sensation and abstraction. The realist's theory of knowledge has also been referred to as a 'spectator' theory.

- Sense realists also advocated study of natural phenomena through actual observation and study of real things by the inductive method.
- James Ward, an English psychologist and philosopher, described Naturalism as ‘a doctrine which separates nature from God, subordinates spirit to matter and, sets up unchangeable laws as supreme’.
- Naturalists feel that that the universe is a lifeless huge machine, which gets its form through matter and motion. In its movement no spiritual power is needed.
- Rousseau said that the first education of the child ought to be purely negative. This he described as not teaching any virtue, value or truth but shielding the heart of the child from vices and mind from errors.
- The naturalists’ conception of education was that it is the child himself rather than the educator, the school, the book or the curriculum that occupies the central position.
- Pragmatists reject metaphysics as a legitimate area of philosophical inquiry. Reality, they argue, is determined by an individual sense of experience.
- Pragmatists do not accept the dualism that separates the perceiver from the object that is perceived.
- The ‘project method’ was devised by the famous American philosopher and educationist, John Dewey.
- The pragmatists consider the role of the educator important unlike the naturalists who like to banish him from the scene.
- Existentialists propose a philosophical theory, known as existentialism, which developed as a reaction against both naturalism and idealism.
- Philosophers such as Kierkegaard, Martin Heidegger, Karl Jaspers, and Jean-Paul Sartre have contributed towards the development of existentialism. Kierkegaard is called the father of existentialism.
- Existentialists advocate that reality is a matter of individual existence. Existence precedes essence in individual development.
- Marx did not deny that ‘human nature is a reality.’ On the contrary, Marx’s starting point in all discussion about man assumes that man is distinguishable from all other organisms and should be studied as man.
- Under Marxism, the ultimate purpose of education is to strengthen the state and the building up of a classless society.
- The social customs of a country influence its educational system. This principle applies to Soviet Union also.
- The educational history of Soviet Union may be understood only by knowing the communist ideology.
- Mass communication in Soviet Union was used to lead the people in one direction and freedom of the individual was not recognized.

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- During the reign of autocrats till the end of 19th century, the children of peasants and labourers were not given good facilities of education.
- After the Russian Revolution as soon as the Communist Party came to power in 1917, the education system of Soviet Union changed considerably. The first attempt of this government was to remove illiteracy.

2.9 KEY TERMS

- **Idealism:** It is an approach to philosophy that regards mind, spirit or ideas as the most fundamental kinds of reality, or at least as governing our experience of the ordinary objects in the world.
- **Naturalism:** It is a philosophical doctrine that believes a scientific account of the world in terms of causes and natural forces that rejects all spiritual, supernatural or teleological explanations.
- **Pragmatism:** A doctrine that believes in evaluating any assertion solely by its practical consequences and its impact on human interests.
- **Existentialism:** It is a term applied to the work of a number of late 19th and 20th century philosophers who shared the belief that philosophical thinking begins with the human subject—not merely the thinking subject, but the acting, feeling, living human individual.

2.10 ANSWERS TO ‘CHECK YOUR PROGRESS’

1. The aims of education according to the idealists are as follows:
 - (i) Self-realization
 - (ii) Development of spiritual values
 - (iii) Cultivation of truth, beauty and goodness
 - (iv) Conservation, promotion and transmission of cultural heritage
 - (v) Preparation for a holy life
2. The curriculum according to the idealists should reflect what man knows and what man does or strives to do. The idealists’ curriculum should represent major modes of man’s thinking enshrined in language and literature, scheme, mathematics, history and geography which constitute traditional intellectual studies.
3. The forms of realism are as follows:
 - (i) Humanistic realism
 - (ii) Social realism
 - (iii) Sense realism
 - (iv) Scholastic realism
 - (v) Neo-realism

4. The aims of education according to the realists are as follows:
 - (i) To prepare the child for a happy and successful life by making him capable of making logical analysis of the environment around him.
 - (ii) To develop the awareness in a child about the real world.
 - (iii) To train the senses.
 - (iv) To develop the attitude of experimentation
5. Physical naturalism lays emphasis on studying the processes of matter and phenomena of the external world. It explains human activities and experiences in terms of material objects and natural law.
6. The role of the teacher according to the naturalists is deprecated. His role is absolutely minimal in imparting education to pupils.
7. Some of the prominent pragmatists are John Dewey, William James, George Herbert Mead and Bertrand Russell.
8. The 'project method' was devised by an American philosopher and educationist, John Dewey.
9. Kierkegaard is known as the father of existentialism.
10. The assumptions of existentialism are as follows:
 - (i) Centre of existence is man, not the truth.
 - (ii) Man is unique, being a composite of emotions, feelings, perceptions and thinking.
 - (iii) Man makes the universe meaningful.
 - (iv) Man is not alone in the universe and hence the real living person is more important than anything else.
 - (v) Man is free and capable of shaping his own life and choosing his destiny.
11. The values inculcated by Marxism are as follows:
 - (i) Moral character
 - (ii) Respect for public property
 - (iii) Respect for authority
 - (iv) Patriotism
 - (v) Discipline
 - (vi) The common good
 - (vii) The value of labour
12. The disadvantages of the Marxist system of education are as follows:
 - (i) Education is centrally controlled by the state in every way, hence, the district or area has no say in the matter. No consideration is paid to local needs and demands regarding curricula or teaching methods.
 - (ii) There is no competition in any aspect of education, sports or performance. The motive to excel may be dimmed in growing youth.
 - (iii) There is absence of academic freedom for teachers. Individual initiative is not encouraged.
 - (iv) There is lack of freedom of expression for the pupils.

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2.11 QUESTIONS AND EXERCISES

Short-Answer Questions

1. What is the role of teacher according to idealism?
2. List different types of naturalism.
3. What is negative education according to Rousseau with reference to naturalism?
4. What are the aims of education as per naturalism?
5. Write a note on pragmatism and curriculum.
6. What are the aims of education as per existentialism?
7. Define realism and mention its tenets.
8. Write a note on realism according to Christian O. Weber.
9. Write a note on metaphysics, epistemology and axiology of realism.
10. List the Marxist aims of education.

Long-Answer Questions

1. Explain idealism and its different dimensions.
2. Give a detailed view of naturalism and its aims and aspects.
3. What is pragmatism? Explain different aspects of pragmatism.
4. Define and explain in detail existentialism, its scope and its views on education.
5. Explain the features of the educational system in the former Soviet Union.

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UNIT 3 INDIAN SCHOOLS OF PHILOSOPHY

NOTES

Structure

- 3.0 Introduction
- 3.1 Unit Objectives
- 3.2 Sankhya School of Philosophy
- 3.3 Vedanta School of Philosophy
- 3.4 Buddhist School of Philosophy
- 3.5 Jain School of Philosophy
- 3.6 Islamic School of Philosophy
- 3.7 Summary
- 3.8 Key Terms
- 3.9 Answers to 'Check Your Progress'
- 3.10 Questions and Exercises
- 3.11 Further Reading

3.0 INTRODUCTION

Study of Indian philosophy takes us way back to the Vedic age. This age is considered to be the most important and prolific for the initiation and growth of thoughts and theories on education. Vedas are considered to be the origin of all knowledge and understanding regarding all the areas of learning and contemplation. It is interesting as well as surprising to know that a stock of scriptures containing numerous theories and principles had come to existence even before the birth of Christ in the West.

The origin of Vedas is considered to be the divine gift of God in Indian belief. It is accepted that after creating this universe, God, the Creator, gave his eternal knowledge to four pious hermits in the form of intuition. The accumulation of hymns then was transferred to the following generations through the chain of teacher-taught oral transmission. Later the Vedic scholars compiled the interpretations of the Vedic texts into Brahmanas, Aaranyakas and Upanishads.

Each Veda has its own Brahmanas, Aaranyakas and Upanishads. For example, the first Veda Rig Veda has two Brahmanas, two Aaranyakas and three Upanishads. Out of these the Brahmanas contain the ritualistic description, the Aaranyakas depict austerity and the Upanishads have the spiritual explanations of Vedic hymns. In this way, the Upanishads are the first books of spiritual explanation of Vedic texts. For example, the first of the eleven Upanishads, Isha-Vasya Upanishad, contains 18 hymns from the 40th chapter of the Yajur Veda.

The six schools of Indian philosophy emerged much after the Upanishads. The time period of the six schools of Indian philosophy is considered to be the Sutra period which exists somewhere around 200 AD. Even then, out of the six Vedic schools of Indian philosophy three, namely, Sankhya of Kapil, Nyaya of Goutam and

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Vaisheshik of Kannad are considered older than the Buddhist philosophy. Beyond the time of origin of these great scriptures of philosophy, it is the well accepted fact that these philosophies were well contemplated and much influential at that time.

The Buddhist and Jaina philosophies especially belong to the 'heterodox' category. Buddhism is an empirical philosophy that is detached from theological considerations. Buddha, in fact, refused to answer questions concerning eternity and the afterlife.

According to Jaina philosophy, knowledge that inspires man towards a good, pure and pious life is vidya or education. Knowledge, whether it relates to the mundane, religious and spiritual life or to a vocation, must necessarily be for the vertical upliftment of man and for the growth of the society at large.

Islam is based on teachings of Prophet Mohammed who is believed to have received revelations from Allah, the almighty. Muslims believe that the Holy Quran is the compilation of the revelations received from Allah.

3.1 UNIT OBJECTIVES

After going through this unit, you will be able to:

- Explain the Sankhya philosophy, its features and objectives
- Discuss the Vedanta philosophy, its aims and salient features
- Describe the philosophy of Asta Marg in Buddhism
- Analyse the educational implications of Jain philosophy
- Identify the types of knowledge existing in Islamist philosophy

3.2 SANKHYA SCHOOL OF PHILOSOPHY

The verbal meaning of the word Sankhya is number. In this system, all the principal elements of the universe, which are twenty-five in number, are enumerated. That is why this system is called Sankhya. The term 'Sankhya' is also used to mean 'Vichara' which in English stands for 'philosophical reflection'. The Sankhya was very highly placed philosophy in Indian tradition. In Mahabharata, it is stated that whatever knowledge has been developed is congregated in the Sankhya itself. The influence of Sankhya may clearly be felt upon the text of Bhagwad Gita. The importance of this school of philosophy is that, contrary to the prevalent belief it established that this creation is not created by God but has developed after several phases of growth and advancement. Therefore, some philosophers such as Badrayana Vyasa and Aadi Shankaracharya say this philosophy is an atheist philosophy.

Sources of information

This philosophy was originated by the ancient thinker Kapil who is considered to be the son of Brahma and the Avatar of Vishnu. Though we know little about him, he is supposed to have authored the two important works: Sankhya Pravachan (the original Sankhya Sutras) and Tatvsmas (a shorter work). However, both of these books are

not available now. The only source to know about this philosophy is the Sankhya–Karika, authored by Ishvara Krishna. This book is considered to be written in AD fifth century. It consists of only seventy stanzas and on that account is sometimes designated as the Sankhya–Saptati. It contains a brief but exceedingly lucid exposition of the theoretical teaching of the system and has been described as the pearl of the whole of scholastic literature of India. It has been commented by several, including Vachaspati; the well-known Advaitic scholar of AD ninth century. Two other famous books on the philosophy are Tattva–Samasa and Sankhya–Sutra.

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Objective of the Sankhya philosophy

The main supposition behind this school of thought is the that world is full of miseries and sorrows. These problems are of three kinds, namely, **Aadhyatmik**—due to the person himself, **Aadhibhotic**—due to the products of elements and **Aadhidaevic**—due to supernatural causes. All human beings who have taken birth on earth are bound to suffer from one or other kind of pain or suffering. Even scholars, kings or hermits are not exempt from sorrow. Therefore, the Sankhya aims the complete cessation of pain of the three kinds as the ultimate objective of human life.

Salient features of the Sankhya philosophy

The Sankhya school of philosophy presents a counting of the twenty-five Padarthas or constituents of the universe. These Padarthas are not only the cause of creation of this universe but also its sustaining force. These Padarthas are divided into four broad categories. The description of these categories based on their respective productive efficiency is mentioned as follows:

1. Productive (Prakriti)
2. Productive and Produced (Prakriti-Vikriti)
3. Produced (Vikriti)
4. Neither productive nor produced (Anubhayarupa). This fourfold classification includes all the twenty-five ingredients or Tattvas.
 1. **Productive:** Prakriti or nature or Pradhana (chief) is purely productive. It is the root of all living and non-living creatures in this universe. It is not a product in itself, but creates all entities with its creative force. Hence, it is also called as evolver and producer.
 2. **Productive and produced:** The other Padarthas are produced by the Prakriti but have a capability to produce other entities. These padarthas are seven in number. These are Buddhi (intellect), Ahankara (egoism) and the five Tanmatras (the means of perception). These Tanmatras are Sparsh (subject of touch), Roop (subject of vision), Gandha (subject of smell), Ras (subject of taste), and Shabda (subject of audition). Buddhi (intellect) is productive since Ahankara (egoism) evolves out of it. Egoism is a production, as it is derived from intellect. Also, Buddhi is produced, as it itself has evolved out of Prakriti. Buddhi is also productive since the five Tanmatras originate from it. Since the subtle rudiments (Tanmatras) are derived from egoism, they are productions. Since Tanmatras give origin

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to the five elements (space, fire, air, water and earth), they are also productive.

3. **Produced:** The sixteen Padarthas, namely, the ten organs (five sensory and five action organs), the mind and the five elements are productions only. These five elements are unproductive, because none can give birth to a substance essentially different from itself.
4. **Neither productive nor produced:** The Purusha (or Spirit) is neither a production nor is it productive. It is without attributes.

Introduction to the Padarthas

Purusha: The verbal meaning of Purusha is the one who pervades through the body or universe. It is also known as spirit, self or individual self (Atman) and universal self (Paramatman). The Purusha is beyond Prakriti. Purusha (spirit) has neither beginning nor end. It is without attributes and qualities. Purusha is subtle, omnipresent, and beyond the mind, intellect and the senses. It is beyond time, space and causality. Purusha is the eternal seer which is perfect and absolute. It is pure consciousness (Chidrupa). The Purusha's nature is constant and free or untouched by pleasure and pain.

Purusha is not the doer it only witnesses. It is like a colourless crystal, but appears to be coloured in the presence of coloured objects. Purusha is non-material and it is not a result of combination. It never takes birth or dies and hence, it is immortal. According to the Sankhya, Purusha manifests itself as infinite in number. There are innumerable Purushas, but they are all fundamentally identical in nature. Purusha does not move and does not go anywhere when it attains freedom or release.

Souls are eternal and exist separate from one another and from Prakriti. Each soul retains its individuality. Through all transmigrations, souls remain unchanged. Each soul is a witness of the act of a separate creation, without taking part in the act. It is a looker-on uniting itself with the unintelligent Prakriti, like a lame man mounted on a blind man's shoulders, in order to behold the phenomena of creation, which Prakriti is not able to observe. Hence, it may be said that the Purusha is the witness (Sakshi), a spectator (Drashta), a bystander (Madhyastha), solitary (Kaivalya), passive and indifferent (Udasina).

Prakriti: It is the root of the universe. 'Prakriti' refers to the primary and precedes what is made. It comes from 'Pra' (before) and 'Kri' (to make). It is also known as Pradhana or the chief, since all effects are founded on its basis and it is the root of all the objects and the universe.

Characteristics of Prakriti: It has no cause, but is the cause of all effects. Prakriti is all-pervading, eternal and immovable. It is one. While the products are caused and dependent, Prakriti is independent and uncaused. It depends only on the activity of its own constituent Gunas (metaphysical properties).

It is like a string of three strands. The three Gunas form the three strands of Prakriti. Prakriti is mere dead matter which is equipped with certain potentialities due to the Gunas. Prakriti is devoid of intelligence. According to the Sankhya philosophy, the three Gunas or forces of Prakriti are Sattva (purity, light and harmony),

Rajas (passion, activity and motion), and Tamas (inertia, darkness, inertness and inactivity).

The verbal meaning of Guna is 'a cord'. The gunas bind the soul with a triple bond. They are the actual substances or ingredients of which Prakriti is constituted. They are the foundation behind the evolution of the whole world out of Prakriti. The three driving forces of Prakriti do not exist in equal quantities, but vary in proportions where one force may supersede others. Just as Sat-Chit-Ananda is the Vedanta trinity, the Gunas are the Sankhya trinity. Interaction between the three Gunas results in evolution, but the three Gunas are not completely separate. They intermingle with, act on and support one another. They are closely related to one another as the flame, the oil and the wick of a lamp are related. Since they form the very bases of Prakriti, all the objects in the world are evolution and manifestation of these three Gunas. Destruction is simply non-manifestation. Purusha is the witness and Prakriti evolves under the influence of Purusha.

Every individual of the world has these three Gunas and they affect the thinking and doing of all individuals. Every man has these three Gunas. Sometimes, when Sattva prevails, the man remains calm and tranquil and reflects and meditates. When Rajas dominates him, he does various worldly activities and remains passionate and active. When Tamas prevails on him, he becomes inactive, careless, lazy and dull. Sattva makes a man divine and noble. Rajas make him thoroughly human and selfish, and Tamas generates delusion and makes him bestial and ignorant.

Prakriti is the basis of all objective existence. Prakriti creates all the objects for the enjoyment of the spirit or soul. Prakriti creates only when it comes into union with Purusha. These creations are for the emancipation of each soul.

Mahat: The verbal meaning of Mahat is 'great'. In philosophical terms, it means intellect or thinking and decision-making power. As per the description of the Sankhya philosophy, Mahat is the first product of the evolution of Prakriti and is the cause of the whole world. Mahat gives birth to Ahankara (egoism), which gives a sense of individuality to each organism. It is the principle that creates individuality. Mind, which is one of the eleven senses, is also born of Ahankara.

Mahat or the cosmic intelligence is the first creation of Prakriti. This Mahat, that is, intellect becomes the composing matter for egoism. Mahat is from which all the senses and the rudimental elements, which are forms of egoism, are formed. This creation from intellect down to the elements is brought about by the modifications of Prakriti. Intellect, egoism and the five subtle rudiments or Tanmatras are the effects of Prakriti. Having observed the effects, the cause (Prakriti) is inferred. Since it is imperceptible from its subtlety, it must be inferred from its effect.

Ahankara: The verbal meaning of Ahankara is self-consciousness or individuality. This quality separates Prakriti from Vikriti, that is, the product of Prakriti. For example, all living beings are made of Prakriti and they all are the products of Prakriti. For Prakriti they are all same but from each others' viewpoint they are distinct individuals. All these individuals are supposed to grow separately and fulfil the objective of their being. The feeling of separateness from each other comes because of Ahankara. If Ahankara is not there no one will be able to maintain and develop

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one's entity. This individuality is the attribute of five subtle elements and two sets of organs. These five subtle elements are Shabd, Sparsh, Roop, Ras and Gandha, these are better known as sound, tangibility, form or colour, taste and smell or odour.

Eleven senses: Manas, Jyan-indriyas and Karm-indriyas constitute the Ekadasha Indriya or eleven senses. Out of these, Mana carries out the orders of the will through the organs of action (Karma-indriyas). It reflects and doubts (Sankalpa-Vikalpa). It synthesizes sense data into percepts. The mind takes part in both perception and action.

The organs of sense are ear, skin, eye, nose and tongue. These organs help in the perception of the external subjects to the mind. Mind also has the capability to enjoy the subjects of all the senses of knowledge alone. For example, mind can perceive seeing some object even in its absence. Similarly, it can listen out of silence also. Therefore, Mana is called as the king of all the senses of knowledge. Senses are the instruments of Mana. Mana comes to know different perceptions through these senses.

The organs of action are larynx, hand, foot and the excretory and generative organs. These are also known as the external organs. The action organs are the instruments of Mana to perform the job decided by the intellect. Many times the Mana uses these organs of action as per its own wishes.

Five tanmatras: The five latent causes of this universe are named as five Tanmatras in the Sankhya school of Indian philosophy. According to the Sankhya sutras the five organs of senses give birth to five causes of perception. Hence, five Tanmatras are the subjects of perception by the five senses of knowledge. These are Roop (subject of vision), Ras (subject of taste), Gandha (subject of smell), Sparsh (subject of touch) and Shabda (subject of audition).

Five mahabhootas: The set of five Tanmatras gives birth to Panch-Mahabhootas, that is, five gross elements or the universe. These subtle elements are Akash (ether), Vayu (air), Taijas (fire or light), Apas (water), Prithvi (earth). All these elements are the material causes of the creation of the universe.

The process of shrishti or creation: Prakriti, first among the elements, is the state of equipoise of Sattva, Rajas and Tamas. From Prakriti emerges the Mahat or intellect which causes self-consciousness, from self-consciousness, a set of sixteen, that is, eleven senses and five tanmatras are emerged. This set of sixteen originates the five subtle elements, that is, earth, water, fire or light, air and ether. These five constituents become the material cause for the production of all living and non-living beings on this earth.

The Process of pralaya or involution: During dissolution of the world, the products return by a reverse movement into the preceding stages of development, and ultimately into Prakriti. Earth merges in its cause in water, water in fire, fire in air, air in space, space in Antahkarana (egoism), Antahkarana in Mahat (intellect), and Mahat in Prakriti. This is the process of involution. There is no end to Samsara or the play of Prakriti. This cycle of evolution and involution neither has a beginning nor an end. There is no philosophical place for a creator God in the Sankhya philosophy.

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Pramanas: There are three Pramanas or evidences in the philosophy of Sankhya. The purpose of these evidences is to provide an opportunity to facilitate verification of the principles laid by the philosophy. This ensures authenticity of this philosophy and its norms. The names of these evidences are Pratyaksha (Perception), Anumana (inference) and Upmana (comparable or with which something is compared to) are the three Pramanas or proofs in the Sankhya system.

Motive is for the creation of the universe: According to Kapila, Prakriti created the universe for emancipating the soul. Secondly, for the removal of itself (Prakriti), that is, if the soul is essentially free, there is no necessity for Prakriti to interfere with the soul's infinite bliss.

The Process of knowledge: An object excites the senses. The mind arranges the sense impressions into a percept. Egoism refers it to the self. Intellect forms the concept. It converts the percept into a concept and presents it to the Purusha. Then there is knowledge of the object.

The concept of moksha or emancipation: Bondage belongs to Prakriti, but is attributed to Purusha. Purusha is eternally free. Union of Purusha with Prakriti due to non-discrimination is bondage. In other words, the failure to discriminate between Purusha and Prakriti is the cause of bondage; and disunion of Purusha and Prakriti due to discrimination is emancipation. Release is not merging in the absolute, but isolation from Prakriti.

The objective of the Sankhya system is to liberate Purusha or self from the fetters which bind it, on account of its union, with Prakriti. This is achieved by conveying the correct knowledge of the twenty-five constituent principles of creation, and clearly discriminating the self from them.

When the separation of the soul from the body takes place by destruction of the effects of virtue, vice and the rest, and Prakriti ceases to act in respect to it, then there is the final and absolute emancipation or the final beatitude. When the fruits of acts cease, and body—both gross and subtle—dissolves, nature does not exist with respect to the individual soul. The soul attains the state called Kaivalya. It is freed from all kinds of pain. The Linga-deha or subtle body which migrates from one gross body to another in successive births is composed of intellect, egoism, mind, the five organs of knowledge, the five organs of action and the five Tanmatras. The impressions of actions done in various births are imbedded in the subtle body. The conjunction of the Linga-deha with the gross physical body constitutes birth and separation of the Linga-deha from the gross physical body is death.

This Linga-deha is destroyed by acquiring the knowledge of the Purusha. When one attains perfect knowledge, virtue and vice become destitute of causal energy, but the body continues for some time on account of the previous impulse, just as after the action of the potter has stopped, the wheel continues to revolve owing to the momentum given to it. In fact, the self is neither bound nor released, nor does it migrate, but nature alone in relation to various beings is bound, is released, and migrates.

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Basic characteristics of the Sankhya philosophy

The main characteristics of the Sankhya philosophy are as follows:

- There cannot be any production of something out of nothing. Anything possible must be produced from something competent to produce it. Everything cannot occur everywhere and at all times.
- It would be useless to grind groundnut, unless oil existed in it. Therefore, something which does not exist cannot be brought into existence by an agent. The manifestation of the oil is a proof that it was contained in the groundnut and consequently, a proof of the existence of the source from which it is derived.
- The effect actually exists in advance in its cause. Cause is a substance in which the effect exists in a concealed form. Just as the whole tree exists in a latent or dormant state in the seed, so also the whole world exists in a concealed state in Prakriti, the Avyakta (unevolved), or the Avyakrita (undifferentiated). The effect is of the same nature as the cause. There is no such thing as total destruction. In destruction, the effect is involved into its cause.

CHECK YOUR PROGRESS

1. Mention the basic characteristics of the Sankhya philosophy.
2. Define 'purusha.'

3.3 VEDANTA SCHOOL OF PHILOSOPHY

Vedanta is very popular school of philosophy in India and abroad. It is respected due to numerous practical applications and popular principles. Etymologically, Veda means 'knowledge' and anta means 'end', so the literal meaning of the term 'Vedânta' is 'the end of knowledge' or 'the ultimate knowledge'. Vedanta is the only philosophical tradition that remains alive today.

Traditionally Vedanta is the name given to the Upanishads, the most speculative and philosophical among the Vedic texts. Later the word Vedanta came to mean the school of philosophy that interpreted the Upanishads. The systematization of Vedantic ideas into one coherent treatise was undertaken by Badarayana in the Vedanta Sutra (200 BC). Scholars know the Vedanta-sutra by a variety of names, including (1) Brahma-sutra, (2) Sariraka, (3) Vyasa-sutra, (4) Badarayana-sutra, (5) Uttara-mimamsa and (6) Vedanta-darshna. The most popular text of Vedanta philosophy today is the Vedanta-sara of Yogi Sadananda.

Vedanta is also known as Uttara Mimamsa, or the 'higher enquiry', and is often paired with Purva Mimamsa, the 'former enquiry'. Vedantic philosophy lays greater stress upon the components of meditation, self-discipline and spiritual connectivity rather than on rituals. The contents of the Upanishads are often couched in enigmatic language, which has left them open to various interpretations.

The first systematic exponent of the Advaita is Gaudapada, who is the Parama-Guru of Sri Sankara Govinda. He became the preceptor of Sankara. Over a period of time, several scholars have interpreted the writings in the Brahma sutras according to their own understanding and the need of their time. There are total six important interpretations of these source texts, out of which, three (Advaita Vedanta of Shri Adi Shankara, Vishishtadvaita of Shri Ramanuja and Dvaita of Shri Madhvacharya) are prominent both in India and abroad.

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Objective of the Vedanta philosophy

Jiva or individual soul is only relatively real. The Jiva identifies itself with the body, mind and the senses, when it is deluded by Avidya or ignorance. In reality, it is not different from Brahman or the Absolute. The Upanishads declare emphatically: *Tat Tvam Asi*, meaning 'That Thou Are.' Just as the bubble becomes one with the ocean when it bursts so the Jiva or the empirical self becomes one with Brahman when it gets knowledge of Brahman. The feeling of *Aham Brahma Asmi* or 'I am as same as the universal soul' leads an individual towards emancipation from the unending cycle of birth and death. After having the feeling of oneness with the omnipresent Brahman, the individual soul attains oneness with the universal soul and gets the ultimate liberation. This state is also known as release from Samsara and means the absolute merging of the individual soul in Brahman. According to Sankara, Karma and Bhakti are means to Jnana which is Moksha.

Salient features of the vedanta philosophy

The essence of Vedanta philosophy is that all human beings have souls (Atman). And although physically all beings have a separate existence, their souls are actually not separate. They are merged into one supreme soul (Param-Atman) or the universal soul (Brahman). This unity of different souls is called Advaita or non-dualism (also called Monism). The doctrine of Advaita is central to Vedanta philosophy. The visible and palpable universe around us is considered to be unreal (Mithya) which is but an illusion, that is, Maya.

Perception of the world: The creation of the world or universe in view of the Vedanta philosophy is very simple. In true sense, the Vedanta philosophy does not accept any existence of the external world. In view of this philosophy, the apparent world is God itself. Except Brahman or the god, all the visible objects of this world are false or untrue. As per the principles of this philosophy, the perception of the external world is not real but only the Adhyas or imagination. In the notion of Vedanta, we perceive the external world due to effect of Maya or illusion. This illusion occurs due to our perception of being separate from the universal soul. The moment maya or illusion disappears due to the effect of experience of Brahman; the external world also remains no more. At such a moment, the individual feels that his self is merged with the universal soul. At this state, the existence of the external world disappears and only the almighty God remains prevalent everywhere. The world is not an illusion according to Sankara. The world is relatively real (Vyavaharika Satta), while Brahman is absolutely real (Paramarthika Satta).

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The world is the product of Maya or Avidya. To understand Maya, Shankara presented the Theory of Superimposition (Vivartvada or Adhyasa). Just as snake is superimposed on the rope in twilight, this world and body are superimposed. If you get knowledge of the rope, the illusion of snake in the rope will vanish. Even so, if you get knowledge of Brahman, the illusion of body and world will disappear.

The unchanging Brahman appears as the changing world through Maya. Maya is a mysterious indescribable power of the Lord which hides the real and manifests itself as the unreal. Maya is not real, because it vanishes when you attain knowledge of the eternal. It is not unreal also, because it exists till knowledge dawns on you. The superimposition of the world on Brahman is due to Avidya or ignorance.

The brahman: Sankara's Brahman is impersonal, Nirguna, Nirakara, Nirvikara, Purna, Shashwat and Akarta. It is above all needs and desires. It is beyond the reach of the senses. Sat-Chit-Ananda is the very essence or Svarupa of Brahman. The Nirguna Brahman of Sankara is impersonal. It becomes a personal God or Saguna Brahman only through its association with Maya.

Ling or sukshma sharira: The philosophy of Vedanta accepts the existence of three types or levels of bodies within an individual. These bodies represent different systems of human existence. These are Pranmaya-kosha, Manomaya-kosha and Vijyanmaya-kosha. The congregation of these three bodies is known as Ling or Sukshma Sharira. This structure of Ling Sharira exists within the physical body of every individual. The structure of these forms of bodies is gradually higher in order. Accordingly, the Pranmaya-Kosha is constituted with five senses of action and five pranas. The names of these pranas are Praan, Apaana, Udaan, Smaan and Vyaan. The next level is of Manymaya-kosha which is made of five senses of knowledge and the Mana or mind. The third and the last body is known as Vijyanmaya-kosha. It is comprised of five senses of knowledge and Buddhi, that is, intellect. All these three bodies perform different levels of action in the personality of an individual.

Adhyasa (false inference): Adhyasa means to imagine an object or subject which is not there. As per the prevalent example in the Vedanta philosophy, to imagine a snake in a piece of a rope is Adhyasa. Similarly, imagination of world in nothing is also the Adhyasa. As per the belief of the Vedanta philosophy, there is no existence of the world around us. What we see, listen or feel is the Adhyas, that is, imagination of something in nothing.

Maya (delusion): Maya is Adhyasa in the language of Aadi Shankaracharya. But its form is between existent and non-existent. It seems realistic to those who are into it, but to those who have the capability to go beyond it; there is no existence of any such entity. Maya is very powerful. It is the preventive power of nature which averts an individual from knowing and crossing it. It charms an individual and does not let go beyond it. This is the cause of existence of this sensual world.

Vivarta (illusion): The state of vivarta emerges when an object starts representing some other object, without losing its own identity. This state emerges due to two factors, namely, internal and external factor. For example, a rope seems like a snake in the twilight. This rope is actually rope but due an internal factor, that is, ignorance of the looker and the other external factor, that is, the lack of proper light, the rope

seems like a real snake. This piece of rope starts moving and active as per the imaginations of the preceptor. This is the state of vivarta.

Pramanas: The Vedanta philosophy accepts six types of pramanas or evidences. These are Pratyaksha (Perception), Anumana (inference), Upmana (comparable or with which something is compared to), Shabda (utterance of pious hearted individual), Arthapatti (derivation of meaning) and Abhav (absence). These evidences are used to ensure the precision of the philosophical principles laid by this philosophy.

The concept of moksha or Emancipation: Knowledge of one's own true self is emancipation. The knowledge of real self comes through preaching of divine people, knowledge of Vedas and self-experiences of the falsehood of the world. As a result of this knowledge and awareness the illusion or delusion of an individual disappears and he realizes the presence of the omni present god called Brahman everywhere including within himself. This is the state of emancipation. Having achieved this state, all the doubts and fears of the individual disappear and he becomes free from all duties and desires of this world. He feels himself as a free individual, he loses his identity and gets merged into the existence of the Brahman.

Basic characteristics of the Vedanta philosophy

The main characteristics of the Vedanta philosophy are as follows:

- *Brahma Satyam Jagat Mithya Jivo Brahmaiva Na Aparah*, that is, only the God or Brahman is true and nothing else.
- The visible world is unreal and illusive. It is present just due to the effect of delusion or maya.
- All the human beings in the world bear three levels of body names as Ling or Sukshma Sharira. This is made of seventeen organs including Buddhi (intellect), Mana (mind), five senses of knowledge, five senses of action and five pranas.
- Ignorance or illusion as well as delusion are the causes of existence of this world. The moment this illusion or maya is removed; the individual gets free from bondage and achieves liberation or salvation.
- The state of vivarta emerges when an object starts representing some other object without losing its own identity.
- There are six pramanas in the Vedanta philosophy, namely, Pratyaksha (Perception), Anumana (inference), Upmana (comparable or with which something is compared to), Shabda (utterance of pious hearted individual), Arthapatti (derivation of meaning) and Abhav (absence).
- Knowledge of one's true self is emancipation. The knowledge of real self comes through preaching of divine people, knowledge of Vedas and self-experiences of the falsehood of the world.

