

UNIT-I

FUNDAMENTALS OF PHILOSOPHY OF EDUCATION

Meaning and Concept of Philosophy of Education -Philosophy and Education - Relationship between Education and philosophy- Significance of Philosophy of Education - Branches of Philosophy - Scope and functions of Educational Philosophy.

The inter-dependence of philosophy and education is clearly seen from the fact that the great philosophers of all times have also been great educators and their philosophy is reflected in their educational systems. This inter-dependence can be better understood by analysing the implications of philosophical principles in the field of education. Before analysing the educational implications of general philosophy, we should know the concept of "Philosophy" and "Education". Each one of us has a personal philosophy which we apply consciously and unconsciously in our daily life. Each philosophy reflects a unique view of what is good and what is important. In this sense, philosophy is the system of beliefs about life. The literal meaning of philosophy is the love of wisdom which is derived from the Greek word "Philos" (Love) and Sophia (Wisdom). Wisdom does not merely mean knowledge. It is a continuous seeking of insight into basic realities - the physical world, life, mind, society, knowledge and values.

Education does not mean mere schooling. To become educated is to learn to become a person. Etymologically, 'educaton' is derived from "educare" which means 'to lead out' or 'to draw out'. In a broad sense, education refers to an act or experience that has a formative effect on the mind, character or physical ability of an individual. Education in this sense never ends, we truly learn from experience throughout our lives. Education and philosophy are inseparable because the ends of education are the ends of philosophy i.e., wisdom; and the means of philosophy is the means of education i.e. inquiry, which alone can lead to wisdom. Any separation of philosophy and education inhibits inquiry and frustrates wisdom.

Education involves both the world of ideas and the world of practical activity; good ideas can lead to good practice and good practices reinforce good ideas. In order to behave intelligently in the educational process, education needs direction and guidance which philosophy can provide. Hence philosophy is not only a professional tool for the educator but also a way of improving the quality of life because it helps us to gain a wider and deeper perspective on human existence and the world around us.

The chief task of philosophy is to determine what constitutes good life whereas the main task of education is how to make life worth living. So philosophy and education are mutually re-constructive. They give and take from each other. Philosophy deals with the goals and essentials of good life while education provides the means to achieve those goals of good life. In this sense philosophy of education is a distinct but not a separate discipline. It takes its contents from education and its methods from philosophy. The process of philosophizing about education requires an understanding of education and its problems. Hence, we can say that philosophy of education is the application of philosophical ideas

to educational problems. It is not only a way of looking at ideas but also of how to use them in the best way. Therefore, it can be said that philosophy is the theory while education is the practice. Practice unguided by theory is aimless, inconsistent, and inefficient just as theory which is not ultimately translatable into practice is useless and confusing. In the words of Ross "philosophy is the contemplative side while education is the active side". Philosophy deals with the ends while education deals with the means and techniques of achieving those means. Educational philosophy depends on formal philosophy because most of the major problems of education are in fact philosophical problems. Like general philosophy, educational philosophy is speculative, prescriptive critical or analytic.

Philosophy in a general sense is conceived a person's "sum of his fundamental beliefs and convictions". We have some ideas concerning physical objects, our fellow persons, the meaning of life, death, God, right and wrong, beauty and ugliness, and the like. Of course, these ideas are acquired in a variety of ways, and they may be vague and confused. Philosophy is a guide for living; because the issues it addresses are basic and pervasive, determining the course we take in life. Hence we can say that all the aspects of human life are influenced and governed by the philosophical consideration. The word philosophy comes from a combination of two Greek words- "philos" meaning "love" and "sophi" meaning "wisdom." Etymologically, philosophy means the love of wisdom. To love something is to desire it. So, for many Greeks, the philosopher was the one who desired wisdom. Wisdom is not only knowledge. One may have knowledge, but he may not be wise. Wisdom constitutes knowledge plus its implication in all circumstances. Thus philosophy gives man that wisdom with the help of which they understand the whole universe and its implication in relation to themselves & the people around. Hence philosopher could also be characterised as the "friend of wisdom". In this regard, Plato in his "Republic" stated that "He who has a taste for every sort of knowledge and who is curious to learn and is never satisfied may be termed philosopher". It means a philosopher is interested in all type of knowledge where as a physicist in physical process of universe, an historian in the past events, a geographer in the natural condition of the universe, a biologist in the biological process etc. But a philosopher has a multidimensional outlook and interest. The philosopher is thoughtful, remains in a thoughtful mood, being in search of new ideas, new knowledge with the help of his growing wisdom. Philosophers are interested in the first principle and the final conclusion of all branches of knowledge. Philosophers come under different philosophical school of thought such as idealist, naturalist, pragmatist, existentialist, perennialist, realist, essentialist, progressivist etc. according to their approach to answer the philosophical enquire. Philosophies vary from culture to culture place to place and time to time. Thus different person having their different ideologies, ways of life, tend to have different types of philosophies. Here, the search of philosopher is for understanding Man, Nature and the Universe.

Philosophy and education are closely inter-related and inter-dependent. Philosophy points out the ways and education follow it. Without philosophy education would be a blind effort and without education, philosophy would be crippled. In the word of Ross, "philosophy and education are two side of same coin; the former is the contemplative side while the latter is the active side. Education is the process and philosophy is the product. All educational problems are questions of philosophy. In other word we can say that the application of philosophical principle in the field of education to solve various

educational issues is regarded as educational philosophy. In fact, educational philosophy is that philosophy which provide answer to the educational issues of why to educate (aim), whom to educate (child), who to educate (teacher), where to educate (school), what to educate (curriculum), how to educate (methods), when to educate (motivation) and so on. Further, “a sound philosophy of education is based on an adequate philosophy of life”. Philosophy and education are reconstructive; they give to and take from each other in ebb and flow of thought and action; they are means to one another and ends. Thus, it is the application of general philosophical positions to educational problems is known as philosophy of education. The following are a few viewpoints that establish the relationship between philosophy and education:

View of John Dewey: John Dewey endorses the viewpoint of Ross when he says, “Philosophy is the theory of education in its most general phase”. Fichte’s view: “The art of education will never attain complete clearness without philosophy”. Spencer’s view: “True education is practicable to true philosophers”. Gentile’s view: “Education without philosophy would mean a failure to understand the precise nature of education”. John Adams : Education is the dynamic side of philosophy. T.P.Nunn: Education aims are correlative to ideals of life. Dewey: Education is the laboratory in which philosophical direction become concrete and tested. Conner: theory (philosophy) directs practice (education) and practice directs theory. We may define educational philosophy thus; it is the application of philosophical principle in the educational practices which direct the process of education towards the aims of human life. In short, educational philosophy relates philosophy of life through the medium of education.

DEPENDENCE OF EDUCATION ON PHILOSOPHY

Philosophy determines the real destination towards which education must go:

Philosophy has always inspired educational theory as well as practice. It determines the real destination towards which education must go. In the words of Dewey: “Education is laboratory in which philosophic distinctions become concrete and are tested”. Philosophy is wisdom; education transmits that wisdom from one generation to the other. Philosophy represents a system of thought; education embraces that thought in the content of instruction. Philosophy embodies a way of life; education is the preparation for life. Philosophy is the knowledge obtained by natural reason; education is the development of that reason and other powers of mind.

Philosophy determines the various aspects of education: All the problems of education are the problems of philosophy. That is why, Gentile says, “Education without philosophy would mean a failure to understand the precise nature of education “. It is because philosophy determines both aim of life and the aim of education. Every aspect of education has a philosophical base. There is no aspect of education – aims, curriculum, methods, textbooks, discipline, teacher etc. which is not influenced and determined by philosophy. Height and breadth of education is probed by philosophy. It is philosophy which provides aims to education and these aims determine the curriculum, the methods of teaching, the textbooks, the role of the teacher and the school discipline. It helps to construct curriculum according to the needs of the individual and the society. J.S.Ross remarks, “From every angle of the educational problems comes the demand for philosophical basis of life and education.

Great Philosophers have been great educationists also:

Great Philosophers have been great educationists in the East as well in the West. We can find the clearest examples of the dependence of education on philosophy in the lives and teachings of all the great philosophers from Yajnavalka down to Gandhi in the East and from Socrates down to John Dewey in the West. Philosophers like Gandhi, Tagore, Radhakrishnan, Aurobindo Gosh, Plato, Socrates, Locke, Comenius, Rousseau, Froebel and Dewey have been great educators. They reflected their philosophical views in their educational schemes. Socrates have given the world his “Socratic method” (Method of questioning & cross-questioning) of teaching; Plato, the Republic, the first educational classic. Rousseau, the great French philosopher, held that education should “follow nature”. John Dewey of America took keen interest in solving the educational problems of his country. Gandhi ji is the father of Basic Education. In the words of Ross “If further agreement is needed to establish the fundamental dependence of education on philosophy, it may be found in the fact that on the whole great philosophers have been great educationists”.

DEPENDENCE OF PHILOSOPHY ON EDUCATION

Education is the dynamic side of philosophy: Education can be defined as the strongest instrument for the achievement of the ideals of life and civilized attempt to bring about the balanced and proper development of human personality. The plant of education draws its nourishment from the soil of philosophy.

In the words of Adams: “Education is the dynamic side of philosophy. It is the active aspect of philosophical belief, the practical means of realizing the ideals of life”. Philosophy is the theory of education while education is practical thereof. Education is the best means for the propagation of philosophy. Education cannot even be imagined without philosophical principles likewise philosophical principles are lifeless without the help of education. Example- the introduction of the 10 + 2 + 3 system of education and craft education are the consequence of philosophical views. Thus, philosophy equips us with thoughts and these thoughts are put into practice by education.

Education is the means to achieve the goal: Philosophy deals with the ends and education is the means to achieve those ends. Philosophy gives ideals, values and principles; education works out those ideals, values and principles. In the words of Herbert, “Education has no time to make holiday till all the philosophical questions are once for all cleared up”.

OBJECTIVES OF STUDYING EDUCATIONAL PHILOSOPHY

Philosophy deals with the most basic issues faced by human beings. The content of philosophy is better seen as asking questions rather than providing answers. It can even be said that philosophy is the study of questions.

- To find out the solution for various educational issues.
- The purpose of studying educational philosophy is to make education according to the need-based life and society.
- To determine the aim of human life, aim of survival.

- To produce better citizen by fostering democratic attitude in behaviour.
- To make teaching learning process more effective and attractive according to the need, interest, and ability of child.
- To discern the different philosophies and choose any one of them to lead a fruitful life in the society.
- To expand our knowledge and experiences and implement them in the educational practices.
- To bring out all round personality development in child and prepare him to stand\ on his own feet.
- To make education flexible to achieve the goals of a country-national integration, international understanding, and globalization.
- To develop education as a powerful instrument to bring about social, cultural, political and economic change in society.

SCOPE OF EDUCATIONAL PHILOSOPHY

The scope of educational philosophy is the study of all those aspects or schools of philosophy, which are important from the educational point of view. Thus, it is philosophy in the field of education. The scope of philosophy of education is concerned with the problems of education. These problems mainly include –

- interpretation of human nature, the world and the universe and their relation with man,
- interpretation of aims and ideals of education,
- the relationship of various components of the system of education,
- Relationship of education and various areas of national life [economic system, political order, social progress, cultural reconstructions etc.],
- educational values,
- Theory of knowledge and its relationship to education.

The above-mentioned problems constitute the scope of philosophy of education and explain its nature. Thus, the scope of philosophy of education includes following.

(a) Aims and Ideals of Education Philosophy:

Education critically evaluates the different aims and ideals of education. These aims and ideals have been prorogated by various philosophers in different times. They are character building, man making, harmonious human development, preparation for adult life, -development of citizenship, -utilization of leisure, training for civic life, training for international living, achieving social and national integration, -scientific and technological development, education for all, equalizing educational opportunities, strengthening democratic political order and human source development. These and other aims of education presented by educational thinkers in different times and climes are scrutinized and evaluated. An educator is helpless in arriving at the aims of education if he/she lacks the knowledge of related circumstances and problems. Thus, philosophy of education critically evaluates different aims and ideals of education to arrive at.

Interpretation of Human Nature: -

A philosophical picture of human nature is a result of the synthesis of the facts borrowed from all the human science with the values discussed in different normative sciences. The philosophical picture, therefore, is broader as compared to the picture of man drawn by biology, sociology, psychology, economics and anthropology and other human science.'

Educational Values: -

Value is typically a philosophical subject since it is more abstract, integral and universal. Philosophy-of education not only critically evaluates the values but also systematizes them in a hierarchy. Educational values are' determined by philosophical values. Educational values propagated by different philosophers have been derived from their own world, view and their outlook on the purpose of human life. Therefore, a scrutiny of the world views, outlook, beliefs is the specific function of philosophy and it is necessary for the philosophical treatment of the values.

Theory of Knowledge: - Education is related to knowledge. It is determined by the source, limits, criteria and means of knowledge. The discussion of all these falls within the jurisdiction of epistemology, one of the branches of philosophy, therefore, an important area of the functioning of philosophy of education is related to theory of knowledge.

Relationship of education and various area of national life and various components of the system of education: -

One of the most important contributions of the philosophy of education to the cause of education is the provision of criteria for deciding the relationship of state and education, economic system and education, curriculum, school organization and management, discipline, teacher-pupil relationship, methods of teaching, textbooks etc. These problems have led to the evaluation of different philosophies of education. The criteria of judgment everywhere are determined by philosophy; therefore, philosophy of education provides the criteria for critical evaluation and judgment in these fields.

FUNCTION OF EDUCATIONAL PHILOSOPHY

Philosophy of education performs various functions.

These are discussed below:

A. Determining the aspects of education:

Aims of education Philosophy of education provides original ideas regarding all aspects of education particularly educational aims, method of teaching, curriculum, teacher, students etc. It is said that educational philosophy gives different views, but this situation is not harmful, rather it helps in providing education according to the need of society. The difference in view of philosophy of education reflects the multiplicity and diversities of human life.(e.g- Self –expression is the aim of education under naturalism, where as it is self-realization in idealism and social efficiency in pragmatism) Philosophy of education guides the process of education by suggesting suitable aims from the diversities of life and selecting the means accordingly.

Curriculum

With the help of educational philosophy, a teacher comes to know why naturalism gives emphasis to science subjects and why idealism gives importance to religious subjects. Thus it helps curriculum designer to construct curriculum according to the need, ability and interest of the child.

Methods of teaching

Educational philosophy is very much helpful to adopt suitable methods of teaching and make classroom teaching more effective and attractive. We get the knowledge of different methods of teaching, i.e. 'Learning by doing' in naturalism, 'lecture method' in idealism and 'experimental method' in pragmatism. With the help of educational philosophy we are able to choose the suitable methods of teaching according to the nature of the subject and school environment.

Discipline

Concept of discipline changes with the changes in the outlook of life. In other words, discipline reflects the philosophy of life. Idealism advocates strict discipline and self control whereas naturalism emphasizes freedom and natural discipline, and pragmatism stresses social discipline. These disciplines are known from the study of different educational philosophies. Hence, the knowledge of educational philosophy is essential to follow a desirable discipline.

Teacher & Student

It is the educational philosophy which determines the role and quality of teacher as well as the student in diversified society. With the help of educational philosophy, we get knowledge pertaining to the role of the teacher as well as student in the school and relationship with each other. Students get secondary importance in idealism whereas they get primary importance in naturalism. Similarly, there is a close relationship between the teacher and students in pragmatism and idealism whereas it is limited in naturalism.

Administration

The knowledge of what kind of school administration we should adopt is determined by educational philosophy. Educational philosophy helps to establish a school in democratic or totalitarian system. Now days we are following democratic principle for administering the educational institution. This is based on educational philosophy.

Harmonizing old and new traditions in the field of education

In the process of social development, the old traditions become outdated for the people. They are replaced by the new traditions. But this process of replacement is not always smooth. It is faced with lots of opposition from certain orthodox sections of the society. At the same time it must be kept in mind that every 'old' is not outdated and every 'new' is not perfect. Therefore, there is a need of co-ordinating the two in order to maintain the harmony between both. This function can be performed

by philosophy of education. (e.g., the crises of Indian culture –Indian and Anglican, i.e. East and West) It tells us how the cultural tradition of the country is to be maintained.

Providing the educational planners, administrators and educators with the progressive vision to achieve educational development:-

Spencer has rightly pointed that only a true philosopher can give a practical shape to education. Philosophy of education provides the educational planners, administrators and educators with the right vision which guides them to attain the educational goals efficiently. It is very much useful to educational practitioner for his work and its place in the general scheme of life. Educational philosophy helps teacher, administrator or students to interpret his professional experiences with that of acquired theoretical knowledge and vice versa. The function of educational philosophy is to help the individual to fit the square peg in the square hole and round knot in the round hole. It helps him to grasp a conceptual framework on educational principles and practices. It further helps one to change or modify one's activities to attained desired end or goal.

Preparing the young generation to face the challenges of the modern time: -

Society is not static; it changes its value, tradition, custom, culture etc. from time to time. Social commentators have given many labels to the present period of history for some it is the information age and for others it is post modernity, later modernity, high modernity or even the age of uncertainty. One more addition to this list may be that 'present age is an age of Globalization as a phenomenon arrived on the economic scene in the 1990 in India. This watchword has had its implications in the social political, economic fabric of the country of which education is a part. Philosophy of education is a guiding, steering and liberating force that helps young people to and society at large to face the challenges of the modern time. It helps the individual to understand the relationship between his goal and day to day routine work and develop critical attitude towards life in diverse society.

PHILOSOPHY AND BRANCHES OF PHILOSOPHY

Philosophy in a general sense is conceived a person's "sum of his fundamental beliefs and convictions". We have some ideas concerning physical objects, our fellow persons, the meaning of life, death, God, right and wrong, beauty and ugliness, and the like. Of course, these ideas are acquired in a variety of ways, and they may be vague and confused. Philosophy is a guide for living; because the issues it addresses are basic and pervasive, determining the course we take in life. Hence, we can say that all the aspects of human life are influenced and governed by the philosophical consideration. Philosophers always ask these questions: Who we are? Is there a higher existence that determines our existence? What is the relationship between nature and human beings? What is the meaning of life? Are our senses reliable in telling us about the truth of the universe? How do we get to know about the world? What is the relationship between the mind and the body? They further ask these questions: What is happiness? What is virtue? What is the relationship between individuals and the collective? How can we organize a society and an economy that promote the common good? What methods should we employ to find out truth from false statements? Can we ever hope to find out the truth of our existence? Philosophy is reflection of the above questions. Hence, philosophy is the study of general and

fundamental problems concerning matters such as existence, knowledge, truth, beauty, law, justice, validity, mind, and language. Moreover, philosophy is rationally 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.

MEANING OF PHILOSOPHY

Oxford Collins Cobuild Dictionary (2006) – • Philosophy is the study or creation of theories about basic things such as the nature of existence, knowledge, thought, or about how people should live.

Philosophy is a particular theory that someone has about how to live or how to deal with a particular situation.

Babylon English Dictionary: Study the principle of existence behavior and knowledge; study the nature of human thought & of the world.

The word philosophy comes from a combination of two Greek words- “philos” meaning “love” and “sophi” meaning “wisdom.” Etymologically, philosophy means the love of wisdom. To love something is to desire it. So, for many Greeks, the philosopher was the one who desired wisdom. Wisdom is not only knowledge. One may have knowledge, but he may not be wise. Wisdom constitutes knowledge plus its implication in all circumstances. Thus philosophy gives man that wisdom with the help of which they understand the whole universe and its implication in relation to themselves & the people around. Hence philosopher could also be characterised as the “friend of wisdom”. In this regard, Plato in his “Republic” stated that “He who has a taste for every sort of knowledge and who is curious to learn and is never satisfied may be termed philosopher”. It means a philosopher is interested in all type of knowledge where as a physicist in physical process of universe, an historian in the past events, a geographer in the natural condition of the universe, a biologist in the biological process etc. But a philosopher has a multidimensional outlook and interest. The philosopher is thoughtful, remains in a thoughtful mood, being in search of new ideas, new knowledge with the help of his growing wisdom. Philosophers are interested in the first principle and the final conclusion of all branches of knowledge. Philosophers come under different philosophical school of thought such as idealist, naturalist, pragmatist, existentialist, perennialist, realist, essentialist, progressivist etc. according to their approach to answer the philosophical enquire. Philosophies vary from culture to culture place to place and time to time. Thus different person having their different ideologies, ways of life, tend to have different types of philosophies. Here, the search of philosopher is for understanding Man, Nature and the Universe.

Philosophy is a system of beliefs about reality. It is integrated view of the world. It includes an understanding of the nature of existence, humankind, and its role in the world. Philosophy is the foundation of knowledge. It provides premises by which man can discover truth, and uses his mind to support his life. In conclusion we can say that philosophy is a critical examination of reality characterized by rational inquiry that aims at the Truth for the sake of attaining wisdom.

Philosophy has been defined variously by scholars and thinkers:

Aristipus (435-356 B.C): “Philosophy is the ability to feel at ease in any society”.

Aristotle: "Philosophy is the science which investigates the nature of being, as it is in itself". Brightman: "Philosophy may be defined as the attempt to think truly about human experience as a whole and to make our whole experience intelligible".