CHECK YOUR PROGRESS

3. Name the six types of pramanas.
4. Define 'vivarta'.

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3.4 BUDDHIST SCHOOL OF PHILOSOPHY

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Buddhism is an empirical philosophy which clearly insists on judging the truth in the light of its practical consequences and results. Buddha makes this point clear in his Kalama Sutra:

It is proper for you... to doubt, to be uncertain.... Do not go upon what has been acquired by repeated hearing; nor upon tradition; nor upon rumor; nor upon what is in a scripture; nor upon surmise; nor upon an axiom; nor upon specious reasoning; nor upon a bias towards a notion that has been pondered over; nor upon another's seeming ability; nor upon the consideration, 'The monk is our teacher....'

What do you think...? Does **greed** appear in a man for his benefit or harm? Does **hate** appear in a man for his benefit or harm? Does **delusion** appear in a man for his benefit or harm?... being given to greed, hate, and delusion, and being overwhelmed and vanquished mentally by greed, hate, and delusion, this man takes life, steals, commits adultery, and tells lies; he prompts another too, to do likewise. Will that be long for his harm and ill?"

...**when you yourselves know**: 'These things are bad; these things are blamable; these things are censured by the wise; undertaken and observed, these things lead to harm and ill,' abandon them.

Buddhism as a philosophy detaches itself from theological considerations. Buddha, in fact, did not give any answers to questions concerning afterlife and eternity. Buddha, in the Kalama Sutra, mentions how his philosophy is helpful irrespective of beliefs concerning:

The disciple... who has a hate-free mind, a malice-free mind, an undefiled mind, and a purified mind, is one by whom **four solaces** are found here and now. Suppose there is a hereafter and there is a fruit, result, of deeds done well or ill. Then it is possible that at the dissolution of the body after death, I shall arise in the heavenly world, which is possessed of the state of bliss. This is the first solace...

Suppose there is no hereafter and there is no fruit, no result, of deeds done well or ill. Yet in this world, here and now, free from hatred, free from malice, safe and sound, and happy, I keep myself. This is the second solace...

Suppose evil results befall an evil-doer. I, however, think of doing evil to no one. Then, how can ill results affect me who do no evil deed? This is the third solace...

Suppose evil results do not befall an evil-doer. Then I see myself purified in any case. This is the fourth solace...

The structure of the mind

Buddhists describe the person as composed of five **Skandhas** (aggregates) which are as follows:

1. The body (rupa), including the sense organs.
2. Sensations and feelings (vedana), coming out of contact between sense organs and objects.
3. Perceptions and ideas (samjñā), especially manifest in our ability to recognize things and ideas.
4. Mental acts (samskara), especially willpower and attention.
5. Basic consciousness (vijñāna).

The last four Skandhas are called *naman* (name), which means the psyche. *Namarupa* (name-form) is therefore the Buddhist term for the person, mental and physical, which is nevertheless *anatman*, without soul or essence.

Buddhism also differentiates among six 'fields' (*ayatana*) for the five skandhas: sight, taste, touch, hear, smell and mind, as well as the objects of these six senses.

To the skandhas Mahayana Buddhism adds *alaya-vijñāna*, 'storehouse' consciousness which stores *bijas* or seeds—the inborn tendencies to perceive the world in a certain way depending upon our karmic history. *Bijas* combine with *manas* or ego to form illusion. By quieting this ego and becoming less self-centred, your mind realizes the 'emptiness' (*sunyata*) of all things. Then you have peace.

The Four noble truths

- 1. Life is suffering:** Life is full of suffering which is an inevitable aspect of life. Senses make you sense pain; feelings cause distress; if you have the ability to love, you will also have the ability and possibility to grieve. That is the essence of life.

Duhkha (suffering) also includes stress, anguish and imperfection. Buddha believes suffering should be taken as a base for improvement. To understand suffering you should understand *Anitya* (impermanence). All things, including living things, our loved ones, and ourselves, are transitory and impermanent. When we realize that we are mortals, it becomes a major source of anxiety, but such realization taken positively makes our lives and the choices we make meaningful. Time becomes important only when there is only limited amount of it. Doing the right thing and loving someone gains meaning only when the objects to be loved and things to be done are not eternal.

Another key concept of Buddhism is **anatman**, which means that all things, including ourselves, have no soul or eternal substance. With no substance, nothing stands alone, and no one has a separate existence. We all are interconnected, not just with our human world, but with the universe.

- 2. Suffering is due to attachment:** Most of the suffering we experience comes from within ourselves, from our desire to seek long lasting pleasure, happiness and love and out of attempts to minimize pain, distress and grief. *Trishna*

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means attachment and also means thirst, desire, lust, craving or clinging. As long as we do not realize that all things around us are imperfect, impermanent and insubstantial, we cling to them with the illusion that the things around us and we ourselves are perfect, permanent and substantial. We cling to things with the hope that they will provide us pleasure and satisfaction. We try to become immortal, whether by making our children and grandchildren into clones of ourselves or by making some special things that make us historical persons. Many times we even cling to unhappy lives because change is too frightening.

Another aspect of attachment is **dvesha** (avoidance or hatred). To Buddha, hatred is also a form of attachment just like clinging. Hatred is often associated with fear and hence by increasing hatred we also increase our fear which will lead to pain and suffering. Most of the frightening episodes or events that we have witnessed in this century include the rise and fall of Nazism, Communism, and the outbreak of the two World Wars. The third aspect of attachment is **avidya**, meaning ignorance. At one level, it refers to the ignorance of these Four Noble Truths. At a deeper level, it also means not seeing the reality directly, but instead seeing things according to our own varied interpretation. We believe that our interpretations of reality are more real than reality itself!

In some sutras, Buddha adds one more aspect of attachment: **anxiety**. Fear, like hatred, ties us to the very things that we want to avoid.

- 3. Suffering can be extinguished:** If suffering cannot be extinguished, suffering can at least be diminished. With years of practice, some monks are able to overcome several forms of physical pain. **Nirvana** is the traditional name for the state wherein all clinging, and so all suffering, has been eliminated. Another interpretation is that **nirvana** is the extinguishing of sufferings by extinguishing clinging factors that cause sufferings. These factors include hatred, ignorance, fear, lust and desire.
- 4. There is a way to extinguish suffering:** Buddha called it the Eightfold Path. The fundamental and general cause of suffering is our ignorance. If ignorance is removed, sufferings can be ended. The goal of education, therefore, is to liberate man from the bondage of ignorance so as to enable him to live life free of all sorrows, sufferings, frustration and anxieties. However, unlike vedantins, knowledge alone is not enough to free oneself from the bondage. It is an essential but not a sufficient condition for liberating oneself from bondage of the cycle of birth-death-rebirth. According to Buddha, it is our attachment with the world including the ephemeral self that is one of the most potent causes of our sufferings. We get attached with the world because we find pleasure which is transitory and ephemeral; and soon we are overcome by sufferings. So for obtaining permanent pleasure (bliss) we need an education, which is the most appropriate or of a right kind (Samyak).

Asta Marg

Buddha, therefore, prescribed a path consisting of eight steps which embody the fundamental principles of Buddhist philosophy. These eight steps or principles (Asta Marg) constitute the eight aims of education. These are as follows:

1. Samyak disti (drishti) (Right knowledge or perception)
2. Sumyak sankalpa (Right determination or 'will')
3. Samyak vaka (Right speech)
4. Samyak karma (Right conduct or actions)
5. Samyak ajivia (Right vocation or means of livelihood)
6. Samyak vyayama (Right exercise or practice)
7. Samyak smriti (Right remembrance or repetition)
8. Samyak samadhi (Right meditation)

A brief description of these eight aims or goals of education in the form of eight-fold path is given as follows:

- 1. Samyak disti (Drishti):** The basic ignorance of man lies in treating the ever changing temporal world as eternal, blissful and permanent. This false perception or knowledge about the world is developed because of our wrong identification of the self with the body-mind organism. What is needed is to obtain a true knowledge of the self as spiritual or non-material, which is possible through right perception or Samyak drishti. The right perception alone can enable an individual to recognize or realize the nature of the world vis-a-vis the nature of self or Atman. Therefore, the first and foremost aim of education is to enable it to develop and discipline one's cognitive faculties to obtain a right perspective and knowledge about the self and the world. Understanding such a distinction between self (Atman) and the world (Anatman) is paramount to education and constitutes one of the most significant aims of education and of life.
- 2. Samyak sankalpa:** Having obtained the right perception (Samyak drishti) of the self and the world, one becomes capable of choosing and doing the right thing. But in between one's actions and knowledge, there is something, which determines the quality of ones actions (karma). This intermediary element relates to what modern psychology calls the affective domain, which is 'will', or determination of the individual. Attainment of knowledge alone is not enough to end the sufferings. Knowledge, no doubt, involves understanding of the cause effect relationship (Pratityasamatpada) and hence facilitates removal of the impediments, which cause suffering, but unless one firmly resolves to end them, no actions worth the name will bring the desired results. One certainly needs to make up his mind to live life according to the knowledge one has obtained: It is education alone that can enable an individual to develop the kind of 'will' that is required. For example, one should firmly determine to give up hatred, indulgence on sensuous objects and to stop indulging in any kind of violence. This kind of self-determination is called Samyak Sankalpa, development of which constitutes the second aim of education.

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- 3. Samyak vaka (right speech):** The third trait of a truly educated person is that the individual should have control over what one speaks in different situations. What one speaks must befit the occasion in the sense that it is most appropriate, right and balanced in the context. For example, an educated person would not indulge in using harsh/unpleasant language and would avoid talking ill of others. The individual, to a great extent, in a state of mental poise, is not boisterous or talkative. Whatever the individual talks is meaningful and he means it. Developing appropriate, balanced, right kind of language/speech is the third aim of education.
- 4. Samyak karma (right conduct or actions):** The deeds or actions of an educated person would, like his speech, be very well balanced and done with a good intention. Any action done with full knowledge of the facts accompanied by good intention on the part of the doer can be said to be *Samyak* (appropriate right) for most occasions. Right knowledge, right will and right speech are essential concomitants of right actions and deeds. These right actions or Samyak karma comprise, for example, Ahimsa (non-violence), Satya (truth telling), Asteya (nonstealing) and Indriya-Sanyam (control over senses). Moreover, as a general rule, the individual in all his actions or conduct should follow the middle path and hence should avoid the extreme in actions and behaviour or conduct (Madyamapratipada).
- 5. Samyak ajivika (right vocation):** The term 'right vocation' may have different connotations. In the first place, right vocation means the kind of vocation which to the individual is psychologically befitting. All of us are well acquainted with the psychology of individual differences. Different people have different cognitive abilities, varying motivations, interests, aptitudes and attitudes. Obviously all cannot 'deliver the goods' equally well in similar kinds of vocations. Success in a vocation or profession of an individual depends on the abilities, interest and aptitude, which suits the requirements or functions of the particular vocation. The individual is endowed innately with some of the abilities and some are acquired by the individual through one's efforts. One should choose or go for a vocation, which best suits one's innate or acquired capabilities. If one chooses the right vocation, one is less likely to be involved in sorrows and miseries, but rather will be happier, more contented and satisfied. The second connotation has some ethical underpinning. One should not hanker after a vocation simply because he finds it more lucrative even though it does not suit his skills.

But rather, one should choose a vocation wherein one is not expected to involve oneself in using unethical or immoral means for performing the functions, or to attain success. Samyak Ajivika is a distinctive feature of Buddhist philosophy. Normally, other philosophies of education (both orthodox and heterodox) either do not make a mention of such practical aspect of life, or do not give any stress and significance to it. They are mainly concerned with the eternal aspect of life, overlooking the practical and pragmatically essential part of life. But Buddhism stresses that one can attain selfhood by being self-reliant, by earning livelihood through rightful means to feed himself and the family depending on him.

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6. Samyak vyayama (right exercise or practice): Notwithstanding the attainment of right knowledge, right will, right speech, right conduct, right choice of vocation, one is still liable to deviate from the right path because of the *sanskars* with which one is born or which are acquired during the life time as a result of experiences. These *sanskars* may cause thoughts and dispositions. It is, therefore, essential for an educated man to practice right knowledge, right will, and so on constantly and continually so that:

- The old bad thoughts or feelings or dispositions are completely washed away.
- No new bad thoughts enter the mind.
- Good ideas and feelings are deliberately and consciously allowed to enter and fill the mind (since the mind never remains empty without thoughts).
- Efforts are constantly made to entertain and retain good thoughts.

7. Samyak smriti (right memory): Samyak smriti also can be understood in two different senses and nurtured accordingly. In the first sense, it means what in present day psychology is termed as selective awareness, which is a vital factor in one's proper adjustment. There is a process of negative adaptation in which the individual ceases to respond to certain aspects of the environment. It consists of a diminution or cessation of response to non-significant stimuli. For example, we cease to attend to constant noises, familiar sights. This cessation of response to non-significant stimuli leaves us free to concentrate on the significant aspects of the environment. Development of such a capacity is an important aspect of one's development and hence an important aim of education. An individual who is not able to make a proper distinction between what stimuli or experiences are worth remembering and what are not is not a well-adjusted person. Such a person is either mentally deficient or brain injured and is characterized by lack of appropriate stimulus selectivity. It is probably in this sense that Samyak smriti can be considered as an important aim of education.

In the more commonplace and banal sense of focusing consciously and deliberately on something that occurred in the past, Samyak smriti means to keep on recalling or recapitulating what one has experienced or learned with a view that he might not relapse into ignorance again. Even right knowledge can fade if not recalled from time to time.

8. Samyak samadhi: As a result of attaining the above stated traits/ characteristics, an individual qualifies himself to enter the final stage—Samyak Samadhi. Samadhi is the pre-requisite for attainment of complete liberation or state of nirvana which according to Buddha is the ultimate goal of human life.

Modified aims of buddhist educational philosophy

In the course of time the Buddhist philosophy of education underwent modification and transformation in view of the changing circumstances. Consequently, the objectives, aims and goals of education took practical shape. Buddhist monks today consider aims of education to be in the following four areas:

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1. Moral life
2. Development of personality
3. Conservation of culture
4. Total development

Let us now briefly explain these aims.

1. **Moral life:** Buddha accepted morally good life as the central or core aim of education. Since good environment contributes positively to the development of good moral character, he insisted that the environment of the monasteries be conducive to character development. The Buddhists believe firmly that good moral character is caught rather than taught. However, certain rules and regulations, based on sound principles of justice are necessary and should be strictly adhered to.
2. **Development of personality:** According to Buddhism, development of personality as an aim of education involves helping children in a way that they develop self-respect, self-reliance, self-control, self-confidence, rationality and understanding.
3. **Conservation of culture:** This includes transmission of the essential aspects of Buddhist philosophy as well as commonly accepted aspects of Indian cultural heritage. The Bhikshus study Buddhist philosophy and practice the same in their life.
4. **Total development:** In Buddhist philosophy and its practice, real education implies development of man in totality, including the physical, psychological, intellectual, economical, oral and spiritual aspects of the self in a balanced (*Smyak*) way. It is for this reason that there is coordination, harmony and balance in respect of physical exercises, mental education, material welfare and moral spiritual life of the pupils.

CHECK YOUR PROGRESS

5. Enumerate the eight-fold path of Buddhist philosophy of education.
6. What according to Buddha is the central aim of education?

3.5 JAIN SCHOOL OF PHILOSOPHY

Indian philosophical thinking is characterized by the term freedom. Although its root source can be traced to the Vedas, there is no dearth of philosophical thought which does not accept the supremacy of the Vedas. The Buddhist and Jain philosophies especially belong to this 'heterodox' category. According to Jain philosophy, knowledge that inspires a man towards a good, pure and pious life is vidya or education. Knowledge, whether it relates to the mundane, religious and spiritual life or to a vocation, must relate to the development of man and the growth of the society at

large. Only such knowledge deserves to be called education. All knowledge that leads and inspires man towards development of good character is worth attaining.

Metaphysical aspects of jainism and its aims of education

1. Samyak Jnana (right knowledge)

Like other Indian philosophies, namely, the Upanishads, Vedanta, the Gita, Samkhya, Jnana philosophy also believes that the cause of man's bondage lies in one's inability to differentiate between Pudgal (matter or material) and Atman (spirit or spiritual). According to Jainism, the Jiva (organism) as a result of its own Karmas (actions) acquires layers of pudgal, which cover the jivatman. As a result, the organism is not able to discern the true nature of jivatman. Liberation, therefore, is the separation of the jivatman from the layers of pudgal. It may be remembered at this point that pudgal is not simply the gross physical nature; it consists of all Karmas and bad dispositions. The bad dispositions, which may manifest in the form of Kama (passions), Krodha (anger), Lobha (greed), Moh (attachments) and Ahamkar (egotism), attract pudgal, and hence they are termed as Kashayas in Jaina terminology. All these are the cause of bondage. The root cause of these Kashayas lies in our ignorance, the lack of real knowledge that differentiates between the spiritual and material.

Obviously, it is only with the attainment of real knowledge (Samyak Jnana) that we can get rid of the Kashayas. This Samyak Jnana is doubtlessly undubious, most certain and faultless. Hence, the broad goal of education in Jaina philosophy is attainment of Samyak Jnana.

2. Samyak charitra (right conduct)

Mere attainment of Samyak Jnana (right knowledge) is no guarantee for attaining liberation, called kaivalya. However, it does pave the way to it. It enables one to differentiate between what is spiritual and what is not, what is real and what is unreal. For further journey towards kaivalya or moksha, one needs to discipline the personality to a state of equanimity which is not disturbed or distracted by the attractions of the mundane world—the stability of the ego, or what the Gita terms as Sthitaprajna. Such a transformation of personality is called Samyak Charitra or good character (right conduct). Samyak Darshan (right faith) is the pre-condition for the attainment of right knowledge and right conduct. The person should have faith in the knowledge to be attained as well as in the person (the teacher) who helps in the attainment of knowledge and development of right conduct. The term 'right faith' also implies the development of good dispositions after gradually destroying the bad dispositions (Kashayas). Knowledge attained at a purely logical or intellectual level can convert a man into a dry thinker. The Samyak Darshan develops the good dispositions with right knowledge (Samyak Jnana). As a result of development of Samyak Darshan, the individual (Jiva) becomes receptive to worthwhile knowledge and to performing right actions. According to Jaina philosophy, right knowledge can be attained through learning, reading of good literature, thinking and contemplation. But for attainment of right faith one needs to attain a state of complete disinterestedness in the Kashayas, which are strong impediments in the path of right faith and right conduct. Such a state of disinterestedness towards Kashayas is termed

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Nirjara? At this junction, it is essential to point out that right faith or conviction is not to be mistaken as blind faith, instead, it is discernment of total and consistent metaphysical knowledge as propounded by the Jaina seers. Modern psychology also stresses that without proper intellectual conviction, there can be no motivation for total knowledge.

Without such conviction in knowledge, knowledge has little worth or meaning. Such conviction grows as a result of contemplation. With the development of total knowledge, intellectual conviction attains fullness. As an aid to right knowledge, right conduct and total intellectual conviction, Jainism prescribes understanding and practice of Pancha mahavratas. These are: Ahimsa (non-violence), Satya (truth), Asteya (non-stealing), Aparigraha (non-hoarding) and Brahmacharya (abstinence). In addition to the pancha mahavratas, a believer in Jainism should also transform one's personality in accordance with the ten characteristics of personality (guna dharmas). These ten guna dharmas are Kshama (forgiveness), mardava (simplicity/spontaneity), arjava (tenderness) sarya (truth), sayam (self-content), souch (purity), tapa (austerity), tyaga (renunciation), aparigraha (non-attachment) and brahmacharya (celibacy).

The principles

According to Jainism this world is eternal and endless. Jains believe that this world is not made by anyone. The world is made of Jiva, that is, spirit and Ajiva, that is, matter (which is lifeless and inanimate). Ajiva or matter is of five types, Pudgal, Dharma, Adharma, Akash and Kal. These five elements always remain constant. Neither do they decrease nor do they increase. Neither God creates nor destroys, simply because the concept of God is baseless.

Major festivals

Jains celebrate all Hindu festivals. Mahavir Jayanti, the birthday of Lord Mahavir, is a special festival celebrated by them.

Educational implications of Jain philosophy

- It lays emphasis on self-discipline.
- Truth is relativistic and pluralistic in a state of 'may be', knowledge, therefore may be viewed differently and nothing fixed.
- Self-realization as Jiva is divine. Education must focus on divinity and remove the material bounds of soul.
- Education should lead to self enlightenment and restore the full powers of Jiva.
- Teaching of nine principles known as nine categories of Jainism to dissolve the partnership between soul and matter.
- Transmigration of soul, hence education may partly be the preparation for the next world.
- Happiness is bliss through action. Man is a free moral agent, responsible for all his deliberate action.

- Jiva is essentially Karmic, therefore, education must be action-based and ideally oriented.
- Knowledge is through senses and meditation. Teaching must develop these faculties.

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CHECK YOUR PROGRESS

7. What are the five characteristics related to the all-round development of a person according to Jainism?
8. What are the three aims of education according to Jainism?

3.6 ISLAMIC SCHOOL OF PHILOSOPHY

During the medieval period of Indian history which roughly spreads across a span of about 800 years, Indian society had witnessed an intimate and influential interaction with Islamic culture and civilization through its followers. Islam originated in AD 7th century in Arabia and gradually reached out to many Asian, African and European societies. Islam, for its followers, was not merely a faith or a religion; rather it was a complete way of life, which they had come to realize through their deep understanding of the Islamic philosophy and knowledge based on the holy Quran and the Hadiths of Prophet Mohammad. In AD 11th century followers of Islam gradually arrived at the Indian subcontinent and influenced socio-cultural aspects of life including education.

Islamic view of knowledge

In order to understand the Islamic view of knowledge, we first need to be clear about the Islamic concept of reality, as the quest of truth inherent in this reality leads to creation of knowledge and is transmitted to mankind through a particular system of education. The philosophical concepts of reality and knowledge in Islam and the fundamental reality of God and worship will be discussed here. These concepts have had their direct bearing on the education system that was in vogue in India during the medieval period.

Islam, as mentioned in the Quran, is theocentric because the only true reality according to Islam is Allah. Allah, the Almighty, is the ultimate reality as He is the Ultimate Being and the only true reality. Everything else in this creation is contingent upon His Will. Allah, according to the Islamic scripture is Absolutely Real. He is not a projection of man's mind nor is He a product of resentment of those who have fallen short. He is neither an illusion of those who have remained infantile, as Freud opines, nor is He an opium of the masses as conjectured by Marx. Allah is eternally living, transcending the limitations of spatio-temporal order, being the First, the Last, the External and the Internal. The exact nature of Allah is not knowable for He is beyond comprehension.

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‘Allah is omnipotent, and to Him is due the primal origin of everything. He is the creator. Allah created the heavens and the earth and what else is there in the universe. He is the sole self-subsisting being, and an all pervading, absolute reality’ (Holy Quran).

From the most important reality, which is one Allah, has emerged one humanity, which though divided into races and tribes, male and female, is essentially one in its purpose on earth and in its ultimate destination. Allah is the truth, the light and the wisdom.

Thus, according to Islam, Allah is the source of all knowledge and he has given knowledge to man. Some knowledge is revealed by Allah to his messenger, the Prophet Mohammad in the form of the Quran, which comprises essentials of morals and faith, and some knowledge is given to man which he can explore through his own efforts. This includes knowledge related to the natural phenomena. So, according to Muslim philosophers, human knowledge is of two types: knowledge based on proof; and knowledge based on direct experience through religious devotion and revelation. The knowledge obtained by Sufis is obtained through religious devotion whereas knowledge of the Prophet is given by Allah. Al Farabi a Muslim philosopher has classified knowledge into practical and theoretical. The latter knowledge helps the soul to achieve perfection and the former is related to human conduct. In the opinion of another famous Muslim philosopher, al-Ghazali there are two types of knowledge, namely, the intuitive knowledge and the knowledge acquired by rational effort. The intuitive knowledge leads to perfection of the soul and the knowledge acquired through experience, observation and rational effort leads to development of sciences. The former knowledge may be termed as religious sciences and the latter as liberal sciences. Ibn Khaldun also has classified knowledge into two kinds and has used almost the same basis of this classification as has been applied by other former Muslim philosophers. The two kinds of knowledge according to him are, Ulumtabaiyya or Aqliyya (knowledge based on intellectual and rational processes of the mind) and Ulumnaqliyya (knowledge received without the use of rational physical processes of the mind). The former Ulum (knowledge) are based on observation and deduction, and the latter depend on revelation. Ulum Aqliyya comprises logic, arithmetic, astronomy, physical and biological sciences, and Ulum Naqliyya includes Quran, Hadith, Fiqh, Kalam and Theology. Fakhr al-Din al Razi in his book *Jami-al-Ulum* classifies and defines various Muslim sciences in a more elaborate manner. He terms them as aqli (intellectual) sciences and naqli (traditional) sciences. Among naqli or traditional sciences again he has made two broad categories, namely, religious sciences and linguistic sciences. Religious sciences include theology, jurisprudence, dialectics, Quran and Hadith whereas linguistic sciences deal with grammar, syntax, etymology, prosody and poetry. Aqli or rational sciences, the other major category, includes natural philosophy, physics, astronomy, alchemy, optics and music.

Fundamental and liberal views about knowledge

Islamic philosophers have generally classified knowledge into two broad categories as stated above. It is generally held by them that the knowledge given by Allah

through revelation, that is, Quran is the fundamental and noblest knowledge. It is held that the Quran is the complete and final revelation from Allah so it is a complete guide for man in his worldly affairs as well as for his salvation. It is the knowledge that forms the basic core of all knowledge that man may acquire and hold, and this being fundamental for successful living of mankind, this knowledge must be possessed by all for their good of all kind. They argue that there is no other knowledge except that which is based on the Quran that can guide man. The Quran is the knowledge par excellence and the life and teachings of Prophet Mohammad to whom the Quran was revealed. So the Prophet's life and sayings (traditions and Hadith or Sunna) are the true guides for Muslims. Thus, the Quran, the Hadith, and Shariyah (Allah's Laws) are the essential and fundamental elements of knowledge worth acquiring by Muslims. Devotion to Allah through worship is the practical aspect of the fundamental knowledge acquired through the Quran and the Hadith.

On the other hand, lies the second kind of knowledge which is the knowledge of rational sciences or knowledge of liberal or secular sciences which should also be acquired by Muslims. In fact, the Quran itself repeatedly encourages and stimulates Muslims to explore this kind of knowledge by following rational and systematic process of observation, reflection and discovery. However, the first kind of knowledge which reveals the true relationship between man and Allah should form the basis and foundation for the second one. Islamic scholars argue that if the knowledge of the second kind is obtained without reference to the first then it will lead to confusion and will create doubt and scepticism. It is for this reason that Muslim philosophers made the knowledge based on the Quran and the Hadith obligatory for all Muslims and the knowledge of sciences obligatory for those who can do justice to it. However, one terms that through the Quranic injunctions none is barred from exploring these liberal sciences. Rather all are encouraged to explore the knowledge hidden in the universe by the use of intellect and wisdom and to use it not only for the good of man. In fact all should develop a deeper understanding of the powers and qualities of Allah.

Definitions and meaning of knowledge in Islamic tradition

As has been stated earlier, the theory of knowledge has been the main preoccupation of Muslim philosophers. Muslim philosophers have been primarily concerned with human happiness and its attainment. They may have different views on human happiness but all of them agree that it can only be achieved through knowledge and all have advocated acquisition of knowledge for the good of human beings and their societies.

Islamic philosophers, much in the same way as the Greek philosophers did, agree that knowledge of reality can be attained at its highest level by application of the intellectual tool of logic and through this ability, to perfect the understanding and establish contact with the principles which underlie the whole of reality. But at the same time, they agree that knowledge also includes essentials of morals and faith, which have been handed down by Allah to man by direct revelation through His prophets.

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Muslim philosophers consider knowledge to be the grasping of the immaterial forms, natures, essences or realities of things. They agree that forms of things are either material (that is existing in matter) or immaterial (existing in themselves). While the latter can be known as such, the former cannot be known unless the first is detached from its materiality. Once in the mind, the pure forms act as the pillars of knowledge, that is, mind constructs objects from these forms and with these objects it makes judgments. Thus, Muslim philosophers, divided knowledge in the human mind into conceptions (*tasawwur*), apprehension of an object with no judgment, and assent (*tasdiq*)—apprehension of an object with a judgment, the latter being, according to them, a mental relation of correspondence between the concept and the object for which it stands. Conceptions are the main pillars of assent and without conception one cannot have a judgment. In itself conception is not subject to truth and falsity but assent is. In Islamic philosophy, rightly says Inati Muslim philosopher, conceptions are mainly divided into the known and unknown. The former are grasped by the mind actually, the latter potentially. Known conceptions are either self-evident (that is, objects known to normal human minds with immediacy such as ‘being’, ‘thing’ and ‘necessary’) or acquired (that is, objects known through meditation, such as ‘triangle’).

With the exception of the self-evident conceptions, conceptions are known or unknown relative to individual minds. Similarly, Muslim philosophers divided assent into the known and unknown, and known assent into the self-evident and the acquired. The self-evident is exemplified by ‘whole is greater than the part’, and the acquired by the world is ‘composite’. In the *Kitab-al tanbih ala sabil as saada (The Book of Remarks Concerning the Path of Happiness)* al Farabi calls the self-evident objects ‘the customary, primary well-known knowledge, which one may deny with one’s tongue, but which one cannot deny with one’s mind since it is impossible to think their contrary’. Of the objects of conception and assent, only the unknown ones are subject to inquiry. By reducing the number of unknown objects one can increase knowledge and provide the chance of happiness. Islamic philosophers agree that the seat of knowledge in human beings is the soul of man or spirit and the intellect which are in turn based on his dual nature that is, he is both soul and body. Moreover, Allah has also equipped man with faculty of right vision, which guides him to the right path, provided an effort is made by him. This effort will only help him in discriminating between right and wrong, true and false. To attain truth and knowledge of reality and to be able to follow the command of Allah, therefore, it is essential that man should try to assert the supremacy of the rational soul and suppress the animal and irrational soul.

Sources and types of knowledge

In Islam, the Quran is considered the primary source of knowledge. It believes that everything that exists including knowledge originates from Allah. This has been repeatedly stated in the Holy Scripture in these words: ‘Truth comes from Allah alone, be not of those who doubt’; ‘Allah is all knowledge. He is truth, with him are the keys of the unseen, the treasures that none knows but He’ (Quran). Along with the Quran, Sunna or Prophet’s Traditions is another fundamental source of knowledge. According to Islam, knowledge is also acquired through the use of logical tools of

rational thinking and systematic observation of matter in this universe. Revelations (*Wahy*), which all prophets received from the divine source, is the most certain knowledge. The Quran also indicates that there exist other sources of knowledge, the proper study and orientation of which will complement the Truth of revealed knowledge, for ultimately they are derived from the same source: Allah, the originator of all things. The other sources of knowledge are natural phenomena, human psychology and history.

Prophet Mohammad as the other source of knowledge is the perfect and excellent interpreter and example of the Quranic interpretation. The Prophetic Sunna, to many scholars, are based on the prophet's many conducts and sayings and are a part of authentic knowledge and help in interpretation and understanding the messages and commands of the Quran. The Quranic revelations and the Sunna thus may form parts of the same type of knowledge, that is, prophetic knowledge and same basic source of revelation and prophetic sayings.

The third source of knowledge, as stated earlier, is the systematic and rational observation, reflection and discovery of the reality lying in the physical matters scattered on earth and in the universe.

Thus, all these sources of knowledge lead to creation of two broad types of knowledge, namely, knowledge based on proof (*al burhan*) and knowledge based on direct experience through religious devotion and revelation (*shariah*). Al-Ghazali, Muslim philosopher calls these two types of knowledge—the intuitive knowledge and the knowledge acquired by rational efforts. The intuitive knowledge leads to perfection of soul and knowledge acquired through experience, observation and rational effort leads to development of sciences or liberal sciences.

In Islamic philosophy there are two theories about the manner in which the number of unknown objects is reduced. One theory stresses that this reduction is brought about by moving from known to unknown objects, the other says that it is merely the result of direct illumination given by the divine world. The former is the upward or philosophical way, and the latter is the downward or prophetic way based on revelation (*wahy*). According to the former theory, movement from the known objects of conception to the unknown ones can be effected chiefly through the explanatory phrase (*al qaw-ash shariah*). The proof (*al burhan*) is the method for moving from the known objects of assent to the unknown ones. The explanatory phrase and the proof can either be valid or invalid, the former leads to certitude, the latter to falsehood. The validity and invalidity of the explanatory phrase and proof can be determined by logic which is a set of rules for such determination. Ibn Sina foremost philosopher in the Medieval Hellenistic Islamic tradition points out that logic is a necessary key to knowledge and cannot be replaced except by Allah's guidance, as opposed to other types of rules such as grammar for discourse (which can be replaced by a good natural mind) and matter for poetry (which can be replaced by good taste). By distinguishing the valid from the invalid explanatory phrase and proof, Inati also argues that logic serves a higher purpose, namely, that of disclosing the nature or essence of things. It does this because conceptions reflect the reality or nature of things and are the cornerstones of the explanatory phrase and proof. Since logic deals only with expressions that correspond to conceptions, when it

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distinguishes the valid from the invalid it distinguishes at the same time the realities or nature of things from their opposites.

Logic and knowledge

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Since logic deals only with the known and unknown, it cannot deal with anything outside the mind. As it is a linguistic instrument (foreign in nature to the realities of things), it cannot deal with such realities directly, whether they exist in the mind or outside it, or are external to these two realms of existence. It can only deal with the states or accidents of such realities, these states comprising links among the realities and intermediaries between the realities and language. Logic therefore deals with the states of such realities as they exist in the mind. Such states are exemplified by 'subject' or 'predicate', 'universality' or 'particularity', and 'essentiality' or 'accidentally'. In other words, logic can deal with realities only in that these realities are subjects or predicates, universal or particular, essential or accidental and so on. As the ultimate human objective is the understanding of the reality, essence or nature of things and because the ultimate logical objective is the understanding of conceptions, logicians must focus on the understanding of those conceptions that lead to the understanding of the essence if they intend to serve humanity. Ibn Sina points out that since the essences are universal; such expressions are also universal in the sense of representing universal conceptions such as 'human being', not in the sense of being universal only in expression, such as Ahmad. A universal expression can be applied to more than one thing, as the last two examples show, but one must keep in mind Ibn Sina's distinction between these two types of universal expressions: the former represents reality, although indirectly, the latter does not. It is only the former with which the logician should be concerned.

Considering that the discussion of universals occupies a central place in Arabic logic, it is important to focus briefly on this subject to ensure understanding of the proper objects of knowledge of the natures of things. Muslim philosophers divide universal expressions into five types:

1. **Genus:** It refers to the common nature of all the species that fall under it, such as 'animalist' for 'human being', 'dog', 'cat' and so on. As such it tells us about the general nature of a thing.
2. **Species:** It refers to the common nature of all the individuals that fall under it such as 'human being' for Ahmad, Kamal and John. As such, it tells us about the specific nature of a thing.
3. **Difference:** It refers to that aspect which differentiates the members of the genus, such as 'rational', which differentiates the species of human being from other animal species; it tells us which thing a being is. These three universals are essential to a thing; that is without them the essence will not be what it is. Property and common accidents are accidental, in that they attach to the thing but are not part of its essence.
4. **Property:** It refers to something that necessarily attaches to one universal only, such as 'capacity for laughter' for 'human being'.
5. **Common accident:** It refers to quality that attaches to more than one universal, either in an inseparable manner such as 'black' for 'crow', or in

a separable manner, such as 'black' for 'human being'. The inseparability of the common accident, however, is only in existence.

Types of knowledge: philosophical and prophetic

Going by the details of the sources of knowledge it may be said that in Islamic philosophy only two broad types of knowledge exist. One may be called philosophical knowledge and the other prophetic knowledge. The former knowledge is based primarily on man's interaction and experience of the physical reality existing in the surrounding universe or environment which comes to him, through his sensory system, in a highly logical manner. The latter, prophetic knowledge, consists of that knowledge which is not based on apparent sensory experiences rather, which comes down to the human mind of a prophet through direct revelation, illumination or is descended on him by Allah. This knowledge may also be called divine knowledge. The modes of communication of this knowledge have been discussed in detail in the next parts of this unit. However, it needs to be remembered that Muslim philosophers believe that both types of knowledge are the representation and manifestation of the same common Truth expressed by the common reality of one Allah and both should have a commonality of goal of knowledge and education.

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Issues in islamic theory of knowledge

The basic sources of prophetic knowledge in Islam, namely, the Quran and the Sunna of the Prophet are applied to handle various issues concerning man in general and Muslims in particular. The process of hermeneutics enables the community to understand and apply values, principles and injunctions enshrined in the two sources for various issues and contemporary problems. Thus, it becomes very important that a proper interpretation of the Quran and Sunna is done through the community through application of a proper method of hermeneutics. In fact, this interpretation has been quite important for Muslims from the earliest times. It is due to the application of different methods of interpretation of these sources as well as the use of two important roots of the doctrine, namely, Ijma (agreed opinion of theologians and lawyers on the question at hand) and Qiyas (an analogy) along with the Quran and Sunna (particularly, during the early period of Islam) that the four different schools of Islamic law and theology which are the main parts of Islamic jurisprudence have come into existence. These schools are known by the names of their main interpreters, namely, Hanefik School, Shafaii School, Maliki School and Hanbali School. Their methods of interpretation are elaborate and systematic. In some interpretations, however, there have been some important deviations from the teachings of the Quran and Sunna when taken as a unitary whole. The deviations have been caused primarily by the lack of a comprehensive and systematic articulation of the Islamic worldview and excessive dependence on grammatical and philological analysis. It is in this context that scholars have suggested that application of approach of sociology of knowledge would be useful in our understanding of Islamic sources and thought.

While using this approach the methods used by other classical scholars, for example, use of philological and semantic analysis and the 'occasions of revelation' (*asbab-al-nuzul*) are not altogether ignored rather, these are also utilized extensively wherever required. This may be noted that Muslims have been, to a great extent,

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forerunners in the discipline of sociology of knowledge when they placed a high priority on the importance of occasions of revelation in the understanding of the Quranic legal injunctions. In fact, the process of *tafsir* (exegesis) of Quranic verses by scholars which continues till the present time is not possible without occupying oneself with the stories and explanations of the reasons for revelation of these verses. Islamic scholars argue that since the Quran is from God and since God's knowledge and wisdom that is imparted in Quran is not confined or exhausted by a society and its history, the intent of the sociological approach should not be construed to relate divine wisdom and they confine it to a specific socio-historical moment. Its purpose is to affirm His wisdom in dealing with His creatures who exist within the space-time dimensions. Moreover, the Quran is basically concerned with man. In its statements about the Divine, the primary intent could be interpreted as functional to man's positive cognitive moral growth as well as to vindicate the orderliness of this universe.

Modes of communicating knowledge

Based on our earlier discussion on sources and categories of knowledge as recognized by Muslim philosophers and scholars in the light of the Quran and Sunnah it may be clear that there are two major modes of communication of knowledge to mankind. One mode is based on revelation from God to his Prophet and sometimes, as asserted by a section of scholars, to the mystics through the approach of mysticism or Sufism and the second mode is based on a rational process of experience and observation by human intellect. These modes of communication of knowledge are termed as prophetic and philosophical ways that lead to the formation of concepts and universal essences forming the corpus of human knowledge. Muslim philosophers have first discussed the structure of the human soul and then the steps through which the universals pass their way to the place of knowledge. As stated above, the conception comes to the mind either through the philosophical or the prophetic way. The philosophical way requires the individual to first use his external senses to grasp the universals, as they exist in the external physical world mixed with matter. Then the internal senses, which like the external senses are a part of animal soul, take in these universals and purify them as much as possible. The imagination is the highest internal sense in which these universals settle down until the next cognitive experience occurs. These philosophers believe that above the senses there is the rational soul which has two parts: the practical and theoretical intellect. The theoretical intellect is responsible for knowledge development, while practical intellect is responsible for proper management of human body to guide it to do good and avoid the bad.

The prophetic mode of communication of knowledge is much easier and simpler. One need not take any action to receive the divinely given universals; the only requirement seems to be the possession of strong soul capable of receiving them. This may be noted that while the philosophical and rational way moves from the imagination upward to the theoretical intellect, the prophecy way takes the reverse path from the theoretical intellect to the imagination. For this reason, knowledge received through the philosophical or rational mode is knowledge of the nature of things themselves, while knowledge of prophecy is knowledge of the nature of things as wrapped up in symbols, the shadows of the imagination.

Thus, prophetic and philosophical truth is the same, but it is attained and expressed differently. One of the most important contributions of Islamic philosophy is the attempt to reconcile Greek philosophy and Islam by accepting the philosophical and prophetic path as leading to the same truth.

To sum up, it may be said that there are two broad sources of knowledge that the Quran recognizes—revelation (*wahy*) or prophetic knowledge and human reason (*aql*) or philosophical knowledge. Prophets of Allah put forward Divine messages, prophecies and laws, the three important constituents or elements of revelation. It is interesting to note that for knowledge based on human intellect the Quran never uses the term reason or intellect (*aql*) directly rather it places high priority on thinking and contemplation. The primary interest of the Quran is to emphasize the act and process of knowing rather than the physical locus of knowledge. The processes of thinking and knowing in the Quran are conveyed by several verbs, such as *aqila*, *faqiha*, *tafakkara*, *hasiba*, *zanna*, *itibara*, *tadabbara* and *hakima*, all of which must originate in the sense perception. Thought in Islam should be grounded in facts or data, either from nature, man's physical or psychological realities and the movements of history. Even in thinking and contemplating the unseen existence of Allah, for example, the Quran appeals to the human mind to reason from the basis of the natural, historical and physical environment.

Acquisition and dissemination of knowledge, both philosophical and prophetic, was emphasized in Islam. This is evident from a large number of the Quranic verses as well as traditions of the Prophet which are explicitly in praise and exhortation for the acquisition of knowledge and its propagation for the good of the mankind. The Quran repeatedly invites man to use his senses and exercise his reasoning faculties and thereby reach the ultimate truth. It states that there is no limit to knowledge, that the whole universe is made for and is subservient to man, and that it can be conquered and made to serve the interest of mankind. The attitude of Islam towards knowledge, its attainment and dissemination among others is not only positive and emphatic; rather it is considered an ordained duty of all believers. It is for this reason that right from the early days of Islam a tradition to impart education had begun on a large scale and the tradition got strengthened with the passage of time and establishment of formal institutions of learning in Islamic societies. Interestingly, these attempts on acquisition of knowledge and its systematic dissemination did not see much discrimination between Islamic or prophetic sciences and rational and liberal or physical sciences for centuries together. In fact, on many occasions attempts to promote Islamic sciences at the cost and ignorance of the rational and physical sciences was heavily resented and opposed by Islamic scholars themselves. The knowledge of Islam converged from both the streams was taught in mosques which were the main centres of Islamic educational activities. However, later on madarsas were established where both, religious and philosophical subjects were taught and researched. These included the Quran, Hadith, theology, philosophy, jurisprudence, physical sciences and others.

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Common features of islamic knowledge

Islamic knowledge has the following common features.

1. **Domination by Islamic philosophy of knowledge:** The medieval period saw the birth and rise of the Islamic philosophy of knowledge which was developed and promoted by Islamic or Muslim philosophers mainly drawn from West Asia and Central Asia. These philosophers were basically concerned with human happiness and its attainment, which comes through knowledge.
2. **Influence of Greek philosophers:** The nature and concept of knowledge in medieval period was primarily influenced by the Greek philosophers, particularly Plato and Aristotle, and several others. Knowledge is the grasping of the immaterial forms, natures, essences or realities of things. Islamic philosophers agree that forms of things are either material (existing in matter) or immaterial (existing in themselves). While the latter can be known as such, the former cannot be known unless first detached from matter.
3. **Two basic sources of knowledge:** There are two basic sources through which knowledge of the realities can be attained. One is the prophetic source wherein the method of revelation is used by the divine power. The other is philosophical process of understanding the universe, which is attained by following a rational process of observation, and experience of the material phenomena existing in the universe through the use of senses. The prophetic mode of receiving knowledge is very simple and easy. In this process, direct illumination is given by the Divine world to the human mind. For acquisition of this knowledge one need not take any action to receive the divinely given universals. However, it requires presence of a strong soul capable of receiving divinely knowledge. In the philosophical or rational source of knowledge, the number of unknown objects is reduced by moving from known objects of conception to unknown ones. The former follows a downward or prophetic way and the latter follows the upward or philosophical way.
4. **The Quran and the tradition of the Prophet or Sunna:** These are the main sources of prophetic knowledge, whereas the physical and material objects and experiences on earth and in the universe are the sources of rational or philosophical knowledge. The ultimate aim of both forms of knowledge is to help man know the ultimate reality, God, which lies in the Creator of man and the universe.
5. **The practical and the theoretical intellect:** All Muslim philosophers believe that above the senses there is the rational soul which has two parts, namely, the practical and the theoretical intellect. The theoretical intellect is responsible for knowledge, whereas the practical intellect deals only with the proper management of the body through apprehension of particular things so that it can do good and avoid bad.
6. **Prophetic knowledge or Islamic sciences:** Islamic philosophy of knowledge encourages the believers and followers to acquire knowledge by continuously engaging their minds in various mental and intellectual processes.

It divides knowledge into two broad categories of knowledge: prophetic knowledge or Islamic sciences, and rational or liberal sciences. Man is encouraged to attain both forms of knowledge. Islamic scholars have discouraged imparting knowledge of Islamic sciences by ignoring teaching and development of rational or philosophical sciences to its followers.

7. **The learned superior to the devout:** Islam lays more emphasis on knowledge than on worship and regards the learned superior to the devout. It enjoins every Muslim to seek and impart knowledge, not for its own sake but for a better living in this world and a more blissful and eternal life in the world hereafter.

Socio-cultural impact of Islamic knowledge on Indian education

Islamic knowledge was introduced at a time and place when the people of an area in the Arab world were facing the onslaughts of superstition, ignorance and social and cultural degeneration. Islamic knowledge was introduced to Prophet Mohammad through Quran and his own practices and sayings. As Prophet introduced the most useful corpus of knowledge to mankind it helped remove many social evils like social injustice, gender biases, socio-economic inequality of opportunity, unjust and inhuman treatment of the poor and weak, superstition, immoral and unethical social practices. Islamic knowledge created awareness about rights, social justice, cooperation and human discipline among mankind. It made them conscious of the purpose and mission for which they were created and their obligation to their Creator and the ultimate reality existing in one God. Islamic knowledge heavily emphasized the virtue of knowledge and the benefits of its acquisition and the significance and worth of its dissemination to all members of human society.

It encouraged and persistently stimulated people to acquire knowledge and continue to do so through their lives as it always benefits them both, in this world as well as hereafter. At the same time, it motivated the learner of every hue and level to disseminate and propagate knowledge as it is treated their most divine act and as a result people solitarily participated in this pious activity. Islam introduced an egalitarian approach to education and opened its doors for all sections and classes of the society. It encouraged the better offs to take care of the education of the weak and did not discriminate against them in the pursuit of education. The injunction of the Prophet: 'Let the poor and rich be equal before you in the acquisition of knowledge' had a widespread impact on the provision of education and it is said that it had immediately led to the establishment of many scholarships in Cairo, Damascus and elsewhere at that time.

Islamic knowledge as contained primarily in the Quran and Sunna repeatedly encouraged and invited people to search for new knowledge which is scattered all around. As a consequence, many Muslim philosophers and scientists made seminal contributions to the corpus of useful knowledge during the medieval period in secular sciences like physics, chemistry, astronomy, engineering, architecture, arts and others. In the medieval societies, Islamic knowledge had been able to enrich their cultures social processes and practices. It was responsible for introduction of many lasting reforms in socio-political system, civil administration as well as in the economic

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sphere of life. It was able to introduce the concept and value of equality and social justice in economic and social life through the Quranic and prophetic injunctions. An important impact of the development of Islamic philosophy and knowledge in the medieval world was the establishment of a well-defined education system in those societies which gradually took root and in most cases became a permanent part of the education system of those societies. The continued emphasis and attention to education by Islamic scholars led to the establishment of the madrassa education system. This system facilitated the education of the masses as well as development of huge amount of literature and books useful for students, scholars and jurists in those societies.

The descendants of Muslim rulers in India in 11th century brought with them their language, culture, technology, crafts, trade, architecture, education system and administrative system and left an indelible mark on the social, cultural, political and economic life of the people of India. The most prominent impact at that time was first seen in the establishment of an education system in many important cities of the country. In some of these cities many grand madrassas were also established at provincial, district and sub district levels. It is common knowledge that many of these madrassas were providing such good quality education that students and scholars even from other parts of the world used to join these institutions frequently. The curriculum offered in these madrassas included both religious sciences as well as secular sciences. These included Quran, Hadith, theology, ecology, logic, physics, mathematics, chemistry and astronomy. The education system during medieval period in Indian subcontinent comprised elementary schools and institutions of higher learning. Besides, a large number of makhtabs were also opened in mosques for imparting primary education about Islam and language.

Many madrassas especially during the period of Mughal rulers were thrown open to both Muslims and Hindus. These madrassas imparted excellent education which further helped in gaining employment in the state administration. Right from the beginning of Islamic education in India, education of girls was paid significant attention and some separate madrassas for girls were established. Even slaves under the early dynasties of Muslim rulers were provided equal opportunity of education and they used to be enrolled in these institutions in large numbers. In fact, for about 800 years during the medieval period, the madrassa education system successfully provided educated and training to all parts of administration, judiciary, economic institutions and all other institutions of the society. During the days of the Mughals, particularly, the madrasas, were also imparting training in various useful crafts and preparing craftsmen, besides preparing other educated persons for the society.

However, this education system which remained in vogue in the country for many centuries was affected after the takeover of the power by the colonial rulers in 19th century for two important reasons. The British rulers the British rulers revamped the educational system of India and changed the court language from Persian to English. Both these changes brought down the general relevancy and significance of the traditional education institutions in the Indian society.

Moreover, due to loss of power and weakened economy, the community support to madrasas came down drastically making the Islamic philosophy weak and causing it to decay. However, despite all odds, the traditional education institutions, though on a limited scale, continued to impart Islamic knowledge to the children of the community even during the British rule. The madrassa education system regained some of its lost strength after independence. In the post independence period, the madrassa education system continued to grow, though very slowly, to serve the education needs of the community. During the last few decades, some of these institutions have also started imparting education in modern sciences along with the traditional sciences. The entire madrassa education system meant to impart Islamic knowledge, however, is organized on a voluntary basis by the community itself. In fact, right from their inception these institutions have survived on paltry resources contributed by the community. Only the bigger and renowned ones used to receive monetary support from the landed aristocracy which too was stopped after the loss of political power. Since the Constitution of India subscribes to the secular ethos and values, the state sponsored education system, cannot as a rule allow imparting religious education of any community in state-sponsored institutions. So, Islamic education is not imparted in these institutions. However, the community has been granted liberty to establish such institutions to preserve its culture and language.

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Some major features and strengths of Islamic knowledge

The concept of knowledge in Islam occupies an important place and has been emphasized from the very first day of the launch of this religion. The first verse (*Sura Ale Imran*) of the divine scripture of the Quran revealed to the Prophet begins with a focus on knowledge and learning only. The Islamic concept of knowledge is founded on five fundamental ideas: (i) the idea of a living, omnipotent, omniscient, omnipresent, merciful yet just God (ii) the idea of man's destiny as His servant and His vice regent on earth who is endowed with freedom coupled with responsibility and accountability (iii) the idea of prophet hood whose mission is to guide man for optimal realization of his said destiny (iv) the idea of multi-faceted reality and diversity of life which is a manifestation(ayat or Quranic verses) of God and which is intended to benefit man in his quest for a meaningful existence; and (v) the idea of final judgment or the day of destiny carrying reward and punishment for each human being.

Implications for education

This worldview obviously affects the Islamic concept and theory of knowledge and carries multiple implications for education. The concept of knowledge in Islam has the following key features:

- Knowledge is infinite as it originates and ends in the infinite reality of God who is the absolute knower.
- Since knowledge is an aspect of diversity, seeking, expanding and teaching knowledge are important acts of divine worship.

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- Believers are encouraged to continuously explore, discover knowledge and conduct valuable researches in various sciences and enrich human civilization with their intellectual achievements.
- Proper and sincere application of knowledge in one's personal and collective life forms the foundation of human excellence in Islam.
- The concept of knowledge is an integrated one; whether it is found in the Quran, Sunna, in nature, history or in the inner experiences of man.
- The teachings found in the two fundamental sources of the Quran and Sunna, provide stability and paradigms to deal with all changes in human life and environment.
- At the same time different inner experiences of man, history and natural I phenomena provide avenues for a new interpretation of the teachings of these basic sources of Islam and thus, man should be trained and prepared for the same.
- This obviously requires a concept of lifelong never ending comprehensive process of education. Lifelong learning and research not merely as a professional obligation of a section of the community rather more importantly as a religious virtue for all is stressed.
- Since responsibility for education is an obligation of all Muslims, its opportunity theoretically and practically has to be open for all. This calls for democratization of education which would only benefit Islam and mankind the most.
- Knowledge should not be regarded as an end in itself; rather it is a means to achieve something higher and more sublime. By making it a firm basis of the practical intellect throughout his life the believer should strive to achieve the goal of reaching the paradise in the world hereafter.

CHECK YOUR PROGRESS

9. What are the modes of communication of knowledge?
10. What did the curriculum offered in madrassas include?

3.7 SUMMARY

- Study of Indian philosophy takes us way back to the Vedic age. This age is considered to be the most important and prolific for the initiation and growth of thoughts and theories.
- The verbal meaning of the word Sankhya is number. In this system, all the principal elements of the universe, which are twenty-five in number, are enumerated. That is why this system is called Sankhya.

- The Sankhya school of philosophy presents a counting of the twenty-five Padarthas or constituents of the universe. These Padarthas are not only the cause of creation of this universe but also the sustaining force of it.
- According to Kapila, Prakriti created the universe for emancipating the soul. For the removal of itself (Prakriti), that is, if the soul is essentially free, there is no necessity for Prakriti to interfere with the soul's infinite bliss.
- Vedanta is very popular school of philosophy in India and abroad. It is respected due to numerous practical applications and popular principles.
- Jiva or individual soul is only relatively real. The Jiva identifies itself with the body, mind and the senses, when it is deluded by Avidya or ignorance.
- The essence of Vedanta philosophy is that all human beings have souls (Atman). And although physically all beings have a separate existence, their souls are actually not separate. They are merged into one supreme soul (Param-Atman) or the universal soul (Brahman).
- Buddhism as a philosophy detaches itself from theological considerations. Buddha, in fact, did not give any answers to questions concerning afterlife and eternity.
- Buddha, therefore, prescribed a path consisting of eight steps which embody the fundamental principles of Buddhist philosophy. These eight steps or principles (Asta Marg) constitute the eight aims of education.
- Indian philosophical thinking is characterized by the term freedom. Although its root source can be traced to the Vedas, there is no dearth of philosophical thought which does not accept the supremacy of the Vedas. The Buddhist and Jain philosophies especially belong to this 'heterodox' category.
- According to Jainism this world is eternal and endless. Jains believe that this world is not made by anyone. The world is made of Jiva, that is, spirit and Ajiva, that is, matter (which is lifeless and inanimate).
- Jains celebrate all the Hindu Festivals. Mahavir Jayanti, the birthday of Lord Mahavir, is a special festival.
- During the medieval period of Indian history which roughly spreads across a span of about 800 years, Indian society had witnessed an intimate and influential interaction with Islamic culture and civilization through its followers.
- Islam, as mentioned in the Quran, is theocentric because the only true reality according to Islam is Allah. Allah, the Almighty, is the ultimate reality as He is the Ultimate Being and the only true reality.
- Quran is the fundamental and noblest knowledge. It is held that the Quran is the complete and final revelation from Allah so it is a complete guide for man in his worldly affairs as well as for his salvation.
- Considering that the discussion of universals occupies a central place in Arabic logic, it is important to focus briefly on this subject to ensure understanding of the proper objects of knowledge of the nature of things.

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- The basic sources of prophetic knowledge in Islam, namely, the Quran and the Sunna of the Prophet are applied to handle various issues concerning man in general and Muslims in particular.
- Islamic knowledge was revealed and introduced at a time and place when the people of an area in the Arab world were facing the height of superstition, ignorance and social and cultural degeneration.

3.8 KEY TERMS

- **Sankya:** It literally means a number. In Sankya system, all the principal twenty-five elements of the universe are enumerated.
- **Mahat:** In philosophical terms, it means the intellect or the thinking and decision-making power.
- **Duhkha:** It denotes suffering which also includes stress, anguish and imperfection.
- **Trishna:** It refers to attachment and also means thirst, desire, lust, craving or clinging.

3.9 ANSWERS TO ‘CHECK YOUR PROGRESS’

1. The basic characteristics of the Sankhya philosophy are as follows:
 - (i) There cannot be any production of something out of nothing. Anything possible must be produced from something competent to produce it. Everything cannot occur everywhere and at all times.
 - (ii) It would be useless to grind groundnut, unless the oil existed in it. Therefore, something which does not exist cannot be brought into existence by an agent. The manifestation of the oil is a proof that it was contained in the groundnut and consequently a proof of the existence of the source from which it is derived.
2. The verbal meaning of Purusha is the one who pervades through the body or universe. It is also known as spirit, self or individual self (Atman) and universal self (Paramatman).
3. The six types of pramanas are *Pratyaksha* (Perception), *Anumana* (inference), *Upmana* (comparable or with which something is compared to), *Shabda* (utterance of pious hearted individual), *Arthapatti* (derivation of meaning) and *Abhav* (absence).
4. ‘Vivarta’ is basically illusion, when an object starts representing some other object without losing its own identity.
5. The eight-fold path of Buddhist philosophy of education includes *Samyak Dristi*, *Samyak Sankalpa*, *Samyak Vaka*, *Samyak Karma*, *Samyak Ajivh*, *Samyak Vyayama*, *Samyak Smriti* and *Samyak Samadhi*.

6. The central aim of education, according to Buddha, is the development of man, in totality, which includes physical, psychological, intellectual, economic, moral and spiritual development.
7. The five characteristics related to the all-round development of a person, according to Jainism, are Ahimsa, Satya, Ashya, Aparigraha and Brahmacharya
8. The three aims of education, according to Jainism, are right knowledge, right conduct and right faith.
9. There are two modes of communication of knowledge. These are prophetic and philosophical modes. The prophetic mode is based on revelation from God to his Prophet or to the mystics through the approach of mysticism. The philosophical mode is based on rational process of experience and observation by human intellect.
10. The curriculum offered in Madrassas included both religious as well as secular sciences. The subjects like Quran, Hadith, Theology, Ecology, Physics, Mathematics, Chemistry and Astronomy were included in the curriculum.

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3.10 QUESTIONS AND EXERCISES

Short-Answer Questions

1. Illustrate the process of evolution and involution as per the Sankhya philosophy.
2. Write a note on Padarthas with reference to Sankhya school of philosophy.
3. What is Vedanta philosophy and what are its salient features?
4. Give an outline of Buddhist philosophy.
5. What is the present status of Buddhist education in India?
6. Write a note on the educational implication of Jain philosophy.
7. What do you know about the fundamental and liberal views of knowledge in Islam?
8. What are the common features of Islamic knowledge?

Long-Answer Questions

1. Explain in detail the Sankhya school of Philosophy.
2. Give a detailed description of Vedanta school of philosophy, its aims, salient features and characteristics.
3. Discuss the philosophy of Asta Marg in Buddhism.
4. Explain the aims of education of Jain philosophy.
5. Discuss the relationship between the different sources and types of knowledge recognized by Islamic philosophers.

3.11 FURTHER READING

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UNIT 4 CONTRIBUTIONS OF INDIAN THINKERS

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- 4.6 Summary
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- 4.10 Further Reading

4.0 INTRODUCTION

In this unit, you will learn about the views on philosophy and education of different Indian thinkers and philosophers like Swami Vivekananda, Mahatma Gandhi, Rabindranath Tagore and Shri Aurobindo. Swami Vivekananda has defined the term education as: 'Education is manifestation of the divine perfection already in Man.'

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According to him neither education nor religion in the past changed man. Now it is high time to give a total spiritual orientation, to the whole education and the life of the nation.

According to Gandhi, 'Education means all-round drawing out of the best in the child and man—body, mind and spirit. Literacy according to him is neither the end of education nor even the beginning. It is one of the means whereby man and woman can be educated. Literacy in itself is not education.'

4.1 UNIT OBJECTIVES

After going through this unit, you will be able to:

- Explain Swami Vivekananda's philosophy on life and education
- Analyse Sri Rabindranath Tagore's philosophy on life and education
- Discuss the contribution of Mahatma Gandhi on education and life
- Assess the fundamentals of Gandhian basic education and the criticism received by it
- Describe Sri Aurobindo's philosophy on life and education

4.2 CONTRIBUTIONS OF SWAMI VIVEKANANDA

Swami Vivekananda (1863–1902), the patriot saint of India, was born in Calcutta in a Bengali Kayasta family on Monday, 12 January 1863. His early name was Narendranath Dutta. His father was Viswanath Dutta and mother Bhubaneswari Devi. They were pious and religious by temperament. His mother influenced him to develop taste in music and to master the Hindu classics. As a child, he proved to be a voracious reader. When he was 18 years old, he developed a quest for spiritual enlightenment. He came in contact with Sri Ramakrishna and became his disciple.

During his college days, he proved to be a brilliant student. Rev. W. W. Hastie, his principal once remarked, 'Narendra is a real genius'. Being a student of philosophy, he studied all the systems of Western philosophy. Thus, he could develop comparative knowledge of Indian and Western philosophy.

After the death of Ramakrishna in 1886, Vivekananda organized the Ramakrishna Mission. At the beginning, he confined his spiritual activities to India. He went to USA to attend the Parliament of Religions, held at Chicago on 11 September 1883. His brilliant exposition of the Vedanta and his wide learning influenced everybody. He advocated that Vedanta should open its gates to all without any distinction of caste, colour, creed or sex.

On 4 July 1902, Vivekananda died a premature death, when he was in deep meditation in his prayer room at the age of 39 years 5 months and 24 days. Thus, his prophesy 'I shall never live to see forty' proved to be true.

4.2.1 Vivekananda's Philosophy of Life

Life and work of Swamiji has two-fold significance. On the one hand, he is the first great leader spearheading the modern Indian resurgence and giving the clarion call to his country and to work for the spiritual enlightenment of these people. He was on the other hand an Acharya, a preacher of the Vedanta. His philosophy of life pertains to service and salvation of the soul.

As a Vedantist, he defined Veda as eternal laws of the spiritual realm like the scientific laws of the material world. He believed that Veda is eternal and Apaurusheya (not manmade), and the Rishis are only discoverers of pre-existing laws of nature.

His concept of universalism and spiritual brotherhood

Swamiji believed that all men are equal. He separated the spiritual contents of vedic revelation from the setting of Varnashrama social system. Swamiji presented vedic knowledge as the universal philosophy of religion applicable to all creeds, cults, societies and countries.

His concept of Supreme Being

He believed that the supreme being is personal-impersonal. The impersonal is not negation or falsification of the personal but the fulfillment of a necessary implication in the conception of its validity.

His concept of man

Swamiji believed that every man is potentially divine. Potential in the sense that however though a Jiva appears now in the state of ignorance, it has got the capacity in it to gradually evolve to higher and higher stages and attain the divine status.

In the words of Swamiji, 'A spark of fire may look small and insignificant, but it has got all the potentialities of a mighty conflagration.' Vedanta, Swamiji maintained, wants man to adopt measures for the actualization of this divine potential in him, and all the sadhanas of Karma, Bhakti, Yoga and Jnana are meant for this purpose.

His concept of spiritualism

The concept of spiritualism can be explained in the following aphoristic dicta of Swamiji, 'Each soul is potentially divine. The goal is to manifest this divine within the controlling nature, external and internal. Do this either by work or worship or psychic control or philosophy. Doctrines, dogmas, rituals, books or temples are secondary details.'

4.2.2 Vivekananda's Educational Philosophy

Meaning of education

Swami Vivekananda has defined the term education in ten words, 'Education is manifestation of the divine perfection already in Man.' Since the times of Vedas and Upanishads, we have believed in this particular ideology. Being a Vedantist, Swamiji advocates that the *atman* dwells within everyone. To realize the self, the perfection of God in man is the goal of true education.

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This perfection has to be realized and manifested in one's own life. In the words of Swamiji, 'You cannot teach a child any more than you can grow a plant, the plant develops its own nature'. Education, therefore, has to remove the hindrances which the child may find in his passage towards progress. He further states, 'All knowledge, secular or spiritual, is inherent in man, no knowledge comes from outside, it is all inside. The soul is the source of infinite knowledge, which has been existing there through eternity. So each of us carry the infinite library of the universe in our mind. This knowledge is covered and hidden like a mine. It is for us to unearth, to uncover, to unveil, to discover.'

A teacher or an outsider cannot help a child to discover knowledge. The child 'himself has to discover to learn and teach because the knowledge is within him'.

Education is not information

Swamiji, while defining the meaning of education states, 'Education is not the amount of information that is put into your brain and runs riot there, undigested all your life.' If education were identical with information, the libraries would be the greatest sages in the world.

Swamiji does not accept the idea of teaching too many subjects. In his words, 'If you assimilated five ideas and made them your life and character, you have more education than any man who has learnt by heart the whole library.'

Blind imitation of the West is not true education

We usually associate the idea that whatever Western is modern and whatever Indian is traditional. In modern sense, he who learns in western way is truly educated. But Swamiji being a true educationist states, 'We have only learnt men were ever born in our country. Nothing positive has been taught to us, we do not even know how to use our hands and feet. We master all the facts and figures concerning the ancestors of the English, but we are sadly unmindful about our own. We have learnt only weakness...so, how can it be but that shraddha is lost? The idea of true shraddha must be brought back more to us, the faith in our own selves must be reawakened, and then only, all the problems which face our country will gradually be solved by ourselves.'

Book learning is not education

Swamiji advocated that book-learning is not education. His approach to education meant that it should help in character building, mental development and make the individual self-sufficient in life.