Cicero, Marcus Tullius (106-43 B.C): "Philosophy is the mother of all arts and the true medicine of mind".

Coleridge, Samuel Taylor (1772-1834): defined it as the, "Science of Sciences".

Dr. Baldev upadhyaya: Methodical training or "Sadhana".

Dr. Radhakrishnan (1888-1975): Philosophy is a logical inquiry into the nature of reality. Dumery H. in his book the "problem of god" (1964) defines philosophy as a critical reflection on concrete action.

Epictetus: "The beginning of philosophy is the conflict between opinions".

Fitche's views: Philosophy is the science of knowledge.

Harold Titus: "A person philosophy is the sum of his fundamental beliefs and convictions". Henderson (1947): Philosophy is a search for a comprehensive view of nature, an attempt at universal explanation of nature of thing.

Herbert Spencer: Philosophy is concerned with everything as a universal science. Huxley, Aldous (1984-1963): States, men live in accordance with their philosophy of life, their conception of the world.

Indian context: The term Philosophy indicates – "Visionary", "Drastha", "Darsan", "Darsanika". John Dewey: Critical reviewing of the familiar things.

Kabir , Huyaun (1902-1969): States that philosophy " seek to give knowledge of the whole". Kant Immanuel (1724-1804): Philosophy as science and criticism of cognition.

Platto : "He who has a taste for every sort of knowledge and who is curious to learn and is never satisfied may be termed philosopher".

Raymant : An unceasing effort to discover the general truth that lies behind the particular facts, to discern also the reality that lies behind the appearance.

Russel, Bertrand (1872-1970): States, "Philosophy is to be studied not for the sake of any definite answers to its questions.... But rather for the sake of the questions themselves, because these questions enlarge our conception of what is possible... but above all because the mind also is rendered great and becomes capable of that union with the universe which constitutes its heist goal."

R.W.Seller: philosophy is persistent attempt to gain insight into the nature of the world and of ourselves by means of systematic reflections".

SCOPE AND FUNCTIONS OF EDUCATIONAL PHILOSOPHY

THE SCOPE OF PHILOSOPHY OF EDUCATION

The scope of philosophy of education is confined to the field of education. Thus, it is philosophy in the field of education. The scope of philosophy of education is concerned with the problems of education.

These problems mainly include –

- interpretation of human nature, the world and the universe and their relation with man,
- interpretation of aims and ideals of education, • the relationship of various components of the system of education,
- relationship of education and various areas of national life [economic system, political order, social progress, cultural reconstructions etc.],
- educational values
- theory of knowledge and its relationship to education.

The above-mentioned problems constitute the scope of philosophy of education and explain its nature. Thus, the scope of philosophy of education includes following.

Aims and Ideals of Education Philosophy

Education critically evaluates the different aims and ideals of education. These aims and ideals have been propagated by various philosophers in different times. They are character building, man making, harmonious human development, preparation for adult life, -development of citizenship, -utilization of leisure, training for civic life, training for international living, achieving social and national integration, -scientific and technological development, education for all, equalizing educational opportunities, strengthening democratic political order and human source development. These and other aims of education presented by educational thinkers in different times and climes are scrutinized and evaluated. Thus, philosophy of education critically evaluates different aims and ideals of education to arrive at.

b] Interpretation of Human Nature:-

A philosophical picture of human nature is a result of the synthesis of the facts borrowed from all the human science with the values discussed in different normative, sciences. The philosophical picture, therefore, is broader as compared to the picture of man drawn by biology, sociology, psychology, economics and anthropology and other human science.

c) Educational Values:-

Value is typically a philosophical subject since it is more abstract, integral and universal. Philosophy-of education not only critically evaluates the values but also systematizes them in a hierarchy. Educational values are' determined by philosophical values. Educational values propagated by different philosophers have been derived from their own world, view and their outlook on the purpose of human life. Therefore, a scrutiny of the world views, outlook, beliefs is the specific function of philosophy and it is necessary for the philosophical treatment of the values.

d] Theory of Knowledge:-

Education is related to knowledge. It is determined by the source, limits, criteria and means of knowledge. The discussion of all these falls within the jurisdiction of epistemology, one of the branches of philosophy, therefore, an important area of the functioning of philosophy of education is related to theory of knowledge.

Relationship of education and various area of national life and various components of the system of education:-

One of the most important contributions of the philosophy of education to the cause of education is the provision of criteria for deciding the relationship of state and education, economic system and education, curriculum, school organization and management, discipline etc. These problems have led to the evaluation of different philosophies of education. The criteria of judgment everywhere are determined by philosophy, therefore, philosophy of education provides the criteria for critical evaluation and judgment in these fields.

FUNCTIONS OF PHILOSOPHY OF EDUCATION

Philosophy of education performs various functions. They are discussed below:

a] Determining the aims of education

Philosophy of education provides original ideas regarding all aspects of education particularly educational aims. It is said that educational philosophy gives different views, but this situation is not harmful, rather it helps in providing education according to the need of society. The difference in view of philosophy of education reflects the multiplicity and diversities of human life. Philosophy of education guides the process of education by suggesting suitable aims from the diversities of life and selecting the means accordingly.

b] Harmonizing old and new traditions in the field of education

In the process of social development, the old traditions become outdated for the people. They are replaced by the new traditions. But this process of replacement is not always smooth. It is faced with lots of opposition from certain orthodox sections of the society. At the same time it must be kept in mind that every 'old' is not outdated and every 'new' is not perfect. Therefore, there is a need of co-ordinating the two in order to maintain the harmony between both. This function can be performed by philosophy of education.

c] Providing the educational planners, administrators and educators with the progressive vision to achieve educational development:-

Spencer has rightly pointed that only a true philosopher can give a practical shape to education. Philosophy of education provides the educational planners, administrators and educators with the right vision which guides them to attain the educational goals efficiently.

d] Preparing the young generation to face the challenges of the modern time:- Social commentators have given many labels to the present period of history for some it is the information age and for others

it is post modernity, later modernity, high modernity or even the age of uncertainty. One more addition to this list may be that 'present age is an age of Globalization as a phenomenon arrived on the economic scene in the 1990 in India. This watchword has had its implications in the social political, economic fabric of the country of which education is a part. Philosophy of education is a guiding, steering and liberating force that helps young people to and society at large to face the challenges of the modern time.

UNIT - II:

FUNDAMENTAL PHILOSOPHICAL DOMAINS Fundamental Philosophical Domains – Epistemology, Metaphysics, Axiology. Education and Metaphysics, Education and Axiology.

BRANCHES OF PHILOSOPHY

Philosophy deals with the most basic issues faced by human beings. The content of philosophy is better seen as asking questions rather than providing answers. It can even be said that philosophy is the study of questions. Van Cleve Morris has noted that the crux of the matter is asking the “right” questions. By “right” he meant questions that are meaningful and relevant- the kind of questions people really want answered and that will make a difference in how they live and work. Philosophical content has been organized around three fundamental categories:

METAPHYSICS

Metaphysics is the branch of philosophy that studies the ultimate nature of reality or existence. It asks questions such as ‘What exists?’ or ‘What is real?’ Metaphysicians seek an irreducible foundation of reality or ‘first principles’ from which absolute knowledge or truth can be induced and deduced. The term metaphysics is derived from the Greek words “meta” means (“beyond”, “upon” or “after”) and physika, means (“physics”). Literally it refers ‘those things after the physics.’ Aristotle’s writings on ‘first philosophy’ came after his treatise on physics, therefore, Aristotle’s editor, Andronicus of Rhodes, named them metaphysics.

At first, questions like, ‘What is real?’ seem too simple to bother asking. But consider George Knight’s example about the existence of a floor and one will see that the question has far reaching implications: What is exactly the nature of the floor upon which you stand? It may seem to have a rather straightforward existence. It is obviously flat, solid, and smooth; it has a particular color; it is composed of an identifiable material, such as wood or concrete; and it supports your weight... Suppose, however, that a physicist enters the room and is questioned about the reality of the floor. She will reply that the floor is made of molecules; that molecules consist of atoms, electrons, protons, and neutrons; and these, finally, of electric energy alone. A third position... is offered by a passing chemist... To him the floor is a hotbed of hydrocarbons associated in a particular way and subject to certain kinds of environmental influences, such as heat, cold, wetness, dryness, and oxidation.

It is evident that the question of reality is not as simplistic as it appears. If the reality of a common floor is confusing, what about the larger problems that presents themselves as mankind searches for the ultimate reality of the universe? Metaphysical questions are the most basic to ask because they provide the foundation upon which all subsequent inquiry is based. Metaphysical questions may be divided into four subsets. First, the cosmological aspect. Cosmology consists in the study of theories about the origin, nature, and development of the universe as an orderly system. Questions such as these populate the realm of cosmology: “How did the universe originate and develop? Did it come about by accident or design? Does its existence have any purpose?”

A second metaphysical aspect is the theological. Theology is that part of religious theory that deals with conceptions of and about God. “Is there a God? If so, is there one or more than one? What are the attributes of God? If God is both all good and all powerful, why does evil exist? If God exists, what is His relationship to human beings and the ‘real’ world of everyday life?” A third subset of metaphysics is the anthropological. Anthropology deals with the study of human beings and asks questions like the following: What is the relation between mind and body? Is mind more fundamental than body, with body depending on mind, or vice versa? What is humanity’s moral status? Are people born good, evil, or morally neutral? To what extent are individuals free? Do they have free will, or are their thoughts and actions determined by their environment, inheritance, or a divine being? Does each person have a soul? If so, what is it? People have obviously adopted different positions on these questions, and those positions influence their political, social, religious, and educational ideals and practices. The fourth aspect of metaphysics is the ontological. Ontology is the study of the nature of existence, or what it means for anything to exist. Several questions are central to ontology: “Is basic reality found in matter or physical energy (the world we can sense), or is it found in spirit or spiritual energy? Is it composed of one element (e.g., matter or spirit), or two (e.g., matter and spirit), or many?” “Is reality orderly and lawful in itself, or is it merely orderable by the human mind? Is it fixed and stable, or is change its central feature? Is this reality friendly, unfriendly, or neutral toward humanity?”

METAPHYSICS & EDUCATION

Even a cursory study of either historical or contemporary societies will reveal the impact of the cosmological, theological, anthropological, and ontological aspects of metaphysics upon their social, political, economic, and scientific beliefs and practices. People everywhere embrace answers to these questions and then live their daily lives in keeping with those assumptions. There is no escape from metaphysical decisions; unless one chooses to vegetate and even that choice would be a metaphysical decision about the nature and function of humanity. Education, like other human activities, cannot operate outside the realm of metaphysics. Metaphysics, or the issue of ultimate reality, is central to any concept of education, because it is important for the educational program of the school (or family or church) to be based upon fact and reality rather than fancy, illusion, error, or imagination. Varying metaphysical beliefs lead to differing educational approaches and even separate systems of education. Why do Adventists and other Christians spend millions of dollars each year on private systems of education when free public systems are widely available? This is due to their metaphysical beliefs

regarding the nature of ultimate reality, the existence of God, the role of God in human affairs, and the nature and role of human beings as God's children. At their deepest levels, men and women are motivated by metaphysical beliefs. History demonstrates that people are willing to die for those convictions, and that they desire to create educational environments in which their most basic beliefs will be taught to their children.

The anthropological aspect of metaphysics is especially important for educators of all persuasions. After all, they are dealing with malleable human beings at one of the most impressionable stages of their lives. Views about the nature and potential of students form the foundation of every educational process. The very purpose of education in all philosophies is closely tied to these views. Thus, anthropological considerations lie extremely close to the aims of education. Philosopher D. Elton Trueblood put it nicely when he asserted that "until we are clear on what man is, we shall not be clear about much else." It makes a great deal of difference whether a student is viewed as Desmond Morris's "naked ape" or as a child of God. Likewise, it is important to know whether children are innately evil or essentially good, or good but radically twisted by the effects of sin. Variations in anthropological positions will produce significantly different approaches to the educational process. Metaphysics is speculative and focus on issues as the nature of cause-effect relationships. It relates to teaching in terms of thoughts about educational goals, the selection of appropriate content and educational goals, and attitudes towards the general nature of learners.

EPISTEMOLOGY

Epistemology is the branch of philosophy concerned with the nature and scope of knowledge and is also referred to as "theory of knowledge". Etymologically the word epistemology has been derived from the Greek words episteme, meaning "knowledge, understanding", and logos, meaning "study of". In other words we can say that Epistemology is the study of the nature, source, and validity of knowledge. It seeks to answer of the basic questions as "What is true?" and "How do we know?" Thus epistemology covers two areas: the content of thought and thought itself. Or in educational terms: curriculum and instruction or content and method. The study of epistemology deals with issues related to the dependability of knowledge and the validity of the sources through which we gain information. Epistemology seeks answers to a number of fundamental issues. One is whether reality can even be known. Skepticism in its narrow sense is the position claiming that people cannot acquire reliable knowledge and that any search for truth is in vain. That thought was well expressed by Gorgias (c. 483-376 B.C.), the Greek Sophist who asserted that nothing exists, and that if it did, we could not know it. A full-blown skepticism would make intelligent action impossible. A term closely related to skepticism is agnosticism. Agnosticism is a profession of ignorance in reference to the existence or nonexistence of God.

Most people claim that reality can be known. However, once they have taken that position, they must decide through what sources reality may be known, and must have some concept of how to judge the validity of their knowledge. A second issue foundational to epistemology is whether all truth is relative, or whether some truths are absolute. Is all truth subject to change?

Is it possible that what is true today may be false tomorrow? If the answer is “Yes” to the previous questions, such truths are relative. If, however, there is Absolute Truth, such Truth is eternally and universally true irrespective of time or place. If Absolute Truth exists in the universe, then educators would certainly want to discover it and make it the core of the school curriculum. Closely related to the issue of the relativity and absoluteness of truth are the questions of whether knowledge is subjective or objective, and whether there is truth that is independent of human experience. A major aspect of epistemology relates to the sources of human knowledge. If one accepts the fact that there is truth and even Truth in the universe, how can human beings comprehend such truths? How do they become human knowledge? Central to most people’s answer to that question is empiricism (knowledge obtained through the senses). Empirical knowledge appears to be built into the very nature of human experience. Thus, when individuals walk out of doors on a spring day and see the beauty of the landscape, hear the song of a bird, feel the warm rays of the sun, and smell the fragrance of the blossoms, they “know” that it is spring. Sensory knowing for humans is immediate and universal, and in many ways forms the basis of much of human knowledge.

The existence of sensory data cannot be denied. Most people accept it uncritically as representing “reality.” The danger of naively embracing this approach is that data obtained from the human senses have been demonstrated to be both incomplete and undependable. (For example, most people have been confronted with the contradiction of seeing a stick that looks bent when partially submerged in water but appears to be straight when examined in the air.) Fatigue, frustration, and illness also distort and limit sensory perception. In addition, there are sound and light waves that are inaudible and invisible to unaided human perception. Humans have invented scientific instruments to extend the range of their senses, but it is impossible to ascertain the exact dependability of these instruments since no one knows the total effect of the human mind in recording, interpreting, and distorting sensual perception. Confidence in these instruments is built upon speculative metaphysical theories whose validity has been reinforced by experimentation in which predictions have been verified through the use of a theoretical construct or hypothesis.

In summary, sensory knowledge is built upon assumptions that must be accepted by faith in the dependability of human sensory mechanisms. The advantage of empirical knowledge is that many sensory experiences and experiments are open to both replication and public examination. A second influential source of knowledge throughout the span of human history has been revelation. Revealed knowledge has been of prime importance in the field of religion. It differs from all other sources of knowledge because it presupposes a transcendent supernatural reality that breaks into the natural order. Christians believe that such revelation is God’s communication concerning the divine will. Believers in supernatural revelation hold that this form of knowledge has the distinct advantage of being an omniscient source of information that is not available through other epistemological methods. The truth revealed through this source is believed by Christians to be absolute and uncontaminated. On the other hand, it is generally realized that distortion of revealed truth can occur in the process of human interpretation. Some people assert that a major disadvantage of revealed knowledge is that it must be accepted by faith and cannot be proved or disproved empirically. A third source of human knowledge

is authority. Authoritative knowledge is accepted as true because it comes from experts or has been sanctified over time as tradition. In the classroom, the most common source of information is some authority, such as a textbook, teacher, or reference work. Accepting authority as a source of knowledge has its advantages as well as its dangers. Civilization would certainly stagnate if people refused to accept any statement unless they personally verified it through direct, first-hand experience. On the other hand, if authoritative knowledge is built upon a foundation of incorrect assumptions, then such knowledge will surely be distorted. A fourth source of human knowledge is reason. The view that reasoning, thought, or logic is the central factor in knowledge is known as rationalism. The rationalist, in emphasizing humanity's power of thought and the mind's contributions to knowledge, is likely to claim that the senses alone cannot provide universal, valid judgments that are consistent with one another. From this perspective, the sensations and experiences humans obtain through their senses are the raw material of knowledge. These sensations must be organized by the mind into a meaningful system before they become knowledge. Rationalism in a less extreme form claims that people have the power to know with certainty various truths about the universe that the senses alone cannot give. In its more extreme form, rationalism claims that humans are capable of arriving at irrefutable knowledge independently of sensory experience. Formal logic is a tool used by rationalists. Systems of logic have the advantage of possessing internal consistency, but they risk being disconnected from the external world. Systems of thought based upon logic are only as valid as the premises upon which they are built.

A fifth source of knowledge is intuition- the direct apprehension of knowledge that is not derived from conscious reasoning or immediate sense perception. In the literature dealing with intuition, one often finds such expressions as "immediate feeling of certainty." Intuition occurs beneath the threshold of consciousness and is often experienced as a sudden flash of insight. Intuition has been claimed under varying circumstances as a source of both religious and secular knowledge. Certainly many scientific breakthroughs have been initiated by intuitive hunches that were confirmed by experimentation.

The weakness or danger of intuition is that it does not appear to be a safe method of obtaining knowledge when used alone. It goes astray very easily and may lead to absurd claims unless it is controlled by or checked against other methods of knowing. Intuitive knowledge, however, has the distinct advantage of being able to bypass the limitations of human experience. At this juncture, it should be noted that no one source of information is capable of supplying people with all knowledge. The various sources should be seen as complementary rather than antagonistic. It is true, however, that most people choose one source as being more basic than, or preferable to, the others. That most basic source is then used as a benchmark for testing other sources of knowledge. For example, in the contemporary world, knowledge obtained empirically is generally seen as the most basic and reliable type.

EPISTEMOLOGY & EDUCATION

Epistemology and education are tacit companions since both are primarily the act of knowing. Epistemology is the motor of education in a sense because it drives the educational process. Whatever educational theories and practices one employs will be consistent with his or her theories and practices

of epistemology. Epistemology has a direct impact upon education on a moment-by-moment basis. For example, assumptions about the importance of various sources of knowledge will certainly be reflected in curricular emphases and teaching methodologies. Because Christian teachers believe in revelation as a source of valid knowledge, they will undoubtedly choose a curriculum and a role for the Bible in that curriculum that differs substantially from the curricular choices of nonbelievers. In fact, the philosophic worldview of their faith will shape the presentation of every topic they teach. That, of course, is true for teachers from every philosophic persuasion and thus constitutes an important argument for educating Adventist youth in Adventist schools.

AXIOLOGY

Axiology, which stems from two Greek words- “Axios” means “value, worth” and “logos” means “reason/ theory/ symbol / science/study of”. Hence, Axiology is the philosophical study of value and “value” originally meant the worth of something. Axiology asks the questions: What is a value? Where do values come from? How do we justify our values? How do we know what is valuable? What is the relationship between values and knowledge? What kinds of values exist? Can it be demonstrated that one value is better than another? Who benefits from values? etc. The question of values deals with notions of what a person or a society regards as good or preferable. Axiology, like metaphysics and epistemology, stands at the very foundation of the educational process. A major aspect of education is the development of values. And in that context, the classroom is an axiological theater in which teachers cannot hide their moral selves. By their actions, teachers constantly instruct groups of highly impressionable young people who assimilate and imitate their teachers’ value structures to a significant extent.

Axiology has two main branches- ethics and aesthetics. Ethics is the study of moral values and conduct. “How should I behave?” is an ethical question. Ethical theory seeks to provide right values as the foundation for right actions. What is good and evil, right and wrong? Is it ever right to take something that does not belong to you? In many ways, ethics is the crucial issue of our times. World societies have made unprecedented technological advances, but have not advanced significantly, if at all, in their ethical and moral conceptions. Both as individuals and within societies, human beings exist in a world in which they cannot avoid meaningful ethical decisions. Thus, schools must teach ethical concepts to their students. The problem is that people embrace different ethical bases and feel quite negatively about having their children “indoctrinated” in a moral view that is alien to their fundamental beliefs. That fact has put schools at the center of the various “culture wars” that have rocked society at large. It has also led Adventists and other Christians to establish their own schools. The desire to pass on to their children a specific system of moral values is a powerful motivator for most parents. At the heart of ethical discussions are such questions as, “Are ethical standards and moral values absolute or relative?” “Do universal moral values exist?” “Can morality be separated from religion?” and “Who or what forms the basis of ethical authority?”

The second major branch of axiology is aesthetics. Aesthetics asks such questions as “What is beautiful?” and “What should I like?” How do we recognize a great piece of music? Art? Can there be

beauty in destruction? Aesthetics is the realm of value that searches for the principles governing the creation and appreciation of beauty and art in both “the higher arts” and the things of daily life, such as school architecture, television programs, and billboards. Evaluations of beauty and ugliness fall into the aesthetic realm. Thus aesthetic valuation is a part of daily life and cannot be avoided. The aesthetic experience is tied to the cognitive world of intellectual understanding, but also soars beyond the cognitive into the affective realm because of its focus on feeling and emotion. Aesthetic experiences enable people to move beyond the limits imposed by purely rational thought and the inadequacies of human language. A picture, song, or story may create an impression in a person that could never be conveyed through logical argument.

Human beings are aesthetic beings; thus, it is equally impossible to avoid teaching aesthetics in the school, home, media, or church as it is to avoid inculcating ethical values. However, the realm of aesthetics does not exist in a vacuum. To the contrary, aesthetic belief is directly related to other aspects of people’s philosophy. For example, if subjectivity and randomness are embraced in epistemology and metaphysics, they will be reflected in both aesthetics and ethics. People’s aesthetic values reflect their total philosophy.

AXIOLOGY & EDUCATION

Our contemporary age is an age of great confusion and turmoil. Wars and conflicts continue unabatedly, and innumerable alarming and tragic phenomena, including terrorism, destruction, arson, kidnapping, murder, drug abuse, alcoholism, sexual immorality, family breakdown, injustice, corruption, oppression, conspiracy, and slander, are occurring worldwide. At the vortex of this turmoil, humankind’s most valuable assets are now almost obliterated. It is referring to the loss of personal human dignity, the loss of time-honoured traditions, the loss of the dignity of life, the loss of mutual trust among people, the loss of the authority of parents and teachers, and the list goes on. In this context education plays an important role for inculcating the value (such as- truth, beauty and goodness etc.) and transmitting from one generation to another through its curriculum. It has been rightly stated that culture is a totality of values created throughout history and that education is the means of performing culture. This is why axiology requires an important educational dimension. Which are the components of this dimension? First, axiology, by projecting a system of values, proposes educational aims under the form of axiological objectives and ideals.

Second, axiology comprises both general human or universal and specific values for a determined community, thereby giving it its personality. Education preserves and transmits values that guarantee the cultural identity of the human community. Third, the performance of values requires knowledge and experience, which means the involvement in this process of education on its two interrelated planes: cognitive and emotional. Finally, as axiology is the horizon of the manifestation of human creativity, education has among its fundamental functions that of cultivating the creative power of the individual and the human community. Otherwise expressed, though personality is the source of all values, it is not born, but is developed by education. That is why we estimate nowadays that education is one of the fundamental resources for future social development. From this concise

presentation of the elements making up the content of the educational dimension of axiology, there results a very important conclusion: without education, axiology would be deprived of living power, and, without the light of axiology, education would grope about in the dark.

UNIT - III: INDIAN SCHOOLS OF PHILOSOPHY

Contribution of Indian Schools of Philosophy (Sankhya, Vedanta, Buddhism, Jainism)
with special reference to Vidya, Dayanand Darshan; and Islamic traditions towards
educational aims and methods of acquiring valid knowledge.

VEDANTA IN EDUCATION

Education during Vedic period was the third eye, the eye of insight and source of illumination. The system of education generally advocated emanated from the Vedas and was called Vedic system of education, which insisted on code of conduct both for the student and the teacher and placed the child under the care and direction of the teacher.

Aims of Education during vedic age

1. Citta-Vritti- Nirodh : Education must aim at self- fulfillment and provide freedom from material desires and attachment.
2. Education of Mind : Education must provide knowledge for creativity and pursuit of culture and civilization.
3. Make living worthy : Education should make life worthwhile, purposeful and relevant.
4. Tamso-ma-Jyotirgamaya : Knowledge should dispel doubts, dogmas and darkness.

Religion centred : Religion dominated every aspect of life all national, personal, social and educative procedures and practices, hence education should be wedded to religion.

6. Individual- Centred : Education was for individual which was its chief concern. Education should therefore aim at overall development of an individual.

7. Nature- Oriented : The centres of education were located from the populated and crowded areas, more in natural and sylvan surroundings. Education should make man one with nature.

Educational System

- Primary: Education was first provided at home then a ceremony (vidya Arambha Sanskar) before beginning education was performed. Education period was upto age of five years.
- Child was made to pronounce vedic mantras, knowledge of sandhis (connective rules), elementary grammar, elementary airthmetic.
- After primary education children were sent to Gurukulas and ashramas for higher education. • Higher education: Entry age varied between 8 to 12 for different varnas and completed by the 25th year of age. Upanayan ceremony was performed to enable the child to enter into studentship

Curriculum

According to Kathoupanishad, the subjects fell into two categories:

Para-vidya or (spiritual learning) Apara-vidya or (worldly learning)

Paravidya: Into this study fell the essential study of 4 vedas.

Also included vedangas, upanishads, puranas, Pitrya (rules for sacrifices for ancestors), vakovakya (logic), Ekayana (ethics), Devavidya (etymology), Brahma-vidya etc.

Apara-vidya : This included subjects like History, Ayurveda, Economics, Astrology, Physics, zoology, chemistry, science, kalpavidya, the rashi (science of numbers), bhutvidya (sci. of demons).

Methods of Teaching

Two methods of Teaching were being practiced during vedic period. The first method was Maukhi (oral) and second was based on chintan (thinking or reflection). In the oral method students were to memorize the mantras (vedic hymns) and Richayas (verses of Rigveda). The process of education passed through three stages of comprehension i.e Shravan (Hearing), Manan (meditation) and Nidhi-dhyasan (realization and experience). Methods of teaching was based on apprenticeship and was psychologically sound. Teaching followed some strategies such as simple to complex, activity and skill oriented procedures. Question Answer technique and illustration . Self-study (Swnadhyaya) was considered more important.

Discipline

- Rules for conduct of both teachers and pupils were listed down.
- Rules also for respect due from pupils to teacher were framed.
- Rigid rules were laid for conduct of pupils
- Code of dress was observed
- Observation of Brahmacharya or celibacy was compulsory for all pupils.

Teacher

During Vedic period the teacher occupied very important place in the scheme of education. He was the centre of education and without him no education could be conceived of. He was called Guru or Acharya and he was respected as a god by the student as well as the society. Even the king did not enjoy so much respect as the teacher enjoyed.

EDUCATIONAL IMPLICATIONS

Pride in civilisation and culture

We are living in modern age, but we feel proud of the civilization and culture of our ancestors inherited to us. We give more preference to character, spiritualism philosophy rather than wealth, power, violence and diplomacy. We wish to lead an ideal life. Educational aims of vedic age are accepted in principle as aims of modern education to build character and make life worth living for our young ones.

Discipline and pupil teacher relationship :

The sense of discipline and cordial relation between teacher and pupil of vedic age is well known to the world. Today's scenario can be revived back by taking efforts to adopt the ideal relationship between teacher and pupil.

Subject of studies :

Vedic literature is enriched by the sense of peace, humanity, universal brotherhood which is also vital part of our curriculum.

Teaching Methods :

As discussed above ,some methods of teaching are still used fruitfully in our classrooms.

All round development of child: The nature of education was much more individualistic rather than joint in groups. All round development of a child's personality was the chief aim of education. Same aim is kept in view in modern education also.

Equality of opportunity: There was no discrimination on the basis of caste, creed, colour etc and the students of all strata of society received education on an equal footing. In modern too, the constitution has adopted the principle of equality in the field of education.

Education for self- sufficiency: Apart from intellectual aspect of education its practical side was not lost sight of and along with art, literature and philosophy, students got a working knowledge of agriculture and other vocations of life.

Vocational Aim

Modern education also lays stress upon preparing students to prepare themselves for their future life. Vocational subjects are included in the curriculum.

Commercial education and Vedic mathematics :

Commercial education and Mathematics Education is one of the chief features of Vedic period. The ideas of the scope and nature of commercial geography needs of the people of various localities, exchange value and quality of articles and language spoken at different trade centres were considered necessary. Vedic mathematics have become more popular now. More and more parents are aware about the significance of Vedic mathematics and are taking keen interest to offer the opportunities to their child to learn Vedic mathematics.



BUDDHISM

Buddhism is one of the most remarkable development of Indian thought. It is an offshoot of later vedic thought. Buddhism is founded on the rejection of certain orthodox Hindu Philosophical

concepts. It has many philosophical views with Hinduism, such as belief in Karma, a cause-and-effect relationship between all that has been done and all that will be done. Events that occur are held to be direct results of previous events. The ultimate goal for both is to eliminate Karma (both good & bad), end the cycle of rebirth and suffering and attain freedom (Moksha or Nirvana). Buddhist education system (200B.C to 200 A.D) was founded by Lord Gautam Buddha. Gautam Buddha was primarily an ethical teacher and reformer and not a philosopher. He was concerned mainly with the problems of life. He avoided the discussion of metaphysical question because they are ethically useless and intellectually uncertain. He always discussed the most important questions of suffering, its cessation and the path leading to its cessation. Thus Buddha's enlightenment which he tried to share with all fellow-beings has come to be known as the four Noble Truths.

Four Noble truths are:

- There is suffering
- There is cause of suffering
- There is cessation of suffering
- There is a way to cessation of suffering

Buddhists philosophy of life to get 'Nirvana' from suffering is based on the following eight principles:

Right Faith (Samyak Dristi)

Right Resolve (Samyak Sankalpa)

Right Speech (Samyak Vakya)

Right Action (Samyak Karmanta)

Right Living (Samyak Ajiva)

Right Thought (Samyak Smriti)

Right concentration (Samyak Samadhi)

Right Effort (Samyak Vyayama)

EDUCATIONAL PHILOSOPHY OF BUDDHISM

Buddhist Education offered to impart education to all. Many people shifted to Buddhist system of education. It was for the first time in India that education was institutionalised on a large scale during Buddhist movement. It is also a historical fact that with the arrival of Buddhist era great international centres of education like Nalanda, Takshashila, Vikramshila, Ballabhi, Odantapuri, Nadia, Amravati, Nagahalla and Saranath were in prominence. Educational centres in Buddha period developed in Viharas and Sanghas.

Aims of Education

The Buddhist educational aims were comprehensive based on knowledge, social development, vocational development, religious development, character development aims which were as follows:

- To follow the moral values of Buddhist religion
- To adopt good conduct and violence
- To achieve the final goal of Nirvana
- To propagate Buddhism
- To eradicate Vedic ritualism
- To give up caste system
- To take the teachings of Buddhism to the masses.
- To leave yajna and sacrifices for achieving knowledge
- To provide education in the language of masses i.e Pali
- To emphasise the progress and development of the society rather than the individual
- To provide education through the new system this was stated by Buddha.

Principles of Education

- Avidya that is ignorance must be removed through education as it is the root cause of sufferings.
- Education should be provided in peaceful surroundings in Buddhists monasteries, viharas and organised educational institutions instead of Gurukulas.
- Pupils should be educated in a democratic atmosphere
- Things of luxury must be prohibited for students.
- Framed few commandments for the Suddhvi, Harika (new entrant) at the time of 'Pabajja' ceremony. A ritual called as —pabajja ritual was necessary for admission to a monastery for education. Educational period for this phase was 12 years.
- After 20 years of age Upsampada ritual was performed to gain an entry into higher education. Rules for second ceremony Upasampada were also laid down

Education System

Two tier system:

- 1) Popular Elementary Education
- 2) Higher Education

Elementary Education:

Popular Elementary education was religious in nature, included worldly education, upto the age of 12 years, pupils received instructions in reading, writing, arithmetic and religion.

Curriculum of Elementary education : Thorough learning of Grammar, Hetu vidya (Logic), Nyaya (science of reasoning), Adyatma vidya (philosophy), shilpa sthan (arts & crafts) & chikitsya vidya (medicine)

Higher education: Well organised, carried out at Buddhist monasteries & Buddhist universities. Higher education was given to only those students who intended to be monks or nuns. Emphasised both theoretical and practical aspects.

Following subjects were included in the syllabus of higher education:

Buddhism, Hinduism, Jainism, Theology, Philosophy, Metaphysics, Logic, Sanskrit, Pali, Astronomy, Astrology, Medicine, Law, Politics, Administration, Tantrik philosophy

Methods of Teaching

- Mostly verbal.
- Question, answer, discussion and debates.
- Agra shishya pranali (Monitorial system)
- Travelling and Nature study method
- Book method.
- Preaching and conference method
- Medium of instruction was pali and also importance to vernacular dialects were given.

Teacher Taught Relationship

- Close , Pure, good and affectionate
- Teacher besides being a scholar of repute must have in himself inspiring ideals.
- Like his students the teacher also used to spend life in simplicity, constant study, celibacy, following ideals and strength of character.
- Both teacher and student were required the authority of reason and experience.
- Students were required to maintain the freedom of thought
- Disciplined in matter of morals and conduct
- Maintain self-restrained life

EDUCATIONAL IMPLICATION OF BUDDHIST PHILOSOPHY

Cosmopolitan: Buddhist education was free from communal narrowness, there was no favouritism on the basis of caste, creed in the centres.

Total development of personality: Buddhist education laid much emphasis on the physical, mental and spiritual development of the novice, even today the aim of education is integration of personality that can develop the various aspects of the individual which are interlinked.

No corporal punishment: corporal punishments were absolutely forbidden which is also very true in the present scenario of education.

Positivism: Buddhist philosophy is positivistic and has a careful logical systematisation of ideas

Ethical: it is ethical, the eightfold path to Nirvana makes a universal appeal.

Democratic: it is democratic as it believed in freedom of enquiry. Democratic and republican procedures were followed while running the educational institutions.

Development of good conduct: the entire techniques of Buddhism provide directions to develop good conduct, and which is also the essence of a sound system of education. Also its belief in Karma lays stress on the necessity to be constantly on the vigil to maintain one 's conduct in the present life.

Moral Discipline : The Buddha Bhikku (monk) took the vows of chastity and of poverty. Character was the basis of moral discipline.

Emphasis on Manual skills : Training of manual skills like spinning and weaving was emphasized to enable men to earn for living.

Pragmatic : It is pragmatic, everything is in a state of flux as it is only momentary. Change is the rule of the universe. It does not believe in the absolutism. It is witnessed in the present era of globalisation.

Methods of Teaching : the methods of Instruction was oral . Preaching, repetition, exposition, discussion and debates were all used. Buddhist council organised 'seminars' to discuss the major issues at length. Learned conferences, meditation, educational Tours.

International impact : Buddhist education helped India to gain international importance. It also developed cultural exchange between India and other countries of the world. international exchange of scholars attracted students and scholars from far off lands.

Value education & Character development: To be moral being one must follow noble path, the eightfold path as preached in Buddhism provides guidance for moral education and peace. The entire techniques of Buddhism provide directions to develop good conduct which is also the essence of sound system of education.

Curriculum: Curriculum included secular as well as religious subjects.

Organisation and Structure of Universities : Universities established during this period are still serving as a guiding force. The organization of Nallanda and Ballabhi university was advanced that it continues to influence the organization and structure of university till present day. The system of determining a minimum age for higher education, providing a set of rule and taking a test for admission are even today guiding the educational structure.

Education as a social Institution : Education as a social institution got its existence as a result of Buddhist system of education

Imparting education in practical subjects : An important contribution of this period is the imparting of education in various practical subjects , a tradition which has come down to the present day also.

Collective Teaching Methodology : It was in this period that the method of collective teaching and the presence of numerous teachers in single institution was evolved.

SUMMARY

- Buddhism is a school of Indian philosophy based on the principles of equal treatment of the people, non-violence, and peace.

- The central doctrine of Buddhism is based upon the causal theory involving the formula 'this happening, that happens', which proceeds in a cyclic order in a sort of chain-reaction'. The start is made from the idea of ignorance (Avidya).
- The main principles of Buddhism are— Four Noble Truths, Eight Noble Paths, Twelve Noble Links, Non-existence of Soul and God, Karma and Rebirth, Nirvana, Non-violence and no discrimination.
- Education was imparted in monastery with Pabbajja and Upasampada ceremony.
- The aims of Buddhist system of education— Nirvana, development of personality, physical & intellectual development, religious & spiritual development, preservation & spread of culture and development of attitude of non-violence.
- The curriculum of Buddhist education system may be divided into two types— primary and higher education. In primary education, reading, writing and arithmetic were taught. In higher education, curriculum had covered both intellectual & professional subjects.
- The methods of teaching followed in the Buddhist education system— oral teaching, discussion, tours, conferences, meditation.
- During Buddhist period, women education was not encouraged much. In the later period, they were given education but with many restrictions.
- Buddhist education system is appreciated for its organized structure, non-discriminatory nature, pure and simple life, balanced physical, mental, and spiritual development of the students, controlled and disciplined life, cordial relationship between teacher and students and using local languages as medium of instruction.
- Buddhist education system is criticized for neglecting occupational, industrial and technical education, social development, military training and discriminatory attitude towards women.

PHILOSOPHY OF JAINISM

Jainism is independent of Buddhism yet it resembles it in several aspects, such as in its repudiation of the authority of the Vedas, its pessimistic outlook on life, and its refusal to believe in supreme God. But the differences it exhibits are equally noticeable, such as its recognition of permanent entities like the self (jiva) and matter. Derived from the word jina' with root in _ji' it means _victor' i.e, the one who has successfully subdued his passions and obtained mastery over himself. The origin of Jain philosophy traces back to the pre-historic time. It is said 24 tirthankars or liberated persons preached this truth which was handed over one by one in course of time. The last of them was Vardhamana also called Mahavira, a contemporary of Gautam Buddha.

Jainism is the smallest of the major world religion, but in India its influence is much more. Jain philosophy and culture have been a major cultural and philosophical, social and political force since dawn of civilisation in Asia. Metaphysically, Jainism believes in plurality of souls and not in the existence of God. It holds that there are as many souls as there are living beings. They also accept the existence of souls even in animals and plants, with degrees of difference in the level of consciousness. They believe that every soul is capable of attaining infinite consciousness, power and happiness by removing all _Karmas' or bondages. Infinite faith, infinite knowledge, infinite power and infinite bliss is the state of liberation. According to Jainism Nirvana or liberation is obtained through three jewels : Right

Philosophy, Right Knowledge and Right Conduct. (Tri-ratna) Right conduct implies 5 abstinences : not to lie, not to steal, not to strive for luxury and not to strive for possessions, not to be unchaste and not to injure (Ahimsa). Ahimsa is vital principle of Jainism. Jainism rejects the idea of creator of the world. It believes reality to be many sided. Jainism emphasises ‘Syat-vada’ or ‘ane-kant-vada’ which lays the mind open to truth coming from any quarter. No proposition about the truths can be absolute. This generates tolerance and regard for all. In the theory of knowledge Jainism accepted three sources of getting real knowledge, namely perception, inference and testimony.

Practical teachings of Jainism

- Triratna or three gems of its teaching were considered three precious principles of life.
- Five vows (vrata) or abstinences to indicate general character.
- Ahimsa (Non-violence) is the foremost virtue in Indian thought but in Jainism it requires distinct meaning and depth; it is nonviolence in word, thought and deed.
- Emphasizing the individualistic aspect, Jainism emphasizes on the development of personality as the final aim. Jaina teachings are social and tolerant and believes in happiness of all.
- There are two levels of discipline depending on the severity of the vows which are different for the monks and of lay life.
- The aim of life is to get oneself disentangled from karma. Jainism believes in transmigration of soul. Soul united with karma is called a soul in bondage, and is to be redeemed and liberated.
- Moksha means dissolution of partnership between soul and matter, restoring the ideal character of the jiva.
- Jainism rejects God as the creator of this world, as a need to create the world would be inconsistent with his necessary perfection, Jainism looks upon man himself as God when his inherent powers are fully in bloom.
- Jaina views are both relativistic and pluralistic as it recognizes jivas and the material objects.
- The primary aim of Jainism is the perfection of the soul, rather than the interpretation of the universe, hence it fails to find ultimate solutions of the metaphysical problem.

Jaina Education :

Aims of Education

Truth is relativistic and pluralist, in a state of may be’. Knowledge , therefore may be viewed differently. Nothing permanent.

Self-realisation as jiva is divine.

Education must focus on his divinity and remove the material bond of soul.

Education should lead to self-enlightenment and restore the full powers of jiva.

Development of personality as an individual. Hence , more stress on individual aims.

Teaching should give necessary jnana and penance to help jiva Cessation of Karma would disassociate jiva from it and regain its power and glory.

Teaching must help train one for it. Believes in transmigration of soul, hence education may partly be the preparation for the next world.

Curriculum :

punya' and 'paap' are the two principles of the Nine categories. Hence , education should develop sense of discrimination .

Education should include provision for attainment of Triratnas, the precious principles of life, that bring happiness, success and love here and now.

Education should inculcate non-violence as a virtue, practiced and not only aspired for, that would be socially desirable.

Teaching of nine principles called as nine categories of Jainism to dissolve the partnership between soul and matter.

Methods of Teaching

Knowledge is through senses and meditation. Teaching must develop these faculties. Teaching should be social and tolerant and should bring happiness to all. Jiva is essentially karmic, therefore education must be action based and ideally oriented.