4.2.3 Aims of Education

Swamiji believed that the final goal of education is the realization of the self. This goal cannot be realized without the material welfare of an individual. His aims of education can be classified into two heads: proximate and ultimate.

(i) Proximate aims of education

The proximate aims of education are as follows:

- **Physical development:** Swamiji advocated that physical development leads to spiritual enlistment. In his words, 'Strength is goodness, weakness is sin. All sins and all evil can be summed up in that one word "weakness".' First of all, our young men must be physically and mentally strong. Religion will come afterwards.
- **Mental development:** Swamiji believed that mental development would enable the individual to attain knowledge leading to Bhakti and Yoga and finally lead to the realization of the self.
- **Development of character:** Swamiji advocated that character is the strength of man. It is the greatest treasure that a student can acquire in the school or at home. In the words of Swamiji, 'What is education?' Is it book learning? No, it is diverse knowledge. Not even that. Education is the training by which the expression of will is brought under control.
- **Observation of Brahmacharya for concentration:** Swamiji said that one of the important aims of education should be to help the adolescents to transform their sexual energy into spiritual energy by observing Brahmacharya or complete continence. An individual can master all learning within a very short time by observing strict **Brahmacharya**. By Brahmacharya, he means control of sex drives and chastity in thought, word and deed. Practice of chastity or Brahmacharya will develop the power of concentration, which is the basis of all education.
- **Vocational aim:** Self-sufficiency in education is another aim as has been advocated by Swamiji. Education should develop the capacity within the child to earn his own bread and salt and lead a comfortable life. Children should be trained in agriculture, industry and technical works.

(ii) Ultimate aims of education

Swamiji believed that there are certain objective values like truth, beauty and goodness. Pursuit of any of these values will lead one to the manifestation of his own self. Education is a misnomer unless it trains the will of man. Therefore, the ultimate aim of education is to develop the self which is possible through the following steps:

- **Development of personality:** According to Vedanta, only a pure moral man has the power to control his will. Such a pure moral man who throws his imagination upon his fellow beings has nothing to fear. He is a dynamo of power and can do anything and everything in a calm way. Following the doctrines of the Vedanta, Swamiji advocates that strength and fearlessness are the two major characteristics of human personality. The greatest ideal of education is to develop such human personalities which will lead towards self-realization.

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- **Faith in one's own self:** Swamiji believes that faith in one's own self must be created through education. Education should develop awareness among the students that they have their latent powers which are always quite potent to make one's life sublime and divine. Education should teach every student the Mantram of the Katho Upanishad: 'Arise, awake and stop not till the goal is reached'.
- **Developing Shradha:** Swamiji believes that modern education in India produces young men who do not have faith in God. An individual, in order to realize the self should have firm belief that more things can be achieved through faith in God. A man, who is devoid of this faith runs to ruin.
- **Developing a spirit of renunciation:** One of the important ethical questions in the Gita is whether men should renounce action or whether they should perform them even after the realization of supreme knowledge. Following the doctrine of the Gita, Swamiji says that man should perform his duties with a total sense of detachment. Thus, he can become a karma yogi. He propagates the message of the Gita.
- **Promoting universal brotherhood:** Swamiji advocates that education should teach each individual that *atman* (soul) is the same in all, from the ant to the perfect man, the difference being only in its manifestation. An ideal system of education is one which promotes universal brotherhood.
- **Importance of Yoga in self-realization:** Swamiji advocates that introduction of Yoga in education helps a child to realize the harmony between the inner and outer life. He can understand that all knowledge is in human mind and that the same can be experienced by practicing Yoga. Yoga opens the mind and leads to self-realization.

4.2.4 Curriculum

Regarding curriculum no where has Swamiji presented his own views in an organized way. From the study of his educational philosophy, we conclude that he wanted to prepare students for a spiritual as well as a material world. We can discuss his views on curriculum under the following heads.

- **Synthesis between science and Vedanta:** Vivekananda believed that Brahman or *Atman* is beyond the grasp of all terms and concepts. Vedanta states that the inner nature and outer nature of man are to be realized as one and the same, without any conflict in his mind. Education should be such, which should be the blend of Vedanta and modern science. In science, matter is nothing but energy in the wave of function. Similar is the nature of spirit; which is beyond limitation of name, form and action. Hence, there should be a synthesis between Vedanta, which advocates spirit as truth, and science, which advocates matter as truth. Such a subject should be included in the curriculum.
- **Education for leadership:** Curriculum should be designed with a view to promote leadership qualities in the growing generation. The leader should realize that he is a servant of servants and must accommodate a thousand

minds. He must be impersonal in his love and possess an ideal character. Such leadership qualities should be developed among the present as well as the following generations.

- **Education for patriotism and freedom:** Swamiji advocated that for the development of patriotism and freedom, education should provide the following three things:
 - Love for the motherland
 - A strong will to desist evil
 - Steadfastness in achieving the desired goal
- **Physical education:** The first important item included in the curriculum by Vivekananda is physical education. He advocated that a person who is physically strong can realize the self. He stated ‘make your nerve strong. What we want is muscles of iron and nerves of steel. We have wept long enough. No more weeping but stand on your feet and be a man.’ He further stated, ‘You will understand the Upanishads better and the glory of the *Atman* when your body stands firm on your feet and you feel yourselves as men.’
- **Languages:** Swamiji advocated the following languages to be included in the curriculum.
 - **Sanskrit:** Sanskrit, being the mother of all Indian languages, should be included as the first language in the curriculum. This language alone can help in the progress of the country.
 - **Regional languages:** He considers mother tongue as the regional language. Education of the child should be imparted through this language.
 - **Common languages:** In order to bind together all the citizens of India, Swamiji advocated the introduction of one common language in the country.
- **Vocational education:** To make the child self-sufficient in life, Vivekananda advocated the introduction of vocational education in the curriculum. Therefore, he made provision for the study of agriculture, industry and opening of workshops.
- **Fine arts:** For a synthesis of utility and beauty, Swamiji emphasized on the introduction of fine arts in the curriculum. The subjects to be included are: (a) drama, (b) music and (c) painting. Such education, he believed, can develop an aesthetic sense among the students and can become useful in life.
- **Humanities:** Swamiji advocated for the introduction of subjects like history, political science, economics, psychology and geography, to help the children develop knowledge in leading a successful social life.

4.2.5 Methods of Teaching

Vivekananda advocated that since the human mind is perfect in itself, there is no necessity for the human mind to receive knowledge from outside. A simple arrangement of previous impressions in mind will lead to new propositions and theories. Hence, learning is nothing but a process of discovery of knowledge. However, he has suggested the following methods of teaching to follow in the teaching-learning situation.

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- **Concentration methods:** Swamiji considers concentration as the only method of attaining knowledge. A child is considered superior to another child on the basis of greater power of concentration. Concentration is a key through which the treasure house of knowledge can be opened. Concentration method helps the child to withdraw his different senses from temptations of life, and concentrate on the subject matter of instruction. This method helps the child to have a clear picture of the subject, to analyse the problems and to discover new things.
- **Methods of realization:** Vivekananda considers realization as the chief aim of life. There are various methods of realization. Following the most widely accepted methods of self-realization as has been advocated by the Indian sages, he advocates Yoga as the most ideal method. Yogas are four in number. (i) Karma Yoga, (ii) Bhakti Yoga (iii) Raja Yoga and (iv) Jnana Yoga. The scope of all these Yogas is one and the same—removal of ignorance and enabling the soul to restore its original nature. In the process of yoga, mind over matter is the chief factor. Human mind functions through ten sense organs. Out of these ten senses, five are considered as cognition and another five as action. An individual, who has realized the soul, can have absolute control over his mind. He is free from fetters. Peace of mind, training of mind and universal love will help a person to realize the self.
- **Discussion and contemplation method:** In Gurukula system of education of ancient India, discussion method was given more importance than other methods. They believed that out of discussion, under the guidance of a guru, can remove ignorance. Borrowing this idea from the ancient Indian system of education, Vivekananda also advocated discussion and contemplation method to be followed in education.
- **Imitation method:** Childhood is a period of imitation. Children like to imitate the activities of others. Vivekananda, therefore, advocated utilizing such qualities of children for educational purposes. A teacher should present higher ideals and nobler patterns of behaviour before the children to help them imitate such activities for the formation of their character and personality.
- **Individual guidance and counseling:** Spiritual, ethical and philosophical ideas are all controversial. Down through the ages, the sages of India have been preaching its concepts to their disciples or to the people in general, it is realized that with the help of a guru, it is not possible to develop divine wisdom. Therefore, Vivekananda advocated the method of individual guidance and counselling in the teaching-learning process.
- **Lecture method:** Spiritual ideas are abstract ideas. It becomes difficult on the part of a child to understand spiritual doctrines. Therefore, Vivekananda advocated for the introduction of lecture method to explain the spiritual ideas in a simple way to the students.
- **Activity method:** Vivekananda accepted learning through activities as an ideal method of teaching. It can provide direct experience to the children. He advocated that activities like singing, storytelling, drama and dance should be

performed by the students in the spirit of Ramayana and Mahabharata. It will create spiritual values in the minds of the students. He also advocated the introduction of other activities like excursions, camps, to help the students to understand the value of social service.

4.2.6 Place of the Teacher

Swamiji advocated that the nature of the human mind is such that 'no one ever really is taught by another. Each one should be a teacher to himself.' The work of the external teacher is only to give suggestion and the rest is to be done by the internal teacher himself, the mind within. The external teacher should act like a doctor, who understands the nature of the child and must know the proper method to tackle him in the best manner possible. A modern teacher is a mere label in the field of education. He imparts bookish knowledge to prepare them for an examination. Swamiji does not accept this modern attitude. He wants that a teacher should be like a father, who will give the students their spiritual birth and show them the way to eternal life. He should initiate the students to practice the essential virtues of Brahmacharya and Shraddha.

Swamiji believes that all teaching is a process of giving and taking: the teacher gives and the students receive. Therefore, effective participation of the students and the teachers is essential in the educative process.

Vivekananda had a great appreciation for the 'Gurugriha Vasa'. He states, 'My idea of education is personal contact with the teacher—gurugriha vasa'. Without the personal contact of a teacher there would be no education. Take your universities. What have they done? They have not produced one original man. They are merely an examining body. The idea of sacrifice for the common wealth is not yet developed in our nation.

The teacher should have character like a blazing fire, and should be a *tyagi* (man of renunciation). He should act as a friend and guide of the child. He should consider teaching similar to worship of God. Every soul is the soul of God and every child is a God. Hence, the teacher should serve children in the spirit of service to God.

Swamiji advocated that a child should educate itself. In his words, 'you can supply the growing seed with the materials for the making up of its body, bringing to it the earth, the water, the air that it wants. It will take all that it wants by its own nature. So with the education of the child, a child educates itself. The teacher spoils everything by thinking that he is teaching. A good teacher needs to do just that much to awaken in the student, the desire to seek knowledge. We have to do only so much for the boys that they may learn to apply their own intellect to the proper use of their hands, legs, ears, eyes, and finally everything will become easy.'

Qualities of a teacher

Swamiji advocated that the teacher should possess the following qualities.

- A teacher must be a *tyagi* or a man of renunciation.
- He should act like a substitute of the parents for the students. He should have personal love for his students. It will help him to transmit spiritual force.

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- He should come down to the level of the students and should have sympathy for his students.
- He should have a good character and he should be sinless.
- He must be pure in mind and heart.

4.2.7 Place of the Child

Swami Vivekananda states that the child should have certain qualities just like the teacher. Since the child is the vital factor in the educative process, he must be pure in thought and speech. He must be a Brahmachari and should try to conquer his lower nature.

‘The chaste brain has tremendous energy and gigantic willpower. Without chastity, there can be no spiritual strength.’ Swamiji considered the child as the greatest book that ever was or will be. Until the inner teacher opens, all outside teaching is in vain.

Devotion to teacher (Guru-Bhakti)

Vivekananda says, ‘Too much faith in personality has the tendency to produce weakness and adulatory, but intense love for the guru makes rapid growth possible; he connects us with the internal guru. Adore your guru. If there be real truth in him, that guru-Bhakti (devotion to the teacher) will quickly lead you to the highest.’

Concept of discipline

Vivekananda considered discipline as internal not external. He advocated that both the student and the teacher should lead a life of internal discipline. This internal discipline refers to control over the sense. Control of senses helps to lead a life of spirituality. The teacher and the students should be Brahmacharies. It will provide them with power for self-realization.

4.2.8 Swami Vivekananda and Other Important Aspects of Education

Swamiji did not accept information as education. He advocated a type of education, which is a life-building and character-making process. Education should also help in the development of originality, excellence, creativity and unfold all the hidden powers in man. A child should learn to accept pleasure and pain, misery and happiness as equal factors in the formation of character. Today, India needs an education that strengthens character and will. This can be achieved through man-making education.

Education for culture: Vivekananda advocated that education for the promotion of culture has to fulfill three conditions: (i) Conserving the cultural heritage of the country (ii) Transmit the culture to the present as well as to the succeeding generations and (iii) Revive the decadent part of the culture. In order to make the society dynamic, reviving the culture is essential. An individual becomes cultured, not by collecting information from different sources, but practicing the culture and its values with full faith and confidence.

Education of the masses: Vivekananda supported mass education and criticized education dominated by class divisions. He believed that a country can progress only through mass education. The control of education by a class of people is the cause of India's problems. It is a national sin to neglect mass education. Swami Vivekananda considers that 'the great national sin is the neglect of masses, and that is one of the causes of our downfall. No amount of politics would be of any avail until the masses in India are once more well-educated, well-fed, and well-cared for. They pay for our education, they build our temples, but in return, they get kicks. If we want to regenerate India, we must work for them.' He further adds, 'If the poor boy cannot receive education, education must go and receive him.' Since education is biologically, socially and spiritually necessary for every individual, there must be a provision for mass education in India.

National system of education: Criticizing blind imitation of the West, Swamiji states 'Of course new things have to be learnt, have to be introduced and worked out, but is that to be done by sweeping away all that is old just because it is old?' We should carefully judge when we take knowledge from the West—what is really useful and what is useless. A true national system of education can save us from this dangerous situation of blindly copying from the West.

Education of women: Swami Vivekananda felt that though the Vedanta declares that both men and women have the same self in them, in our country, men and women are not treated equally. He states an example from Manu, who says, 'Where women, are respected, there the Gods delight, and where they are not there all work and efforts come to naught'. There is no hope of rise for that family or country where they lie in sadness. In the Vedic and Upanishadic period, women enjoyed equal status as men. But presently, women are not respected. Women education alone can solve their many sided problem. Education of women should aim at the formation of character, increasing the strength of mind and should enable them to stand on their own feet. Subjects like religion, philosophy, ethics, fine arts, housekeeping, history and the scriptures of ancient India should be taught to the women. Swamiji further stated that Indian women have all the time been trained to be docile and submissive. Along with other things, they should acquire the spirit of independence and assertiveness.

Vivekananda on religious reformations

Vivekananda desired that the glory of the Brahman, which resides in one and all, should be understood by all. This is possible through a harmonious development of physical, mental, intellectual as well as spiritual character. He advocated that religion, which is the life blood of our country, should be purified and reformed in order to increase its strength for the progress of the nation. He tried to destroy the superstitions of Hinduism and said that God can be realized by the oppressed, ignorant and the poor. Religious education in schools should be imparted in this spirit.

From what has been discussed so far, it is clear that Vivekananda, a patriot saint, was an embodiment of courage and freedom. His educational ideas and ideals are unique in the history of Indian education. His emphasis on the growth of three major faculties: (i) heart, (ii) will, and (iii) love of truth, gives a new direction to our

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system of education. To make reforms in modern Indian education, he advises to pay due attention to physical strength, practical aptitude, economic efficiency, cultural integrity and training of the will and emotions of the children. Therefore, Tagore rightly remarked, 'If you want to know India study Vivekananda'.

CHECK YOUR PROGRESS

1. When did Vivekananda organize the Ramakrishna Mission?
2. How did Vivekananda define Veda?
3. What was Swamiji's approach to education?
4. Why did Vivekananda emphasize the introduction of fine arts in the curriculum and what are the subjects to be included in it?

4.3 CONTRIBUTIONS OF RABINDRANATH TAGORE

Rabindranath Tagore, the brilliant poet of India and the founder of Visva-Bharati was born in 1861 in Calcutta in the most cultured and creative family of Tagore Brahmins. At the time of Tagore's birth, India was passing through three revolutionary currents—the religious, the socio-political and literary. These three movements had a formative influence on Tagore and helped him to grow into a high relational personality. In course of time, he developed the widest possible outlook with universal human interests.

The religious movement

The religious movement, which took place during his youth, may be defined as Hindu Renaissance. His family was one of the most cultured and creative in entire Bengal at that time. It was a sacred home, where art, literature, music, drama and philosophy from the East and West found continual play. It received its spirit from Ram Mohan Roy and Brahma Samaj movement. His father was an associate of Roy and he himself formed another society for a new understanding of religious philosophical Hinduism. He gave a subtle direction to the development of the young. Tagore assimilated Roy's spirit in his own effort towards harmony.

The socio-political movement

The 19th century socio-political movement developed national and international consciousness in Tagore. He joined the freedom movement. Though he was a close friend of Gandhi, he did not support the idea of strike, boycott, fasts and marches to achieve freedom. Therefore, he stated that '**Swaraj** is not our objective. Our fight is a spiritual fight—it is for man.'

He was shocked beyond words at the inhuman firing at Jallianwala Bagh in 1919. As a protest against this incident, he gave up his knighthood. He returned from his exile in a dream world to the real society, and started working as an educator. He considered building of the school as a divine work. To give practical service to

Indian society, he founded Shantiniketan, an ashram school; and to give service to the people of the world, he opened, Visva-Bharati, the international university.

Literary movement

In 19th and 20th centuries, Bengal took greatest leadership in the literary field under the able leadership of Bankim Chandra Chatterjee, Michael Madhusudan Dutta and Biharilal Chakraborty. Tagore, to a great extent was influenced by these writers and considered writing as a *Sadhana* (spiritual discipline). His poetic creativity was reflected in his work *Gitanjali* and *Gitimalya*. For *Gitanjali*, he won the Nobel Prize in 1913.

Thus, from the above three important movements, Tagore got impetus to become a relational personality.

Rabindranath was the youngest of the fourteen children of his father. He had little formal schooling and was withdrawn from school by the age of fourteen. He was taught by his probate tutor, who taught him different subjects. In 1878, he went to London and studied law for two years, but returned to India without a degree. Schooling had no influence in his life.

The international consciousness, which Tagore helped to create in India, is one of the finest contributions of our human society. He embraced both his own nation and the world. He attempted to build a community which would recognize no geographical boundaries. India has produced prolific writers before, but no Indian writer at present has contributed so much to literature and language. Emerging as a prophet of an educational renaissance in India, he started reflecting on the best educational thought of the world, past and present.

He died on 7 August 1941 while still painting and writing poems on 'man, death and morality,' he was mourned all the world over.

4.3.1 Sri Tagore's Philosophy of Life

Philosophical outlook of Tagore was guided by the principle of harmony. Therefore, he has been called 'the supreme reconciler, harmonizer and peacemaker in the domain of modern thought.' He desired to reconcile all extremes and harmonize all contradictions.

Tagore, a follower of Ananda Yoga

Tagore is known to the world of letters as a follower of Ananda Yoga, a device through which the aesthetic sense is cultivated and universal harmony achieved. According to him, yoga (the Path) should be full of Ananda (joy), so that creativity in man can be developed.

Tagore, a Vedantist

A close study of Tagore's philosophy reveals the fact that he is a Vedantist. He had faith in one supreme being, the Brahma. The various manifestations of nature represent Him and Brahma pervades through all these forms. He finds unity among diversities and a spiritual unity between man and man. The relationship between

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God and man must be like the relationship between 'Love and Joy.' He believes in both the personal and impersonal aspect of God. Therefore, he says, 'It will not do to reject the impersonal aspect of truth altogether.' He believes in the concept Aham Brahma Asmi (I am Brahman). When an individual realizes that he is the 'Brahman' (Absolute), true salvation takes place.

Tagore, an idealist

Like most of the Indian sages he believed that man should realize the 'ultimate truth' which will liberate him from the cycle of birth and death. Experience, according to him, is within the world of Maya (appearance or the illusive power of Brahman). He views the world as the place of both truth and appearance. Maya holds truth within itself, as it is found in relationship within the world of appearance.

The idea of 'Surplus in Man' is an original contribution of Tagore. Man is born with enormous surplus far in excess of his physical requirements. This surplus is nothing but the limitless potentiality of human personality. It is a source of human creativity. In this lies the infinite future of man. The surplus manifests itself in man's religious consciousness. In the words of Tagore, 'Religion can have no meaning in the enclosure of mere physical and material interest. It is in the surplus we carry around our personality the surplus which is like the atmosphere of the earth, bringing to her a constant circulation of light and life and delightfulness.'

Man according to Tagore is an artist. By art, man can experience the wholeness of life. The fine arts were nothing but spiritual discipline. **Kama** (desire) can be spiritualized by the **Bhakti** (devotion).

Tagore, a humanist

Love and universalism is the core of the philosophy of his life. He had a desire to establish harmony between man and the universe by establishing a universal religion. Thus, he had deep faith in the brotherhood of man and fatherhood of God. Like most of the Indian monks, Tagore believed in the concept of humanism. He advocated that man should live for the ultimate Truth which liberates us from the bondage of death and unites us with God. In his words, 'Dust thou art, to dust thou returnest was not spoken of the soul.' Again he says, 'Reality in human and Truth in human.' Thus, Tagore is a humanist.

For the political liberation of India, Tagore advocated purification of mind, dignified suffering and rural reconstruction. Young men and women should live in the countryside and should mix with the people. With this ideal, he managed his own estate of Shantiniketan and founded the Department of Rural Construction in Visva-Bharati.

Tagore, a naturalist

According to Tagore nature is the greatest teacher. It is not hostile to man, but it is the form of 'mother nature.' Nature is kind, benevolent and generous. In his language, 'Education divorced from nature has brought untold harm to young children.' Just as man develops his relation with his fellowman, he should develop his relation with nature. God is found in the midst of nature. God revealed himself through different

colour, forms and rhythms of nature. God therefore, desires that there must be a close relationship between Man, God and Nature.

Among the goals of life, Kama or desire is considered by Tagore not only as the fulfillment of passion or emotion of an individual but also as the development of aesthetic and artistic qualities in man. It is bhakti or devotion which spiritualizes 'Karma.' Spiritualization of 'Karma' is the duty or dharma of an individual. Thus, the entire philosophy of Tagore is an attempt to accept 'Ananda Yoga' as the way to salvation. He grew into a relational personality to harmonize all extremes.

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4.3.2 Sri Tagore's Philosophy of Education

The educational idea and ideals of Tagore originated out of his own home life and the freedom he had experienced within it. His father did not send him to school, but educated him at home with the help of tutors. So he says, 'Whatever I learned, I have learned outside of class.' He felt that his school at home was an educational prison disassociated from the context of life. Such education was 'The parrot's training.' The parrot is within the golden cage. The cage is education, its builders are the educators and the caged parrot is the child, who received education. Tagore, therefore, emphasized that true education can be imparted in the midst of freedom and cultural surroundings. Learning must be linked organically to the whole of life, the people, the land and its culture. With this ideal in view, he developed his own educational theory—Basic Principles of Tagore's Philosophy of Education.

Realization of harmony with all things

Tagore advocated that true education is the realization of an inner quality of man, a realization that places human life in harmony with all existence. An individual should develop harmony with the universe, the supreme person, who possesses the various levels of consciousness and experience corresponding to an individual's life, mind, physical self and also the soul within. India, according to Tagore, is a land of harmony. It has the special power of binding together and bringing about synthesis of the various elements of man's being. Thus, realization of harmony has been specified in the educational ideas and ideals of Tagore.

Principle of freedom, sympathy and joy

Another important aspect of Tagore's educational idea is freedom, sympathy and joy. The life of a child is a life of freedom. Freedom from specialization, freedom from social and professional conventionalism. Man can attain fullness of growth only through freedom. True education is that which liberates. Man can realize freedom, only when he realizes his own being. Throughout the ages, all the Indian philosophers have idealized freedom (mokhsa). Through freedom man can relate himself with the universe, nature, man and finally with the universal man.

Sympathy and joy are two important educational values. Man can attain full personality with all forms of life. Sympathy can be developed by intimate contact between nature and man. Natural environment can provide the child with education in sympathy.

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During his student life, Tagore realized that education in India was 'joyless education.' When he developed his own theory of education, he emphasized that education should wed joy to knowledge. The noblest work in life is that work which is wedded to joy. Thus, the right path to education is the path (Yoga) full of joy (Ananda). So he is popularly known as an 'Anandayogi' and Ananda-yoga is his most original contribution to the theory and practice of education. Freedom, sympathy and joy constitute the educational thought of Tagore.

The union of man and nature

One of the major themes of the educational philosophy of Tagore is the union of man and nature. Nature according to Tagore is the animate world of trees, flowers and birds and the world of the physical universe with its forces and energies. Through aesthetic imagination and appreciation one can develop intimacy with nature. It is the pulse of nature which quickens the spirit of the child. Therefore, the child should receive education being surrounded by nature and natural objects. The child should learn 'to see fire, air, water, land and the whole universe as pervaded by a universal consciousness.' Any education outside nature is harmful and dangerous for the child.

Education for the first seven years of the child should be left to nature. He should be given freedom to love and appreciate nature. The child develops the power of enquiry and creativity in the midst of nature.

With these objectives in view, Tagore designed his school at Shantiniketan as an 'ashram,' a community modelled like the ancient gurukula system of education of ancient India. Like Rousseau, Tagore is also branded as a naturalist for his ideals stated above.

Literature as the true vehicle of education

Literature according to Tagore is the true vehicle of education. It can carry education beyond schools and colleges. Therefore, he encouraged the knowledge of folk literature to grasp the psychology of the people and to acquaint the people with their own culture. He used to encourage the students to read merely the books of entertainment.

Unity of all races of the world

Tagore advocated a sweet interblending of the East and West. His philosophy of education is based on the ideal of spiritual unity of all races of the world. His institution of Visva-Bharati represents this ideal of co-operation, spiritual unity, mutual love, mutual truth, and mutual aid. He believed that the East had to give a lot to the West and in return it could assimilate the best that Western civilization can offer. He welcomed the process of synthesis. Thus, Tagore was one of the pioneers of this movement of universality.

Emphasis on the child's mind

The educational thought of Tagore is based on his experience of the child's mind. Education is a bi-polar process where students and teachers play their respective roles. A school becomes complete only through the students. He was of the opinion

that the child should be treated as a child not as an adult. The sub-conscious mind of the child is more important than the active mind of the child. In his words, 'The young mind should be saturated with the idea that it has been born into a human world which is in harmony with the world around it.' For education of the student Tagore advocated three important principles, 'freedom, fullness, and vastness.'

Meaning of education

Tagore was not an educationist in an academic sense. He did not write a single word systematically on education. From his countless writings both on education and other subjects, some of his ideas of philosophy of education are found. He has expressed these views from his observation on the various problems of education. To understand his philosophy of education, it is required to collect his numerous direct and indirect expressions and put them together.

Tagore's theory of education is marked by synthetic, naturalistic aesthetic and international character. He had a belief that 'The widest road leading to the solution of all our problems is education.' He also studied the educational ideas of Rousseau, Froebel, Pestalozzi and Herbart. But he was not influenced by anybody. He tried to bring about a synthesis between the East and the West in both ideals and methods.

Tagore's educational idealism is based on the pursuit of the whole man. Man alone can pursue and ultimately realize his fullness. Education can develop a new pattern of life culminating in the realization of universal man. Therefore, Tagore's system of education emphasizes on the organic wholeness of human individuality. Education provides to our personality a unity, a harmony, a wholeness, whereby no separation of relationships exists in the perfection of the intellectual, physical, social, moral, economic and spiritual aspects of human life. Thus, an educated man becomes an integrated personality.

Aims of education

The most important aim of education, according to Tagore, is the development of individual leading to the harmonious development of personality. Personality should develop to the fullness. In the words of Tagore, 'To attain full manhood is the ultimate end of education; every thing else is subordinate to it.' He further adds, 'To give spiritual culture to our boys was my principle object in starting my school at Bolpur.' This school should be a home and a temple in one where development of an individual was another important aim of Tagore's system of education.

Tagore also emphasized on the intellectual development of the child. By intellectual development, he means development of imagination, free thinking, constant curiosity and alertness of the mind. He is against bookish education. Education through free thinking was another aim of his educational philosophy.

Tagore's educational philosophy also aimed at the physical development of the child. He gave much importance to a healthy body.

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Tagore is popularly known as the relational personality. He held that the entire universe is one big family. Education alone can teach people to realize their oneness with other individuals of the universe. Education for international understanding and universal brotherhood of man was another important aim of his education.

Curriculum

Curriculum was meant to attain the aims of education; Tagore advocated that it was wide and comprehensive. It referred to all aspects of human life, physical, intellectual, moral and spiritual. To acquire 'fullness of experience' from multiple sources, the curriculum was designed. He interpreted curriculum in terms of certain activities to be undertaken. He was against bookish knowledge of the passive and mechanical kind. Keeping in view the 'spontaneous interest' of the child, he organized the curriculum.

Subjects included in the curriculum

The subjects included in the curriculum were:

- Languages and literature, mother tongue, other Indian languages and other foreign languages like German, Latin, Chinese, French, and Russian
- Mathematics
- Natural sciences like physics, chemistry, botany, zoology, general science and health education
- Social sciences like history, civics, geography, economics and sociology
- Agriculture and technical subjects
- Arts, music, dance
- Religion, philosophy and psychology

4.3.3 Methods of Teaching

Tagore was against the mechanical and parrot like repetition used by our teachers. He was an ardent lover of children. He had an implicit faith in the child's inborn potentialities. So, he wanted to give the child opportunity for full development of his potentialities. For the expression of these potentialities, Tagore felt that the environment is more important than the formal rules and methods, techniques and textbooks, building and equipment. He was concerned with the association between body and mind to establish a harmony. Therefore, he advocated that the child must express himself with his whole body. The education of the body should have contact with air, water, earth and light. Tagore says, 'The school master is of opinion that the best means of educating the child is by concentrating on mind but the mother nature knows that the best way is by dispersion of mind.' Nothing readymade should be given to the child. He should rather be made to experiment and create. Tagore emphasized the following methods of teaching:

- **Teaching while walking:** While discussing about the methods of teaching, Tagore opined, 'Teaching while walking is the best method.' He believed that

subjects like History, Geography and other Social Sciences can be effectively taught through frequent excursions and tours. By these activities students will get an opportunity to observe numerous facts of interest and gain knowledge through direct experience.

- **Activity method:** Tagore believed that for the development of body and mind, learning through activities is essential. Therefore, he included activities like climbing the tree, dramatic activities, jumping, plucking fruits and shouting in his Bolpur School as important methods of techniques of teaching.
- **Debate and discussion method:** Debating activities were organized in the Bolpur School to develop oratorical abilities of the students. Students were encouraged to solve various problems through discussion.
- **Heuristic method:** Tagore introduced heuristic method in Shantiniketan as an important method of teaching. When the teaching activities begin, first the students ask questions to clarify their doubts and the teachers try to satisfy them by their mature answers. Then the teachers ask questions to evaluate how far the students are able to comprehend the problems discussed in the class.
- **Medium of instruction:** Tagore emphasized on the study of mother tongue as the medium of instruction. He publicly opposed the study of English in Indian schools. He had a faith that the harmony in language will be only through the study of one's own language. It will help an individual to bring together language and thought. He advised for the bifurcation of language medium. Mother tongue should be used for imparting basic education. For social and literary use, other languages may be used.
- **Literature:** Literature, according to Tagore, is the true vehicle of education. He advised the study of literature and folk literature of cultural significance and for the study of mass psychology.
- **Social service:** Social service was one of the important objectives of Tagore's theory of education. According to him, it is a bond which knitted the human beings into communities and communities into nations and so on. Education is to bring about a synthesis between individual and society. His concept of society was an international society based on universalism.
- **Religious and spiritual education:** Tagore declared 'To give spiritual culture to our boys was my principal object in starting my school at Bolpur.' Religious teaching cannot help in acquiring an experience of the spiritual world. It can be gained by living in the world. Formal education cannot impart religious education. It can be assimilated where there is a living relation. Any type of artificial teaching or religion is against religion and education. It should, therefore, be imparted in a natural atmosphere of piety. Religious education can take place in community where a religious atmosphere is created. It can strengthen the spiritual bond in the community. According to Tagore, all true religion evolves out of life itself. Religion with him was thus to be lived and not taught.

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- **The school system:** According to Tagore, a school does not lay the foundation for the development of man. It only lays the seeds. A free atmosphere is better than the classroom teaching. So a natural harmonious, free, open and simple atmosphere should be provided to the children of school.
- **The student:** The educational thought of Tagore is based on his experience of the child's mind. Education is a bi-polar process where students and teachers play their respective roles. A school becomes complete only through the students. He was of the opinion that the child should be treated as a child and not as an adult. The sub-conscious mind of the child is more important than the active mind of the child. In his words, 'The young mind should be saturated with the idea that it has been born into a human world which is in harmony with the world around it'. For the education of the student, Tagore advocated three important principles 'freedom, fullness, and vastness.'