Discipline :

Emphasis on self-discipline and hard work Practical discipline (of a lower order meant for ordinary house-holders) is essential for release from the bondage.

Happiness and bliss through action. Man is a free moral agent, responsible for all his deliberate action.

EDUCATIONAL IMPLICATIONS OF JAINISM

- **Major Contributions :** Jainism has made important contribution to art, architecture and literature. Jain philosophy and culture have been a major cultural and philosophical, social and political force since dawn of civilisation in Asia.
- **Strong emphasis on Non-Violence:** The distinguishing feature of Jain philosophy is its strong emphasis on non-violence, accent on multiple facets of truth, morality and ethics.
- **Integrated :** The contribution of Jain philosophy in the development of Indian philosophy has been significant. Jain philosophy concepts like Ahimsa, Karma, Moksha, Sansara and like have been assimilated into philosophies of other Indian religions like Hinduism and Buddhism. It is impossible to separate Indian religion , philosophy and education.
- **Concept of Compassion :** Sense of sympathy extends to all living beings even to animals as stated in both Jainism & Buddhism.
- **Contribution to a strain of Pacifism :** Absolute respect for living beings is stressed, best way to resist evil is through nonviolence, it is successfully used in Jainism & Buddhism.

- Law of Karma (cause and effect) : universe is ruled by moral law which punishes all sins and rewards good deeds, belief that our character creates its own heaven and hell is significant in nearly all schools of philosophy.
- Aims of education : The education has always aimed at some of the philosophical and religious objectives enlisted in Indian philosophy of education. It is clear that main objectives of education in India since earliest days of civilization had been Man- making who is capable of self-realization
- Highest state of knowledge : The highest state of knowledge is intuition through which man achieves a realization of oneness of the universe. Most of the Indian philosophies essence lies in this aspect.

SUMMARY

- Jainism is a major Indian philosophical system and an Indian religion which takes an integral view of life.
- According to Jainism the highest aim or goal of life is to attain Nirvana or liberation.
- It believes that the universe is eternal and uncreated and contains two types of entities— souls (jiva) and non-living matter (ajiva).
- It believes the principles of Anekantavada (infinite qualities and relations), Syadvada (absolute judgements are not possible) and Karma (bondage is due to deeds).
- Reality consists of two characters— essential (guna) and accidental (paraya).
- It follows the values of right faith, right knowledge and right conduct.
- It believes that salvation brings an end to all the miseries and pains and one becomes a master of the supreme knowledge. The aims of education according to Jainism are— self-realization or exaltation of personality, preservation and enrichment of cultural environment, development of moral sense, development of inventive and creative powers, development of complete man and simple living and high thinking.
- Curriculum should be based on learner's environment and it gave more importance to spiritual but natural subjects were also not neglected.
- The methods of teaching followed in education according to Jainism are— debate and discussion, importance to memory and sense training, activity based, idealistic, etc.
- The merits of Jainism are— equality, residential education, comprehensive curriculum, important place to moral principles. It is criticized mainly as it over emphasizes on moral and spiritual education.

ISLAMIC PHILOSOPHY OF EDUCATION

Islam is a religion for all mankind and is relevant for both spiritual and mundane life. Islam does not recognize the differences based on caste, creed, wealth, language, race, region etc. Islam contains just economic system, a well-balanced social system, codes of civil, criminal, international law, and a philosophical outlook on the mission of life. Islam essentially stands for deep religious life and at the same time defines a good living for the mankind.

- Basic Tenets of Islamic World View
- Man is the creation of God who can choose to conform to his ordinances

- Man has intelligence, will and speech. But man is also weak and forgetful. Through revelation's guidance he can seek to overcome his imperfections.
- Conformity with God's will determines a man's destiny in this life and the next.
- The right way to live is according to God's will, which he has revealed through the prophets.
- Islam is a restatement of what god has to say to man as a set of beliefs
- Law is prescribed in Islam for every sphere of life
- Islam has provided the social framework for a great culture for more than a thousand years.
- The Muslim world is one unit.
- Islam is not only to be appraised of, even carefully acquainted with, its pattern, institutions and history but also to apprehend what these mean to those who have the faith.

FEATURES OF ISLAM

Islam is universal: The Islamic system is such that it makes all men as one community and does not make any distinction on the basis of language , race, colour , culture or history.

Islam is comprehensive: It provides a complete code of conduct for living. It is not merely for individuals but nation as well.

Islam is eternal: From the beginning of the universe, Islam has been the only true religion. Islam is not a novel religion that appeared in Arabia four centuries ago, preached by the Prophet Muhammad. It is the religion God made known on the day when man first appeared on the earth.

Islam is dynamic: Islam is not a static religion. It's principles are not confined to any one particular period of history or particular set of circumstances, Islamic principles cannot be outdated. They can meet the demands of the modern age.

Islam is rational: Several verses quoted from Holy Quran and sayings from Prophet clearly ask human beings to observe, to think, to analyse and to judge. All these are symptoms of rationalism and reasoning.

Islam is realistic: Islam is a religion which does not make discrimination between theory and practice. It does prohibit from such action which is difficult to do. Islam knows the characteristics and nature of human beings.

Islam does not make any distinction on the basis of colour : Islam considers all human beings on the same footing and does not discriminate on the score of colour.

Islam promotes harmony between the individual and the society, faith and science, the material and the spiritual

Islam is misunderstood : It has been the misfortune of Islam that it has been misunderstood by various religions and their followers. The causes of misunderstanding are improper interpretations old Jihad, the alleged use of sword in spreading Islam, imposition of Jizya, polygamy, divorce etc. if nonMuslim try to understand how misgivings have arisen about these terms then Islam can be properly understanding.

Islamic Education in Relation to Different Components of Education

Education system was essentially religious in character. It was patronised by the Muslim rulers. The sole aim of Muslim education became spread of Islam, perpetuation and preservation of Muslim culture. The Muslim rulers and beneficiaries established —Maktabas' and —Madarsas' where the study of Holy Quran became a prominent feature. The Islamic laws, opinions, customs and doctrines were subjects of study and all students were required to master them. The object of Muslim education was attainment of worldly prosperity and social distinction. The main aim of education is —to understand the relation of man with God as revealed in the Holy Quran'.

Aims and Objectives

- To provide the teachings of Holy Quran as first step of education
- To provide experiences which are based on fundamentals of Islam.
- To provide experiences in the form of knowledge and skills with clear understanding that these experiences are likely to be changed in the light of changes in society.
- To develop understanding that knowledge without the basis in faith and religion is incomplete education
- To develop commitment towards the basic values which have been prescribed in religion and scripture.
- To develop sense of accountability towards Almighty creator so that man passes his life like a faithful servant
- To encourage international brotherhood irrespective of differences in generations, occupations and social class.
- To foster great consciousness of the Divine presence in the universe
- To bring man nearer to an understanding of God and of the relation in which man stands to his Creator
- To develop piety and faith amongst the followers
- To produce man who has faith as well as knowledge in spiritual development
- To develop such qualities of a good man which are universally accepted by the societies which have faith in religion

Nature of Elementary & Higher Education

Maktaba & Primary education :

Maktaba is a Arabic word which means a place where writing is taught. Thus Maktaba is a place where pupils learn reading & writing. Here pupils are made to learn Ayats & verses of Quran Like the vedic Upanayana and Buddhists pabaija' in the Islamic education a ceremony called —Bismillah was performed when the child attained the age of 4 years, 4 months & 4 days

Curriculum :

The child was taught the letters of alphabets of Urdu, persian and Arabic languages. Recitation sutras or chapters of Quran. Stories of muslim fakirs and the poems of persian poets were also taught. For

character building, the books Gulistan and Bostan written by sheikhsaddi were taught. Grammar and literature, history of laws of Islam, logic, philosophy, Law, Astrology, History, Geography, Agriculture, Unani system of medicine.

Teaching Methods

Recitation ,learning kalama & collective repetition. Writing, reading and oral methods and also Monitor methods in Maktab and madarsas.

Madarsas and Higher Education: The word —Madarsa is derived from Arabic word —dars which means a lecture. Thus Madarsas mean a place where lectures are delivered. Madarsa was an educational institution for imparting Islamic education and higher learning in which students sought admission after completing Maktab education.

Lecture method was supplemented by discussions.

Duration of education in Madarsas was 10 to 20 years.

Curriculum was divided into two categories: (Religious education & Secular education).

Religious education: The contents of religious curriculum included intensive and critical analysis of the Quran, intensive study of Islamic Law, sufism and the heritage of Mohammad Sahib.

Secular education: The contents of secular education included the teaching of languages and literatures of Arabic and Persian, logic, History, Geography, Astronomy, Astrology, Arithmetic, Agriculture, Medicine, Economics, Ethics, Philosophy.

Teaching Methods : Lecture method, self study, practical method in subjects like music architecture. •
Teaching Methods : Lecture method, self study, practical method in subjects like music architecture.

Discipline

Education was not imparted on psychological line. Students were forced to maintain strict discipline by giving them severe corporal punishments. Truants and delinquents were severely caned on palms. Good and intelligent students were rewarded.

Teacher- Pupil Relationship

The relationship between teachers and students in Muslim period was as cordial as it was during Vedantic and Buddhist period. Students and teachers showed genuine kind of feeling of love and respect. There was constant and intimate relationship between teacher & student.

Educational Implications of Islamic Education

- **Practical and useful Education:** Education was for preparation for the practical life . Education achieved more objectivity
- **Free- Education:** education in Maktab and Madarsas was free and compulsory upto elementary level for all muslim children. Boarding and lodging in Madarsas was also free.

- Individual Contact: Education was considered a personal process, the teacher had to live with his pupils.
- Monitorial System : Monitorial system was also more commonly used.
- Status of Teacher : Teacher had high status, they commanded respect in society. Were men of high moral character.
- Patronage of Education : Enjoyed state patronage. Almost all muslim rulers set up maktabas & Madarsas and showed their generosity, favour and love for education. Even learned persons, literary people, poets etc got patronage and encouragement from states and royal families.
- Promotion of cultural Unity : No restriction of caste and religion to get admission in Maktabas & Madarsas
- Encouragement to persian language & Science: Persian Language was the media of education, so special emphasis was given on the teaching of Arabic and Persian language, and the study of science subject was emphasized.
- Development of Literature and History : Great attention was given to the growth of History and art of writing History, infact tradition of writing history had its root in this period. Various forms of Literature also underwent significant growth.

SUMMARY

- The word "Islam" has been derived from Arabic word "Sallam" meaning peace, complete submission (to God) and unbreakable (by stones of ignorance).
- Islam is a religion for all mankind and it is relevant for both spiritual and mundane life. Islam contains economic system a well-balanced social system, code of civil, criminal, international law, and philosophical outlook on the mission of life.
- Islamic education was basically aims at development of religion.
- Islamic doctrine, law and thinking in general are based upon four sources or fundamental principles– (1) The Quran, (2) Sunnah, (3) ijma, and (consensus) (4) ijtihad (individual thought).
- To propagate Islamic religion among the people education was used as an instrument.
- Formation of desirable qualities of character was another aim of Islamic education. It believed that religious activity and behaviour can promote the moral standard of life of an individual.
- Primary curriculum was meant for the Maqtabas where reading writing and arithmetic were taught and in Madrassas curriculum was of high order.
- In Islamic education system importance was merely given only verbal learning and its mechanical memory work.

SAMKHYA PHILOSOPHY

The different schools of Indian philosophy are classified into two main categories: (i) Astika, the orthodox or theistic schools and (ii) Nastika, the unorthodox or atheistic schools. The Astika schools refer mainly to six systems of philosophy; they are Nyaya, Vaisheshika, Yoga, Samkhya, Purva Mimamsa and Vedanta. Each school has a set of sutras or aphorisms (maxims) that form its basis and explains the essential philosophy of the school. Though the first four of these schools accept the authority of the

Veda, they are based on the wisdom of individual Rishis or sages for their philosophical principles. The last two schools, i.e. Purva Mimamsa and Vedanta, are based on the statements of the Vedas. Nastika or the unorthodox schools include Buddhism, Jainism, and Carvaka philosophies that do not accept the authority of the Vedas. For the believers, the Vedas originated from God. Therefore in the Indian tradition, any school of thought which does not accept the authority of the Vedas is considered atheistic or Nastika, even if it includes belief in God or gods.

Samkhya and the theory of knowledge (Epistemology)

According to Sankhya philosophy there are only three valid sources of knowledge (pramanas). They are direct perception i.e. pratyaksha, inference i.e. anumana and testimony i.e. sabda. Pratyaksha is direct knowledge of an object gained through sense organ. According to Samkhya, perceptions are two of types: Indeterminate perceptions (nirvikalpa pratyaksha) and determinate perceptions (savikalpa pratyaksha). Indeterminate perceptions are like pure sensations. They are crude impressions or vague awareness about an object and they do not reveal definitive knowledge about the object. Determinate perceptions are real perceptions with meaning about objects of perception. Sensations, after being processed, categorized and interpreted properly, become determinate perceptions.

Anumana or inference is the second source of knowledge. Inference is drawing conclusions or making judgments on the basis of circumstantial evidence and prior conclusions rather than on the basis of direct perception. For example, sight of smoke helps one to infer that fire is underneath even when one does not see it directly.

Sabda or testimony (aptavakya) is the third and the last source of knowledge. Though aptavakya literally means reliable speech, in Samkhya it refers to the testimony of the Sruti or the Vedas. The Vedas give true knowledge about the super-sensuous realities, which cannot otherwise be known, by pratyaksha or anumāna. The Vedas are apauruṣeya (not man-made but divine) and infallible. They represent the intuitions of the great Rishis, or the enlightened sages.

Educational Implications of Samkhya Philosophy

Samkhya philosophy has great significance for present-day education. Education in modern times is taken to mean the process of developing the potentialities that lie within the individual which is supported by Samkhya philosophy. Samkhya's psychological views that knowledge leads to the modification of buddhi also reflect modern learning theories that explain education as the modification of behaviour.

Samkhya Philosophy and the Meaning of Education:

As Samkhya philosophy believes that an action (Karya) is already inherent in a cause, modern educational theories also believe that the development of man is already inherent in him. Education is the process of unfolding the potentialities of man to its fullest development. According to Samkhya philosophy true education is that which help one to differentiate Prakr. ti from Purusha (matter and spirit).

Samkhya Philosophy and the Aims of Education:

Modern education draws close to Samkhya philosophy when it emphasizes the aim of realizing the best self of the individual that lies within him and thus leading him towards perfection. According to Samkhya, the supreme aim of life as well as of education is the attainment of perfection of Purusha through discrimination, leading to kaivalya or salvation. This salvation may be attained by realizing the distinction between the Prakr. ti and Purusha (matter and spirit). Therefore, education according to Samkhya should aim at developing man in such ways that he may distinguish between matter and spirit, and may attain freedom from the miseries of life. This is the basic end (Saddhya) of education.

Samkhya Philosophy and the Curriculum:

Sankhya philosophy attaches importance on developing of both physical and spiritual aspects. Hence, the curriculum must consist of knowledge and actions of matter as well as of the soul. In line with the views of Sankhya on the developmental process, curriculum should be different for different age group children. Accordingly, maximum attention should be given on the development sense organs during childhood. According to Samkhya, development of conscience (mind, ego and intelligence) also proceeds along the development of the sense organs. Hence, along with sense training, language, literature, social science, material science and mathematics also should be included in the curriculum to develop mind, ego and intelligence of the child. According to Samkhya, Ahamkara (ego) seems to become stable, intelligence and power of decision develops during adolescence and hence subjects like geometry, logic etc. should be included in the curriculum for this age group of students. By the time children become youths, they should be taught theology, philosophy, logic, physiology, ayurveda among others. Yoga forms an important part of curriculum since it is the only way to understand original form of soul and to experience it according to Samkhya.

In brief, the curriculum according to Samkhya should include the study of all disciplines, with special emphasis on the natural sciences so that learners may understand Prakr. ti and be capable of discriminating between Purusha and Prakr. ti. Moreover, the arts find important place in the curriculum so as to develop an appreciation and understanding of the works of authorities. Physical activities and exercises including yoga also form important part of the curriculum since Samkhya believes only a healthy and focused individual can attain salvation.

Samkhya Philosophy and the Methods of Education: Samkhya divides the instruments for receiving knowledge into two categories, external and internal instruments. External instruments are the sense organs and the organs of work. Internal organs refer to Manas (mind), Ahamkara (ego), Mahat (intelligence) and Purusha (soul). According to Samkhya, conjunction of Prakr. ti and Purusha is necessary for acquiring knowledge. According to Samkhya, there are three sources of knowledge: Pratyaksha (Direct), Anumana (Inference) and Sabda (Testimony). Here Sabda (aptavakya) means the statements of Veda. Based on these sources, there are three methods of acquiring knowledge: direct perception or observation, inference or the deductive method, and the method of studying the authoritative statements.

Therefore, the methods prescribed by Samkhya include: thorough study of authorities, use of mind and reason to validate the theories experiential learning with maximum involvement of the senses, activity based learning including projects, practical work besides direct observation and logical reasoning.

Samkhya Philosophy and the Discipline:

Samkhya philosophy recommends strict control or discipline of body and mind. However, discipline according to Samkhya should be internal and self-imposed rather than external or imposed by the authority. Like Yoga, Samkhya philosophy also recommends strict control of mind, words and deeds. In order to enforce such control they recommend following five vows, viz: Truth, Non-violence, Anti-theft, No storage of things and Celibacy. Moreover, they prescribe five rules to follow, viz: Sanitation, Satisfaction, Tenacity, Self study, Worship. Sankhya believes that without following discipline, humans cannot make his body healthy; and mind, ego and intelligence neat and hence cannot gain the true knowledge.

Samkhya Philosophy and the Role of Teacher:

Samkhya philosophy views the teacher as an authority, an Aapta human being. The teacher must be an expert in the subject he teaches. He must realize difference between Prakr. ti and Purusha. The teacher must have clear knowledge about the sources of knowledge. The teacher should be a facilitator or helper of the learner in the process of development of the innate potentiality of the learner. Sankhya also wants the teacher to be a man of discipline.

UNIT - IV:

WESTERN SCHOOLS OF PHILOSOPHY Contribution of Western Schools of thoughts (Idealism, Realism, Naturalism, Pragmatism, Marxism, Existentialism) and their contribution to education with special reference to information, knowledge and wisdom.

IDEALISM

‘Idea’ is a category of philosophical emphasis, under which idealists and phenomenologists have been grouped because both share a somewhat similar kind of thinking. Plato and Descartes, who are called ‘idealists,’ believe that only ideas are permanent and the reality consists of ideas. There is a universal idea of ‘Table’, for example, which is imperfect. These ideas are prior to man’s world. Similarly, phenomenologists like Husserl, Alfred Schutze and Mannheim have not recognized the existence of a physical world but have given a great notice to a symbolically endowed world of meaning. In the Western world, a wave of philosophical thinking developed which was sponsored by Plato, Socrates, Descartes, Berkeley, Fitch, Hegel, Hume, Kant, Schelling, Schopenhaur, 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 of this, a philosophical school of thought gained prominence 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 nonmaterial in its ultimate nature. All the idealist philosophers agree on the fact that (i) the human mind is the most important element in life; (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 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 they can apprehend some truths without utilizing any of their senses. Man can also know truth through the act 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 and 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, selfrealization, individual freedom, individual responsibility and self-control in order to achieve this development.

Idealism and Aims of Education

aims of education according to the philosophy of idealism are the following

Self-realization:

According to idealism, the aim of education should be to make the individual aware of his 'self' i.e. 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 the mental self, i.e., the self-

directed reasoning and fourth is the spiritual self. At the level of the spiritual self, the total transformation of personality takes place.

- Attainment of the attributes like Satyam, Shivam and Sundaram or truth, goodness and beauty
- Development of rational knowledge intended to understand the universe o Appreciation of beauty, which includes artistic activity through which the ultimate unity is expressed
- The development of personal moral character and social justice o Establishing a conscious relation of man with the universal self.

Thus, the aims of education according to idealists should be the development of the mind and self, intellectual capability, moral judgment, aesthetic judgment, self-realization, individual freedom, individual responsibility, and self-control. Thus, the inborn nature of a person is converted into a spiritual nature and prepared for a holy life. Idealists have contributed immensely in suggesting the aims of education.

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 must also 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 encouraged more. 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 transmits 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 the 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 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:

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 child's mind. It has to be, therefore, supplemented by sympathetic 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 doing. Lectures must be followed by questioning by students. But more important than this is the creative activity. The creative activity must be natural, continuous, and progressive. This helps in child's approaching nearer to self-realization as through this child's innate tendencies are manifested. The instruction must 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 educand'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 pre-requisite for experience.

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 must 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 precepts but concepts and ideals are the norms for all human experience including these 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. T.P. Nunn (1923) 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 the major modes of man's thinking enshrined in language and literature, science, mathematics, history and geography which constitute the traditional intellectual studies. In addition to this 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.

Role of teacher

The idealists attach greater importance to the role of the teacher in organizing education for the pupils. They consider educator and the educand as 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. 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. Eucken Ross says that the educator can help the pupil towards true self-realization by regarding him not as 'a particular and exclusive individual being: but as a being in whom a new and universal life seems to emerge'.