- **Student teacher relationship:** According to Tagore, the most important medium for human development is teacher-student relationship 'upanayana' (the classical Hindu rite of initiation) which binds the students and teachers together. Tagore tried to create this atmosphere in his school. He tried to create our traditional intimacy between the teacher and the student. In this process, both the students and the teachers lived together in natural surroundings leading the disciplined life of celibacy (Brahmacharya). The minds of the teacher and the students are awakened through this process. They come close to learn from each other. The teacher has to create an atmosphere in the Ashram. Tagore says, 'They only deserve to be teachers who are patient and tolerant.' A teacher should be prepared to accept his students as his friends. On the ideal teacher, Tagore says, 'Only he can teach, who can love. The greatest teachers of men have been lovers of man. The real teaching is a gift. It is a sacrifice, it is not a manufactured article of routine work, and because it is a living thing, it is the fulfillment of knowledge of the teacher himself.'

Tagore lays much emphasis on the role of the teacher in the educative process than on methods of teaching. In the 'ashram school', the teacher alone can create a creative atmosphere. He is the leader, a pioneer. He is the person who can 'knock on doors of mind.' Therefore, those who desire to be teachers must have natural feeling of respect even for the young.

- **Discipline:** Tagore being a lover of children was against rigid discipline. He supported free-discipline. He criticized corporal punishment by a teacher holding a cane. He wanted to give the child maximum opportunity for the discovery of his innate potentialities in an atmosphere of complete liberty. Like Rousseau, Tagore was a naturalist. His naturalism consists of love of nature and harmony with nature's creatures. In order to be in harmony with nature, the education of the child should be carried out in natural surroundings. Therefore, freedom must be given to the child for his self-activities and for the development of his potentialities. Emerging as a prophet of an educational renaissance in India, Tagore considered education as the solution of all problems of life. Hence, education is an integral part of human life. Casting a look at the innovations brought about by great educators like Rousseau, Froebel,

Herbart and Pestalozzi, he experimented his own philosophy of education at Bolpur School.

4.3.4 His Experiments

Shantiniketan and Visva-Bharati

To give practical shape to his educational ideas, Tagore established an educational institution in Bolpur, one hundred miles north of Calcutta, on 22 December 1901. He named it 'Shantiniketan,' The Abode of Peace. In his words, 'the school was a work of art and not a Pedagogical Laboratory.' This school had all the characteristics of a garden school, 'Ashram' like and 'gurukula.' The school was running under the direct supervision of Tagore. While starting this school, he had in his mind, the Tapovana, the forest hermitage of ancient India.

Special Features of Shantiniketan

- **Homely atmosphere:** The school was a 'Gurukula' (a residential hermitage), where students and the teachers were living together in a very simple manner. All the students reside on the premises, eat, drink and sleep together without the distinction of caste and creed. Simple and cheap food was cooked and served by the students themselves. The students perform most of their own work, drew water from well, kept their rooms tidy and also washed their clothes. Thus, he experimented his own philosophy of 'simple living and high thinking.'
- **Religious and spiritual atmosphere:** Being a great visionary and a man of wisdom, Tagore wanted the emancipation of man from material bondages with the help of religious and spiritual education. He aimed at perfection, not only that of body and mind only but also that of the soul. In Shantiniketan, he made provision for the study of the religious ideas of the Hindus, Buddhists, Jains, Muslims, Sikhs, Christians and other religions of the East and the West. He advocated spiritual realization 'in amity, good fellowship and cooperation between the thinkers and scholars of both eastern and western countries from all antagonisms of race, nationality, creed or cast.' Tagore saw spiritual significance in natural facts. Since his school was situated in natural environment, it was the best means for spiritual progress. In his opinion, the best means of deriving divine inspiration is to lose oneself in the contemplation of nature.
- **Natural atmosphere:** Shantiniketan was a garden school. Students were receiving education in the open air. The whole life of the school was going on out of the doors. Classes were held under the shades of the trees. Students were free to enjoy the flowers of the spring and the harvest of autumn, the heat and the dew storm, rain and the quiet moonlight nights. Tagore created a Tapovana, the forest hermitage of ancient India where the students and the teachers would be the seekers of truth and would be able to lead a life of truth in the natural beauties of the forest.

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- **Organization of classes:** Activities of school at Shantiniketan began at 4.30 a.m., when the choir boys go round rousing the sleepers up into the beauty of the calm of early dawn. All the regular classes are over by noon. In the afternoon session, extra subjects like Indian painting, Indian dancing, music, physical training were taught.

There is scope for the use of 'drama' for educational purposes. If the song of a bird interrupts teaching work, the teaching is paused and the bird is listened to. The children were active to the delight provided by the chirping birds and blooming flowers in the school. Creative work in literature and art were encouraged. There was competition in study, poetry and easy writing. To develop the sense of discipline, good behaviour, respect for others, orderliness, modesty, and cleanliness were practiced.

Programme of daily activities at Santiniketan

Early morning: At 4.30 a.m. a group of student singers would go around the ashram and wake up the students. After waking up, the students clean their rooms and take up physical work. After taking rest for some time they take their bath. Before sun rise, they meditate for ten minutes under the trees. Then they have their breakfast.

Forenoon and afternoon: The morning session is continued from 8 a.m. to 11.30 a.m. During this session, students are engaged in hard work. They perform light work in the evening. In the forenoon session, students are engaged in preparing lessons, group discussion, games and other creative activities. They take their launch at about 12 noon. Just before sunset, they devote a few minutes for meditation. They eat their last meal after meditation. At night, students are engaged in activities like dramatics, singing, story telling. They go to bed at about 9.30 p.m. At this moment, the choir boys sing once again. Thus life at Shantikniketan begins with songs and ends with songs. Tagore felt Shantiniketan 'as the divine humanity working in his mind and compelling him to practical activities.'

Visva-Bharati: Tagore laid the cornerstone of Visva-Bharati, the international university at Shantiniketan on 22 December 1918. The name Visvabharati indicates a place of universal knowledge and world culture. His aim was, 'Yatra Vishwam bhati ekanidam' where the whole world forms its one single nest. In 1951, ten years after the death of Tagore, it was raised to the status of a national university and a universal institution about the aims of this institution. Tagore says, 'I had all along experienced the want of an institution in India which should be a true centre for all the different eastern cultures, concentrating in one spot the varied ideals of art and civilization which have been contributed to the world by the various countries of Asia.'

This university consisted of four important divisions. They are higher secondary, college, research and cultural education. Here, he could do a synthesis of Asian culture, and through this institution, the Asian mind can be reflected to the rest of the world. It was a meeting place of the cultures of the East and West.

The aims and objectives of Visvabharati, as contained in the prospectus of the university are:

- To study the mind of man in its realization of different aspects of truth from divers points of view
- To bring into more intimate relation with one another, through patient study and research, the different cultures of the East on the basis of their underlying unity
- To approach the West from the standpoint of such a unity of the life and thought of Asia
- To see to realize in a common fellowship of study the meeting of the east and the west and thus ultimately to strengthen the fundamental conditions of world peace through the establishment of free communication of ideas between the two hemispheres.

Thus, Visvabharati as an international centre of education was based on the philosophy of education which aims at universality. Now this great institution has been taken over by government of India and elevated into the fourth central university through an Act specially enacted by the parliament in the year 1951. It has several departments like Vidya-Bhawan or a School of Research, Siksha-Bhawan or a college, Cheena Bhawan or a School of Sino-Indian Studies, Kala Bhawan or a School of Fine Arts, Sangeet Bhawan or a School of Music and Dancing, Sri Niketen or an Institution of Rural Reconstruction, Silpa Bhawan or a School of Industries, Adhyapak Siksha Bhawan or Training College, Patha Bhawan or a School. Many of the classes are held in open air. Tagore is no more now. But his 'personality' reflected conception of the educative process as an effective harmony of relationship.

Conclusion

The history of Shantiniketan is the history of Tagore's spiritual voyage. His own personality reflected a divine humanity which inspired both the student and teachers. He goes by the name Rabindranath which means the 'day's light.' Through the light of his personality, he enlightened his student's and associates. This institution was the result of Tagore's experiences and experiments. He evolved not necessarily a new system of education but a new pattern of life, joyful and free within education. His centers of learning still survives to prove his achievements as a humanistic educator.

CHECK YOUR PROGRESS

5. State the reason of the development of the national and international consciousness in Tagore.
6. Why is Tagore called 'the supreme reconciler, harmonizer and peacemaker in the domain of modern thought'?
7. Why did Tagore encourage the knowledge of folk literature?
8. What does the term 'Shantiniketan' mean?

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4.4 CONTRIBUTIONS OF MAHATMA GANDHI

Mohandas Karamchand Gandhi (1869–1948) was born on 2 October 1869, in Porbandar, a seacoast town in Gujarat. He belonged to the Bania caste. His father and grandfather had become Prime Ministers in Kathiawar. They were traditional Vaishnavas. His mother was a saintly woman, who had a strong influence on him. He passed his matriculation examination in 1887 and later pursued his higher education in Samaldas College at Bhavnagar. On the advice of one of his best friends, he sailed for England to qualify himself for the Bar. He qualified for the Bar in 1891 at the age of twenty-two and sailed back home. He stated his practice in Bombay, but with little success. Seeing no promise for a career in India, he accepted a post as a legal counsel in South Africa, where his political feelings were awakened. He founded the Natal Indian Congress and became its first secretary. He considered his legal work as secondary to the public service. In 1896, he gained international fame with the famous ‘Green Pamphlet’, ‘The grievances of the British Indians in South Africa.’ The essence of greatness of Mahatma Gandhi not only lies in his achievements in social, economic and political fields for the emancipation of his countrymen in South Africa or for the liberation of India from the British rule, but also in attuning a high degree of transformation in himself and in the lives of his followers. Gandhi looked upon his life as a series of experiments with truth and concluded that ‘life consists in nothing but experiments.’ His life proved that human transformation is possible through a ‘life process of experimentation in day-to-day activity.’

4.4.1 Gandhi’s Philosophy of Life

The political, economic, educational and other ideas of Gandhi are parts of a whole, integrated philosophy of life. Yet Gandhi was not a philosopher in the accepted sense of the word, nor has he left behind him a systematic statement of his thought. He was essentially a man of action, and it was through the adventure of living, his ‘experiment’ with truth, that he came to formulate ideas that are strewn over thousands of pages of writings, speeches and correspondence. That meant, among other things, that he was ever learning and evolving, and in the process he was refining and restating his thoughts. ‘Moreover, his greater experiments were yet to be made.’ Anyway, he was a versatile philosopher-cum-statesman. Some of his prominent philosophical doctrines are his concept of God, truth, morality, non-violence (Ahimsa), Satyagraha, labour, economic equality, citizenship and brotherhood of man.

Society and its institutions

Gandhi’s philosophy relating to society and its institutions seem to be centred on his concept of: ‘(a) human happiness and development and (b) the place of man in society and the relationship between the two.’ His concept of man (or God) and non-violence (ahimsa) developed slowly in the course of the pursuit of his human and social ends. On truth and non-violence, Gandhi built the entire edifice of his thought and action.

His concept of truth (God)

Gandhi believes truth to be the ultimate reality and God can be realized only through truth. In the course of his inner evolution of thought through the test of reason and experience beginning with a popular faith in God, he came to a high understanding of 'God being truth and finally of truth-being God.' Therefore, he says 'I have no God to serve but Truth.' He gave preference to God in his own words. 'The denial of God we have known the denial of Truth we have not known.' Truth is manifested both externally, and internally, and it is expressed through the inner voice, which is the 'Voice of God.' In the words of Gandhi, 'Everyone who wills can hear the voice.' It is within everyone. But like everything else, it requires previous and definite preparation. This spiritual journey has led the scholars like D. P. Chattopadhyaya to go to the extent of saying 'that the ethical contents of Gandhi's thought could be defended without any theistic postulate.' Thus, he sought a concept of God which could be acceptable to all men, religious and non-religious alike.

His concept of Karma Yoga (the discipline of action)

Gandhi was influenced by the second and third chapters of the Bhagavad Gita which specifically discuss the life of karma yoga (the discipline of action). The Gita gave him the much needed motivation for a religious dedication to the service of man. A karmayogin, according to the Gita is one who does not separate religious life from an active role in society.

Gandhi followed this noble idea in his life. In his words 'you cannot divide social, economic, political and purely religious work into watertight compartment. I do not know any religion apart from human activity.' Thus, Gandhi speaks about integration of all life with the supreme. On the Gita he wrote, 'Action takes its origin from the imperishable Brahman; therefore the imperishable Brahman is present in all kinds of sacrifice of service.' Thus according to Gandhi, society and social work are integral to life and they are sacred activities. An identity with this dedication to the welfare of his religion of service is a commitment to the Indian people and through this commitment a karmayogin gets 'Nirvana' (self-realization).

His concept of non-violence

Non-violence of Gandhi was equivalent to love. He looked upon it as the extension of familial love. Neither Hinduism, Jainism, Buddhism nor in the writings of the Indian sages does non-violence become synonymous with love. Love was not inherent to the concept in the past. His concept of non-violence retained deep continuity with Indian spirituality. It was a bridge between tradition and modernity. His concept of '**ahimsa**' or non-violence finds expression in self-sacrifice, self-suffering and redemptive love. Non-violence of Gandhi was a means and not an end. In his words, 'The supreme consideration is man, and the end to be sought in human happiness combined with full mental and moral growth.' His pursuit of truth was essential for the fulfillment of 'the end' as defined above.

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His concept of Satyagraha (truth-grasping)

Gandhi's concept of Satyagraha or truth-grasping was a dynamic aspect of non-violence and a tool which created a human context for social conflict. Truth is the end and non-violence is the means to human activities. Satyagraha was to transform absolute truth to relative truth as an ethical norm capable of being formed and utilized within a social context.

The term Satyagraha is derived from a Gujarati word '**agraha**' which means firmness, but it went far beyond its meaning. The Sanskrit verb 'grah' means to 'seize, to take hold of, gain possession.' The adjective 'grah' means perceiving, seizing, gaining. For Gandhi **satyagraha** is a dynamic quality of non-violence and the progressive manifestation of non-violence (ahimsa) and truth (satya). Thus, it is a perception of love and truth. Satyagraha for Gandhi was a truth force for acting 'socially and humanely'.

His idea of decentralization

Gandhi was against concentration of power and individualism of the capitalism. He wanted a kind of society where the economic and social structure is decentralized on the basis of industry and agriculture.

His idea of machine

Some people are of the opinion that Gandhi opposed the modern technology society. Technology according to Gandhi is not a force of nature that man cannot control. Man can surely bend technology to his purpose. That is what Gandhi had meant when he said that he was not against the machine, but he did not want it to become the master of man. He opposed the use of machines because it created unemployment and exploitation of the poor workers by the capitalists and resulted in too much dependence of man on machinery. Therefore, he suggested limiting the manufacturing of machines.

His concept of village

The village according to Gandhi was a manageable small group of people, constituting a unit of society. As the ideal village was to be a self-governing autonomous community, he considered it necessary that it should be self-sufficient regarding the vital necessities—food, clothing, shelter. Secondly, his village was not an agricultural community; there had to be a balance between agriculture and village industries. Thus, he desired to create an agro-industrial community.

Gandhi's gram raj (village self-government)

The idea of '**gram-raj**' or village self-government of Gandhi was a rare description. In his words, 'My idea of village swaraj (self-government) is that it is a complete republic, independent of its neighbours for vital wants and yet independent for many others in which dependence is a necessity.' Thus every village's first concern will be to grow its own food, crops and cotton for its cloth. Again he added 'there will be no castes such as we have today with their graded untouchability.'

His views on morality

The end of all knowledge for Gandhi was the development of morality. The society and individual can progress only through morality, i.e. purity in thought, speech and deed. Therefore, a solid foundation of truth and purity should be established through education.

4.4.2 Gandhi's Philosophy of Education

Gandhi has synthesized the three important philosophies—Idealism, Naturalism and Pragmatism—and on the basis of such a basic ground, he gives the meaning of education. In his words, 'By education, I mean all-round drawing out of the best in the child and man—body, mind and spirit. Literacy according to him is neither the end of education nor even the beginning. It is one of the means whereby man and woman can be educated. Literacy in itself is not education.' Right education is that which draws out and stimulates the spiritual, intellectual and physical faculties of the children. Hence, education should not ignore any aspect of human development.

Thus Gandhi's education has been characterized as encompassing the head, the heart and the hands. It is a dynamic side of the philosophy of life. Therefore, Vishwanath Sahai Mathur, in his book *Gandhi As An Educationist* says, 'Man is neither mere intellect, nor the gross animal body, nor the heart or soul alone. A proper and harmonious combination of all the three required for the making of the whole man constitutes the true economics of education.' Thus Gandhi's purpose of education is to raise man to a higher order through full development of the individual and the evolution of a 'new man.'

4.4.3 Aims of Education

Gandhi's concept of education has two-fold aims—ultimate and immediate.

Ultimate aim of education

Self-realization is the ultimate aim of life as well as of education. It is spiritual education which provides knowledge of God and self-realization. Faith in God is an indispensable condition for achieving this aim. In the words of Gandhi, 'True education should result not in material power but in spiritual force. It must strengthen man's faith in God and not weaken it.' He further adds, 'Development of the whole was directed towards the realization of the ultimate reality—the merger of the finite being into the infinite.'

Immediate aims of education

The immediate aims of education of Gandhi are many as they are related to different aspects of life. They are education for character building, education for community (community-centred education), self-supporting aspects of education, cultural aims of education, social and individual aims of education, and sex education.

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(i) Education for character building

Character building was the fundamental enterprise in Gandhi's ideal school. Development of personality was more significant than accumulation of intellectual tools and academic knowledge. Good education is 'that which draws out and stimulates the spiritual, intellectual and physical faculties of children.' His concept of personality was based on the ideal man of the 'Gita' who is an integrated personality, a 'Sthita prajna' or a sage of settled intelligence.

(ii) Community centred education

Gandhi advocated community-centred education. According to him, the school is basically a community linked to social achievements. It should be an organized society itself which is engaged in some faithful activity contributing to the greater society. Students should learn how to live together in a community on the basis of cooperation, truth and non-violence. He experimented this idea in the Sevagram Ashram, where the community was created on the basis of cooperation, sympathy and self-help.

(iii) Self-supporting aspect of education

Gandhi aimed at the self-supporting aspect of education. He advocated knowledge through work. The use of craft at all levels and at all stages of education was his concept of 'Karma-Yoga'. This introduction of craft in education was an extension of his theory of 'Bread Labour.' Thus, he wanted to teach children the dignity of labour and make them learn to regard it as an integral part and a means of their intellectual growth and to make them realize that it was patriotic to pay for their training through their labour. He was against bookishness and excessive verbalizing in teaching. His aim was to bridge the gap between education and life by drawing upon the cultural, social and vocational potentialities of the students and to make education 'life centred'.

(iv) Cultural aim of education

Gandhi does not ignore the cultural aspects of education. In his words, 'I attach far more importance to cultural aspect of education than to the literary. Culture is the foundation, the primary thing which the girls ought to get from here. It should show in the smallest detail of your conduct and personal behaviour, how you sit, how you walk, how you dress etc., so that anybody might be able to see at a glance that you are the product of this institution. Inner culture must be reflected in your speech, the way in which you treat your visitors and behave towards one another and your teachers and class.' Thus, Gandhi laid much emphasis on the cultural aim of education and recommended that Gita, and Ramayana should be taught as a means of introducing students to their rich cultural and spiritual heritage.

(v) Social and individual aims of education

The aim of education for Gandhi is both social and individual. He wanted individual perfection and a new social order based on 'Truth and Non-violence.' We cannot think of social good without the individual and vice versa; he stands both for social

service and individual development, when he says, 'I am a humble servant of India and in trying to serve India, I serve humanity at large.' Thus, according to Gandhi, the individual and social developments are interdependent.

(vi) Problem of sex-education

Gandhi desired that instruction in sexual science should form a part of the educational system in India. It has been considered necessary for each and every individual to know something about the function of sex. According to Gandhi's instruction, controlling or overcoming the sexual passion is an integral part of education. He was against the stimulation and feeling of the sexual urge and considered it to be harmful and dangerous. The objective of sex education should be the conquest and sublimation of the sex passion. 'Such education should automatically serve to bring home to children the essential distinction between man and brute.' Thus, Gandhi had a desire for the conquest of the sex drives as the highest endeavour of man's or woman's existence.

4.4.4 Fundamentals of Gandhian Basic Education (Wardha Scheme)

In the year 1937, Gandhi finalized a scheme of education out of his experiments and tried for its adaptation throughout the country. He initiated discussions in the columns of 'Harijan' on a scheme of national education. He also placed the salient feature of his scheme of education in the All India National Education Conference convened at Wardha on the 22–23 October 1937. He was the President of the Conference. It was attended by education ministers of seven provinces. A scheme popularly known as the 'Basic Education Scheme' was drawn up according to the ideals of Gandhi. To prepare a detailed syllabus a committee was appointed under the Chairmanship of Dr Zakir Hussain which submitted its report on 2 December 1937. This report contained detailed syllabus and made suggestions about several aspects like training of teachers, supervision, examination and administration. This report is known as 'Wardha scheme' or 'Basic National Education.'

Again at the Sevagram Conference in 1945, Gandhi put before our country his entire scheme of pre-basic, basic, post-basic and adult education. He designed pre-basic education for the children under 6 years of age. At this stage, principles of sanitation, hygiene, nutrition, work and helping parents in the home were emphasized. Basic education was meant for the children under age group seven to fourteen and was a seven year plan. Post-basic education was for the students of age group fourteen and eighteen. It was an extension of the basic education with greater emphasis on self-sufficiency. Education at the university stage aimed at national and social needs and adult education programme aimed at social service and community improvement. Gandhi reintroduced Wardha Scheme in the year 1947 and tried for its full adaptation in the country.

Reason for Gandhi to place his theory of education

Gandhi once said, 'I have given many things to India, but this system of education together with its technique is I feel is the best of them. I do not think I will have

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anything better to offer the country.’ These words of Gandhi prove that he devoted his time, energy and resources to develop his new scheme of education for the reasons stated below:

- Gandhi considered the British system of education as an imposition upon the people of India.
- The British system of education was impractical and destructive of the Indian imagination.
- The British education ignored every thing India had discovered in its educational experience. These experiences included strong student–teacher relationships, appreciation of Indian culture and integration of children with environment.
- The British education created a new caste known as the English speaking caste. The people who learnt English felt themselves superior to others.
- British education gave undue emphasis on literary education. Gandhi opposed this idea and said ‘Literacy in itself is no education.’

Significance of the term ‘basic’

The term ‘basic’ has been derived from the term ‘base.’ He calls his scheme of education basic for the following reason:

- His scheme of education is intimately related to the basic needs and the interest of the Indian children.
- It lays emphasis on the innate potentialities of the children.
- Basic education is closely related to the basic occupations of the people living in the villages.
- Irrespective of caste, creed, colour, sex and religion, this scheme of education lays emphasis on the minimum educational standards which every child should receive.
- His scheme of education is based on the ancient culture of India.
- His scheme of education is meant for the common man who is considered to be the backbone of our country.
- The British scheme of education was artificial and unreal. In the words of Gandhi: ‘I am convinced that the present system of education is not only wasteful but positively harmful. Most of the boys are lost to the parents and to the occupations to which they were born. They pick up evil habits, effect urban ways and get a smattering of something which may be anything but education.’

The curriculum of British education was English dominated. In the words of Gandhi, ‘The present system of education does not meet the requirements of the country in any shape or form. English has been made the medium of education in all the highest branches of learning and has created a permanent gulf or barrier between the highly educated few and the uneducated many.’

Features of basic education

According to a pamphlet published by the Ministry of Education, Government of India, 'This basic education, is not only a valuable and integral part of the priceless legacy that Mahatma Gandhi left to the nation, but embodies certain educational ideas and principles of great significance that have been welcomed and endorsed by distinguished and discerning educationists in India and abroad.' The Zakir Hussain Committee stated that, 'economically considered, carried out intelligently and efficiently, the scheme will increase the productive capacity of our workers, and will enable them to utilize leisure advantageously.' The basic scheme of education has the following important features.

(i) Free and compulsory education

Gandhi advocated that within the age group 7 to 14, there should be free, compulsory and universal education. He wanted to combine the primary education with secondary education and called it, 'English less-matriculation.' Thus, matriculation minus English was his aim of education.

(ii) The curriculum

The Gandhian curriculum consisted of 'the craft, the mother tongue of the students, mathematics, social studies, natural science and music.' English as medium of instruction according to him was the greatest handicap in the prevailing system of education. It hindered understanding, obstructed clarity of thought and put a check on self-expression. He considered Hindustani to be the common language which can be used both by the Hindus and Muslims. Gandhi introduced the following subjects in the curriculum.

- **The craft:** The basic national education aimed at providing education through the medium of craft or productive work. The basic craft which may be agriculture or spinning and weaving or cardboard, wood and metal work, gardening and leather work is suitable to local conditions. His curriculum was activity centred which should transform the schools into 'places of work, experimentation and discovery'.
- **Mother tongue:** Gandhi put emphasis on the mother tongue to be the medium of instruction and the subject of study. If learning be imparted through the medium of English, it will hinder the development of understanding and precision of thought or clarity of ideas. Mother tongue would enable the children to express themselves effectively, clearly and lucidly. It can acquaint the child with his heritage, ethical and moral values.
- **Mathematics:** This subject was introduced in the basic system with a view to enable the students to solve numerical and geometrical problems connected with craft and community life. In teaching mathematics, emphasis was laid on practical measuring and field work. Experience of business practice and book-keeping was also provided to the students. Teaching of mathematics helped the students to develop their reasoning capacities.

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- **Social studies:** It was a combination of some subjects like History, Geography, Civics and Economics. It was introduced to enable the students to understand and appreciate their own culture and also to understand nature and function of family, state and the nation and their interrelationship.
- **General science: Subjects:** Nature study, Botany, Zoology, Chemistry, Astronomy, Hygiene, Physical Culture and Knowledge of Stars were included in General Science. The objective of the teaching of General Science has been given by the Zakir Hussain Committee in the following ways: (i) To develop among students an intelligent and appreciative outlook on nature, (ii) To form in the students, the habit of accurate observation and of testing experience by experiment, (iii) To enable them to understand the important scientific principles exemplified: (a) in the natural phenomena around, and (b) in the application of science to the service of man; and (iv) To introduce them to the more important incidents in the lives of great scientists whose sacrifices in the cause of truth make a powerful appeal to the growing minds.
- **Drawing and music:** Drawing and music were included in the curriculum to develop creativity in boys and girls. The Zakir Hussain Committee opines the aim of teaching drawing is to train the eyes to distinguish various kinds of forms and colours, to develop the faculty of appreciating the beautiful and to create an ability in the students to make drawing of objects and pictorial graphs. For the introduction of music in the curriculum, Gandhi says, 'The modulation of voice is as necessary as the training of the hand. Physical drill, handicrafts, drawing and music should go hand in hand in order to draw the best out of the boys and girls and create in them a real interest in their education. That, this means a revolution in the system is admitted. One has only to visit any primary school to have a striking demonstration of slovenliness and disorderliness and discordant speech.'
- **Hindustani:** Gandhi believed that Hindustani is the combination of Hindi and Urdu. Therefore, he desired to make it a compulsory subject in basic school and the lingua franca of India.

Criticism against the Wardha Scheme

The Wardha Scheme has been criticized from different angles by the critics. Some criticize it as a utopian idea, while others remark it to be educationally unsound, so far as self-supporting aspects are concerned. If the child remains engaged in productive work, the cultural aspect will be totally neglected and the child will become a materialist. There would be an enormous waste of materials at the hands of small children. The quality of the products will be rough and crude. It cannot compete in the market. The all-round development of the child would be affected. Moreover, the schools would become trade centres which will produce only craftsmen. This will become a sort of legalized child labour. Let us now discuss the criticisms made against the basic scheme of education in detail under the following heads.

1. Craft-centredness

It is feared that this craft accent on basic scheme is not in keeping with the rapid technological advances. The machine is replacing the man at a break-neck speed.

Thus, too much emphasis on the craft may keep the country industrially backward, but a deeper probity into the underlying principles will show that it is not opposed to industrial advancement. Learning a craft will be a sort of preparation for later industrial training. Working on the craft in the earlier stages will provide co-ordinated training in the use of the hand and the eye. It will uphold the dignity of manual labour and the students will get training in practical skill and observation. It will definitely be a change for the better as the present day education, which is too much academic in nature, produces a strong prejudice in our students against all kinds of practical and industrial work.

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- (i) All the same it is widely admitted that learning of crafts leading to cottage industries with its unique and individualized products can always exist along with large scale industries.
- (ii) It is said that the emphasis on the craft will only produce weavers, farmers, carpenters rather than men of high tastes and leaders in society. This fear is baseless, for craft is not to be taught as such. It is only to be the medium of education. We aim at the development of the whole personality of the child. Basic scheme envisages all round development. Cultural subjects are included in the syllabus along with skill subjects. A good craftsman will as well be an intelligent cultured citizen.
- (iii) It is felt that concentration on a single craft for 8 years will make the course dull and boring and it will cramp the young mind. But we forget that the sense of achievement in learning that craft will more than offset this attitude. Moreover, it is not that the same is to be mechanically repeated over all the 8 years. The charge that the daily timetable is rather out of proportion for intellectual and vocational education is also not sound. The time allotted for the practice of the basic craft includes the time to be spent on oral work, instructions regarding the theory of the craft and other allied discussions.
- (iv) The other charge is that emphasis on the craft will prematurely determine a vocation for the child before we have known his aptitudes and interests. This too early specialization is not in the interest of normal intellectual development. Of course, this practicing of the craft is not to be confused with the choice of a vocation. It is only an amplification of the principle of 'Learning by doing.'

2. Self-sufficiency

- (i) There is no other aspect of basic education than the self-sufficiency aspect that has been made the target of trenchant criticism. It is feared that the psychological effect of 'the self-sufficiency' nature of the scheme will not be a healthy one. Admitting that the schools will not be turned into mere manufacturing concerns and there will not be an exclusive emphasis on the mechanical operation of the craft, yet it may lead to the exploitation of the student's labour as the teacher's pay will be in direct proportion, to the sale of children's product. Thus, it may have a demoralizing effect on the entire school atmosphere.
- (ii) The expenditure on the craftwork may much exceed the income. The articles manufactured by the children may be very crude and may not come to the

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standard of the finished goods in the market. The Sergeant Report and the Zakir Hussain Committee realized this and observed, 'Even if it were not self-supporting in any sense it should be accepted as a matter of sound educational policy as an urgent measure of national reconstruction.' But if we take into consideration, the entire scheme from the first grade into the post-basic stage, the school may become self-supporting, provided the government takes the entire production of the school on reasonable rates. We can have ill-equipped schools and low paid teachers only at the cost of quality and efficiency.

3. Correlation

Another charge against basic education is that of forced correlation. It is complained that it is unnatural and impracticable to teach all the subjects in all their aspects through the basic craft. The principle of correlation is pedagogically sound but too much of everything is bad. There should be no forced or unnatural correlation. As far as possible knowledge may be correlated with the craft, the physical environment and the social environment. The lacunae or gaps left may be filled by direct teaching. Efforts may be made to connect the knowledge with work as correlation lays emphasis primarily on the activity and only secondarily on the subject. The principle of correlation should not be made too tight and far removed from factual knowledge in its natural setting.

4. Neglect of aesthetic side

It is regretted that the basic scheme neglects the development of artistic ability. Fine tastes are not developed. Fine arts and other cultural subjects are not given their due. Dr Pires points out, 'there is little or no real musical education. The songs merely deal with the Takli, Charkha, Plough or the Rashtra Bhasha. Beautiful phenomena of nature around lovely blue skies, running streams, resplendent sun, lotus decked pools etc. are totally neglected.'

It is also charged that there are no decorations in the classrooms of the basic schools. But it is not a drawback of the basic scheme. It all depends on the organizers of the school. Basic education, no doubt aims at simplicity, but that simplicity should not be at the cost of aesthetic envelopment.

5. No cultivation of taste for reading

As basic scheme restricts learning either from direct experience or from the teachers; it sadly neglects the cultivation of taste for reading. Too much dependence on the teacher's knowledge stinks of indoctrination. The students will have a limited and patchy knowledge. It is only through the study of magazines and books that our mental outlook is widened. Without books, history degenerates into mere stories. Books must supplement the teachers work. Self-study habits are always useful. Hence, there is dire need of good literature written on basic lines, to be given to basic school children for study. Extra reading should also be encouraged.

6. Need for objective evaluation

As the basic scheme envisages doing away with examinations and substitutes internal assessment in its place, there is the charge of too much subjective evaluation in students work. There is the need for objective type of tests to supplement the internal assessments in the form of progress charts and records.

7. Lack of teachers

Basic scheme, for its successful implementation, requires well trained teachers, qualified by education, experience zeal and temperament. This is one of the greatest determining factors for the success of the entire programme. This situation necessitates a new pattern of pre-service and in-service teacher education. Teachers should be properly trained to carry out the scheme. Low qualified teachers and inadequate training is a stumbling block in the progress of basic education.

Thus, in a nutshell basic education provides enough data at present for research. The value of books cannot be gained and additional crafts may find a place in the basic scheme. In the light of the experience gained and researches made, the scheme may be modified to suit the time temperament.

Basic scheme of education inherits in itself a deep-rooted silent social revolution. It envisages a new social order based on truth, non-violence, justice and fair play, where the individual worker learns through work the lessons of appreciating the dignity of labour and is enabled to support himself and thereby increase the welfare of the society of which he is a member.

The scheme has rural bias. It takes us to rural India to see India great and prosperous.

Criticism is unsound

The criticism against the basic system is unsound. Gandhi believed that without the use of hands and feet, brain would be the home of Satan. 'Papa pays and baby plays,' should be changed to 'Earn while you learn.' Imparting education through activity is a sound and universally accepted principle. By self-sufficiency, Gandhi does not mean that children should be able to meet all the expenses of the school. Nor does he mean sale of the school's finished articles in the market. Self-sufficiency aspect of education is much more important from psychological and educational point of view. Therefore, Zakir Hussain Committee has warned us against such an attitude and says, 'we wish to make it quite clear that we consider the scheme of basic education as outlined by the Wardha Conference to be sound in itself. Even if it is not self-supporting in a sense it should be accepted as a matter of sound educational policy and as an urgent measure of national reconstruction.'

4.4.5 Gandhi's View on Teachers

Gandhi advocates devotion to the teacher (**Guru-bhakti**). He says, 'Education of the heart could only be done through the living touch of the teacher.' Education becomes effective and faithful only to the extent to which there is personal touch between the teacher and the taught. A flower in bloom is loved by all and in this lies

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its glory. Similarly, man may be viewed as having achieved everything in life when he becomes perfect in character. If the best flowers among mankind take to teaching, society is abundantly enriched. Therefore, teachers should develop such character which will help them to elicit devotion from the students. It will be very difficult to achieve character building in the absence of devotion to the teacher. Gandhi anticipated a non-violent personality in the teacher. He should have devotion to duty, to the students and to God. He is to play the role of a mother. Therefore, Gandhi in his book *My Views on Education* says 'one who cannot take the place of a mother cannot be a teacher.' An ideal teacher in Gandhi's word is the 'Mother-teacher'. In his book *True Education* he says, 'I have not used the word teacher in this article. I used the word "mother-teacher", in its place, because the teacher must really be a mother of children. The child should never feel that he is being taught. Let her (the Mother-Teacher) simply keep her eye upon him and guide him.'

Gandhi on correlation

Like John Dewey, who correlated all useful knowledge with project method, Gandhi made an original contribution to pedagogy by introducing craft as the centre of correlation. The whole range of desirable subjects are integrated round the productive activities on the physical and social environment. In basic education, he introduced three centres of correlation namely, crafts, natural environment and social environment. All these provide an opportunity to the child to be engaged in productive activities. Gandhi desires that correlation should be natural and not forced.

Gandhi's views on women's education

Gandhi considered women as the mother of the race. Women should not be an instrument of pleasure. They should be regarded as man's helpmate. Gandhi opined that English education is meant for men and women will not profit by it. A life of materialism is meant for men and not for women. Therefore, proper training should be given to them, so that they can discharge their responsibilities well. On women's education Gandhi says, 'Man and woman are of equal rank, but they are not identical. They are a peerless pair being supplementary to one another, each helps the other, so that without the one the existence of the other cannot be conceived, and therefore, it follows as a necessary corollary from these facts that anything that will impair the status of either of them will involve the equal ruin of both.'

Gandhi's views on adult education

Gandhi desired that adult education must touch the life of all the villagers at all points—the economic, the hygienic, the social and the political. He wanted to drive out illiteracy and ignorance from the masses by selected teachers and selected syllabus. Villagers should acquire some useful knowledge through the programme of adult education. He did not like to provide the knowledge of three Rs (Reading, Writing and Arithmetic) only, but to provide literacy of the whole personality.

Gandhi's views on religious education

'Religion is a way of life' according to Gandhi. Religious education can be imparted through the virtues like truth and non-violence, because they constitute a true religious

life. Gandhi feels it essential for a teacher to develop a religious life so that he can influence his students. Therefore, Gandhi desires to include religious education in the regular curriculum which will develop a liberal outlook on religion. He was against narrowness or fanaticism. He wanted to train the students to develop understanding and appreciation of the doctrines of all great religions of the world. Gandhi bridges the gulf between life and material life and says:

‘In my opinion the author of the Gita has dispelled this delusion. He has drawn no line of demarcation between religious life and worldly pursuits. On the contrary, he has shown that religious education is to be imparted to the students through the teachers “living the religion themselves.” Personal character of a teacher is more effective than book instruction or preaching.’

Gandhi’s views on university education

Gandhi criticized the prevailing system of university education in which the students have no participation, involvement or activity. He felt that students in the prevailing system of university education are dying of boredom and their bottled-up energies are running riot in wrong channels. It prepares them only for a white collar job. In the words of Gandhi, ‘Today the youth educated in our universities either ran after Government jobs or fell into devious ways and sought outlet for their frustration by fomenting unrest. They were not even ashamed to beg or sponge upon others. Such was their said plight. The aim of university education should be to turn out true servant of the people, who would live and die for the country’s freedom.’

Gandhi supported higher education and emphasized on originality, character-building, development of full personality and to make it a creative process. He also emphasized on self-respect, self-sufficiency, and economic independence for the university products. ‘It should be an extension and continuation of the basic education course.’

Nai Talim

The Indian National Congress launched the Quit India Movement on 9 August 1942. The national workers diverted their attention from basic education to the movement. Gandhi was also imprisoned during this movement. As a result of which basic education was neglected. After he was released from the jail, he came out with a new idea of Nai Talim or New Education.

What is Nai Talim?

According to Gandhi, Nai Talim or New Education is education for life. Education begins from the moment a child is conceived in the mother’s womb to the moment of death. Thus, education is a lifelong process. It covers the whole of life leaving no aspect of life untouched. Gandhi says there is nothing in life, however small which is not the concern of education.

This new education is not different from Basic Education. It is just an evolution of Gandhi’s educational ideas. He simply extended the scope of Basic Education in order to include the education of every body at every stage of life. The Basic Education system was meant for children from 7 to 14 years of age. But the Nai Talim is lifelong education. The programme of Nai Talim includes the following four stages:

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Stages of Nai Talim

- **First stage:** The first stage of Nai Talim begins with the parents and community. At this stage the programme of education is extended to the community as a whole and all the members for a self-reliant, happy, clean and healthy life. Men and women in all stages of life are to be educated. If the parents receive education, they can understand the importance of education in life and will extend their hand of help for the progress of education.
- **Second stage:** This is the stage of pre-basic education or the education of children under 7 years of age. Education at this stage aims at the envelopment of all the faculties of the child before he undergoes a formal schooling. It is to be conducted by the school teachers in co-operation with the parents and community in schools in the town and in the village. Gandhi said, 'The real education begins from conception as the mother begins to take up the responsibility of the child. If a mother is correctly instructed and prepared for her coming responsibility, then that will be the education of the child as well.'
The pre-basic education is to begin with adult education, i.e., education of the parents in wise parenthood. It has been widely recognized that foundations of education are laid in the earliest years of childhood. But pre-basic education is much wider in scope. It includes:
 - Education of the entire village i.e. happy and healthy community life
 - Education of the parents in wise parenthood
 - Education of the children below seven years of age
- **Third stage:** This stage of education is the 8 years programme of basic education for both boys and girls between 7 to 15 years. It is rightly basic scheme that education should centre round some form of manual and productive work. All other activities to be developed or training to be given should as far as possible, be integrally related to the central craft chosen. It is also to be self-supporting to the extent of covering teacher's pay. Children are to pick up knowledge through self-activity. 'Learning by doing' is the guiding principle. The scheme is constructive and creative in nature so far as methodology of imparting education is concerned. The most salient features of Basic Schemes are:
 - Craft-centeredness
 - Correlated and integrated curriculum
- **Fourth stage:** The fourth stage is the period of post-basic education or education of adolescents, who have completed basic education. It is keenly felt that village life must be stabilized and modernized. Therefore, the development of the rural secondary education is conceived as the educational nurture of adolescent youth from the 14th or 15th to the 18th year of life. It is, so to say, a contention of the Basic Scheme based on education for self-sufficiency. But post basic education becomes education through self-sufficiency.

This post-basic education is yet in its infancy and not much progress has been done in this direction. There are a very few post-basic schools, those too yet in the experimental stage. The first batch of post-basic students in Sevagram and Bihar completed its course in 1951.

The school at this stage is to be residential and is to provide opportunities for a wide range of productive activities. The main programme of post-basic schools is the rural reconstruction through crafts, like agriculture, dairy farming, smithy, carpentry and weaving, such post-basic schools are to be organized on the lines of the folk schools of Denmark and other Scandinavian countries.

The life of the school should follow the course of life in a good village, except that about half the working time would be given to study and half to farming, building carpentry and cabinet making, house making, weaving, street cleaning and other useful village work. The subjects of study are to be related to the practical work and life of students.

4.4.6 Naturalistic, Idealistic and Pragmatic Tendency in Gandhian Education

Dr M.S. Patel in his book *The Educational Philosophy of Mahatma Gandhi* calls Gandhi's 'Educational philosophy as naturalistic in setting, idealistic in aims and pragmatic in method.' Gandhi has synthesized these three philosophies into his philosophy of education and brings a harmonious blend of these diverse philosophies which we may call 'eclecticism.'

Gandhi is a naturalist when he advocated that the children should be taught 'in an atmosphere free from superimposed restriction and interference.' He opposes pedantry and emphasizes on simplicity in life, in language and literature. He wanted children to have sufficient freedom for their natural growth and development. But for their fullest development, discipline and training are essential. He had faith in the inherent good of the child's nature. His Nai Talim was natural for he saw it as an extension of the home as related to child's development.

Nai Talim takes place in an atmosphere of play which is child centred. His philosophy of education becomes naturalistic in setting as he gives importance to activity and craft, common to the locality.

Gandhi's faith in God or the universal spirit is the idealistic goal in his educational theory. He not only aims at 'self-realization but also to realize God and be with him.' Spiritual realization is the self-realization which can be achieved by seeking truth and Non-violence and doing service to mankind. This spiritual realization is an important aspect of education of the youth. His views on education as a preparation for total life (and not necessarily for a specific profession) as another idealistic aim when he emphasized on harmonious development of personality which includes spiritual, intellectual, moral and physical development of the child.

In method, Gandhi is a pragmatist as he emphasizes on learning by experience. He did not like to inflict information on the unwilling students. He wanted to keep the student engaged in many-faceted activities, throwing them from one excitement to

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another, which will provide to each student hectic activity and scope for showing creative genius and organizing capacity. His aim was to grow aesthetic, moral and artistic potentialities that are in the Gandhian principles of 'Learning by doing'. Like John Dewey, Gandhi believes that truth can be experimentally verified. He advocates that progress in the school should be pragmatic, based on rigorous habits of investigation and experimentation through scientific thinking. He condemned bookishness and excessive verbalizing in teaching and advocated realistic education.

Gandhi like John Dewey believed in the elements of social life in the school system. His emphasis on the use of craft at all levels and stages of education is nothing but a 'Karma-yoga' which is an ample testimony that Gandhi was a pragmatist. Thus, Dr M. S. Patel is true when he says that Gandhian philosophy of education is 'naturalistic in setting idealistic in its aim and pragmatic in its methods and programme of work.'

Modern concept of basic education

Since the beginning of this scheme, basic education has been criticized by many. It has been misinterpreted also. To remove criticisms and to highlight its significant features, the government of India has issued the following statement.

1. Basic education, as conceived and explained by Mahatma Gandhi, is essentially an education for life and an education through life. It aims at creating a social order free from exploitation and violence. That is why productive, creative and socially useful working in which all boys and girls may participate, irrespective of any distinction of caste, creed or class, is placed at the very centre of basic education.
2. The effective teaching of basic craft is an essential part of education at this stage. It makes the acquisition of much related knowledge more concrete and realistic. It makes a powerful contribution to the development of personality and character and instills respect and love for all socially useful work. The sale of products of craftwork is expected to contribute towards a part of the expenditure on running the school and the products may be used by the school children for getting a mid day meal or a schools uniform or may help to provide some of the school furniture and equipment.
3. The fundamental objective of basic education is the development of the child's total efficiency as well. In order to ensure that the teaching of the basic craft is efficient and its educative possibilities are fully realized, we must insist that the articles made should be of good quality, as good as children at that stage of their development can make them socially useful and, if necessary saleable. The acquisition of skills and the love for good craftsmanship have deeper educative significance than merely playing with the tools and raw materials. The productive aspect should in no case be relegated to the background. Directly as well as indirectly, efficiency in the craft contributes to the all-round development of the child, but the productive aspect should not be allowed to take precedence over the educational aspect. It sets up before children high standards of achievement and gives them the right kind of training in

useful habits and attitudes like purposeful application, concentration, persistence and thoughtful planning. While the teacher should endeavour to explore its economic possibilities fully, in any way, they should not conflict with the educational aims and objective. However; in the upper classes of junior basic schools and in the senior basic schools, it should not be difficult to lay down certain minimum targets of production in the light of carefully assessed experience.

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4. In the choice of basic crafts a liberal approach should be adopted. Only such crafts may be taken up which (a) have significance from the point of view of intellectual content and (b) provide scope for progressive development of knowledge and practical efficiency. The basic craft must be such as will fit into the natural social environment of the school and hold within it the maximum of educational possibilities. The idea that has been wrongly created in the minds of some people that the mere introduction of a craft in school, e.g., spinning, can make it a basic school does grave injustice to the concept of basic education.
5. In basic education, as indeed in any good scheme of education, knowledge must be related to activity, practical experience and observation. To ensure this, basic education rightly postulates that the study of the curricular content should be intelligently related to three main centre of correlation viz. craftwork, the natural environment and the social environment. The well trained and understanding teacher should be able to integrate most of the knowledge that he wishes to impart to one or to there of these centre of correlation, which form the important and natural foci of interest for the growing child. There may be certain items in the syllabus which cannot be easily correlated directly with any of the three above centre. In such a case, which should occur only infrequently, there should be no objection to these being taught according to the methods of teaching adopted in any good school. In such lessons, the principle of interest and motivation and value of expression work should be utilized. In any case, forced and mechanical 'associations' which pass for correlation in many schools should be carefully avoided.
6. The emphasis on productive work and crafts in basic school should not be taken to mean that the study of books can be ignored. The basic schemes does postulate that the book is not the only or the main avenue to knowledge and culture and that, at this age, properly organized productive work can in many ways contribute more richly both to the acquisition of knowledge. And development of personality but the value of the book, both as a source of additional systematized knowledge and of pleasure, cannot be denied.
7. The basic scheme envisages a close integration between the schools and the community so as to make education as well as the children more social-minded and co-operative. It endeavours to achieve this first, by organizing the school itself as a living and functioning community with its social and cultural programmes and other activities. Second, by encouraging students to participate in life around the school and in organizing various types of social

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service to the local community. Student self-government is another important far-seeing basic education which should be envisaged as a continuous programme of training in responsibility and in the democratic way of living. In this way, the basic school not only helps in cultivating qualities of self-reliance, co-operation, and respect for dignity of labour, but also becomes a vital factor in the creation of dynamic social order.

8. Basic education should no longer be regarded as meant exclusively for the rural areas. It should be introduced in urban areas as well because of its intrinsic suitability and also to remove the impression that it is some inferior kind of education designed only for the village children. For this purpose, necessary modification may be made in the choice or basic crafts for urban schools and even in the syllabus but the general ideals and methods should remain the same.

Causes of the failure of basic education

Gandhi once said, 'I have given many things to India. But this system of education together with its technique is, I feel, the best of them. I do not think, I will have anything better to offer the country.' His educational ideas were the outcome of his lifetime training, experience, and experimentation of the basic schemes of education at the Tolstoy farm, the Sabarmati Ashram and the Satyagraha Ashram. He devoted his time, energy and resources for the development of an original system of education which can be truly named as Indian National Education. Since his scheme of education was based on ancient Indian culture and was related to the basic needs and interests of the child it became known as basic education. Most of the countries of the world are having their own national system of education developed by an educationist of their own state. American education is influenced by John Dewey's system of education. Education in Soviet Russia is influenced by the Marxist philosophy. But in India we do not have such type of education. The education that we are imparting to our children is borrowed from other countries. We are not prepared to accept the scheme of education developed by the Father of our Nation. Nathuram Godse, a fanatic assassinated Gandhi, but we the people of India gave a deathblow to his scheme of education. His scheme of education failed due to the reasons stated below:

- **The concept of basic education is not made clear:** Most of our educationists, educational administrators and teachers are not clear about the concepts and fundamentals of basic education. They are in a state of confusion in the understanding of this concept. As a result of this, the general masses fail to understand the significance of basic education. The Government of India does not take any steps to make clear the concepts and fundamentals of this system of education.
- **This system is not accepted by the rich:** Since this system is not appreciated by the rich and learned people of our country, this system became unpopular. These people send their children either to a Public School or to an English medium school.

- **Muslims opposed this system:** People belonging to the Muslim community felt that it is in opposition to their culture due to the ideology of Ahimsa. Yet the plan did not presuppose the acceptance of non-violence for one to support it.
- **Teaching of academic subjects through craft was not appreciated:** Basic education made education craft-centered. Craft laid emphasis on economic aspects only. Students became money minded. They were interested in money rather than study. In the words of P. S. Naidu, 'It is impossible to establish any natural association between craft and all the subjects of culture value which any sane system of education should cover through its curriculum. Teaching should be concrete and should be based on the child's active experience in his environment. But it is absurd to hang all knowledge from the leg of a single craft.' Craft as the centre of education was not liked either by the educators or the government.
- **Faculty timetable:** In the basic education more time was devoted to craft. Other people did not like this system of education. A critic like R. K. Singh says, 'In a basic school only two third of half the normal time is given to academic education, the rest being taken up by crafts. Further, since on the timetable academic subjects generally come after the craft work, mostly agriculture, students are sometimes too tired to take the academic work kindly.'
- **Development of some epithets:** The critics developed some epithets and propagated them in order to abolish this system of education. Some called this system a FAD because it does not have either a psychology basis or pedagogical basis. Others called this a FALLACY because the very fundamentals of this system was wrong. Another group of critics considered this system as a FARCE because it was impracticable. The articles prepared by the students were stored to show them to the visitors. Basic education was also criticized as a FRAUD being committed on the country by those who were in power.
- **Lack of qualified teachers:** Gandhi developed a new pattern of education taking into consideration the Indian situation. This system of education had many new features. The teacher occupied the position of a mother; in this new education our traditional teachers failed to understand this philosophy of Gandhi. There was no scope for imparting training to the teachers. For the lack of qualified teachers this system failed.
- **This system lays less emphasis on primary education:** Basic education started as primary education. As a result of this secondary education and higher education suffered a lot under this scheme. Besides this, secondary education and higher education became subordinate to primary education, as a result of which this system failed. No doubt Gandiji emphasized on secondary education and higher education in his scheme of Nai-Talim, but much attention was paid to the improvement of primary education at the cost of the other two.
- **Apathy of the Kothari commission:** The Indian Education Commission or Kothari Commission was set up in the year 1966. It gave recommendations

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for the improvement of different stages of education beginning from the primary stage. But it is a matter of great regret that the commission completely ignored basic education. In spite of this, the Ministry of Education, Government of India conducted a seminar at Sevagram on Gandhian Education, in 1970. The seminar emphasized on 'dignity of manual labour through the use of work as part of the educational programme.' But in the Fourth Five-year plan the Central Government did not mention anything about basic education.

- **The plan was not tested at the national level:** M. S. Patel and N. P. Pillai, two supporters of Gandhian education felt that the scheme of education of Mahatma Gandhi was not really tested on a national scale. Our country also rejected such of Gandhi's conception of education, especially its motion of self-support and its emphasis on primary education.
- **Apathy of the administration:** The Indian administrators failed to understand the problem of basic education. Pillai, therefore says, 'It may be seen that the scheme of basic education now accepted by the Government of India is not the same as the one which Gandhi had originally outlined.'
- **Matriculation minus English:** Gandhi emphasized that upto matriculation stage, English should not be taught to the students. Because of this attitude many students did not like to attend these schools.
- **Want of research:** For the improvement of this new education, research activities were not encouraged.
- **Want of adequate staff and equipment:** Basic education required adequate staff and equipment. But the government failed to provide all these.
- **Want of textbooks:** In basic education textbooks were not emphasized. No standard textbook was developed by anybody.
- **Development of white-collar attitude:** Because of the impact of Western education, the students of India completely forgot their own culture. After completing their education they wanted to become white-collar 'Babus'. In basic education manual work was emphasized. One has to work hard at the time of study. It is not possible to become a 'Babu' in this scheme of education. Therefore, many parents and students did not like this education.
- **Report of the Kher Committee:** B. G. Kher in his report recommended that basic education is meant for the rural people of urban areas who did not develop any interest in basic education.

CHECK YOUR PROGRESS

9. What are the two concepts on which Gandhi's philosophy related to society and its institutions are centred?
10. Who is a Karmayogin?
11. What does the Gandhian curriculum consist of?
12. What is Nai Talim?

4.5 CONTRIBUTIONS OF AUROBINDO GHOSH

Sri Aurobindo Ghosh (1872–1950) was born on 15 August 1872 in Calcutta. His father Krishnadhan, had a desire to anglicize him completely. Therefore, he sent him to England for education in 1879. Then, Sri Aurobindo was only seven years of age. He remained there for 14 years in order to complete his education, both at Cambridge and London Universities. During his stay in England, he was introduced to Latin, English and French in which he displayed extraordinary talent. He matriculated from St. Paul's School and won a scholarship to King's College, Cambridge. He won a lot of academic prizes at Cambridge. He passed the Indian Civil Service Examination in 1890 with record marks but he was disqualified for the service as he did not present himself at the riding examination. He left for India in December of 1892 and found his father dead.

Sri Aurobindo went to Baroda; where he joined the State Service in administrative work. He became a confidential adviser and secretary to the Maharaja of Baroda. There he studied Sanskrit, Bengali, Marathi, Gujarati and other Indian languages to know the heritage of India. Besides these literary activities, he joined politics and wrote many articles in *Indu Prakash*, a Bombay Journal of Nationalist Party. At the time of the Partition of Bengal in 1905, he resigned his post and went to Calcutta. He joined politics only for four years, became an editor of *Bande Mataram* and wrote articles on Karma Yogin in English and Dharma in Bengali.

For his revolutionary political activities, Sri Aurobindo was imprisoned several times. In the Alipur jail an extraordinary experience of the spirit of God took place in Aurobindo's life, which changed the course of his life. Then he remained politically silent both in word and action and revised the life of Divine and the synthesis of Yoga. He settled down in Pondicherry, where he spent the rest of his life.

His first four years in Pondicherry became years of solitude. He tried to bring down spiritual powers into his physical being during this period. Many visitors used to come to his Ashram. One M. Paul Richard came to the Ashram in 1910 and was much impressed by Sri Aurobindo's spiritual personality. He came back again in 1914 with his wife Mira. Mira Richard, the wife of M. Paul Richard remained in Pondicherry Ashram and later became the 'Mother' of the Ashram. Between 1914 and 1921, Sri Aurobindo wrote his major philosophy and published *Arya*, a new journal in English. Henceforth, Sri Aurobindo became a philosopher. In his words, 'I had no urge of spirituality in me, I developed spirituality. Was incapable of understanding metaphysics, I developed into a philosopher. I transformed my nature from what it was to what it was not. I did it by a special manner not by a miracle and I did it to show what could be done and how it could be done.'

Sri Aurobindo died on 5 December 1950 being afflicted with Uraemia. With his death ended a glorious chapter in the spiritual history of India.

4.5.1 Sri Aurobindo's Philosophy of Life

Sri Aurobindo was a poet, a philosopher and Yogi. His life began with psychic experiences. His experiences were connected with his political, poetic and

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philosophical life. In other words, his life was a 'saga of psychic experience.' He started his philosophical system with an 'experienced integratism.' His idea of cosmology and metaphysics proves that he had developed spirituality and experienced philosophy.

His View on the Vedas, the Gita and the Upanishads

Sri Aurobindo believed that the highest truths—the truth of science and religion were already contained in the Vedas. The Gita and the Upanishads are nothing but a logical continuation of the Vedas. In 'Essays on the Gita' he has explained that the Gita is a gospel of Yoga or fellowship with God. His philosophical system contains the fourfold Yoga of Gita, i.e., Jnana Yoga (Yoga of knowledge), Bhakti Yoga (Yoga of devotion), Karma Yoga (Yoga of activities) and Dhyana Yoga (Yoga of concentration). Thus, in the Gita he finds a synthesis of Yoga.

According to Sri Aurobindo 'All life is Yoga.' The evolution of man and the cosmic process follow the same life. He believes in the traditional concept of man and accepts the classical views about the union of individual soul with the supreme soul. He differs from the traditional concept and from the Gita by introducing 'Yoga'. In his words: 'The Gita's Yoga consists in the offering of one's work as a sacrifice to the divine. The egoless and desireless actions and bhakti enables people to enter cosmic consciousness and then unity with the divine.' This 'Yoga' adds the bringing down of 'sacramental light and force (its ultimate aim) and the transformation of the mature.'

Integralism

Integralism is possible through transformation according to Sri Aurobindo. 'Yoga' divides the whole man bringing down the super mind to transform the human mind, life and body. The moment this aim gets fulfilled, man becomes a superman. The spiritual man should establish a kingdom of God on earth. Therefore, a community of perfect individuals should be established to reform the mind so that the world can be reformed. Our basic principle should be unity, not diversity.

Usually transformation takes place on a sacramental plane. Diverse elements get transformed and then integrated. It begins with psychic change, which is the representative, other inner self of man. A psychic personality is one whose inner self controls the mind, life and body of the individual. So, psychic discovery is the means to change the lower nature of man. But it is not divine realization. Divine realization can be possible through super mind. Therefore, Sri Aurobindo says, 'The psychic transformation after rising into spiritual change has to be completed, integrated, exceeded and uplifted by supramental transformation.' Yoga creates conditions for the descent of super mind.

Sri Aurobindo aimed at gradual spiritualization of the society. He welcomed an age of super mind where the realization of good, freedom and unity will predominate in all social groups. 'We can achieve the unity of human race through integral living and through the development of integral personality.'

Sri Aurobindo's philosophy is based on an 'experienced integralism.' It is a synthesis of idealism, realism, pragmatism and spiritualism.

4.5.2 Sri Aurobindo's Educational Philosophy

Sri Aurobindo is one of the greatest educators whose educational philosophy swayed the masses of India as never before or since. He dedicated his life for the society and education to provide conditions for all men to 'travel towards divine perfection' and to express the power, the harmony, the beauty and joy of self-realization.

For Sri Aurobindo, education is a tool that enables one to live 'for the divine, for the country, for oneself and for others. These must be the ideals in every school.' The guiding principle of the philosophy of education of Sri Aurobindo was the awakening of man as a spiritual being. According to him, neither education nor religion in the past changed man. Now it is high time to give a total spiritual orientation to the whole education and the life of the nation.

To develop a clear understanding of Sri Aurobindo's educational philosophy, we shall turn our attention into two basic sources, from where its true concept comes. The sources are: (i) *On Education* and (ii) *A System of National Education*. His system of education is also connected with two specific words: (i) Integral and (ii) Education. Thus, his educational philosophy is known as integral education. This integral education performs two specific functions: (i) It imparts an integrated view of the universe to the learners and (ii) Tries to bring about an all-round, harmonious, balanced and integrated development of the learners. Integral education transforms man into an integral man. In the words of Sri Aurobindo, 'There will be needed a change on the habitual and normal nature of man as he is now to a supreme and divine spiritual nature. There will be needed in Yoga integral of knowledge, will, adoration, devotion and spiritual perfection of the whole being and of all its parts and states and powers and motions'. When the number of integral men is increased, evil will disappear from the society. The members of the integral society will be free from ignorance, hatred, untouchability, slavery and exploitation. People will be in a position to live-life of justice, equality, freedom, peace, love and brotherhood. Thus, integral education will be able to produce supermen having virtues of a super human being.

Integral education

Aurobindo's theory of education is similar and frequently the same as the system of Yoga, self-development and integral growth of the individual personality. The chief instrument of knowledge is the mind. In the words of Sri Aurobindo, 'The time basis of education is the study of mind, infant, adolescent and adult.' Therefore, it is the function of education to study the mind of the individual, the people, the nation and the universe. Through the study of human mind, we can change man and society. In Aurobindian schools emphasis is laid on the study of human mind. The human mind consists of four layers, Citta, the storehouse of memory, Manas the sixth sense, i.e., sight, sound, taste, smell, touch and mind that are to be trained, Budhi the intellect which is the real instrument of thought and the fourth layer being the intuitive perfection of truth which makes man 'prophet of truth.' The chief instrument for the teacher is the mind (**Antah Karan**). An ideal teacher is one who studies human mind. In integral education, the concentration is on the integral development of physical being, vital being, psychic being and mental being to bring about a transformation of man

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into a spiritual being. The ultimate aim of Aurobindo's theory of education is to produce a transformed and spiritualized 'new man.'

Man according to Aurobindo, has various parts of being, and education to be effective must cover all those aspects. In his words 'The truth we seek is made of four major aspects, love, knowledge, power and beauty. These attributes of the truth will spontaneously express themselves in our being. The psychic will be the vehicle of the true and pure love, the mind that of infallible knowledge, the vital will manifest in invincible power and strength and the body will be the expression of a perfect beauty and a perfect harmony.'

Education of the physical being (Tapasya of Beauty)

According to Sri Aurobindo, beauty is the ideal of physical life. The Mother (Mirra Alfassa, known to her followers as the Mother, was the spiritual collaborator of Sri Aurobindo) therefore says, 'You must hold within yourself the living ideal of beauty that is to be recognized. It is a tapasya (Yoga) of beauty. When grows, the liberation gradually takes place.' Aurobindo's theory of education lays emphasis on physical and spiritual mastery.

This system does not lay emphasis on a particular type of exercise. Physical education is not a single aim activity. It has plurality of aims. Different aims represent different ways to look at the same thing. Mainly they have four important goals:

- To discipline and control the physical function
- Harmonious development of the body and physical movements
- Rectification of defects and overcoming physical limitations
- To awaken the body consciousness

To achieve the first three aims, one has to undertake physical exercises. To achieve the fourth goal, one has to draw upon multiple faculties. Physical education is not obligatory. Sri Aurobindo felt that spirituality, discipline, service, bhakti and Yoga as the essentials of physical education. **Asanas** (physical exercise) and **Pranayama** (breathing techniques) were considered to be the most important to control the restlessness of the body and to achieve concentration.

Physical education is also essential for controlling the sex drives. According to Aurobindo's philosophy of education, a seeker of truth should have control over the sex impulses. Emphasis on games and sports was given to renew physical and higher forms of energy and to develop tolerance, self-control, friendliness, and self-mastery of ego. This scheme of physical education was not confined to classroom period like our formal system. In 'Ashram school', a definite portion of the timetable is allotted for physical education. Along with this, a 10 minute period is allotted for concentration. Thus, through this physical education programme, attempts are made to express the inner consciousness.

Education of the vital being (Tapasya of Power)

Vital education emphasizes the observation of impulses, energies and desires on the vital being of man. As a result, the student gets an opportunity to understand both the inner world and the world outside of himself. For self-observation, two things are

essential. When we do a particular thing, first we should know what we do. Then we should know why we do. Thus, we can become conscious of ourselves and start controlling, directing ourselves and gain mastery over ourselves. Thus, we can educate the vital being.

The second aspect of the vital being is the utilization of the sense organs. Sense organs help an individual to receive knowledge. The senses like sight, hearing, smell, touch, taste and mind should be trained. Sri Aurobindo advises 'that their training should be the first care of the teacher.' Sense must be accurate and sensitive. It can be purified by the purification of the nervous system.

Sri Aurobindo is of the opinion that if the defects in the sense are not due to physical injury, they can be removed by the breathing regulation, which helps in the unification of the nervous system.

Vital education according to Sri Aurobindo is also a training of the aesthetic personality. To get this training, one should give up bad habits. He should develop human habits, emotions and their associations. He has to develop observation and self-knowledge which will lead to concentration of vital energies. It is the first step in the growth and self-mastery of one's character.

Education of the mental being (Tapasya of Knowledge)

For the education of the mental being emphasis is laid on mental silence and concentration. Therefore, Aurobindo says, 'The mind has to be made silent and attentive in order to receive knowledge from above and manifest it.' To silence the mind one has to take the help of 'Classical Yoga.' By Yoga one acquires mastery of the mind and reaches a region higher than the mind which we call knowledge. This 'tapasya' of knowledge is the education of the mental being. This helps in the gradual liberation from ignorance.

Mental education has three-fold function: (i) To gather old knowledge, (ii) To discover new knowledge and (iii) To develop the capacity to use and apply the knowledge acquired. Through the application of knowledge, the student develops cognition, ideas, intelligence and mental perceptions. As a result of this, man himself becomes the source of knowledge. According to Sri Aurobindo, mind has four levels: (1) Citta, (2) Manas, (3) Budhi and (4) A developing level consisting of phenomena like intuition, inspiration and vision in the extraordinary personality. The Citta which is the storehouse of memory is divided into two parts: (1) Active, and (2) Passive. For selection and recall, we have to develop the active memory, but the passive memory does not need development because it contains all our past experiences. The Manas, the sixth sense in which all senses are gathered receives images directly or through the senses. After that it translates them into thought consciousness. It is a faculty development. Budhi is the actual instrument of disposing of thought and concerned with ordering of knowledge. It is the most important level having two faculties, viz. (a) comprehensive, creative and synthetic and (b) critical and synthetic. It is the level of intuition, inspiration and vision in an extraordinary personality. The final level is not a developed level. But it is the level of intuiting, genius, inspiration, revelation and vision in the extraordinary personality.