Idealism and the discipline

Just contrary to naturalism and pragmatism, idealists stress the value of discipline as a 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, 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.' Ross further says, 'if the educand is to succeed in realizing his spiritual possibilities, he must submit to a process of disoing which will enable him to apprehend the great values of life that are stressed by 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. Rusk says, 'Education is stated to enlarge the boundaries of the 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.'

SUMMARY

- Idealism considers the human personality as of supreme value and it constitutes the noblest work of God.
- Etymologically the word "Idealism" has been derived from "Ideals" or "Ideas". Idealism is basically a philosophy of life and it has exercised, like all philosophies of life, a general rather than a specific influence on education.
- Metaphysics is the branch of philosophy which is responsible for the study of existence. Epistemology generally deals with knowledge.
- While going to discuss these philosophies we have gained knowledge about how many idealistic viewpoints have their influence on different aspects of education.
- Most of the philosophers, educationists as well as thinkers from the Vedic Rishis to Gandhi, Tagore, Vivekananda, Aurobindo among others in India and at the same time Socrates, Plato, Nunn, and Froebel among others in the western world have emphasized spiritual development as an aim of education.
- As one of the oldest philosophies idealism has given importance to self realization. According to this philosophy material world is changeable.
- This philosophy regards the teacher as the Preceptor or Guru. "Gu" means darkness and "ru" means its removal. In this way teacher is regarded as the remover of darkness of ignorance.
- Idealism has given guidelines regarding the aims of education, curriculum, methods of teaching, teacher's role and discipline also.

- Idealism has its lofty aims of education which has given importance on higher values of life.

NATURALISM

Ward described naturalism as 'a doctrine which separates nature from God, subordinates spirit to matter and, sets up laws as supreme'. By robbing 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 as materialism; and by setting up unchangeable laws of nature and matter, builds up a world-view rooted in scientific attitude, approach and method. The revolutionary changes in physical sciences in the 18th century were instrumental in developing naturalism.

Metaphysics of naturalism

Naturalists believe that nature is 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 is 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 the sense organs and the power of reasoning strengthening. 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. By negative education, he would mean changing the old sequence of positive education by allowing the child to grow his own way of seeing, thinking and experiencing and thereby saving the child from groaning under the dead weight of the old imposed meaningless education. 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 universal values — rather, a child develops his own value system from his interaction with the external world of matter and the environment around. 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.

As a result of the theoretical conception of reality, knowledge and values of realists, three shades or forms of naturalism became more important which are:

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.

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 negation 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 such widely known philosopher was Herbert Spencer (1820–1903), who published his 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 misunderstood. Hence, before discussing other aspects of education, this concept is discussed in the following section:

Negative education

Rousseau believed in the concept of negative education and deemed it to be absolutely necessary for small kids as their first education. It would mean imparting no deduction, no information of any kind to the child in the very early years of life. He said, 'In childhood, the aim of education is not to utilize time but to loose 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 in negative education of Rousseau was on nourishing and honing the sense organs and the power of reasoning. 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. Explaining his new system of education Rousseau said, ‘Give me a student of 12-years of age I will teach him so much as other children read in 15 years of early life’. The concept of negative education 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. But McDougall denied the truth of this hedonistic view of aims of education. According to McDougall, the aim of education is the transition of the energies of the inclinations, 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, equip them and through them the nation for the struggle for existence and survival. 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 surroundings. 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 on accelerating the pace of evolution itself. To him, the aim of education is the preservation, the handing on and the enhancement of racial gains from one generation to another. Statewide aims of education, as stressed by Rousseau, are:

During the first five years, the aim of education should be child’s bodily development, and the development and strengthening of every part of the body.

The child should grow up healthy and strong through complete liberty.

During childhood from 5th to 12th year, the education should aim at developing child’s sense organs through experience and observation.

During adolescence from 12th to 15th year, 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 yrs) 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 envelopment of the individual. The aims of education, according to Herbert Spencer were as follows:

- Self-preservation, i.e., preservation of body and mind
- Earning a living, i.e., education in all the sciences
- Establishing family and upbringing of children
- Citizenship development
- Use of leisure time devoted to study and practice of painting, music, sculpture, poetry and also recreation
- 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

What should be taught in the school is the matter to which not all naturalists have the same answer. 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 expounded by A.S. Neill 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 all 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 having 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 being the tools for the learning of science should also be taught.

Yet, there are found differences and contradictions among the views of the naturalists about the curriculum theory. For example, Comenius wanted the educand to study every subject without making selection, while Locke said every educand should not be required to learn every subject for reasons of individual differences. He emphasized that the 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 the curriculum of the naturalism was. In fact, all eyes of the naturalists were fixed on the child and his freedom. About other aspects of education they were only cursorily glanced.

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 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. As regard 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, playground, etc. 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, the 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 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 outside. Particularly, they opposed the method of physical punishment for they believed that this generated undesirable confects and strain 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 to mean giving license of doing anything and everything to the child. As hinted by Dewey, 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 considered unfavourable. He is forbidden to resort to any forceful or patronizing method. He may not even seek to influence the child. As said by Ross, 'Teacher's place, if any, is behind the scene, 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 the natural development of the child may take place. Influenced by naturalism, several systems such as Montessori System, Dalton Plan, Project Method, etc. 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 child's natural development resulted into psychological studies of the child's nature. Concepts like child's nature, his adjustment to the environment, individual differences with regard to their nature etc. brought psychology into 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 considered experience as the best way of teaching as against verbal lessons.

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.

SUMMARY

- Naturalism as a philosophy of education developed in the 19th century.
- Naturalism is the oldest philosophy.
- Bacon, Thomas Hobbes, Rousseau, Herbert Spencer, Nunn, Hurley, W. E. Hocking, James Ward are the chief exponents of this philosophical thought.
- Naturalism explains phenomena based on natural laws. According to this philosophy, nature is the ultimate reality.

- Education is a natural, not an artificial process.
- Generally naturalistic curriculum can be divided in to two stages. They are earlier stage and later stage— In the earlier stage, they have supported the sense training, because sense organs are the gateways of all kinds of knowledge. For example, Montessori schools through “Didactic Apparatus” and Kindergarten schools through “Gift and Occupation” give sensory education. In the later stage, the subjects like nature study, agriculture, gardening, arts, crafts, Botany, Zoology, Geology, and Geography should be included in the curriculum according to the naturalistic viewpoints.
- Naturalism has opposed the old traditional method of teaching.
- According to naturalism the teacher is an observer of the child’s development rather than a giver of information, ideas, ideals etc.
- Naturalism gave rise to the psychological tendency in education, and it is quite relevant for educating children in modern Indian school
- Naturalists have placed adequate stress on values of play, which the modern Indian educationists also accept as relevant without reservation.
- Naturalism considered the teacher as an observer of the development of the child rather than a provider of information, ideas or moulders of character.

PRAGMATISM

Pragmatists like Charles S. Pierce, William James, George Herbert Mead (1863–1931), John Dewey (1859–1952) and Bertrand Russell (1872–1970) 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 learning and experiencing human being; Dewey in particular wrote extensively on education. Because of their thinking a kind of philosophical speculation called pragmatism emerged. The theory which was propounded by these thinkers is called the pragmatic theory of philosophy. According to the emphasis laid by these eminent philosophers, 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, 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.

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 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. Man is both in the world of perception and of the world of his perception. All that can be known is dependent on experience. This experiencing of phenomena determines knowledge. Because the phenomena are constantly changing, it follows that knowledge and truth must similarly be dynamic. 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, the person is constantly changing, 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 fund 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 that scientific claims are subjected 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 life that is successful, productive and happy.

Pragmatism and Aims of Education

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 idealists' scheme of education. Pragmatists assert that any effort on the part of the educator to prescribe specific goals or to decide the child's purposes for him nullifies true education. The aim of education as described by most pragmatists is 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, not permanent and 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) they must be based on educand's actions and needs, (ii) They must elicit educand's cooperation, and (iii) They must be 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. 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 ideals 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's science for girls, agriculture for boys and training for some vocation.

Reality criterion:

The curriculum should be real, i.e., 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 as 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 constructing curriculum, child's own interests must be taken into account. Genetically, children have four kinds of interests—talking, searching or discovering, creative and artistic. Hence, the curriculum should include reading, counting, handicraft, painting, etc.

Purposiveness criterion:

The curriculum, according to pragmatist should be purposive. It means the knowledge to be incorporated in the curriculum should be such as it serves some purpose in the life of the child.

Integration criterion:

This criterion emphasizes that the different subjects should not be completely differentiated from each other as knowledge is one single whole. This is an important criterion which has been much emphasized by the pragmatists. Knowledge contained under 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 focuses on the learning process which involves some practical problem to be solved by the child.

The project as defined by Stevenson as a 'problematic act carried to completion in its natural setting'. Thomas and Lang 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, etc. At higher levels, more complicated activities such as production of a play, or a concert involving elocution, music, literature, craft work, needle work, etc, may be organized in the form of projects. In all subjects such projects may be prepared. But, it is not like this that the whole of teaching may be done through projects. Nor can projects be suggested readymade from outside. It is the 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 by product of the project method.

The great principle involved in the project method of teachings is learning by doing, experience-based learning, 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 teaching the child things he ought to know, as encouraging him to learn for himself through experimental 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 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 him to be banished 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 servant of society. His job is to create in the school an environment which may help in 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 he calls him God's representative on earth. But, unlike the idealists he has not to 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 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

What discipline is and how discipline should be enforced are discussed in detail by the pragmatists. They stress self-discipline instead of discipline as control and restraint from outside. True discipline comes from 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 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 the educand's engagement and participation in those activities which lead to the fulfilment of his social obligations. Participation in responsibility, inspiration, insight, cooperation, compassion, etc. will 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, moral education come from school activities which, ultimately, lead to self-discipline on the part of the child.

SUMMARY

- Pragmatism is a major school of Western philosophy which believes in practicability and utility. It is an American philosophy. The chief exponents are John Dewey, William James and S. Kilpatrick.
- The main principles of Pragmatic philosophy are— Changing nature of truth, Social Values, Utility of ideas, Importance of manpower, emphasis on present, principle of pluralism etc.
- The pragmatic philosophy has contributed a lot in the field of Education.

- The three most important area of studies by philosophy are– Metaphysics which believes in the existence of God, soul; Epistemology which deals with the theory of Knowledge; and Axiology which is concerned with the various human values and ideals.
- The main objectives of education according to pragmatic philosophy are formation and cultivation of dynamic, adoptable, and enterprising mind.
- Pragmatic philosophy believes in those subjects through which children can experiment and gain knowledge.
- Pragmatic philosophy also believes in vocational and technical education.
- Progressive teaching, problem centered teaching, child centric teaching, activity Centered teaching, integrated approach of teaching are some teaching methods advocated by pragmatic philosophy.
- The discipline practiced in the pragmatic school of education is self-discipline.
- In pragmatic school, the teacher is not a dictator, but he is a friend, philosopher, and guide in the classroom.

EXISTENTIALISM

The newest and most recent movement in the European school of thought and intellectual scene is coined as existentialism. This philosophical theory was developed by existentialists as a response against both naturalism and idealism. Soren Kierkegaard (1813-1855) was an Existentialist Philosopher and was regarded as the father of existentialism.

Existentialism is a philosophy in which individual existence, choice and freedom are given the utmost importance. According to it, in a universe as irrational and diverse, humans lay emphasis on making rational decisions and define their own meaning in life. It is touted as a philosophy of extreme individuality and many of the renowned existentialist thinkers reject being classified as belonging to this or any other group of philosophers and thinkers. However, all the existential philosophers tend to exhibit common agreement on some very important areas. Philosophers such as Kierkegaard (1813–55), Martin Heidegger, Karl Jaspers, and Jean-Paul Sartre (1905) have contributed towards the development of existentialism.

Metaphysics of existentialism

As per existentialists, individual existence is what forms reality. Existence precedes essence in individual development. They believe that, first, one exists and only then he becomes something. It is the will that everyone possesses which gives them the freedom to make choices and to create their own purposes for existence. This is their essence, i.e., to continually become. When a person is aware of his identity as an individual, he realizes his liable nature. Whatever emotion or feeling a person goes through, be it a sense of anguish, loneliness, or despair, he or she still has the freedom to make his or her own choices. It is by one's own choices and actions that one defines oneself. And that is how one makes his or her own essence.

Epistemology of existentialism

According to existentialists, a person learns through various levels of experiences. It is only when one is aware of the existence of the things and beings in themselves; one is functioning upon the highest level of human experience, which is, the level of awareness. There are no absolute truths as truth is always relative to an individual's judgment and each person must individually make a conscious decision as to what is true for him. Hence, it is up to the individual to choose the knowledge that he or she wishes to possess.

Values of existentialism

Existentialists believe that rather than an outside criterion, it is the free choice of individuals that determine their values. According to them, values are not absolute and assert that the basic value for everyone is existence. Values are relative to one's individual circumstances. Conforming to social norms and values of one's society, just for the sake of conformity is discouraged. If such values are imposed on an individual by the society or any institution for that matter, then the individual loses authenticity and humanity. For existentialist philosophers, values are a matter of complete personal and individual concern.

- There are various assumptions of existentialism. These are as follows:
- Centre of existence is man, not the 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 therefore 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

It is asserted by the existentialists that the main objective of education is to serve the individual human being. Education makes an individual aware of his condition and promotes his successful commitment to a significant and meaningful existence. Some of the other important aims of education are as follows:

- The aim of education is humanitarian, as asserted by existentialists. That means it focusses on inner development of man, development of real consciousness or real self. Therefore, imparting knowledge of self-existence is the chief aim of education.
- Existentialists lay emphasis on the education of man as a whole. It focusses on the development of all aspects of his being, i.e., his inner-self, his feelings, emotions, thinking and so on and so forth. This leads to the man realizing what he is, what his purpose of life is and what he has to ultimately become. Education must create an environment that is conducive to this kind of realization.
- The development of individual awareness is consistently advocated by the existentialists. According to them, the choices an individual makes helps him grow and develops him as a self-determined person.

- Education must create an opportunity for free and open choices that are ethical. Since an existentialist's choice making is personal and subjective, which means are emotional, aesthetic and poetic, education must provide open learning environments for them to freely express themselves.
- Existentialists firmly believe that the aim of education should be to encourage the development of self-knowledge. The philosophers understand and realize that we live in a world of physical realities and that we have developed a 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.
- Further, as asserted by the existentialists, the aim of education is to develop a sense of self responsibility. This can be developed by extending a context from where children may learn to make and implement independent decisions. Human freedom requires that a person freely decides his own commitments, adds meaning to them and that becomes the source of moral and social responsibility.
- Education must aim at providing those virtues of life which are essential to make an individual feel his essence. It is imperative to inculcate virtues like freedom, self-examination, self-awareness, humanism, inner peace, and self-realization in children.

Existentialism and Curriculum

According to this philosophy education should always be child-centric. It should provide full freedom to the child to develop naturally. Therefore, the child must choose his own curriculum related to his needs and which will help him to face the problems in life. However, existentialism emphasizes more on humanities, social sciences, ethics than scientific, and technical knowledge as it believes that the former is more beneficial for the development of individuality. By discarding the objectivity of physical knowledge and experiences, existentialism does not give any importance to objective subjects'—like natural science and mathematics. This philosophy opposes that scientific, industrial and technical environment which does not allow the individuality of man to develop. Subjects to be included in existentialistic school of education in support with Metaphysics: Theology is one of the most important subjects to be studied in existentialistic school of education.

Natural sciences are also studied but with the spectacles of subjectivity. Subject to be included in existentialistic school of education in support with Epistemology: According to the existentialists, some subjects should be included in the curriculum which change the thinking of children in such a way that he may evaluate every situation in his own context rather than in the context of others. For this, humanistic and social sciences are given importance. Subject to be included in existentialistic school of education in support with axiology: According to existentialism, to develop subjectivity and inner self, moral science should be included in the curriculum. They believed that by learning science, there is a sort of inner misleading and no peace. Therefore, this philosophy supports the inclusion of the subjects—moral and religious education. Any subjects in school even extra activities like-aesthetics, music, etc can

present existential situation for teaching and the development of human beings. Again some subjects reflect the meditative awareness of the essential conditions than others. The two most prominent of these are- literature and the arts.

Existentialism and Methods of Teaching

Existentialists favour the Socratic approach to teaching. They prefer better home education to school education. Methods of teaching must give the pupils maximum freedom to learn according to their own inclinations and must develop creative activity in children. Existentialists favour the method of asking question, refining answers, debating in certain issues till a desirable conclusion is arrived at. They believe that through this method individual knowledge and wisdom is developed. It also helps in developing creative ability in the students. They opposed group methods of teaching. This philosophy has not actually propounded any specific methods of teaching. It simply lays stress on developing the self of the individual in what so ever manner it is possible. The following methods of teaching are used in the existentialistic school of education—

With special reference to Metaphysics:

Opposition of experimental sciences: This philosophy takes objective science only as means to reach the end i.e. the subjectivity of knowledge.

With special reference to Epistemology:

Individualistic teaching: Existentialism wants to develop the self of each individual separately by teaching which is very much individualistic in nature.

Teaching by using reflective thinking: In order to develop the subjectivity of the individual reflective thinking is very much used. Efforts are made to develop thinking powers of the child and acquaint him with his existence in this method.

Heuristic method: This method can be used very easily by those who believe in this philosophy. Individuals discover here his own truth by applying his intellect.

Existentialism and Discipline

The philosophy of existentialism believes that the school should provide an atmosphere where the individuals develop in a healthy way. Children learn better when relieved from intense competitions, harsh discipline, and fear from failure. Here the students are given full freedom to develop their self by changing their objective knowledge into subjective one. But these children are trained in such a manner that they do not become selfish, autocratic, or irresponsible due to their subjectivity. They are also given education according to their specific interest and abilities In this way, self-evaluation is the beginning and end of the learning process. Thus, disciplinary process of existentialistic school of education supports metaphysical, epistemological, and axiological nature of philosophy as it gives importance to individualistic view of the students and thus it gives the students the power of logical thinking.

Existentialism and Role of Teachers

In existentialistic school of philosophy, teachers are given very much importance. He can facilitate development of originality and creativity by providing a climate as well as basic skill which make exploration possible. The role of teacher is very flexible. There is a positive relationship between himself and his students. The teacher is in the foreground and is the centre of attraction. In this school of philosophy, the teacher initiates the act of education through his action and influences the lives of students through his own life. His relationship with his students is not permissive but disciplined. By playing such a role, the teacher makes this philosophy significant in three most important aspects of philosophy— metaphysics, epistemology and axiology. It stresses on personal relationship between the teacher and the students. The teacher must pay individual attention to the students. Instead of imposing his own ideas, ideologies and values on his students, the teacher must encourage them to develop their ideas, thoughts and ideologies so that they can face any challenges in future life. The teacher must be only be a guide and treat his students as free individuals.

Merits and Demerits of Existentialism

Merits of Existentialism:

- The last century and the 21st century have made man so much materialistic and selfish that he was lost in the shine and glory of industrial and material progress. At this juncture, a philosophy of this kind was very much needed.
- Industrial and material world was neglecting the individuality of man completely. He had become only a tool in the hands of science and technology. Existentialism once again recognized the individuality of man and all-round development of his personality.
- Man is very much dynamic and progressive. His interest in the objective world is also very much on the increase leaving the religion aside. By emphasizing the limited existence of man, this philosophy brought the man closer to religion again.
- It wants to make a man perfect and subjective. It enables him to realize the suffering of others based on self-realization.

Demerits of Existentialism:

- The ideas of arriving at perfection through subjectivity and introversion are misleading. If one has subjective attitude towards a problem how can his views be accepted by others in today's objective world.
- Negligence of objectivity and over emphasis on subjectivity make the philosophy a game of arguments only. Because of this reason, this philosophy has not gained popularity so far.
- Existentialism requires a good deal of time and effort on the part of teacher to develop individual relationship with the students for having a closer understanding of their potentialities.
- The educational methods in existentialism appear to be impractical and inapplicable in an industrial society.

SUMMARY

- Existentialism is a post war philosophy as well as it is the youngest philosophy.
- It is said that existentialism is developed as a result of opposition to the methods of traditional western philosophies.
- The chief exponents of this philosophy were– Soren Kierkegaard the Danish philosopher, Jean Paul Sartre– a French writer, Karl Jaspers– German philosopher, Reinhold Niebuhr– a leading protestant theologian, Martin Heidegger– Greek philosopher
- This philosophy believes in the individuality of man. It opposes industrial age, science and objectivity.
- The fundamental principles of existentialism are– principle of existence, supremacy of man, struggle for existence, self-realization etc.
- Existentialism has contributed a lot in the field of education which are significant in the three important aspects of philosophy– metaphysics, epistemology and axiology.
- The most important objective of education according to existentialism is to educate each and every individual to develop their insight and individuality
- Theology, religious and moral education are the important subjects to be included in curriculum in existentialistic school of education.
- The important methods of teaching practiced in existentialistic school of education are– Individualistic method, teaching by reflective thinking and Heuristic method.
- Regarding the discipline of existentialistic philosophy, they believed that– self-evaluation is the beginning and end of learning process.
- The role of teacher in existentialistic philosophy is very important. He is the foreground and in the centre of attraction.