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The various levels of mind discussed above increase the capacity of man through his efforts. The important aspect of Aurobindo's thought is the continuous organization of ideas around a central idea. Therefore, in integral schools, they never give importance to teaching of so many subjects but enable the students to 'find many approaches to the same subject.'

Education of the psychic being (Tapasya of Love)

This is the most important contribution of Sri Aurobindo to educational theory. Psychic being is the psychological centre of man. The function of education is to enable man to become conscious of this psychological centre. This consciousness is the key to an integral personality. It is independent of the body and life situations. Psychic education is to enable an individual to see his soul to growing freedom according to its inner nature. It supports the vital, the physical and the mental being. When an individual develops psychic consciousness, he understands life and himself.

So, this education should help an individual to have mastery of the psychic presence. In the words of Sri Aurobindo, 'The Psychic being is a spiritual personality put forward by the soul in its evolution. Its growth marks the stage which the spiritual evolution of the individual has reached and its possibilities for the future.' Emphasizing on the education of the psychic being, Sri Aurobindo again says, 'The true secret whether with the child or man is to help him to find his deeper self, the real psychic entity within. That, if we ever give a chance to come forward, and still more, if we call it the foreground as the leader' of the march set in our front, will itself take up most of the business of education out of our hand and develop the capacity of the psychological being towards a realization of potentialities.

The system of education should be given an opportunity to the Psychic being to grow, to express itself and to exercise. Discovery of the psychic being is the beginning of this education. To discover this, one has to take the help of desire, purpose, direction and will. The process of education has two aspects to surrender to that which is beyond ego and identification with one's psychic being. It will be possible through Yoga or 'Tapasya' of love. As a result of this Yoga one can attain liberation from suffering.

Spiritual education

The four-fold approach to education advocated by Sri Aurobindo, consisting the vital, physical, mental and the psychic, develop power, beauty, knowledge and love in the individual student. As a result, man gets liberation from material world, desires, ignorance and suffering. A total spiritual education is the goal of education. It is more important than intellectual, moral and religious education. The external world does not determine spiritual education. Rather it is determined within the world. Spiritual transformation of man is the goal of this education.

Super mental education

Education should help the individual to discover the psychic, which is independent of the external reality and the physical body. This education was the personal experience of Sri Aurobindo and the Mother. These experiences affect one's consciousness,

nature and environment. The aim of this education is the creation of twenty first century man. So the Mother says, 'We want to bring to the world what must be the new man of tomorrow.' Thus, education is an evaluation of consciousness. This aim can be achieved through the development of the psychic being.

4.5.3 Sri Aurobindo's Views on Education as Self-Realization

Sri Aurobindo borrowed his concept of self-realization from the Taittiriya Upanishad which describes the self as surrounded by five sheaths or the panchakosas. When Aurobindo speaks about integral education he relates his philosophy of education to these five sheaths. We can understand this doctrine from the following table:

Table 4.1 Aurobindo's Doctrine of Self-realization

Cells/Layers	English Translation	Appropriate Education
Annamaya Kosha Pranamaya Kosha	Physical cell Vitality cell	Physical education Vital education (of sense organs)
Manomaya Kosha Vijnanamaa Kosha	Mental cell Physical cell	Intellectual education Social and emotional education
Anandamaya Kosha	Spiritual cell	Spiritual education

From the above table, it is found that integral education is an interrelated, co-ordinated, progressive growth of all the cells cited in the table. An integral development of all the layers or cells leads to integral education. Therefore, Sri Aurobindo writes, 'Education to be complete must have principal aspects relating to the five primary activities of the human being: the physical, the vital, the mental, the psychic and the spiritual. Usually these phases of education succeed each other in a chronological order following the growth of the individual. This, however, does not mean that one should replace another but that all must continue, completing each other, till the end of life.'

4.5.4 Sri Aurobindo on Teacher

Teaching in integral system of education is considered as a 'Sacred Trust.' The teacher occupies a very important place in this system. Therefore, he should have a high level of personality. He should develop traits like self-control, absence of superiority and spiritual equality of man. He should be free from egoism about the quality of the teacher, Sri Aurobindo says, 'He is a man helping his brother, a child leading children, a light kindling other lights, an awakened soul awakening other souls, at highest a power of presence of the divine calling to him other powers of the Divine.' The Guru (teacher) should have three instruments—teaching, examples and influence to make his teaching lively and effective. A good company or 'Satsanga' is another important quality for a teacher. The Mother on teacher says, 'One must be a saint, and a hero to be a good teacher. One must become a great "Yogi" to be good teacher. The teacher should have close contact with the students.' Knowledge

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of psychology is also recommended for the teacher in Aurobindo School. He assumed the role of the teacher as friend, philosopher, and guide.

4.5.5 Method of Teaching

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All the principles of integral Yoga are applied to the educational methodology of Sri Aurobindo. The three basic principles of teaching are 'first, nothing can be taught, secondly, the mind has to be continually consulted and thirdly, work from the near to the far.' The Yoga of Sri Aurobindo is neither fixed nor rigid. It acts freely and widely. In his yoga the divine power in man gathers all human life into the yogic process. Through methods of teaching, a balance between meditation and action and between silent mind and practical learning is to be maintained. The child should be free to develop this education. When a child reaches fourteen, he should be asked, whether he wants to study or not. Once the child decides to study, his education should begin honestly, with discipline, regularity and method. This new method is not at all an imposition on the teacher. He is to apply 'multiple' methods like 'free progress and Montessori.' Free choice in education helps an individual student to discover knowledge within himself and motivates the child to learn. Thus, free progress is emphasized in integral education. The teacher is not guided by rigid and prescribed syllabi. He has to prepare a course to act as a guide, to discover the talent of the child and to develop and integrate various experiences. Lastly learning is to be coordinated with one's heredity and previous experiences. The teacher is to work hard to find out methods suitable for the students.

Curriculum

Curriculum in this system includes the four basic elements of 'being' — the physical, the vital, the mental and the psychic. It is to be developed and perfected by appropriate curriculum in order that an individual achieves the utmost possible perfection of himself and contributes his maximum humanity as a whole. The child in this system is not moulded according to the desire of parents or teacher. He is to be free to achieve this goal. Therefore, this system emphasizes on flexible interest based and environment-based curriculum. The aim of educating the child for Sri Aurobindo and the Mother was to invite the student for transformation and learning and not to impose the educative process on him. The teacher is to create the environment for self-discovery. Therefore, curriculum should have a scope for a well organized environment wherein the adoption of new methods comes very easily. As education is to teach the students to concentrate, an environment conducive to quiet and order is necessary. The curriculum should give more importance to practice than to instruction. It should be evolutionary rather than revolutionary and should grow gradually to meet the needs of the students and changing needs of the society.

Liberty

Sri Aurobindo believed that education can progress on the right line through greatest liberty. In his words 'liberty is at once the condition of vigorous variation and the condition for self-finding.' The child being a self-developing being should grow freely.

It is the responsibility of the parents and educators to see that the child develops freely as an organic person. An individual is competent enough to develop his psychic being. Therefore, maximum liberty should be given to the child for the development of the psychic being. The students should be allowed to choose their own subjects and develop areas of interests. Compulsion should be totally avoided. He suggested the schools to encourage free progress system. The classes are limited to four or five students in Aurobindo School. They do not aim at preparing students for vocation of career, but to know the world. In the words of the Mother 'we study to learn, to know, to understand the world and for joy that it gives'.

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Nature of examination

The students should 'elect to take examination or not.' The mechanical examination, which does not have any inner contact with the child is totally avoided in this system, the child who is the superman in the making should enrich his power, joy and should believe in harmony. He should believe in the path of truth, not in a mechanical education, which is examination-oriented.

The four important vehicles in Aurobindo system—the physical, the vital, the mental and the psychic respectively cultivate power, beauty, knowledge and love. This helps the child to liberate itself from materialism. The mechanical examination cannot help to evaluate the progress of the child in these lines. An exemption which is spontaneous and which caters to the needs of the child is recommended.

4.5.6 Sri Aurobindo International Centre of Education, Pondicherry and Ashram

The educational ideas of Sri Aurobindo were put into experiment in Sri Aurobindo International Centre of Education, the laboratory of future. The experiments were really conducted by the Mother, as Sri Aurobindo could not interfere for want of time. The institution started functioning from 1943 with twenty students. In 1952, it was inaugurated by the Mother as the Sri Aurobindo International University Centre. But from 1959 onwards it became known as Sri Aurobindo International Centre of Education.

The centre of international education is a part of the Ashram, 'It has been founded and is meant to be the cradle of the new world. The life of the children is intimately related to the life lead in the Ashram. It is an ever expanding community life with activities spread all over the life of other people. It aims at divining human life in the light of the teachings of Sri Aurobindo and the Mother. Here there is a natural expression in action of the ideas of Aurobindo and his lifelong collaborator, the Mother.'

In this international centre, there is a continuity of education from the Kindergarten till the end of studies. A student is required to stay there for a period of 10–15 years. If he so likes he may continue to live there after completion of his studies.

The institution provides all the requirements for the free growth of the child according to nature. There is no compulsion for any activity. A child will not be brain washed through false propaganda.

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The growth of Ashram is like that of an organism. It is stated as a group living with Sri Aurobindo as the central figure. As a result of this the institution developed into such a complex organism, with so many departments and services, workshops, farm and with a number of commercial and industrial undertakings.

This international zone provides unity in diversity. The students and the teachers of this institution are from different parts of India and other countries of the world. They all live and work together forgetting their race, caste, creed, colour, sex and religion. Most of the Indian languages are taught here. The cultures of different countries are accepted here to promote the unity of all human races and to develop a synthetic organization of all notions. In the domain of art, all forms of painting, sculpture, music, dance, architecture and decoration are made accessible. The dress, games and sports, exhibitions and films are used extensively for the purpose of encouraging unity in diversity.

The aim of this institution as described by the Mother 'is to help individuals to become conscious of the fundamental genius of the nation to which they belong and at the same time to put them in contact with the modes of living of other nations so that they may know and respect equally the true spirit of all the countries upon earth.' For an all, world organization to be real and to be able to live, it must be based on mutual respect and understanding between nations as well as between individuals.

Auroville

The year 1968 is a landmark in the history of Aurobindo Education. Five miles away from Pondicherry Auroville, 'the city of Dawn,' was inaugurated by the Mother. The charter of Auroville was signed by children from 120 countries, Auroville aimed at searching for a new education in a new society. It was 'the city of 21st century man.'

The town itself was the University of Auroville, where a synthesis of nations, ideologies, knowledge, culture, etc. will be made. The environment of the town was organized with the aim of humanizing the people living there. The city had four zones—cultural, industrial, residential and educational. These four zones represent the four important activities of human life. In the words of the Mother, 'It is a beginning, a universal beginning'.

The charter of the Auroville

Auroville belongs to nobody in particular. Auroville belongs to humanity as a whole. But to live in Auroville one must be a willing servitor of the divine consciousness. Auroville will be the place of an unending education, of constant progress and a youth that never ages.

Auroville wants to be the bridge between the past and the future. Taking advantage of all discoveries from within and from without Auroville will boldly spring towards future realizations.

Auroville will be a site of material and spiritual researches for a living embodiment of an actual Human Unity.

CHECK YOUR PROGRESS

13. Name the fourfold Yoga of Gita contained in Aurobindo's philosophical system.
14. What are the four layers of the human mind according to Aurobindo?
15. List the three-fold function of mental education.
16. What is the nature of examination in the Aurobindo School?

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4.6 SUMMARY

- Swami Vivekananda (1863–1902), the patriot saint of India, was born in Calcutta in a Bengali Kayasta family on Monday, 12 January 1863. His early name was Narendranath Dutta.
- After the death of Ramakrishna in 1886, Vivekananda organized the Ramakrishna Mission.
- Swamiji believed that every man is potentially divine. Potential in the sense that however though a Jiva appears now in the state of ignorance, it has got the capacity in it to gradually evolve to higher and higher stages and attain the divine status.
- Swami Vivekananda has defined the term education in ten words, 'Education is manifestation of the divine perfection already in Man.'
- Swamiji advocated that the nature of the human mind is such that 'no one ever really is taught by another. Each one should be a teacher to himself.'
- Vivekananda desired that the glory of the Brahman, which resides in one and all, should be understood by all. This is possible through a harmonious development of physical, mental, intellectual as well as spiritual character.
- At the time of Tagore's birth India was passing through three revolutionary currents—the religious, the socio-political and literary. These three movements had a formative influence on Tagore and helped him to grow into a high relational personality.
- The 19th century socio-political movement developed national and international consciousness in Tagore. He joined the freedom movement. Though he was a close friend of Gandhi, he did not support the idea of strike, boycott, fasts and marches to achieve freedom.
- The educational idea and ideals of Tagore originated out of his own home life and the freedom he had experienced within it. His father did not send him to school, but educated him at home with the help of tutors. So he says, 'Whatever I learned, I have learned outside of class.'
- Tagore advocated a sweet interblending of the East and West. His philosophy of education is based on the ideal of spiritual unity of all races of the world.

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- Tagore being a lover of children was against rigid discipline. He supported free-discipline. He criticized corporal punishment by a teacher holding a cane.
- The history of Shantiniketan is the history of Tagore's spiritual voyage. His own personality reflected a divine humanity which inspired both the student and teachers.
- Mohandas Karamchand Gandhi (1869–1948) was born on the 2 October 1869, in Porbandar, a seacoast town in Gujarat.
- The essence of greatness of Mahatma Gandhi not only lies in his achievements in social, economic and political field for the emancipation of his countrymen in South Africa or for the liberation of India from the British rule, but also in attuning a high degree of transformation in himself and in the lives of his followers.
- A karmayogin, according to the Gita is one who does not separate religious life from an active role in society.
- Gandhi's concept of Satyagraha or truth-grasping was a dynamic aspect of non-violence and a tool which created a human context for social conflict. Truth is the end and non-violence is the means to human activities.
- The Gandhian curriculum consisted of 'the craft, the mother tongue of the students, mathematics, social studies, natural science and music.'
- Gandhi advocates devotion to the teacher (**Guru-bhakti**). He says, 'Education of the heart could only be done through the living touch of the teacher.'
- According to Gandhi Nai Talim or New Education is education for life. Education begins from the moment a child is conceived in the mother's womb to the moment of death. Thus education is a lifelong process.
- Sri Aurobindo Ghosh (1872–1950) was born on 15 August 1872 in Calcutta. His father Krishnadhan, had a desire to anglicize him completely. Therefore, he sent him to England for education in 1879.
- Sri Aurobindo is one of the greatest educators whose educational philosophy swayed the masses of India as never before or since. He dedicated his life for the society and education to provide conditions for all men to 'travel towards divine perfection' and to express the power, the harmony, the beauty and joy of self-realization.
- Physical education is also essential for controlling the sex drives. According to Aurobindo's philosophy of education, a seeker of truth should have control over the sex impulses.
- Mental education has three-fold function: (i) To gather old knowledge, (ii) To discover new knowledge and (iii) To develop the capacity to use and apply the knowledge acquired.
- Sri Aurobindo believed that education can progress on the right line through greatest liberty. In his words 'liberty is at once the condition of vigorous variation and the condition for self-finding'.

- The year 1968 is a landmark in the history of Aurobindo Education. Five miles away from Pondicherry Auroville, 'the city of Dawn,' was inaugurated by the Mother.
- Auroville wants to be the bridge between the past and the future. Taking advantage of all discoveries from within and from without Auroville will boldly spring towards future realizations. Auroville will be a site of material and spiritual researches for a living embodiment of an actual Human Unity.

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4.7 KEY TERMS

- **Acharya:** An Acharya is a preacher of the Vedanta.
- **Brahmacharya:** Brahmacharya is a person who has control over sex drives and chastity in thought, word and deed.
- **Bar:** A bar examination is a test intended to determine whether a candidate is qualified to practice law in a given jurisdiction.
- **Asanas:** Asanas are physical exercises.
- **Pranayama:** Pranayama are breathing techniques.
- **Manas:** The Manas is the sixth sense in which all senses are gathered, receives images directly or through the senses. After that it translates them into thought consciousness. It is a faculty development.
- **Satyagraha:** For Gandhi Satyagraha is a dynamic quality of non-violence and the progressive manifestation of non-violence (ahimsa) and truth (satya).
- **Gram-raj:** Gram-raj is a village self-government of Gandhi.
- **Guru-bhakti:** Devotion to the teacher is known as guru-bhakti.

4.8 ANSWERS TO 'CHECK YOUR PROGRESS'

1. After the death of Ramakrishna in 1886, Vivekananda organized the Ramakrishna Mission.
2. As a Vedantist, he defined Veda as eternal laws of the spiritual realm like the scientific laws of the material world. He believed that Veda is eternal and Apaurusheya (not manmade), and the Rishis are only discoverers of pre-existing laws of nature.
3. Swamiji advocated that book-learning is not education. His approach to education meant that it should help in character building, mental development and make the individual self-sufficient in life.
4. For a synthesis of utility and beauty, Swamiji emphasized on the introduction of fine arts in the curriculum. The subjects to be included are: (a) drama, (b) music and (c) painting.
5. The 19th century socio-political movement developed national and international consciousness in Tagore. He joined the freedom movement. Though he was

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- a close friend of Gandhi, he did not support the idea of strike, boycott, fasts and marches to achieve freedom.
6. The philosophical outlook of Tagore was guided by the principle of harmony. Therefore, he has been called 'the supreme reconciler, harmonizer and peacemaker in the domain of modern thought.' He desired to reconcile all extremes and harmonize all contradictions.
 7. Literature according to Tagore is the true vehicle of education. It can carry education beyond schools and colleges. Therefore, he encouraged the knowledge of folk literature to grasp the psychology of the people and to acquaint the people with their own culture.
 8. The term 'Shantiniketan' means 'The Abode of Peace'.
 9. Gandhi's philosophy relating to society and its institutions seem to be centred on his concept of: '(a) human happiness and development and (b) the place of man in society and the relationship between the two.'
 10. A karmayogin, according to the Gita is one who does not separate religious life from an active role in society.
 11. The Gandhian curriculum consisted of 'the craft, the mother tongue of the students, mathematics, social studies, natural science and music.'
 12. According to Gandhi, Nai Talim or New Education is education for life. Education begins from the moment a child is conceived in the mother's womb to the moment of death. Thus education is a lifelong process.
 13. His philosophical system contains the fourfold Yoga of Gita, i.e., Jnana Yoga (Yoga of knowledge), Bhakti Yoga (Yoga of devotion), Karma Yoga (Yoga of activities) and Dhyana Yoga (Yoga of concentration). Thus in the Gita he finds a synthesis of Yoga.
 14. The human mind consists of four layers, Citta, the storehouse of memory, Manas the sixth sense, i.e., sight, sound, taste, smell, touch and mind that are to be trained, Budhi the intellect which is the real instrument of thought and the fourth layer being the intuitive perfection of truth which makes man 'prophet of truth.'
 15. Mental education has three-fold function: (i) To gather old knowledge, (ii) To discover new knowledge and (iii) To develop the capacity to use and apply the knowledge acquired.
 16. The students should 'elect to take examination or not.' The mechanical examination, which does not have any inner contact with the child is totally avoided in this system, the child who is the superman in the making should enrich his power, joy and should believe in harmony. He should believe in the path of truth, not in a mechanical education, which is examination-oriented.

4.9 QUESTIONS AND EXERCISES

Short-Answer Questions

1. What was Vivekananda's philosophy of life?
2. How does Vivekananda define education?
3. List Vivekananda's proximate aims of education.
4. What are the four types of Yoga? What is the scope of these Yogas?
5. Enumerate the qualities that a teacher should possess according to Vivekananda.
6. Describe the three movements that gave Tagore impetus to become a relational personality.
7. Nature is very important for Tagore. Explain why?
8. What are the special features of Shantiniketan?
9. How does Gandhi link truth with God?
10. What is the cultural aim of education according to Gandhi?
11. Write a note on Gandhi's views on women's education.
12. List five causes of the failure of basic education.
13. What is the importance of Yoga for Sri Aurobindo?
14. What is integralism?
15. What is Auroville?

Long-Answer Questions

1. Give a detailed picture of Swami Vivekananda's philosophy on life and education, methods he suggested and his views on teacher–student relationship.
2. Analyse in detail Sri Rabindranath Tagore's philosophy on life and education.
3. Discuss in detail the contribution of Mahatma Gandhi on education and life.
4. Assess the fundamentals of Gandhian basic education and the criticism received by it.
5. Describe in detail Sri Aurobindo's philosophy on life and education.

4.10 FURTHER READING

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UNIT 5 CONSTITUTIONAL VALUES IN EDUCATION IN INDIA

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- 5.1 Unit Objectives
- 5.2 National Values Regarding Education in the Indian Constitution
 - 5.2.1 Constitutional Provisions on Education
 - 5.2.2 Fundamental Right of Education
- 5.3 Modern Concept of Philosophy
 - 5.3.1 Characteristics of Philosophical Attitude
 - 5.3.2 Value of Philosophy
 - 5.3.3 Philosophical Issues: Metaphysical, Epistemology and Axiology
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 - 5.4.1 Positive Relativism
- 5.5 Summary
- 5.6 Key Terms
- 5.7 Answers to 'Check Your Progress'
- 5.8 Questions and Exercises
- 5.9 Further Reading

5.0 INTRODUCTION

Education is an instrument for developing a society and for ensuring equity and social justice. In India, the education scenario at the time of Independence had structural flaws with inequities characterized by gender, social and regional imbalances. Even though the post-Independence period saw significant achievements in the field of education, the structural flaws continued and to a certain extent got accentuated.

The Indian Constitution guarantees the values based on the principles of equality, liberty and fraternity, and ensures the dignity of an individual irrespective of his caste, creed, political, economic or social status. Humayun Kabir has rightly said, 'as a democratic republic, India has abolished all vestiges of privileges and vested interest.

Philosophy is one of the oldest disciplines in the field of study. It is considered as a mother of all sciences. Moreover, it is at the root of all knowledge. It also serves as a base for education, which, like philosophy, is also closely related to human life. Education and philosophy together infuse the structure and quality of culture. Culture signifies a basic pattern of values and beliefs. Moreover, every culture provides its members with formal and casual symbols and training whose goal is to articulate these into proper habits, skills and attitudes. On one hand, philosophy expresses the belief of culture, while on the other hand, education helps to carry them out. These two forms of philosophy are categorized as traditional and progressive philosophies.

In this unit, you will study the national values regarding education in the Indian Constitution, the modern concept of philosophy and the concepts of logical positivism, logical analysis and positive relativism.

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5.1 UNIT OBJECTIVES

After going through this unit, you will be able to:

- Discuss the national values regarding education in the Indian Constitution
- Describe the modern concept of philosophy
- Explain the various values of philosophy
- Analyse the philosophy of logical positivism and positive relativism

5.2 NATIONAL VALUES REGARDING EDUCATION IN THE INDIAN CONSTITUTION

Our Constitution not only offers but guarantees equality of opportunity to all. Such equality can be realized only in an atmosphere of justice and fair play.' Students, the future citizens of India, should be trained in a democratic set-up, its values and ideals, so that they will have sense of justice, which is conducive for the development of national integration.

The four-fold idea of Justice, Liberty, Equality and Fraternity in the Indian Constitution has been incorporated for the elimination of social inequalities, economic disparities and political privileges. In the eyes of law, everyone has an equal status; justice is denied to no one. Everyone has liberty of thought, expression, and the will to practise his own faith and belief. The dignity of each individual is assured.

Constitution (Forty-Second Amendment), 1976, brought about drastic changes in the Indian Constitution. Before 1976, education was a State List subject while the Central Government used to play only an advisory role. Soon it was felt by the educational administration that education should be the joint responsibility of the Central Government and state governments. It was evicted by a Constitutional Amendment in 1976. The Amendment was made on the recommendation of the Swaran Singh Committee to put education on the Concurrent List. The report of the Committee stated, 'Agriculture and Education are subjects of primary importance to country's rapid progress towards achieving desired socio-economic changes. The need to evolve all-India policies in relation to these two subjects cannot be over-emphasized'. In accordance with this Act of 1976, education was put on the Concurrent List with the implications that both the Centre and the States can legislate on any aspect of education from the primary to the university level. With education in the Concurrent List, Centre can directly implement any policy decision in the states.

The Forty-Second Amendment makes Central Government and State Governments equal partners in framing educational policies. But the enactment on the laws on education, i.e., the executive power, has been given to the Union. The states have limited powers to the extent that these do not impede or prejudice the exercise of the executive powers of the Union. National institutions like University Grants Commission (UGC), National Council of Educational Research and Training (NCERT), and national bodies like Central Advisory Board of Education (CABE) play a crucial role in the Indian education system.

We know that the Constitution of India declares India to be a federal state. It divides powers between the Centre and the States and describes some powers as Concurrent. Accordingly, there are three lists:

- (a) **Union List (List-I):** It includes items which are of great interest to the nation. The Centre has exclusive powers to make laws in respect of the items in List-I.
- (b) **State List (List-II):** It includes items of local interest. The States have the power to make laws to cover items in List-II.
- (c) **Concurrent List (List-III):** It includes items which concern both the Centre and the States, and for which the Centre and the States both can legislate. Education comes under the Concurrent List, therefore, both the Centre and the States are meaningful partners in it.

5.2.1 Constitutional Provisions on Education

Article 45 of the Constitution clearly directs that the provision of the Universal, Free and Compulsory Education is the joint responsibility of the Centre and the States. Within 10 years, i.e., by 1960, universal compulsory education was to be provided to all children up to the age of 14. Unfortunately, this directive could not be fulfilled till date. The Central Government needs to make adequate financial provisions for the purpose.

- (i) **Education of minorities:** Article 30 of the Indian Constitution relates to certain cultural and educational rights to establish and administer educational institutions. It lays down:
 - (a) All minorities, whether based on religion or language, shall have the right to establish and administer educational institution of their choice.
 - (b) The state shall not, in granting aid to educational institutions, discriminate against any educational institution on the ground that it is under the management of a minority, whether based on religion or language.
- (ii) **Language safeguards:** Article 29 (1) states: ‘any section of the citizen, residing in the territory of India or any part, thereof, having a distinct language, script or culture of its own, shall have the right to conserve the same’.

Article 350B provides for the appointment of special officer for linguistic minorities to investigate into all matters relating to safeguards provided for linguistic minorities under the Constitution.

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- (iii) Education for weaker sections:** Articles 15, 17 and 46 safeguard the educational interests of the weaker sections of the Indian Community i.e., the socially and educationally backward classes of citizens and Scheduled Castes and Scheduled Tribes.

Article 15 states: 'Nothing in this Article or in Clause (2) of Article 29 shall prevent the state from making any special provision for the advancement of any socially and educationally backward classes of citizens or for the scheduled castes and the scheduled tribes'.

Under Article 46 of the Constitution, the federal government is responsible for the economic and educational development of the Scheduled Castes and Scheduled Tribes.

It states: 'The state shall promote with special care the educational and economic interests of the weaker sections of the people, and in particular, of the Scheduled Castes and Scheduled Tribes, and shall protect them from social injustice and all forms of exploitation'.

- (iv) Secular education:** India is a secular state. Spirituality based on religion, has always been given a high esteem in India. Under the Constitution, the minorities, whether based on religion or language have been given full rights to establish educational institutions of their choice.

Article 25 (1) of the Constitution guarantees all the citizens the right to have freedom of conscience and the right to profess, practise and propagate religion.

Article 28 (1) states, 'no religious instruction shall be provided in any educational institution if wholly maintained out of state fund'.

Article 28 (2) states, 'nothing in Clause (1) shall apply to an educational institution which is administered by the state, but has been established under any endowment or trust which requires that religious instruction shall be imparted to such institution'.

Article 28 (3) states, 'no person attending any educational institution by the state or receiving aid out of state funds, shall be required to take part in any religious instruction that may be imparted in such institutions or to attend any religious worship that may be conducted in such institution or in any premises attached thereto unless such person or, if such person a minor, his guardian has given his consent thereto'.

Article 30 states, 'the state shall not, in granting aid to educational institutions, discriminate against any educational institution on the grounds that it is under the management of a minority, whether based on religion or language'.

- (v) Equality of opportunity in educational institutions:** Article 29 (1) states, 'no citizen shall be denied admission into any educational institution maintained by the state or receiving aid out of the state funds, on grounds only of religion, race, caste, language or any of them'.

Article 30 (1) also states, 'all minorities whether based on religion, class, caste, language, shall have the right to establish and administer educational institutions of their choice'.

5.2.2 Fundamental Right of Education

The well-known Kothari Commission (1964–66) recommended that Central Government should undertake the responsibility for the equalization of educational opportunities with special reference to the reduction of inter-state differences and the advancement of the weaker section of the community.

Instruction in mother tongue: After Independence, special emphasis has been laid on using the mother tongue of a region as a medium of instruction. In the Constitution of India, it has been laid down that the study of one's own language is a fundamental right of the citizens.

Article 26 (1) states, 'any section of the citizens, residing in the territory of India or any part thereof, having a distinct language, script or culture of its own; shall have the right to converse the same'.

Article 350A directs, 'it shall be endeavour of every state and every local authority to provide adequate facilities for instruction in the mother tongue at the primary stage of education to children belonging to linguistic minority groups'.

Secondary Education Commission, 1952–53, recommended that subject to the provision that for linguistic minorities, special facilities should be made available. The mother tongue or the regional language should generally be the medium of instruction throughout the secondary school stage.

Kothari Commission also recommended that mother tongue should be the medium of instruction at college and university stage.

Promotion of Hindi: The Indian Constitution makes provision for the development and promotion of Hindi as national language. Article 351 enjoins the Union with the duty to promote the spread of the Hindi language. Hindi has been accepted as the Official Language of Indian Union. This has been laid down by the Constitution as: 'it shall be the duty of the Union to promote the spread of the Hindi language, to develop it so that it may serve as a medium of expression of all the elements of the composite culture of India'.

In practice, Hindi is largely used as a link language in India, in order to facilitate the movements of students and teachers, and to strengthen national unity. The educational system should be the one that contributes to the acceleration of this process in nation building.

Higher education and research: Indian Parliament has the exclusive rights to enact legislation in respect of educational institutions and Union Agencies mentioned in items 63, 64, 65 and 66 of Union List (List-I).

Item 63 relates to universities administered by the Central Government; Item 64 relates to scientific institutions of national importance. Item 65 includes institution for professional, vocational or technical training, including training of police officers; promotion of special studies or research; and scientific or technical assistance in the investigation of detection of crime. Item 66 relates to coordination and determination of standards in institution for higher education or research and scientific and technical institution.

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Women's education: A unique feature of modern Indian education is the tremendous advancement made in the education of women. Education of a girl child is considered very important in the changing times. The Indian Constitution makes provisions on women's education under different Articles.

Article 15 (1) provides that the State shall not discriminate any citizen on the grounds of gender, and that nothing in this Article prevents the State from making any special provision for women and children.

National Policy on Education, 1986, was concerned about the status and education of women in the country. It envisaged that education would be used as a strategy for achieving a basic change in the status of women. It opined that the national system of education must play a positive role in this direction. It stated, 'Education will be used as an agent of basic change in the status of women. In order to neutralize the accumulated distortions of the past, there will be a well-conceived edge in favour of women'.

Education in the Union Territories: Article 239 of the Constitution states, 'Save as otherwise provided by Parliament by Law, every Union Territory shall be administered by the President acting to such extent as he thinks fit, through an administrator to be appointed by him with such designation as he may specify'. Thereby, this Article lays down the provision that the education in the Union Territories comes under the responsibility of the Centre.

Educational and cultural relations with foreign countries: Item 13 of the Union List includes participation in international conferences, associations and other bodies and implementing decisions made thereat.

The Constitution (Forty-Second Amendment), 1976, improved the status of education in India by putting it on the Concurrent List, though essentially a responsibility of the state governments. In certain major sectors, decisions on education are to be taken at the national level. This implies the need to regard education as the Centre-state partnership. The Indian Constitution has recognized the significance of education for social and economical transformation.

CHECK YOUR PROGRESS

1. Why was the four-fold idea of Justice, Liberty, Equality and Fraternity incorporated in the Indian Constitution?
2. Name the national institutions that play a crucial role in the Indian educational system.
3. State why Hindi is largely used as a link language in India.

5.3 MODERN CONCEPT OF PHILOSOPHY

It is said that one day Gautam Buddha went out in the city and first saw a dead body, then a patient and subsequently, an old man. He was much perturbed to see their

miserable condition. His thinking was disturbed and he felt that the world is momentary and full of misery. His faith in life was almost eliminated. He began to meditate upon the cause of misery in the world. He deliberated on various alternatives in this connection. For years together he wandered in the forests, meditating on the causes of misery and the ways to remove it.

Though in the beginning he was much disturbed at the state of misery in the world but while meditating on its causes, he became detached and unemotional. His mind was open and his views comprehensive.

The abovementioned situation shows the fundamental characteristics of philosophical attitude. It is not necessary for one's philosophical attitude to be similar to that of Buddha. It could be widely different also. For example, when the ancient sages of the age of Vedas wondered at the phenomena of nature, their philosophical attitude was that of awe and wonderment.