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. 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:

- 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.

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 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 'honour, glory, valour and heroism.' It gives man the opportunity to serve his fellow men, thus promoting the common good.

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 diligence.
- 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.

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.

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.

UNIT - V:

CONTRIBUTIONS OF EDUCATIONAL THINKERS Western Thinkers: Dewey, Rousseau, Montessori, Froebel, Plato, and Confucius. Indian Thinkers: Swami Vivekananda, Sir Aurobindo, Rabindranath Tagore, Mahatma Gandhi, Dr. Radhakrishnan, J. Krishnamoorthy.

SWAMI VIVEKANANDA

Among the Indian philosophers, Swami Vivekananda is quite popular and inspirational for all. His philosophy is based upon idealistic thought and spiritualism. Let us discuss in details Vivekananda's philosophy of life, his concept on education, educational process, and implications in education.

Naren, popularly known as Swami Vivekananda, was born on 12 January 1863 in Calcutta presently known as Kolkata. During the childhood time he excelled in music, gymnastics and studies. He was graduated from Calcutta University. He had acquired a vast knowledge of different subjects especially in philosophy and history. He used to practise yoga and meditation even from his childhood and was associated with Brahmo Movement for some time. He will be always remembered for awakening young India in spiritual realisation and devotion. In the year 1893, he gave his historic speech at the World Parliament of Religions in Chicago, USA, which is ever remembered by every Indians. Vivekananda has been hailed as an intensely spiritualistic philosopher and scientific saint (IGNOU, MES-051, 2014).

Philosophy of Life

Vivekananda's philosophy of life is based upon Vedantic philosophy and he looked at Vedantic views from the standpoint of spiritualism, modernity, science, rationalism, and equality. His philosophy of life can be best interpreted in terms of metaphysical, epistemological, and axiological point of views. In Metaphysical view, he explained Karma doctrine in terms of social significance. His views on God are for service to the poor. In a radically changed social context, by emphasizing the potential equality of all souls at the spiritual level, he intended to make Vedantic prescriptions as the very basis for the regeneration of Indian society. Vivekananda's philosophy has been characterized as 'Vedantic Socialism'. The Epistemological views of his philosophy of life focussed on scientific methods in interpreting reality from the Vedantic perspective. He accepts empirical knowledge, rational knowledge, intuitive knowledge, and also revealed knowledge. Another important aspect of Vivekananda's epistemology was his insistence that the explanation of all phenomena must be from 'within' the individual. He was against resorting to extra-cosmic and supernatural explanation even with regard to religious phenomena. The Axiological interpretation of Vivekananda's philosophy emphasises traditional Indian value structure which comprises dharma, artha, kama and moksa. However, with the intention to rejuvenate the Vedantic tradition, he reinterpreted purushartha without deviating from the basics with his appeal to the youth to find moksa in social service.

Educational Philosophy and Aims of Education

Swami Vivekananda viewed education in comprehensive and practical sense with a special emphasis on behavioural aspect of education. This could be well reflected by Swamiji's statement, "Education is not the amount of information that is put into your brain and runs riot there undigested all your life. We must have life-building, man-making, character making and assimilation of ideas. If you have assimilated five ideas and made them your life and character, you have more education than any man who has got by heart a whole library. If education were identical with information, the libraries would be the greatest sages in the world and encyclopaedias the rishis." According to Swamiji, through education an individual gets help for own physical, mental, and spiritual development. He used to say that, "Education is the manifestation of the divine perfection already present in man." He strongly criticised bookish knowledge and used to say that for my young students, 'I would prefer them playing football rather reading Gita without having capacity to understand its essence. Education clarifies and realizing Reality (Sat), Consciousness (Chit), Bliss (Anand) in true sense'.

He has also expressed his ideas on mass-education, women-education, religious education, national-education and vocational-education. According to him, education must emphasize on creativity, originality and excellence of an individual. As per his thoughts, a good education is one that unfolds the hidden potential in human beings. True education needs cultivation of a sense of humanity. This sense of humanity is a foundation of man's character, the true and essential prerequisite of a balanced personality. Basing upon the above concept of education of Swami Vivekananda, the important features of education are as follows:

- God resides in every human heart.
- The best worship of God is service to mankind.
- Spirituality, ethics and morality should be the real basis of life as well as for education.
- Love and renunciation should permeate the universe.
- Religion means self-realisation through self-control, yoga and meditation.

Aims of Education

Vedanta and its teaching were the main reference point for Swami Vivekananda. The main aims of education are as follows:

- Expressing 'internal completeness' into external world so that one can realize holistic development of oneself or Man Making Education.
- Development of Humanity. — Serving Society and Humanity.
- Development of Physical Strength.
- Development of International Brotherhood and World-consciousness.

Curriculum, Pedagogy, Teacher and Students

As deduced from Vivekananda's concept and aims of education, the concept of curriculum, pedagogy and teacher and students are as follows:

Curriculum

To achieve the aforesaid aims of education, Swamiji suggested curriculum to be divided into two parts - materialistic (worldly) and spiritualistic (abstract) curriculum. Development of soul and self-realization to be included in the spiritualistic curriculum while teaching of Languages, Sciences, Psychology, Arts, Agriculture, etc. have been kept in the worldly curriculum. According to him modern education is more career-oriented and do not give emphasis on the cultivation of values and virtues, disciplining the mind, strengthening morality and formation of strong character. He suggested that education must not be for stuffing few facts or overloading information into the brain, but it should aim at transforming the mind of human beings. True education should not be only carrier oriented, but also for the national development.

Pedagogy

To him, ideology education must provide life-building, man-making, characterbuilding, assimilation of ideas, etc. The purpose of such education would be to produce an integrated personality. Swamiji says that it is wrong to think that we promote the development of a child, in fact, the child furthers his development himself. Swamiji says, "Everyone develops according to his own nature. When the time comes everyone will come to know this truth. Do you think you can educate a child? The child will educate himself, your job is to provide the necessary opportunity to him and remove the obstacles in his path. He will educate himself on his own. A plant grows itself, does the gardener grow it? He just provides the necessary environment to it; it is the plant itself that does its own growing."

The specific methods that he suggested to be used in the teaching-learning process are concentration, yoga and meditation, intuition, lecture and discussion, selfexercise, creative activities, etc. He believed that the child has enough power which is divine in nature and the methods of teaching are the means to exhibit that power.

Teacher and Students

Swami Vivekananda advocates the principle of self– education. It is therefore the role of teacher is to facilitate students and to create an environment to develop a sense of self-learning. In order to make education useful, it must be according to the nature and needs of the learner and not determined by the teacher. The teacher is supposed to see God in the soul of the child. Child should be considered as manifestation of God. For the acquisition of knowledge, concentration is very important. Thus to get success in life, this power is also very helpful. With the help of communication power one is able to select and acquire the relevant information and arrange it in his/her mind for use whenever and wherever necessary. According to him, to vitalize the Indian society, practical wisdom and justice is needed and it is only possible through education. He advocated spirituality as social service and true religion.

MAHATMA GANDHI (1869-1948)

Mahatma Gandhi's philosophy of life and his concept on education is equally popular in the present time. Gandhi's thought on education is being reflected in various policy documents of education in India. In this section, we will discuss the details on Gandhi's philosophy of life, his concept on education, teaching-learning process, and its implications in education.

Brief Life Sketch and Philosophy of Life

Life Sketch Mahatma Gandhi, as we all are familiar, is the father of the nation, was born at Porbandar in Kathiawar of Gujarat State on October 2, 1869. His father was the prime minister of the State's Porbandar and Rajkot. He went to England for further education in Law. When we talk about Gandhiji, certain ideals come to our mind as truth, nonviolence (ahimsa), simplicity, love for all, leadership, dignity of labour and implementation of ideas in real life rather than just propagating them. These ideals also reflected in his educational philosophy.

Philosophy of Life Gandhi's philosophical ideas are based upon concept of man, freedom of individual and the concept of God and truth. According to him, man is not a physico-chemical aggregation, but a socio-cultural and political-economic being. Over and above, he is a spiritual entity. For him, individual is the supreme consideration. Therefore, man and his moral regeneration occupy the central position in the Gandhian thoughts. On freedom of individual, Gandhi says, 'individual is spiritual in origin, social in nature and rational in selection'. Freedom is inherent trait of an individual. It is within the individual and it does not come from outside. His concept of individual freedom is in relation to socio-political context, associated with democracy, self-rule and self-sufficiency. Gandhi's concept on God and Truth is the ultimate reality of life. He expressed ultimate reality is the truth, truth is God and God is truth. To him, realisation of self is the realisation of truth and God. God is the goal of all values and aspirations of man.

Educational Philosophy and Aims of Education Gandhi's educational vision took shape through his educational experiments and experiences at the Tolstoy Farm in South Africa. He continued his educational experiments for a short period at Shanti Niketan also and then at Sabarmati and Sewagram ashram, and he established Sewagram ashram, located at Wardha and from there he not only conceived the idea of his new education system but also fought his battle for freedom.

By education, Gandhi means 'an all-round drawing out of the best in the child and man – body, mind and spirit'. As per his views, education is not the same as literacy and vice versa. Nor does literary training in a school constitutes education because generally literary training in a school lays more emphasis on the tools or skill development and subject master rather than on the complete development of personality of individual. According to Gandhi, the concern of education is for all round development of individual personality. Education which draws out the best or truth corresponds to the development of the mind and body with an awakening of the soul.

Aims of Education

Gandhi's aim of education can be clearly understood by his statement appeared in the Harriman of 11th September, 1937. He remarked: 'education ought to be for them (the people) a kind of insurance against unemployment. The child at the end of 14 years, after he had finished his 7 years of schooling – is to be discharged as an earning unit, but it may be remembered that he never wanted the child to be mere bread earner. He wanted him to learn while he earns and to earn while he learns and it is the only immediate aim of education. According to him, cultural aim of education lays emphasis on obtaining knowledge, apart from any material use. The knowledge is to be the knowledge of Indian

culture. Culture according to him is the quality of the soul that deals with all aspects of human behaviour. The complete development of the child is another aim that Gandhiji advocated. According to this view, our innate and acquired powers should be developed as to bring about a harmonious development of all those powers. The moral aim also emphasised by him in the sense of character building or character development. According to him, 'character development implies the cultivation of such moral virtues as courage, strength of conviction, purity of personal life, righteousness, and self-restrained service of mankind'. This character is to be build up in terms of non-violence and universal life. The ultimate aim of education reflects Gandhi's concept of the ultimate goal in human life – the realisation of the ultimate reality, knowledge of God and Truth.

There are three major aspects of education which Gandhiji conceptualised as aims of education. They are:

Self-sufficiency aim – The aim of education should be to make the individual economically independent and self-sufficient.

Cultural aim – He advocated the preservation and transmission of Indian culture.

Character building aim – All education must aim at character building, education is the means and character building is the aim

Curriculum, Pedagogy, Teacher and Students

Gandhiji's educational philosophy and his ideas on education have been reflected in curriculum, methods of teaching and role of teacher and students. He has given top priority on basic education which is based upon craft-centred curriculum. In this section you will study the nature and processes of craft-centred curriculum of education.

Craft-Centred Curriculum

According to Gandhiji, in order to train the whole man, education needs to be craft centred, because it develops skills among the students and further it leads them to be self-sufficient. Craft centred education lays emphasis on experiences and activities as well as correlation of subjects with varieties of crafts. It helps to develop an all-round personality, in which knowledge, action and feelings are evenly balanced. The children after completing their course of education should be able to earn their livelihood. He also suggested integration of craft in curriculum not only to use craft as an isolated practice but as a means of livelihood.

The curriculum aims at the all-round development of the learner should have the following: —
A basic craft in accordance with the local needs and conditions.

- Mother tongue be the medium of instruction.
- Arithmetic
- Social studies
- General Science including nature study, botany, zoology, physiology, hygiene, chemistry and physical culture.
- Art work
- Music

- Domestic science for girls.

Gandhi's craft-centred education encourages collaborative and co-operative activities and out of these two, emerges a sort of social control or social discipline. The concept of social discipline also is evident from his emphasis on the ideals of citizenship through education. Craft-centred education is also known as basic education. In the next section, the basic education system has been explained and also the pedagogy to be used in order to provide this education.

Basic Education System and Pedagogy

In the basic education scheme, Gandhiji has given equal importance to community life. Education through community develops the qualities like team spirit, cooperation and a sense of mutual help. A child acquires competence of social adjustment through community life. In basic education system, development of children is imparted through co-curricular activities like community life, mass prayer, common dinner, physical exercise, team works, games and sports, assignment (homework), cultural programmes, celebration of special days, and creative programmes. During residential education, children take up various activities in various teams/groups or collectively. These include cleaning of room and ground, dining, toilet and urinal and also fetching water, cooking, watering plants, washing clothes, taking bath, etc.

In short, training is related to life was imparted in the basic education system. By this, values like cleanliness, self-reliance, labour, team spirit, co-operation, endurance power, loyalty, good conduct, honesty, discipline, obedience, punctuality, exercises, games and sports related to physical education are also organized with a view to developing health related values in children. In this education, celebrations such as national festivals, birth anniversary, death anniversary, parents (guardians) day self-education day, environment day, world population day and such other days are celebrated. Cultural programmes are organized on such occasions. Moreover, community service programmes given by Gandhiji such as cleaning of village roads and other areas, prevention of untouchability, communal harmony, prohibition of alcoholic drinks, Khadi activities, adult education, women upliftment, health education, nursing of lepers, addiction relief, etc. are celebrated in the basic schools as well as in the community and hostels. All these help for developing moral and other values among the children. He suggested that basic education should be given in the mother tongue.

Teacher and Students

Gandhiji thinks that only the best and appropriate teachers can help in achieving the aforesaid aims of education. These teachers should possess knowledge, skill, enthusiasm, patriotism and special training. They should be inspired by social attitudes and imbibed with ideals of non-violence or Ahimsa. In the Gandhian scheme, teacher-taught relationship is not established through syllabus or curriculum, but for acquiring the life skills education which helps to lead one's life meaningfully. Emphasizing the role of teacher, he believed, 'one who cannot take the place of mother cannot be a teacher'. The prime role of the teacher is to prepare non-violent child through deeds of non-violence rather than words of non-violence.

RABINDRANATH TAGORE (1861-1941)

Rabindranath Tagore was a worldwide known poet and educationist, versatile, synthetic and original personality. Though he was inspired by the writers and poets like Shakespeare, Goethe, Wordsworth, Ruskin, Shelley, Keats and Browning, but roots of his intellect, spirituality and philosophy lie in the rhymes of Upanishads, in the poetry of Kalidas, in the lyrics of Vaisnavas, in the mystic poems of Kabir and the religious atmosphere of the Brahmo Samaj. He was a believer in cultural synthesis and international unity. His songs and messages were inspirations to both social and political workers. His educational thoughts also stand as a landmark in the Indian education system. He tried to synthesise and fulfil the spiritual and natural needs of human being through education.

Early in the twentieth century, Tagore demonstrated through his school in Shanti Niketan, the true value of education in the vitalization of Indian society. There was no discrimination on the basis of caste or creed. All were welcome (including foreigners) to live and learn together as brothers and sisters, in Shanti Niketan. To touch leather and make beautiful leather bags or sandals were not merely the work of an untouchable cobbler, it is a work of art that all can undertake. The dignity of Labour was demonstrated in Shanti Niketan. Education at all levels is provided at Shanti Niketan or Visva Bharati i.e. from Kindergarten to University level.

Tagore had little formal schooling and dropped out from the school by the age of fourteen. He was basically a self-taught person. His childhood experiences, especially the traditional educational methods followed in formal schools, left a profound influence on his educational thinking. In the year 1901, He started a school of his own, namely, 'Shanti Niketan', where he began his educational experiments. In 1921, the school became the world famous 'Vishwabharathi', an International University.

Tagore's Philosophy of Life

His philosophy of life emphasizes on humanism, individualism, universalism and spiritual harmony. Advocating on humanism, Tagore said, human beings are absolute entities. They are free from caste, class, religion, gender and even nationality. On individualism, Tagore said, pure individual ultimately unites with universal humankind and he upheld the uniqueness of the human individual and the right and freedom of every individual to pursue a unique path for development. His concept on universalism is not on political understanding but on spiritual understanding. On spiritual harmony, Tagore said, spiritualist and spirituality was one of the main tenets of his philosophy of life. He believed in the spiritual unity of the individual.

Educational Philosophy and Aims of Education

Rabindranath Tagore was a great educational practitioner. It was his believe that "education is an all-round development of an individual in harmony with the Universe". His educational philosophy is based upon blending the idealistic principles with some naturalistic practices which is today evident in Shantiniketan. According to Tagore, 'children should be brought up in an atmosphere of freedom'. Too many restrictions should not be imposed on them. Schools become like education factories without no life and colour. Tagore believes that education should be given in the natural surroundings. Children

should be brought into direct contact with nature as child's mind is curious, alert, restless and eager to receive direct experience from the nature. Tagore was a spiritualist as well as a naturalist. He was a great champion of education for international understanding. His patriotism and nationalism leads to internationalism in his educational endeavour.

Aims of Education

Tagore viewed education as the process for evolving new patterns of life culminating in the realisation of Universalism. Aims of education suggested by him are presented in the following points:

- Education should be real and create whole individual in terms of his/her emotion, senses and intellect. Education should be aimed at development of the complete life, i.e. which includes economic, intellectual, aesthetic, social, and spiritual development.
- Education is to help an individual realize the inner principle of unity of all knowledge and all activities of our social and spiritual being.
- Education should be to achieve universality through individuality.

Curriculum, Pedagogy, Teacher and Students

Curriculum and Concept of a School Tagore recommended a curriculum must aim at spiritual, creative, aesthetic and vocational i.e. on the wholistic development of an individual. He emphasized cultural subjects to include in the construction of curriculum. He pursued culture in the widest sense through art, dance, drama, music, crafts and practical skills of daily life. Tagore was a strong supporter of activity based curriculum. For harmonious development of the individual, he had given emphasis on spiritual side along with the intellectual and physical sides of the individual in the curriculum.

Ideas of a School

The school, which may be termed as an ideal, according to Tagore, must be located away from the turmoil of human habitation under an open sky and surrounded by natural environment viz. vistas of fields, trees, and plants. The vast background of nature helps in the development of grand and divine vision within the children. He used the word 'forest' not in terms of dense jungle, but as 'Tapovana' in ancient Indian tradition.

Pedagogy

The medium of education is also an important point pertaining to Tagore's idea. The use of English in education as a medium made education confined only to urban areas and the upper classes rather than rural areas. Therefore, if the vast rural masses were to be benefited, it was absolutely essential to the use of mother tongue. Tagore wanted science to be taught along with philosophical and spiritual knowledge at Indian universities. He suggested use of activity-based, play activities, teaching while walking, learning with joy, self-learning, heuristic, narration-cum discussion, field-trips, and experience-based learning methods of teaching. He advocated fullness of experience – physical, mental, aesthetic and emotional. All these truly accords with the modern pedagogy.

Teacher and Students

According to Tagore, more important thing is that the educators must believe in themselves as well as in universal-self, underlying his individual soul. An educator should follow the principles of

freedom, perfection and universality in his/her teaching. Tagore's scheme of education keeps the child in the centre and the role of the teacher is to facilitate the child to learn his/her own. He emphasized that the teachers should be a good learner first, unless she/he learns, it is simply impossible to teach the students.

JIDDU KRISHNAMURTI (1895- 1986)

Jiddu Krishnamurti was also not in favour of book learning and the formal school system like Rabindranath Tagore. He was a true practitioner of education. In this section you will study his educational philosophy, his concept of school and pedagogy practices in the process of teaching and learning.

J. Krishnamurti was born on 11 May 1895 in Madanapalle in Andhra Pradesh, he established the Rishi Valley Education Centre, an institution in 1928. At the age of 15, Krishnamurti accompanied Miss Annie Besant to England in 1911. Like his father he also became a member of the Theosophical Society. In 1912, he wrote a book entitled 'Education as Service' in which he described the life of an ideal school where love rules and inspires, students grow into noble adolescents under the fostering care of teachers.

Philosophy of Life

Krishnamurti is truly a free thinker, therefore, refused to fit himself into any belief, creed or system or to become a system himself. He proposed that nothing more than a total transformation of individual self as a cure for conflict and suffering in the world. His message to mankind was, 'first understand the purpose of our existence, the purpose of our life, and understand what we were thriving for. Then utilize everything, to strengthen us. To find out what you really love to do is one of the most difficult things. That is part of education.' His teaching is his ideas on truth, mind, thought, intelligence, attention, perception, freedom, love and self.

Educational Philosophy and Aims of Education

Educational Philosophy

He was very critical of the contemporary educational systems its aims, processes, and content. He was against the present education on its excessive and exclusive emphasis on techniques and neglect the human dimensions. He says merely provide information to the students and fit them to pass the examination is the most unintelligent form of education. He said, knowledge is essential only as a means of cultivating the mind and not an end in itself. Jiddu Krishnamurti like Rabindranath Tagore, Mahatma Gandhi, Swami Vivekananda and others founded his own educational institutions to put into practice what he preached.

Aims of Education

The following aims of education were suggested by him:

Development of an integrated/whole personality of the child who is able to deal with his/her life at any moment and any situation.

- To make the child able to discover his/her own talent and suitable livelihood.

- Education brings freedom among the individual and not merely to produce scholars and technicians.
- The purpose of education is to see the overall development of the self in each and every individual.
- The purpose of education is to cultivate healthy relationships based on love and compassion.

Curriculum, Pedagogy, Teacher and Students

Curriculum and Ideas of a School

According to Krishnamurti, an ideal school should have limited number of students because mass instruction is not in a position to develop integrated, personality of children must be dedicated, thoughtful and alert. The school must work for understanding the children of their potentials and limitations. Education was always close to Krishnamurti's heart. He established some coeducational schools in India and abroad to implement his ideas into practice. He used to visit them every year for open interaction with the students and teachers. Although the conventional curriculum was followed in these schools, his main objective in starting these schools was to provide children adequate opportunities and freedom so that they could grow up without any national, racial, class and cultural prejudices and build harmony among human beings.

Pedagogy

The following teaching-learning methods were suggested by Krishnamurti:

- Question-answer method.
- Observation and experimentation
- Activities and field-visit experiences
- Exploration and discovery of facts

Teachers and Students

According to him, a true teacher, besides a content expert, is also the one who shows the way to wisdom and truth to his students. According to Krishnamurti, the concept of communication includes listening and learning. Understanding the difference between the two is of great benefit to the teachers. Truth is more important than the teacher himself. To create a new society each one of us has to be a true teacher. This means that we have to be both the learner and the teacher. He considers that the child has all the abilities for their own development, but the role of teacher is to develop the child in his/her right destination. Krishnamurti's concept on methods of teaching, school organization and the role of a teacher is truly progressive in nature. His emphasis on development of an integrated personality through integral approach to education which is highly recommended by almost all educationists and thinkers.

SRI AUROBINDO GHOSH (1872 – 1950)

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SRI AUROBINDO GHOSH (1872 – 1950)

Aurobindo Ghosh is one of the popular educational thinkers of idealism philosophy in the field of education. The concept of integral education and practice of integral school by SriAurobindo is very popular among the masses. This section will make you understand about the educational philosophy and other pedagogic aspects of education as suggested by Sri Aurobindo.

Sri Aurobindo Ghosh was born in Calcutta on 15th August 1872. In 1893, he joined as professor of English at Baroda College in Gujarat. His ideas and theories of education were as per the needs of the Indians. He initiated an International Ashram and International Centre of Education and SocialActivities. Auroville, 'as a city of human unity', was his experiment in Pondichery in India.

Philosophy of Life

Integral is the concept that forms the basis of Aurobindo's philosophical and educational ideas. His educational philosophy is based upon the ideas of idealism school of philosophy. He believed that reality is the truth and an integral whole of the individual and its action. Aurobindo's educational theory centres on his concept of mind. He considers the true sense of education is the study of human mind. Aurobindo's theory of mind culminates in his belief in the existence of super mind. According to him, super mind represents a higher place of consciousness. Aurobindo's philosophy is an affirmation of Indian belief which is spiritual in nature and rational. His philosophy aims to attain knowledge of the ultimate reality.

Educational Philosophy and Aims of Education

Aurobindo's Idea on Education According to SriAurobindo, true education is not only spiritual but also rational, vital and physical. In other words, it is the Integral Education in which education should have five major aspects relating to the principal activities of a human being: the physical, the vital, the mental, the psychic and the spiritual. This type education is complete and complimentary to each other and continues lifelong. Aurobindo's scheme of education is integral in two senses:

Firstly, it is inculcating all the five aspects of a human being.

Secondly, education is not only for the evolution of the individual alone, but also for the nation and humanity.

The ultimate goal of education is the evolution of total humanity. In this evolution, the principle of development is 'unity in diversity'. This unity subsequently, maintains and helps the evolution of diversity. The ultimate aim of education is man-making.

Aims of Education

According to SriAurobindo, the main aim of education is to help the growing soul to draw out that the best and make it perfect for a noble cause. Education should enable him/her to realize his/her inner self which is a part of the universal consciousness. According to him, senses can be trained fully when manas, chitta and nerve are pure. Another important aim of education is to develop consciousness. According to him, the aims of education have the following four levels. (i) Chitta (ii) Manas (iii) Intelligence (iv) Knowledge A teacher should develop all these four levels harmoniously. This will promote the development of conscience. According to him, 'the utilisation of the Super mind for the development of an integrated human personality should be the true aim of education'.

Curriculum, Pedagogy, Teacher and Students

According to Sri Aurobindo, colleges and universities should educate through their academic as well as social activities. The schools are a unique part of a society. Education cannot give in isolation. The school has to develop different types of activities such as collaboration, consultation and lectures in an integral manner. The school needs to provide opportunities for integral development of learners. Therefore, aims, curriculum and methods of teaching to be the light of the concepts of integral education.

Idea on Curriculum

According to him, curriculum should be confined to a limited syllabus and a few text books. It must include all those subjects which promote mental and spiritual development of the learners. Education is a means towards an end, not an end in itself. There must be due flexibility to meet individual needs. Subjects of curriculum should be able to motivate the learners. Curriculum should involve creativity of life and constructive activities and be interesting. He has prescribed the following subjects in the curriculum.

Primary stage: Mother Tongue, English, National History, Art, Painting, General Science, Social Studies, and Arithmetic.

Secondary stage: Mother tongue, English, French, Arithmetic, Art, Chemistry, Physics, Botany, Social Studies, Physiology, and Health Education.

University Stage: Indian and Western philosophies, History of Civilization, English, Literature, French, Sociology, Psychology, History of Science, Chemistry, Physics, Botany, International relations and integration.

Vocational Education: Arts, Painting, Photography, Sewing, Sculpture, Drawing, Typing, Shorthand, Cottage Industries, Carpentry, Nursing, Mechanical and Electrical Engineering, Indian and European music, and dramatization.

Pedagogy

The following teaching methods/pedagogy has been suggested:

- Love and sympathy for the child → Education through mother tongue
- Education according to the interests of the child
- Education through self-experience → Emphasis on learning by doing
- Education through co-operation of teacher and students in the education process
- Free environment to the child to gain more knowledge through his/her own efforts

Teacher and Students

He believed that nothing can be taught, but everything can be learned. The teacher is a helper/facilitator and guide, but not an instructor or task master. A teacher should not impart knowledge but should show the path to acquire Knowledge which is already within a learner. It is wrong to mould the child into the shape as desired by the elders ignoring and destroying the divine in the child. Education should be according to the nature of the child.

EDUCATIONAL PHILOSOPHY OF SRI AUROBINDO

Sri Aurobindo Ghosh (1872-1950) was philosopher, poet, writer, nationalist and highly spiritual person. He contributed his intellect in various fields like philosophy, Indian culture, spirituality and education. He saw education as highly serious matter.

Aurobindo's Educational Philosophy

Aurobindo is one of the greatest educators whose educational philosophy swayed the masses of India as never before. He engaged himself for forty five years out of his seventy eight years in the practice of yoga and developed a philosophy of complete affirmation, affirming the reality of the world from the ultimate stand point and the meaningfulness of socio-political action from the spiritual stand point. He dedicated his life to make all men travel towards divine perfection and to express the power, the harmony, the beauty and joy of self-realization. According to Sri Aurobindo education means one that will offer the tools whereby one can live “for the divine, for the country, for one self and for others” and this must be the ideal in every school which calls itself national. 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 had changed man. Now it is the time to give a total spiritual orientation to the whole education and the life of the nation.

Aurobindo's aims of education

- First aim of education is physical development of a child.
- Second aim is to rear all the senses of a child.

- Third aim is to train all mental field or state of a child.
- Forth aim is the development of moral values.
- The most important and prime aim of education is to develop all four level of one's conscience.

Curriculum according to Aurobindo

The Curriculum The essential principle of Sri Aurobindo's philosophy of education is freedom. Unity is never demanded at the cost of diversity. On the other hand, diversity creates a rich unity. Therefore, no rigid scheme of curriculum has been prescribed. The earliest permissible age for starting regular study according to Sri Aurobindo is seven or eight years. The proper medium for early education of the child is the mother tongue. The following criteria for planning curriculum are found in Sri Aurobindo's writings:

Human nature: The curriculum should aim at developing whatever is already given in seed form in the child. Education can only lead to the perfection of the instruments, which are already present in the students. Nothing can be taught or imposed from outside.

Individual differences: The curriculum should be planned according to individual difference. The mind has to be consulted in its own growth. The aim of the teacher is to help the growing soul in drawing out his best and to make it perfect for a noble use.

From near to the far: Another principle governing the planning of curriculum is to proceed from near to the far, from that which is to that which shall be.

Modern and up-to-date: Sri Aurobindo was a modern thinker with a love for modernity and up-to-date knowledge. Therefore, he prescribed that the education must be up-to-date in form and substance and modern in life and spirit.

Universal knowledge: The curriculum should include whatever is universally true. That is the basis of all scientific knowledge and philosophy.

Successive teaching: Sri Aurobindo disagrees with some educationists who wish to introduce every subject simultaneously to the child. He prescribes that the subjects should be taught successively.

Co-curricular activities: The school should provide not only academic but also co-curricular activities.

Five-fold curriculum: Integral education is psychic and the spiritual education. Therefore, the curriculum must be fivefold according to these five types of education

Multisidedness: Integral education is multisided. It aims at all-round growth. Therefore its curriculum involves music, poetry, art, painting and sculpture, besides the academic subjects. These are necessary for the aesthetic development of the child.

Provision for the genius: The curriculum must provide for the genius. According to Sri Aurobindo, "What we call genius is part of the development of the human range of being and its achievements especially things of the mind and their will can carry us half way to the divine.

Moral and religious education: Curriculum for moral education should aim at refining the emotions and forming the proper habits and associations. Thus the aim of the curriculum according to Sri Aurobindo is the actualization of the potentialities of the students. The curriculum should not be fixed but flexible

and evolutionary. A variety of choice and opportunities must be prescribed for maintaining the freedom of growth. The integral curriculum should find a due place for every subject and every discipline.

Role of Teacher

- A true teacher removes the clouds of ignorance
- The role of teacher is to suggest, not to impose,
- Teacher is a “guide”, not a “master”. “Nothing can be taught”.
- A teacher should be like torch-light.

Integral Education

Integral education is the vision of Sri Aurobindo who first put his views on this topic in various newspapers and magazines in between 1904-08. According to him, the pattern of education should be liberal enough and a student should have full freedom to choose whatever s/he likes. The main aim of Integral Education is that: a student will be guided by his/her psychic being. A teacher's duty is to inculcate this quality in the students mind. Examination system will not put any pressure on the students; depression never comes to a student's mind. And evaluation process will be in such a way to influence the students instead of being frustrated.

It imparts an integrated view of the universe to the learners and tries to bring about an all round harmonious balanced and integrated development of the learners. In the words of Sri Aurobindo, “there will be needed a yoga which shall be at once a yoga of integral knowledge, a yoga of integral will and it works, a yoga of integral love, adoration and devotion and a yoga of an integral perfection of the whole being and of all its parts and states and power and motions”. When the number of integral men is increased evil will disappear from ignorance, hatred, untouchability, slavery and exploitation, people will be in a position to live of justice, equality, freedom, peace, love and brotherhood. Thus integral education will be able to produce Supermen having virtues of a super human being. In devising a true and living education, according to Sri Aurobindo three things should be taken into account. They are the man, the individual in his commonness and his uniqueness, the nation or people and universal humanity. Sri Aurobindo conceived education as an instrument for the real working of the spirit in the mind and body of the individual and the nation. It is conceived as a process of organic growth, and the way in which various faculties could be developed and integrated is dependent upon each child's inclination, rhythm of progress and law of development, Swabhava (inherent disposition) and Swadharma (inner nature). Integral education is conceived to provide facilities for varieties of faculties, varieties of subjects and various combinations of pursuits of knowledge, power, harmony and skill in works. These faculties are so provided that they could be made use by each student and the teacher so that a natural process of harmonious development could be encouraged.

The word “integration” means a unity of parts into a whole in such a way that the parts themselves are blended and transformed into a new character. Sri Aurobindo was of the opinion that the education should meet the mental and spiritual needs of children and the demand of the country. He believed that the education of a human being should begin at birth and continue throughout his life. This education should help to bring down the best in every individual, by giving ample opportunities

for the development of the child's interests and abilities. It should lead to the spiritual development of the child and should create dynamic citizens who are able to meet the needs of the complex modern life. This he called as an integral education. This has been explained by Sri Aurobindo's spiritual collaborator the Mother as, "Education to be complete must have five principal aspects relating to the five principal activities of human beings: 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. However, this does not mean that one should replace another but that all must continue, completing each other, till the end of life". Sri Aurobindo's scheme of education is integral in two senses. At first, it is integral in the sense of including all the aspects of the individual being, physical, vital, mental, psychic and spiritual. Secondly, it is integral in the sense of being an education not only for the evolution of the individual but also of the nation and finally of the humanity.

Physical Education (Tapasya of Beauty)

According to Sri Aurobindo beauty is the ideal physical life. The Mother therefore says, "You must hold within yourself the living ideal of beauty that is to be recognised". It is a Tapasya (yoga) of beauty. When grows, the liberation gradually takes place. Physical education should begin at birth and continue throughout the life of the individual. Sri Aurobindo's theory of education lays emphasis on physical and spiritual mastery. The physical education should provide the child with knowledge about the human body, its structure and functioning. The child should be taught to observe the functioning of all his body organs, so that he can control them and see that their functioning remains normal and harmonious. Mainly they have four important goals:

- To discipline and control the physical functions.
- 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. Sri Aurobindo felt that spiritual discipline, service, bhakti and yoga as the essential of physical education. Asanas (physical exercise) pranayama (breathing techniques) were considered to be the most important to control the restlessness of the body and to achieve concentration. Emphasis on games and sports was given to renew physical and higher forms of energy and to develop tolerance, self-control, friendliness, self-mastery of ego. This scheme of physical education is not confined to classroom period. In "Ashram School" at Pondicherry a definite portion of the time table is allotted for physical education. Along with this, often minute period is allotted for concentration. Thus through this physical education programme attempts are made to express the inner consciousness.

Vital Education (Tapasya of Power)

Vital education emphasizes on observation of impulse, energies and desires of the vital being of the man. Of all the forms of education, vital education is considered to be the most important. Sri

Aurobindo was of the opinion that the vital education of a child should begin as early as possible. Vital education has two principle aspects:

- The development and utilization of sense organs. The 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 teachers.”
- Vital education according to Sri Aurobindo is also a training of the aesthetic personality. Awareness and control of the character would bring transformation. He should develop human habits like emotions and their associations. He is 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.

Mental Education (Tapasya of knowledge)

For the education of the mental being emphasis is laid on mental silence and concentration. The Mother says “The mind has to be made silent and attentive in order to receive knowledge from above and manifest it.” To silent 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 functions:

- (i) to gather old knowledge
- (ii) to discover new knowledge
- (iii) to develop the capacity to use and apply the knowledge acquired.

Through the application of the knowledge the student develops cognition, ideas, intelligence and mental perceptions. As a result of this, man himself becomes the source of knowledge. Describing the mental education the mother has laid down the following five phases:

- The development of the power of concentration, the capacity of attention.
- Development of the capacities of expansion, wideness, complexity and richness.
- Organisation of ideas around a central idea or a higher ideal or a supremely luminous idea that will serve as a guide in life,
- Thought control, rejection of undesirable thought so that one may, in the end, think only that on what one wants and when one wants,
- Development of mental silence and calm, to receive inspirations from the inner being.

Psychic Education (Tapasya of Love)

While the physical, vital and mental educations are the means to develop the personality, the psychic education alone leads to the future evolution of man. 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. Their consciousness is the key to an integral personality. Psychic education is to enable an individual to see his soul to grow in freedom according to its inner nature. Psychic education helps the individual to realize the true motive of his existence on the earth. It helps him to discover the purpose of his life and the end to which his life must go. It helps him to become conscious of a psychic presence embedded in the depths of his

inner being. However, this requires great determination, a strong will power and great perseverance. In the words of the Mother “only one thing is absolutely indispensable: the will to discover and realize”. This in fact is the field of occult and yoga.

Spiritual Education

The spiritual education requires the above steps as a prelude to its realization. It is only after one gets through the physical, vital, mental and psychic education; one realizes a certain transformation that one can enter into spiritual education. The aim of the spiritual education is to escape from all earthly manifestations and helps the individual to realize the presence of god. It involves an earthly escape from all earthly manifestations from the whole universe, to return to the absolute. The supra mental education will progress from above to downwards. It will not merely progressively develop human nature; it will transform nature itself, heightening the consciousness and bringing down the higher consciousness into the lower. According to Sri Aurobindo, the transformation when it is supra mental as a result of the descent of the super mind, the body life and mind of a man are also greatly transformed. The supra mental Education, he believes, will bring about ascent of the species, leading in the end to the appearance of a divine race upon the earth. Psychic and spiritual education together is also called “supra mental education”, because it not only works on the consciousness of the individuals but also on the very substance of which they are built and on the environment in which they live. Integral Education regards the child as a growing soul and helps him to bring out all that is best, most powerful, most innate and living in his/her nature. It helps the child develop all facets of his/her personality and awaken his latent possibilities so that he/she acquires –

- a strong, supple, healthy, beautiful body
- a sensitive, emotionally refined, energetic personality
- a wide-ranging, lively intelligence and will
- the subtler spiritual qualities that unify and harmonize the being around his inmost Truth or Soul

The focus and emphasis in Integral Education (IE) is not just information and skills acquisition but also self-development, triggered from within the child and supported and nourished by teachers and parents. Every experience becomes a learning tool for the child as he grows. IE helps him to integrate with his/her true self, his surroundings, his society, his country and humanity in other words, to become the complete being, the integrated being that he/she is meant to be. According to Sri Aurobindo, true education as a process of self-development through physical education, vital education and mental education may be the goal of ordinary men. This process of self development if carried further leads to a total transformation. True education will establish life divine upon earth. True education will be an instrument for real working of the spirit in the mind and body of the individual and the nations. Thus understood, education would be an instrument for social change. This is more important at the present juncture when most of the educationists are realizing the need for an educational system aiming at man making. The different types of education system discussed above should not begin successively but simultaneously. The focus should be all the time on the inner growth. As the educand advances he should be taught to identify his real self and to find out the law of his

being. The principles and practices of this new type of education have been explained by Sri Aurobindo and the Mother in their different works.

SWAMI VIVEKANANDA'S VIEWS ON PHILOSOPHY OF EDUCATION

Swami Vivekananda was one the greatest spiritual leaders of the modern of world, a great lover of humanity whose unconditional love extended to all people without any distinctions of caste, class, creed race, region or religion. Vedanta takes in not only the truths preached in the Vedas but also in the Upanishads, the Bhagavad Gita and the Puranas to the extent they constitute an exposition of Bhakti or devotion as a way of reaching God-consciousness. Vedanta includes the concepts of both the impersonal and the personal God.

Religion

Vivekananda, while discussing the universality of religion and the existence of many religions with the following words, our watch word will be acceptance and not exclusion, not only toleration, but acceptance. Toleration means that I think that you are wrong and I am just allowing you to live. I believe in acceptance. I accept all religions that were in the past and worship them all. I worship God with every one of them, in whatever form they worship Him. I shall go to the Mosque of the Mohammedan; I shall enter the Christian's Church and kneel before the Crucifix; I shall take refuge in a Buddhist temple, where I shall take refuge in Buddha and in his Law. I shall go into the forest and sit down in meditation with the Hindu, who is trying to see the Light which enlightens the hearts of every one. His profound belief in the acceptance of all religions rested on the intellectual side on the Advaita interpretation of the Vedanta and recognition of the legitimacy of all kinds of Yoga prescribed by the Hindu scriptures for the attainment of God. And on the emotional side it rested on love of God which transcends all human differences and includes all human beings in its scope. His great contribution was of course practical Vedanta which led to the same ethos and conduct for all human beings, irrespective of the nature of the belief in God and the kind of Yoga which was preferred for reaching Him.

Moral and Religious Education

Religious education is a vital part of a sound curriculum. Vivekananda considered the Gita, the Upanishads and the Vedas as the most important curriculum for religious education. For him, religion is self realization. It is not only for the individual's development but also for the transformation of total mankind. The true religion cannot be limited to a particular place or time. He pleaded for unity of world religion. To Vivekananda, ethics and religion are one and the same. God is always on the side of goodness. To fight for goodness is to serve to God. The moral and religious educations develop the self-confidence among the young men and women. The essential characteristic of the educational philosophy of Swami Vivekananda are idealism, naturalism and pragmatism. Swami Vivekananda an idealist at heart.