On the other hand, the philosophy of the French thinker Descartes began with doubt. He doubted the efficacy of his sensations and perceptions. How can I know that my senses are not deceiving me? What is the proof that I exist? How can I be sure about the existence of the world around me? Thus, failing to find any solid proof of the existence of things around him and also of his own, Descartes' mind was full of doubt. This doubt was fundamental to his philosophical theories.

Modern philosophy is one of the many branches of philosophy that took birth in the 17th century in Western Europe. Modern philosophy ended roughly in the early 20th century. Modern philosophy is a branch of philosophy that majorly focuses on the application of a certain method of thought that is very much different from earlier types of philosophy. The main theme of modern philosophy is the attainment of new knowledge through one's own experiences and logic rather than automatically accepting already established knowledge and doctrines.

5.3.1 Characteristics of Philosophical Attitude

The above mentioned examples of the philosophical attitude of Gautam Buddha, the seers of the Vedas and Descartes, the father of modern Western philosophy, show the following chief characteristics of philosophical attitude:

- **Sense of wonder:** Most of us are so used to the world around us and take it for granted that we do not wonder even at things which are actually marvellous. The philosopher is a man who has a childlike sense of wonder. He wonders at the system, sequence, variety and mutually contradictory phenomena in the world around him and tries to find out the cause behind it all. This was the beginning of philosophical thought in India and elsewhere.
- **Doubt:** Philosophical attitude is against dogmatism. It examines every belief, it doubts everything not because doubting is a philosophical habit but because the philosopher is in search of some solid proofs for the existence of things around him and also that of himself.
- **Criticism:** The philosophical attitude is critical. The philosopher does not accept a thing as it is but examines it and arrives at his own rational conclusion.

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- **Reflection:** Critical thinking involves reflection. Hence, the philosophical attitude is reflective.
- **Tolerance:** The philosopher is prepared to see every aspect of a problem. His mind is open and his standpoint liberal and tolerant.
- **Acceptance of the guidance of experience and reason:** The philosopher thinks in the light of his experience and with the help of his reasoning power. He has no prejudice and preconception of his own. He is prepared to go to whoever his reason might take him; however, this may hit at his hitherto held beliefs. It is hence, that the great social reformer Sankara of India declared the world as Maya.
- **No haste in arriving at the conclusions:** The philosopher does not arrive at any conclusions unless he has some solid proofs for them. He does not worry about the amount of time involved in the process as he is in no hurry to reach the conclusions.
- **Detachment:** The philosopher is neither a sceptic nor a dogmatist. He reflects with a detached and unemotional attitude.
- **Persistence:** The philosopher ceaselessly persists in his thinking unless he arrives at some satisfactory conclusion. And because his conclusions are never final, his search continues throughout his life.

To conclude, the philosophical attitude invokes senses of wonder, doubt, criticism, reflective thinking, tolerance, and acceptance of the guidance of experience and reason, lack of haste in arriving at the conclusions, a detached attitude and a persistent effort for the search of truth.

As a comprehensive science, philosophy has two aspects — it is critical and synthetic. This synthetic aspect of philosophy is known as speculative aspect because the philosopher has to take recourse to speculation in his philosophical synthesis.

The philosophical synthesis is not merely a putting together of bits of knowledge. It involves speculation. It is how the philosopher arrives at new truths and sees further than the scientist. The key to critical aspect of philosophy is that it examines the postulates and conclusions of different sciences.

On the other hand, synthetic philosophy presents a world-view by a synthesis of the conclusions of different sciences. The former type of philosophy is inadequate without the latter. The critical philosophy is discursive. Synthetic philosophy is constructive.

Critical philosophy finds out the validity of the postulates of different sciences and examines their conclusions. It solves the problems which fall in the field of more than one science. On the other hand, the synthetic philosophy presents a total picture of the world arrived at by a synthesis of the conclusions of science.

Thus, it synthesizes various sciences and also points out to those fields of knowledge where no research has been made so far. It leads to the birth of new sciences.

It is not that the critical philosophy examines the postulates and conclusions of sciences only; the philosopher also examines theories and conclusions of other philosophers and presents a more comprehensive world-view through a synthesis of different philosophies.

5.3.2 Value of Philosophy

Philosophy influences both the personal and social aspects of human life. Most of the Western philosophers have considered the goal of philosophy to be the achievement of knowledge, but the aim of philosophy is not merely intellectual.

It is true that philosophy gives us knowledge but, as Aurobindo has pointed out, 'Still the truth once discovered must be realizable in our inner being and our outer activities; if it is not, it may have an intellectual but not an integral importance; a truth for the intellect, for our life, it would be no more than the solution of a tough puzzle or an abstract reality or a dead letter'.

The existentialist school of our time has emphasized the life of the individual, his feelings, expectations and frustrations, in philosophical thinking. It is a revolt against logical and naturalistic system building, analytic intellect and dead thought which make philosophy a useless search for the ideas which are entirely unconnected with our practical life.

Therefore, the contemporary school of pragmatism emphasizes the pragmatic value of truths. Humanism lays emphasis upon the Protegorian principle of Homo-Mensura. The instrumentalism of John Dewey explains knowledge and intelligence as instruments for success in life. Hence, philosophy and life are closely connected. This can be seen particularly in the following points:

(1) Value of philosophy in personal life: In our personal life, we come across problems where we have to decide between right and wrong. This decision requires the parameters for judging of right and wrong or good and ultimately the good to present such a parameter is the job of moral philosophy.

Thus, it is clear that we are in need of philosophy at every step of our life. Man cannot live a thoughtless life. He has to always think over many types of problems. Is it not strange that though many people think, few know the laws of thought and the ways of thinking?

The laws of thought and the ways of thinking form the subject matter of an important branch of philosophy known as 'logic'. A man may sometimes think properly even without any knowledge of logic but knowledge of logic will definitely make his thinking better and more valid.

In the modern times, everywhere in urban areas one can hear talks about art. Many want to refine their lives. Many want to live amid beautiful things and beautify their surroundings. But how many of them think about the basic questions as to what is beauty? Or, what is art? These questions are raised by an important branch of philosophy known as aesthetics.

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Many people are prepared to sacrifice their lives for the sake of their values. What is this value? What are the ultimate values? These questions are answered by axiology. Every man, sometime or the other, tries to know what will happen to him after death? Is there a world other than our own? What happens to the man when he dies? These questions are raised in eschatology, an important branch of philosophy. Again, some thoughtful persons, at some crossroads in their life, think as to where they have to go? Why have they come to this world? What is the aim of life? Who am I? These questions are raised in philosophy of self. When man looks at the towering tops of the mountains, murmuring sounds of the forests, pitch-dark nights, roaring oceans and ferocious earthquakes and other peculiar natural phenomena, a question arises in his mind as to what is this world? What is its nature? How has it been made? Who made it? Why did he make it? All these questions are discussed in Cosmology and Cosmogony.

Thus, numerous types of questions that are raised in our everyday life fall beyond the scope of common sense or science because they are basically philosophical questions. The value of philosophy in a man's life is, therefore, quite clear.

- (2) **Value in behaviour towards others:** Whereas philosophy influences personal life, it influences social life as well. Our behaviour towards others is determined by our philosophies. If a man considers others as ends in themselves, his behaviour will be different from that of those person who consider others as mere instruments to achieve their own selfish ends.

Every man has divine elements in him, this is a philosophical attitude. Everybody is a thief; this is a different philosophical attitude. It can be easily understood that these different philosophical attitudes will lead to different types of behaviour towards others.

In fact, it will not be an exaggeration to say that at the root of the behaviour of different persons, there are some philosophical difficulties. For example, the hatred of a communist towards a capitalist is the result of Marxist philosophy.

- (3) **Value in political life:** Philosophy also influences political life. Various types of political philosophies such as democratic socialism, communism, totalitarianism, anarchism etc., lead to different types of governance and state and to a lot of differences concerning human rights and the different aspects of political life.
- (4) **Value in economic life:** Everyone has to earn money in order to fulfill the basic needs of food, clothing and shelter. The question is as to what is the aim of life. Is money an end or merely a means to it? This is a philosophical question and on the answer to this question depends not only the economic activities of the individuals but also those of nations. The form of production, consumption and exchange very much depends on the answer to this philosophical question. According to Gandhi,

capitalists are the trustees of the capital of society. On the other hand, according to Karl Marx, the capitalists are the exploiters of the proletariat. These two different philosophical attitudes have widely influenced economic life.

- (5) **Value in social life:** Society is a web of social relationships. These relationships are found in different institutions such as family, marriage, business and in thousands of associations. All these are influenced by philosophy. For example, whether the wedlock between a man and a woman is a social contract or whether marriage is a religious sacrament, is a philosophical question on the answer to which depend the form, stability and result of marriage in a particular society.

Similarly, the relationships between parents and their children in a family do not depend on the biological and psychological attachments alone but also on their philosophical attitude towards life. Whether the children should be brought up as ends in themselves or whether they are mere instruments for the progress of the family, this is a philosophical question, the answer to which determines many important issues in a joint family.

Similarly, what are the rights of society over the individual and do these rights have a limit? How far should the individual accept social control and how far can he evade it? All these are philosophical questions which have important social influence.

- (6) **Value in cultural life:** The philosophy of a nation is the index of its cultural progress. Thus, philosophy influences each aspect of culture. The forms of dance, music, art, literature, etc., are very much influenced by philosophy. A healthy philosophy will lead to a healthy attitude towards all these.

To illustrate, Indian philosophy is mainly spiritual, therefore, one finds the stamp of spirituality on Indian dance, music, art and literature.

On the other hand, Western philosophy is materialistic and, therefore, Western culture bears the stamp of materialism. To quote John Dewey, 'Thus philosophy marks a change of culture. In forming patterns to be conformed to in future thought and action, it is additive and transforming in its role in the history of civilization'.

This is expressed in even more clear terms by Archie. J. Bahm when he says, 'Without philosophy then there would be no civilization, and civilizations differ from one another as romantic, rationalistic, pacific, aggressive, mystical and mundane, partly because of their philosophical difference.'

The philosophy of a nation represents the infancy, adolescence and maturity of a nation's culture. Philosophical progress manifests cultural progress. In a nation where there is no philosophical progress, its culture is dead.

Cultural revolutions have also coincided with philosophical crises. In Greece when Socrates was made to drink hemlock, it was not because

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of the enmity of people against him only but also because of his opposition to philosophy of the community of his time.

Similarly, many other great men have sacrificed their lives for challenging the philosophies of their contemporary philosophers and thus changing it through their blood.

- (7) **Value in educational field:** Though now-a-days, the number of students of philosophy and departments of its teaching in Indian universities is gradually becoming less and less, no thoughtful person denies the value of philosophy in educational field.

In the words of Blanchard and others, 'The function of philosophy in universities is properly the same as its function of philosophy in universities is properly the same as its function in the cultural development of a society to be the intellectual conscience of the community.'

The most fundamental question in the field of education is concerning its aims. This question raises another question as to what is man, because what he is not, he cannot become. He can become only that what is already implicit in him. Man's nature is therefore, a philosophical question on the answer to which have developed so many philosophies of education which are the foundations of different modern methods of teaching.

- (8) **Value in the field of knowledge:** In the modern times, many educated persons who swear by science, consider philosophy to be useless because they are ignorant of the function of philosophy in the field of science. It can be said without exaggeration that without a philosophical basis, any knowledge is imperfect, because no total picture can be presented without the synthetic function of philosophy. Without this total picture there will always be tension in the field of knowledge which leads to philosophical activities.

This has been expressed by Perry in somewhat different terms when he says, 'Philosophy is neither accidental nor supernatural, but inevitable and normal'. Besides its synthetic function, another important function of philosophy is the criticism of the postulates and conclusions of different sciences.

Whenever a scientist delves deeper in his own particular field, he reaches a depth where the process of his thinking is not scientific but philosophical. This can be seen in the thinking of many a great scientists of the world. The importance of philosophy in the field of knowledge is, therefore, quite clear.

From the point of view of different aspects of the individual and social life and in different fields of knowledge, the discussion of the value of philosophy shows the utility of its study.

In the words of J. W. Cunningham, 'Philosophy, thus, grows directly out of life and its needs. Everyone who lives, if he lives at all reflectively, is in some degree a philosopher.'

In the words of Chesterton, 'the most practical and important thing about a man is his view of universe — his philosophy. The employee is at the mercy of the

philosophy of his employer and the employer stakes his business on the philosophy of his employees.’

5.3.3 Philosophical Issues: Metaphysical, Epistemology and Axiology

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Study of philosophy is vast and cannot be covered in inclusive modes. Hence, we need to devise ways to study it effectively. Secondly, a philosophy has certain steps which leads the explorer from verbal or superfluous maxims to the intellectual or emotional experiences. Therefore, it is wise to proceed step by step to find the virtual depth of the philosophy. These steps explained as the branches of philosophy are as follows:

- **Metaphysics:** It is the study of the nature of reality and involves the study of the relationship between mind and body, substance and accident as well as events and causation. Metaphysics is the theory of the ultimate nature of reality. It asks the question: what is real? Another word for metaphysical ‘theory’ might be metaphysical ‘belief,’ since one’s metaphysics, or fundamental world view, is only an assumption and it cannot be proven. It is simply a belief held by a person as being the best explanation of what reality is and what it means, in that person’s view.
- **Epistemology:** It deals with the nature and scope of knowledge and explores the possibility or feasibility of the acquired knowledge. Epistemological beliefs influence teaching methods. ‘How we know’ is closely related to how we learn and therefore, how we should teach.
- **Axiology:** This issue is primarily concerned with the question of the best way to live, and secondarily, with finding answers of the questions in life. Axiology is further subdivided into the branches of ethics and aesthetics. Axiology answers the question: ‘What is value?’ It is normal for a student to absorb the teacher’s value and start considering it as his own. However, ultimately a person’s values depend on his upbringing, education and heredity. Also, each person’s value system is different and that is why there may be a clash when an individual starts to find the differences between his innate values and values that the teacher or other external influences have taught him.

As you know, the two main branches of axiology are ethics and aesthetics. While ethics include the study of moral values and conduct, aesthetics deal with the theoretical aspects of art. Most of us believe and in fact, recognize that actions should be based on right ethics. However, science and technology are neutral and sometimes facts may turn out to be unethical but cannot be denied because they are facts. An educator has to tread the fine line between neutrality and the right ethics when determining educational practices so that education remains constructive for society.

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CHECK YOUR PROGRESS

4. Why is the philosophical attitude said to be critical?
5. Against what does the existentialist school revolt?
6. Why is the metaphysical theory also called metaphysical 'belief'?
7. How can axiology be subdivided and what question does it answer?

**5.4 LOGICAL ANALYSIS, LOGICAL EMPIRICISM
AND POSITIVE RELATIVISM**

Logical positivism, also known as logical empiricism and logical neo-positivism, is a school of philosophy which arose in Austria and Germany during 1920s. It was primarily concerned with the logical analysis of scientific knowledge. Its members comprised Moritz Schlick (the founder of the Vienna Circle), Rudolf Carnap (the leading figure of logical positivism), Hans Reichenbach (the founder of the Berlin Circle), Herbert Feigl, Philipp Frank, Kurt Grelling, Hans Hahn, Carl Gustav Hempel, Victor Kraft, Otto Neurath and Friedrich Waismann.

Logical positivists negated the accuracy of metaphysics and traditional philosophy. They stressed that several philosophical issues are actually insignificant. During 1930s, the most important representatives of logical positivism migrated to the USA where they influenced American philosophy. Until 1950s, logical positivism was the leading philosophy of science. At present, its influence continues especially in terms of the attention given to the analysis of scientific thought, in the way of doing philosophy and in the definitely acquired results of the technical researches on formal logic and the theory of probability.

Positivism is closely connected with empiricism. Logical positivism is that logical knowledge which is based on direct experience. Thus, pure scientific knowledge which can be proved by experimentation comes under this category. We may call it scientific empiricism. The term empiricism was coined by Scottish philosopher David Hume (1711–1776). His empiricism means psychological analysis of human experiences in the form of primary feelings and effects.

Origin of the philosophy

In 1928, some scientists, mathematicians and philosophers formed a club in Vienna. In this club, philosophers like Carnep, Wittgenstein, among others, were prominent members. The similar type of club was also established by C. W. Morris in the USA. The Vienna Club was converted into International Congress by some disciples of Russell. Prominent among them was G. E. Morre. The main purpose of this Congress was to popularize logical analysis on the basis of scientific experiences.

Hume was a prominent logical positivist of this centre. The other philosophers who interpreted history on scientific lines were Russell, Whitehead and Karl Marx, but the person who popularized the movement of logical positivism was Wittgenstein.

Main thoughts of the philosophy

According to Carnep's views, philosophical thoughts should be analysed logically by using scientific methods. Wittgenstein gave the idea that the world is an essence of fact, not an essence of any object. He criticized science by saying that science is not an organized form of names but an organized form of sentences. However, the main purpose of these philosophers was to prove the futility of metaphysics. They tried to give a base to philosophy rejecting metaphysics. Thus, the basic purpose of logical positivism is to prove metaphysics as meaningless.

The Vienna club was established to serve this very purpose. It was to be done by providing a safe base to science subjects in order that they become a basis of subjects like philosophy and by proving the futility of metaphysics.

Logical positivism and language analysis

The views on the language of philosophy are as follows:

- Language gives a symbolic representation of experiences based on facts, i.e., language represents facts.
- Language may be broken into logical statements called assumptions. These assumptions can be broken (analysed) into primary assumptions.
- Primary assumption is a photocopy of automatic facts. This picture may further be broken into atoms (smaller facts).
- Fact is nothing but matter. It can prove the assumption true.
- If all the assumptions can be broken into primary assumptions, facts and atoms, then the ultimate aim of all assumptions is a fact empirically established.

How is metaphysics rejected by this philosophy?

According to logical positivism, metaphysics is that branch of philosophy which is related with the meaning of nature and existence. If philosophy is to be made meaningful, nature must be analysed logically; however, since it is not possible, metaphysics is futile.

According to logical positivism, there are two ways of knowing. These are as follows:

- Knowing by experiences
- Knowing by intelligence

The knowledge of physical world is obtained by experience and it is not difficult to test its truth. However, the knowledge based on intelligence can be tested by logic. Logical positivism has adopted a course which is called the measure of its reliability.

Measure of reliability

Only that truth is meaningful which can be ascertained through analysis or experiment. Philosophy is neither a system of stating a thing nor a science. Philosophy uses analysis as a method. It is regarded as a queen of sciences. Science can never take the place of philosophy because of its limitations.

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Philosophy, on the other hand, can establish the truth directly and indirectly both. For example, we cannot see an atom directly but the existence of an atom is established through indirect experience. In this way, all statements explaining an atom are meaningful because the excitement of any atom can be proved indirectly with the help of science. Thus, we see that science supplements the task of philosophy and the procedure of establishing the truth gets completed.

Futility of metaphysics

According to logical positivism, metaphysics can be rejected on the following grounds:

- Metaphysics believes that principles of reality are beyond realization. If it is not realized directly or indirectly, its existence is doubtful.
- When any clause, phrase or word is meaningless, the whole sentence becomes meaningless. Since metaphysics does have meaningless words or clauses, the whole system becomes futile.
- When words are not meaningful in a particular context, the whole sentence becomes meaningless.

New functions of philosophy

Taking science as a base and with the help of logical analysis, philosophy has to perform the following functions according to logical positivism:

- Philosophy should accept only those things (atoms) as true which can be verified practically. The nature of philosophy is objective similar to natural science, and not subjective.
- Philosophy should analyse those sentences also which have already been ascertained by scientists, so that their form and relationship can be established. Thus, philosophy has to analyse all assumptions and principles in order to give them a new form and sequence.
- It should compose new metaphysics by using deductive method. Inferences drawn are of two types:
 - o Intelligence or preceding facts
 - o Experience or following facts

If inference is based on experience rather than on intelligence, this inference will be synthetically probable. Logical positivism supports analysis rather than synthesis. Hence, use of intelligence will also be necessary for arriving at the definite truth.

Modified forms of logical positivism

The philosophy of logical positivism was gradually modified by philosophers. Modified ideas of the philosophy are given below:

- Earlier, logical positivists refuted metaphysics from every angle, but later, philosophers did not refute it altogether.
- Principle of verification of truth was accepted on the basis of logical analysis of sentence only. This principle was also opposed by later logical positivists.

- When it is said that meaning of assumption is based on verification, then the question arises: What is verification? Does it mean that the truth of assumption will be established with the view of its meaning in the context of conceptual knowledge? If it is so, how should we understand a thing which has not come under direct observation? For example, incidents of the past can never be observed practically. Due to this difficulty, later, philosophers believed that it is not necessary to verify all assumptions by perception. Logical verification of the assumption is enough to ascertain a truth.

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Reinterpretation of science by this philosophy

In this regard, philosophy gives the following three principles:

- Because of the changes or mistakes committed in observations, any logical statement or concept cannot be considered as true or false without imposing some conditions (assumption) on it. A probability is found between the two limits of truth and falsehood.
- According to the principle of repetition of probability, probability is based on supervised repetition of facts of some incidents. The greater the number of times a probability is proved true, the greater will be the amount of fact in a probability.
- The third principle is based on simple logic. Its main characteristics are as follows:
 - The principle of probability should be followed in ascertaining truth.
 - Logical relationship that is found between two assumptions is nothing but probability.
 - If any two assumptions are 'a' and 'b', respectively, there can be three types of logical relationship between them as has been made clear from the sketches given below:



In the first relationship, if:

- All kings are men (assumption 'a')
- All kings are conscious (assumption 'b')
- Some men (conclusion)

If this conclusion is drawn, assumption (b) becomes constant.

In the second relationship, 'b' is neither completely separate from 'a', nor it is completely 'a'. Such logical relationship which exists between two assumptions (between absolute truth or absolute falsehood) is called probability.

In the third situation, both 'a' and 'b' are separate. Here, 'a' and 'b' both may be opposite assumptions as:

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- All kings are men (assumption a)
- All kings are unconscious (assumption b)

Thus, we see that this philosophy establishes the relationship between assumptions, and various ways and conclusions are drawn on the basis of the relationship.

Viewpoints of modern logical positivism

The main point of this philosophy has been given by Wittgenstein. They are as follows:

- Language is a means of coming to the reality and every assumption is a picture of some atomic facts.
- Language is a medium and way of expressing behaviour.
- It is the language that is used in questioning, thinking, abusing, welcoming, praying, estimating and making fun of others. It is a very important medium of communication.
- There can be no common form or essence of all languages.
- There are no definite atomic and simple elements of reality equivalent to words and early assumptions, e.g., a black spot on the floor is only a colour but it may be a mixture of several parts. Similarly, an atom may also be a compound of several qualities.
- The attitude that we adopt towards an idea or object may be different from that of others towards the same idea or object. As a result, subjectivity may be involved in getting the reality of an idea or object.
- Our knowledge of reality and the description of a thing through language can give rise to several probabilities and possibilities, i.e., even language can change the nature of reality.
- The function of philosophy is not to propound a principle but to remove doubts and dissatisfaction created by mind.
- New problems are created when we relate words with past or future because they are not before us. We should, therefore, use the words in the context of the present and in the context of our daily life only in order to solve a problem and get satisfaction.
- We have to use words in the context of our daily life, so a list of daily use of words should be prepared. It can give us the form of grammar to philosophy.

Focal points of the philosophy

The focal points of the philosophy are as under:

- Verification or reliability is the measure. On this measure, meaning may be proved to be true or false. Only that statement is meaningful which can be verified by experience or perception. According to verification principle, if a statement is meaningful, it would certainly be verified and become a part of our experience directly. Thus, in order to arrive at true knowledge,

mathematical and language analysis techniques should be used apart from using empirical technique of science.

- This philosophical thought makes it clear how basic ideas, hypothesis and procedures can be verified in the field of knowledge and evolution, and how they can be classified.
- The contribution of this philosophy is very significant. Some of the methods have been adopted by the philosophy of scientific humanism.

Educational implications of the philosophy

The educational implications of the philosophy are:

- This philosophy is very much helpful in establishing language grammar.
- Empirical viewpoints of the philosophy is very much helpful in testing scientific principles on logical ground.
- It has also helped us in studying history by logical analysis.
- This philosophy does not verify absolute values. Only relative values are significant after verification.
- Only those ideas are given importance in educations which are verified. Verification makes them distinct. Even scientific laws and principles need to be logically verified.
- Conclusion should be drawn by using intelligence and reasoning. Mere empirical knowledge is not enough to be believed.
- Only those facts should be placed before children which are verified. Only this knowledge is reliable.
- The aim of education is to develop the reasoning and intellectual power of children and to help them verify every bit of knowledge.
- It emphasizes on objective knowledge and ignores subjectivity. This objective knowledge can be obtained only by adopting empirical attitude.
- The purpose of education is to develop purposive behaviour in children. They have to study only those things which have some purpose in their daily life.
- Education should bring perfection in man. This is possible only when we adopt verifying attitude towards any idea.
- This philosophy does not give much weightage to past and future, and restricts students to the present only. Only present is the source of happiness.
- According to logical positivism, self-criticism should not be encouraged among students in school because it creates mental tension, unrest, fear, frustration and nervousness.
- Scientific and logical attitude must be developed in children through education. There is no place of superstition or unfounded religious faith in the life of man. Present day problems need scientific solution and not rituals of a religion.
- This philosophy is a grammar of science. It emphasizes analysis of the language and denies all traditional philosophical ideas. It makes scientific statements logical on the basis of language analysis.

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5.4.1 Positive Relativism

Positive relativism is a unique philosophy in its approach that fuses relativistic philosophy and cognitive-field psychology. Speaking in the Hegelian terms, Positive Relativism is an 'emergent synthesis', something new which is the consequence of the interplay of the opposing views of rational realists, idealists and logical empiricists. Morris L. Prigge in his book, *Positive Relativism: An Emergent Educational Philosophy*, enumerates the central focus and orientation of Positive Relativism as:

- Formation of an emergent synthesis derived from a study of logical, empiricist, objective principles and idealistic subjective tendencies.
- Subordination of interest in any absolutist concepts to concern with purposive human endeavours.
- Opposition to the idea that knowledge is a spectatorial report in regard to a given, fixed reality waiting to be uncovered.
- Interpretation of experience as a process of interactive cooperation between a knower and the known within which manipulation, conceptualization and control replace merely looking on and reporting.
- A joining of theories of knowledge and theories of values.
- Acceptance of an open-endedness of knowledge-no ceiling is placed upon man's potential.
- Emphasis upon a democratic outlook both in and outside of schools.

Positive Relativism is both an amplification of traditional philosophical ideas and dogmas as well as a manifestation of the author's obligation to ideals of democracy and their application to classroom practice.

CHECK YOUR PROGRESS

8. Who coined the term 'empiricism'?
9. List any two views on the language of philosophy.
10. According to logical positivism, what are the ways of knowing?

5.5 SUMMARY

- Education is an instrument for developing a society and for ensuring equity and social justice. In India, the education scenario at the time of Independence had structural flaws with inequities characterized by gender, social and regional imbalances.
- The fourfold idea of Justice, Liberty, Equality and Fraternity in the Indian Constitution has been incorporated for the elimination of social inequalities, economic disparities and political privileges.

- The Forty-Second Amendment makes Central Government and State Governments equal partners in framing educational policies.
- Article 350B provides for the appointment of special officer for linguistic minorities to investigate into all matters relating to safeguards provided for linguistic minorities under the Constitution.
- The Indian Constitution makes provision for the development and promotion of Hindi as national language. Article 351 enjoins the Union with the duty to promote the spread of the Hindi language.
- Hindi is largely used as a link language in India, in order to facilitate the movements of students and teachers, and to strengthen national unity. The educational system should be the one that contributes to the acceleration of this process in nation building.
- Philosophical attitude is against dogmatism. It examines every belief, it doubts everything not because doubting is a philosophical habit but because the philosopher is in search of some solid proofs for the existence of things around him and also that of himself.
- The philosophical attitude is critical. The philosopher does not accept a thing as it is but examines it and arrives at his own rational conclusion.
- Philosophy influences both the personal and social aspects of human life. Most of the Western philosophers have considered the goal of philosophy to be the achievement of knowledge, but the aim of philosophy is not merely intellectual.
- Numerous types of questions that are raised in our everyday life fall beyond the scope of common sense or science because they are basically philosophical question. The value of philosophy in a man's life is, therefore, quite clear.
- Every man has divine elements in him, this is a philosophical attitude. Everybody is a thief; this is a different philosophical attitude. It can be easily understood that these different philosophical attitudes will lead to different types of behaviour towards others.
- Society is a web of social relationships. These relationships are found in different institutions such as family, marriage, business etc., and in thousands of associations. All these are influenced by philosophy.
- Another word for metaphysical 'theory' might be metaphysical 'belief,' since one's metaphysics, or fundamental world view, is only an assumption and it cannot be proven.
- Epistemology deals with the nature and scope of knowledge and explores the possibility or feasibility of the acquired knowledge.
- Logical positivism, also known as logical empiricism and logical neo-positivism, is a school of philosophy which arose in Austria and Germany during 1920s.
- Logical positivists negated the accuracy of metaphysics and traditional philosophy. They stressed that several philosophical issues are actually insignificant.

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- Hume was a prominent logical positivist of this centre. The other philosophers who interpreted history on scientific lines were Russell, Whitehead and Karl Marx, but the person who popularized the movement of logical positivism was Wittgenstein.
- Philosophy uses analysis as a method. It is regarded as a queen of sciences. Science can never take the place of philosophy because of its limitations.
- Language is a means of coming to the reality and every assumption is a picture of some atomic facts. Language is a medium and way of expressing behaviour.
- The purpose of education is to develop purposive behaviour in children. They have to study only those things which have some purpose in their daily life.
- Positive relativism is a unique philosophy in its approach that fuses relativistic philosophy and cognitive-field psychology.
- Positive Relativism is both an amplification of traditional philosophical ideas and dogmas as well as a manifestation of the author's obligation to ideals of democracy and their application to classroom practice.

5.6 KEY TERMS

- **Existentialism:** It is a philosophy that emphasizes individual existence, freedom and choice. It is the view that humans define their own meaning in life, and try to make rational decisions despite existing in an irrational universe.
- **Pragmatism:** It is a philosophical movement that includes those who claim that an ideology or proposition is true if it works satisfactorily, that the meaning of a proposition is to be found in the practical consequences of accepting it, and that unpractical ideas are to be rejected.
- **Metaphysics:** It is the study of the nature of reality and involves the study of the relationship between mind and body, substance and accident as well as events and causation.
- **Epistemology:** It deals with the nature and scope of knowledge and explores the possibility or feasibility of the acquired knowledge.
- **Axiology:** It is primarily concerned with the question of the best way to live, and secondarily, with finding answers of the questions in life.

5.7 ANSWERS TO 'CHECK YOUR PROGRESS'

1. The four-fold idea of Justice, Liberty, Equality and Fraternity in the Indian Constitution has been incorporated for the elimination of social inequalities, economic disparities and political privileges.
2. National institutions like University Grants Commission (UGC), National Council of Educational Research and Training (NCERT), and national bodies

like Central Advisory Board of Education (CABE) play a crucial role in the Indian education system.

3. Hindi is largely used as a link language in India, in order to facilitate the movements of students and teachers, and to strengthen national unity. The educational system should be the one that contributes to the acceleration of this process in nation building.
4. The philosophical attitude is critical. The philosopher does not accept a thing as it is but examines it and arrives at his own rational conclusion.
5. The existentialist school of our time has emphasized the life of the individual, his feelings, expectations and frustrations, in philosophical thinking. It is a revolt against logical and naturalistic system building, analytic intellect and dead thought which make philosophy a useless search for the ideas which are entirely unconnected with our practical life.
6. Another word for metaphysical 'theory' might be metaphysical 'belief,' since one's metaphysics, or fundamental world view, is only an assumption and it cannot be proven. It is simply a belief held by a person as being the best explanation of what reality is and what it means, in that person's view.
7. Axiology is further subdivided into the branches of ethics and aesthetics. Axiology answers the question: 'What is value?'
8. The term empiricism was coined by Scottish philosopher David Hume (1711–1776). His empiricism means psychological analysis of human experiences in the form of primary feelings and effects.
9. The views on the language of philosophy are as follows:
 - Language gives a symbolic representation of experiences based on facts, i.e., language represents facts.
 - Language may be broken into logical statements called assumptions. These assumptions can be broken (analysed) into primary assumptions.
10. According to logical positivism, there are two ways of knowing. These are as follows:
 - Knowing by experiences
 - Knowing by intelligence

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5.8 QUESTIONS AND EXERCISES

Short-Answer Questions

1. What are the three lists within the Indian Constitution?
2. State what Article 30 of the Indian Constitution postulates with regard to educational rights.
3. What provisions does the Indian Constitution make for the development and promotion of Hindi as national language?
4. What provisions does the Indian Constitution make for women's education?

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5. What is modern philosophy?
6. List the characteristics of philosophical attitude.
7. What is the value of philosophy in personal life?
8. Describe the value of philosophy in the field of education.
9. Define metaphysics.
10. What is axiology?
11. What did the logical positivists negate?
12. State the basic purpose of logical positivism.
13. What are the modified ideas of logical positivism?
14. Enumerate the educational implications of the logical positivism philosophy.
15. What is positive relativism?

Long-Answer Questions

1. Discuss in detail the national values regarding education in the Indian Constitution.
2. Describe the modern concept of philosophy.
3. Explain the various values of philosophy.
4. Critically analyse the philosophy of logical positivism and positive relativism.

5.9 FURTHER READING

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