Humanism

Swami Vivekananda's Neo-Vedantism is the call for us to be first Gods, and then help others to be Gods. We should look upon every man, woman and everyone as God. As a Vedantic Swami Vivekananda firmly believes that all life is one. The life and existence of an individual is not separate,

distinct and independent from that of others. Swami Vivekananda showed that no man is inferior to the other; no class has got special qualification over the other. The Vedantic spirit of oneness makes the individual identify with the community and serve it with a service motive without any personal gain. The individual's life is in the life of the whole, the individual's happiness is in the happiness of the whole, apart from the whole, the individual's existence is inconceivable-this is an eternal truth and is the bed-rock on which the universe is built. Swami Vivekananda maintained that individual liberation is incomplete without the total liberation of mankind. He declared, I believe in God, and I believe in man. I believe in helping the miserable. I believe in going even to hell to save others. I do not believe in a God or religion which cannot wipe the windows tears or bring a piece of bread to the orphans' mouth.

For Swami Vivekananda the welfare of all is based on promoting freedom and equality of all. Thus his concept of equality fosters fellowship and unity among individuals and nations. Swami Vivekananda laid emphasis on social unity for social-economic upliftment of the people. He was of the view that mere unity in society is fictitious unless it is accompanied by the desire to uplift the down-trodden.

A Builder of Modern India

Vivekananda held the view that the purity of India's ancient philosophic and religious truths had been divested of their basic values and made to support an exploitative social, economic and power system, and the system had to be changed to bring it in line with the original values of the Vedanta with its ethic of basic human identity and service of all human beings, who were handicapped, whether economically or socially or culturally, by those who were better off, whether by inheritance or by natural ability. To him the country meant the people and the people meant the masses. Vivekananda's influence on modern India can be seen in its development of socialist ideas, its new emphasis on mass-uplift and mass participation, and its growing identification of mass welfare with genuine patriotism. He believed in building on the foundations of the past, out shown of its short-comings and its irrelevant and anti-social accretions, and restored to its original purity of Vedanta and its identification of all human beings with the universal reality. Vivekananda also had the same firm belief in Hindus and Muslims working together for the development of the Indian nation. Vivekananda wanted Hindu-Muslim unity based not only on the religion of Hindu Vedanta and Islamic democracy; he also wanted it to be built upon his basis of common interests.

Vivekananda recognized the difficulty of poor children in rural areas in attending primary schools even if they were available and in their vicinity, as they would be required to help their parents in their work and enable them to earn their miserable livelihoods. He therefore talked of the need for taking education to where the children could conveniently gather and at the same time which would not cut into their work. Vivekananda believed that education should aim at developing the mind rather than stuff it with bookish knowledge and that it would be easier for a stimulated mind to acquire knowledge on its own and digest it properly. Today of course, everyone is for women's education and giving them their rightful place, but in actual fact, women's education in rural India is still at a low level, while as regards the inclusion of spirituality in their education, it is still to be accomplished. Secularism,

socialism, mass uplift and mass power, women's liberation, abolition of untouchability, inclusion of social service as a part of religious worship, Hindu-Muslim unity, universal literacy and informal education—all these constitute the contribution of Swami Vivekananda to the building of Modern India.

Vivekananda's philosophy of Life

The main essence of his philosophy of life is to become fearless through struggle and serve humanity with peace. He wants to make an individual without fear from enemies face all the challenges boldly and confidently without any suppression. The real education according to Swami Vivekananda is that which prepares the individual for struggle for existence. Education prepares a man for social service, to develop his character and finally imbues him with the spirit and courage of a lion. Education is a tool of liberation from the darkness and ignorance. Teaching and learning are part of the process. The teacher only guides, suggests, points out and helps the student. The teacher only motivates and encourages the students to find out the hidden treasure of knowledge. Indian nationalism was the basic foundation of his philosophy of education and the philosophy of Vedanta and Upanishads. He was against the system of the contemporary education system which turned men into slaves, capable of slavery and nothing else. He emphasized that the aim of education being life-building, man-making, character-building. He said that knowledge without culture was only skin-deep. Real education is that which prepares a man for struggle of existence. It prepares man for social service and develops his character. He has emphasized that an education which develops character, mental powers and intelligence gives self-confidence and self-reliance among the individuals. Swami Vivekananda stressed education for democracy and national development. Education was a powerful instrument to achieve these development qualities in the people.

Vivekananda's Means of Education

According to Vivekananda the means for education is love. Love and character building are the best means for education. Love is the best inspiration in character building. Love in the minds of the educator is the real source of his influence upon the education. The true education, gives the growth and expansion of personality. He wanted that the education for total human development was the main vision. Vivekananda strongly pleaded that development of character through the service of his fellowmen, the utilization of his talents for ensuring the happiness and welfare of the millions of his less fortunate fellow-citizens should be the aim of the education. The child should be taught through love, fellow feelings and love for human beings. Education must help the individual to recognize his cultural heritage and to use it in his struggle of life. Education is a life-long process towards the fullest development of human personality, self-discovery, self-perfection, self-awareness and self-manifestation.

Vivekananda's Aims of Education

Vivekananda wanted all-round development of education to heart and mind, to strengthen character and national consciousness, to help in the cultivation of strength and energy, nurture the brain and intellect and stir feelings of kindness and sympathy. According to Vivekananda, education is a process in which the young minds, will receive strength, energy and vigorous character. Through this process, the individual will mould themself into a complete and perfect human being of their life. All

knowledge and all powers are within. All knowledge comes from the human soul. Man, manifests knowledge, discovers it with himself, which is pre-existing through eternity. Education is a man-making and nation-making process. The prime aim of education is to achieve the full perfection already present in a child. According to Vivekananda, all the materials and spiritual knowledge are already present in the individuals mind, but it is covered by certain ignorance. Education is the character development of the child. He emphasizes the child should practice Brahmacharya which fosters development of mental, moral and spiritual powers leading to purity of thought, words and deeds.

Women Education

Vivekananda considered women to be the incarnation of power and asked men to respect them in every way possible. He insists that men and women are equally competent not only in the academic matters but also must have an equal companion in the home and family. The ideal woman in Indian is the mother, the mother first, and the mother last.

EDUCATIONAL PHILOSOPHY OF ROUSSEAU

Jean Jacques Rousseau was one of the prominent naturalistic philosophers of education. His ideas on education has been written in his famous publications like; 'The Progress of Arts and Science', 'Social Contract', 'New Heloise' and 'Emile'. Rousseau's naturalist philosophy shows in three forms: Social Naturalism, Psychological Naturalism and Physical Naturalism. According to him, 'Everything is good as it comes from the hands of author of nature, but everything degenerates in the hands of man'. According to him, nature is the only pure, clean and ennobling influence. Human society is thoroughly corrupt. Therefore, man should be freed from the bondage of society and should live in the "state of nature". Human nature is essentially good and it must be given fullest opportunities for free development in a free atmosphere. (IGNOU, 2000).

Educational Thoughts of Rousseau Rousseau was a strong critic of the traditional system of education. He was against feeding knowledge to students without understanding. He believed that the child has his own ways of seeing, thinking and experiencing. They should not impose principles or methods to be followed. They should be free to understand and study the content the way they like. He was supporter of 'Negative Education'. Explaining his new system of education, Rousseau said, 'Give me a twelve-year old child who does not know anything. By 15 years of age, I will teach him so much as other children read in 15 years of early life' (Sharma, 2000). According to him, negative education is selfeducation and it is the education of the sense organs and body. He believed in engaging children to learn in the natural environment. He said when the child learns in playground, it is many times more useful than what the child learns in the classroom. In his book, 'Emile', Rousseau suggested meaningful education for the infancy, childhood, adolescence and youth. At the infancy stage, Rousseau suggested to allow the child to freely engage in playing and exercising his body and remaining active. To train the instinct, the child should be made free to experience and indulge in good things. At the childhood stage, Rousseau suggested to learn through experience and observation. He suggested that the development of sense organ is the aim of education at this stage. At the adolescence stage, Rousseau

suggested that the aim of education should be to develop adolescent personality through hard work, guidance and study. At the stage of youth, Rousseau suggested that the aim of education should be to achieve the bodily, sensory, mental, social and moral development of the individual.

Curriculum and Methods of Teaching The curriculum and methods of teaching as suggested by Rousseau were as follows:

Table 1: Curriculum and Methods of Teaching

Stages	Curriculum	Methods of Teaching
Infancy(0-5 Years)	<ul style="list-style-type: none"> ▪ Development of body and senses ▪ Moral conversation through mother tongue ▪ Debar from developing any habit 	<ul style="list-style-type: none"> ▪ Training of sense organs ▪ Counselling method λ Play way method ▪ Practical work ▪ Self-learning method ▪ Learning through self-experience ▪ Learning by doing ▪ Observation, enquiry and experimental method ▪ Heuristic method ▪ Demonstration of real objects in teaching
Childhood(5-12 Years)	<ul style="list-style-type: none"> ▪ Learn everything through direct experience and observation ▪ No prescribed text book λ Negative education ▪ Free play, movement and action ▪ No rigid curriculum suggested at this stage 	
Adolescence (12-15 Years)	<ul style="list-style-type: none"> ▪ Suggest formal curriculum including Natural Science, Language, Mathematics, Woodwork, Music, Painting, etc. ▪ Active work based curriculum; not on books 	
Youth (15-20 Years)	<ul style="list-style-type: none"> ▪ Moral and religious education through actual experience not through formal lectures ▪ Education for bodily health, music and hands on activities 	

To analyse the curriculum and methods of teaching suggested by Rousseau, it can be said that he was against book reading and rigid curriculum, especially at the early stage of life. He suggested formal curriculum only at the stage of adolescence. The methods which engage the child in hands-on activities and learning by doing something had given importance by him.

Concept of Discipline

Being a naturalist philosopher, Rousseau, suggested the following disciplinary practices in education: λ Complete freedom to the child. λ No imposed punishment, only the child can experience

natural punishment, that can further direct the child to do the right and good things. λ Obedience to natural law, because neglect or violation of these laws invariably leads to pain and suffering. λ Naturally possessed fine character.

EDUCATIONAL CONTRIBUTION OF PLATO

Plato was a great philosopher as well as eminent educationist, politician, mathematician, and social reformer. His educational thought is based upon idealistic principles of education. Plato defined education as 'Training for the Country and love for the nation'. According to Plato, idea or concept is the ultimate truth. He imagined that there are two types of world: a) Spiritual world and b) Physical or material world. Plato believed that human is combination of spiritual and physical element. Human body is built of physical elements and the soul is spiritual. Self-control, justice, and liberty are necessary for moral and character development. Plato described that the 'aim of education is not merely providing information but training the individual in his duties and rights as a citizen. In his opinion, 'the aim of education is human perfection, and with this end in view, he suggests a curriculum which comprehends all subjects'. (Sharma, 2000).

Educational Thoughts of Plato Plato in his 'Republic' discussed the universal nature of education. He was the strong supporter of mass education. To him, education in the laws is to be universal, not restricted to a class of people. He was the strong supporter of compulsory education. His concept on education was political as he supported pupils shall be regarded as belonging to the State rather than to their parents. It is therefore, educating the child is not only the responsibility of the parents but also it is the responsibility of the State. The thought of Plato's universal education has been materialised across the world. The important points of educational thought of Plato are as follows:

- The ultimate aim of human life is self-realization which can be possible through true values like Satyam, Shivam, and Sundaram (truth, beauty, and goodness).
- Best and able citizens are necessary for the best nation. So the development of good citizenship among students should be the aim of education.
- The aim of education should be for the development of good personality.
- Human beings are psychophysical species, so balanced development of physical and mental aspects of the human being should be the function of education.

Curriculum, Methods of Teaching and Teachers

Plato accepted education as life-long process, that's why he suggested comprehensive planning and structure of curriculum. He advocated that Language, History, Logic and Mathematics, Geography, and Science are necessary for the intellectual development of the child. He suggested inclusion of Arts, Gymnastic, Music, Craft, and Sports in the curriculum. He supports knowledge of religion, ethic and spiritualism as necessary for moral development of the child. He considers physical education and self-defence not only for individual development of the child, rather necessary to save the nation. He advocated good citizenship, spiritual, value and moral based education to be included in the curriculum. He suggested using lecture, discussion, quiz and activities as the methods of teaching. He emphasized that reasoning method, question answer method, conversation, self-study and imitation method should

be used as teaching method. Giving importance to women education he suggested that women should acquire training of gym, game, defence etc. Plato considered the place of teacher should be the highest in the society. A teacher should be the ideal for the students. A teacher should be loyal toward his/her duties.

EDUCATIONAL PHILOSOPHY OF JOHN DEWEY

John Dewey is a great philosopher, educationist and thinker of the modern age. John Dewey's concept on education is based upon the philosophy of pragmatism. Dewey believed that knowledge is resultant of action. According to him, change is the reality of the world. Defining education, he said, 'Education is the continuous reconstruction of experiences'. His major concept on education has been written in his books like: 'Democracy and Education' (1916), 'Logic' (1938), and 'Experience and Education' (1938). According to him, 'truth is an instrument used by human beings to solve their problems', since problems change, truth changes and therefore there can be no eternal reality. According to Dewey, change is the basic theory of education. Fact varies from person to person. Therefore a person develops theory on the basis of consequence of actions and experimentations. The main aim of education is to make child capable of solving problems of life with their experiences. The aim of education is to make human life prosperous and happy. So, John Dewey is called a pragmatist thinker.

Educational Thoughts of John Dewey

The educational thoughts of John Dewey can be spelt along the following lines:

- Dewey considers experience as the central concept of education. Child learns through experiences. 37
- Problem solving and applying reflective or critical inquiry to solve the problems is the aim of education.
- Dewey considers knowledge gains through inquiry, reflective thinking, experimentation and fact finding. There is no ultimate truth of knowledge. More and more scientific inquiry gives birth to new knowledge.
- Change is necessary for individual and social developments; therefore, education system, methods, etc. should be changed as per the need of the times. Education is for child, the child is not for education.
- Democratic society should be established on the basis of education. In an ideal society, there should be development of social and communal feelings, awareness of duties and rights, mutual cooperation etc.
- He believes in relativism, as nothing is absolute, rather it is relative as there is always scope for change.
- He believes in instrumentalism as the objects are the existence to make the work done. To materialise ideas, we need tools/instruments.
- In view of the above, John Dewey can be regarded as a pragmatist, instrumentalist, humanist, relativist, and experientialist.

Curriculum and Methods of Teaching

Dewey suggested that the curriculum should be determined by the child's instincts and abilities. The need, abilities and interest of the child needs to be emphasized in the curriculum. He advocated that the curriculum should be child centred. He believed that curriculum should include social issues as the child is a part of society and ultimately the product of education should work for the development of the society. He stated four principles of formation of the curriculum i.e. Utility, Flexibility, Experiential and close to life. The principles clarify that curriculum should be the utility of the child; it can be changed as and when there is the need, provides ample scopes to the child to gather experiences and every activity in the curriculum should be suitably linked with the life of the child. Dewey emphasised on making the curriculum integrated in approach and using methods like learning by doing, field visit, project, problem solving, inquiry and problem based learning, experimentation, observation, critical analysis, debate and discussion in the teaching learning process.

Impact on Modern Education

John Dewey's philosophy on education has a great impact on the present day education system. Present education process emphasizes on creating or constructs knowledge through experiences of the child. The child has every ability to construct their own knowledge. Teacher helps the child to construct their knowledge by using the experiences gained by the learner from their interaction with the environment, family, peers, society, play mates, etc. John Dewey's concept of education has contributed lot to Vygotsky's constructivist approach of learning.

CONTRIBUTIONS OF CONFUCIUS

Confucius (551 BC – 479 BC) was a Chinese thinker and social philosopher. According to tradition, Confucius was born in 551 BC, in or near the city of Qufu, in the Chinese State of Lu (now part of Shantung Province). Confucius is a Latinized name. His Chinese name was Kung Fut-tzu, meaning Master Kong. He was a contemporary of Gautama Buddha and lived just before the time of Socrates and Plato. Confucius came from an aristocratic but impoverished family. His father died when Confucius was three years old, and he was brought up in poverty by his mother. Confucius married a young girl named Qi Quan at 19 she gave birth to their first child Kong Li when he was 20. Confucius is reported to have worked as a shepherd, cowherd, clerk and book-keeper. At twenty-two he became a teacher. His mother died when Confucius was 23. Soon became a renowned teacher. Many came to study under him. Moral education was the backbone of his educational programme. He also taught his disciples how to serve as officials on all levels in government.

Confucius lived during the Chou Dynasty (1100 B.C. to 256 B.C.). At this time, the land was divided among feudal lords. The moral and social order was in a state of decay. Confucius sought a way to restore the cultural-political order. He believed that reform would come through educating the leaders in the classics and in his philosophy. He therefore sought a political position of influence, from which he could implement his principles. Confucius is said to have risen to the position of Chief magistrate in Lu and later Minister of Justice when he was fifty years of age. According to the Historians, the neighboring state of Qi was worried that Lu was becoming too powerful. Qi decided to sabotage

Lu's reforms by sending 100 good horses and 80 beautiful dancing girls to the Duke of Lu. The Duke indulged himself in pleasure and did not attend to official duties for three days. Confucius was deeply disappointed at the misbehavior and immoral life of the Duke of Lu. He resigned in protest the post as minister of justice and left the state of Lu. According to tradition, after Confucius's resignation, he began a long journey (or set of journeys) around the small kingdoms of northeast and central China. He wandered for thirteen years from state to state, only to be disappointed and saddened everywhere by a refusal to respond to his moral challenge. The Analects pictures him spending his last years teaching disciples and transmitting the old wisdom. Burdened by the loss of both his son and his favorite disciples he died at the age of 72 or 73.

The Confucian canon is almost exclusively attributed to human beings. It includes the work of founding figures such as Confucius and Mencius, and covers subjects ranging from origin of civilization and good government to the history and protocol of early dynasties. At heart of Confucian tradition are its scriptures especially the "Five Classics" and the "Four Books".

1. The Five Classics
 - a. The Classics of Changes (I Ching): is a collection of texts on divination based on a set of sixty-four hexagrams that reflect the relationship between Yin and Yang in nature and society
 - b. The Classics of documents (Shu Jing): is a record of historical event, some traditionally dated to China's remote past providing lessons in moral behavior and good government.
 - c. The Classic of Poetry (Shi Ching): is a collection of 305 poems and songs from early Chou Dynasty (1027-402 BC)
 - d. The Record of Rites (Li Ching): consists of three books on the Li (Rites of Propriety), which is the basis of Confucian self-cultivation
 - e. The Spring and Autumn Annals (Ch'un Ching): extracts from the history of the state of Lu 722-484, said to be compiled by Confucius.
2. The Four Books
 - a. The Analects (Lun Yü): which formed part of the canon from the Han dynasty onward, is a record of Confucius' own prescriptions for an ideal society.
 - b. Mencius (Meng Tzu): is the work of Confucius' eponymous follower, expands the Confucius' teaching in the Analects.
 - c. The Great Learning (Hsueh): teaches that the first step in bringing the world into harmony is the cultivation of the individual.
 - d. The Doctrine of the Mean (Chung Yung): asserts that cosmos and humanity form a unity through sincere effort.

CONFUCIUS AND EDUCATION

A hallmark of Confucius' thought is his emphasis on education and study. He disparages those who have faith in natural understanding or intuition and argues that the only real understanding of a subject comes from long and careful study. Study, for Confucius, means finding a good teacher and imitating his words and deeds. A good teacher is someone older who is familiar with the ways of the past and the practices of the ancients. While he sometimes warns against excessive reflection and meditation, Confucius' position appears to be a middle course between studying and reflecting on what one has learned. "He who learns but does not think is lost. He who thinks but does not learn is in great danger." Confucius, himself, is credited by the tradition with having taught altogether three thousand students, though only seventy are said to have truly mastered the arts he cherished. Confucius is willing to teach anyone, whatever their social standing, as long as they are eager and tireless. He taught his students morality, proper speech, government, and the refined arts. While he also emphasizes the "Six

Arts” -- ritual, music, archery, chariot-riding, calligraphy, and computation -- it is clear that he regards morality the most important subject. Confucius' pedagogical methods are striking. He never discourses at length on a subject. Instead he poses questions, cites passages from the classics, or uses apt analogies, and waits for his students to arrive at the right answers. “I only instruct the eager and enlighten the fervent. If I hold up one corner and a student cannot come back to me with the other three, I do not go on with the lesson.”

Principles and Methods of Moral Education

Establishing Correct Goals in Life

According to Confucius, establishing a correct purpose was the key to one's development. In his opinion, a person should not merely be content with his material life; he should have a higher spiritual goal, that is, he should have his ideal of future social development, toward which he should contribute. His main ideas are as follows; firstly, he talks about establishing one's goals based on both the present situation and prospects. Secondly, he mentioned that spiritual life should be given more priority than material life. Finally, he emphasized focusing on one's will and persisting with one's goals. He required his students to make their will so solid and firm in such a way that nothing can make them change it.

Self-Control and Introspection

Confucius maintained that, in dealing with relationships with people, one must be strict with himself and control and inspect his words and behavior so that they might conform to moral standards; this was what he called “self-control”. By introspection, he meant that we should re-examine ourselves (self-assessment). He also emphasized learning for self rather than learning for recognition or learning for others; according to him, if anyone wants to be noble or superior, they should learn for “self” and not for others.

Correcting Errors and Reforming Oneself

A gentleman, according to Confucius, accepts that he/she has made a mistake and tries to look for ways to solve the problem. Confucius theory of self-reform consists of the following aspects; a person should refrain from hiding his errors; he should remold himself; he should recognize that man errs; he should deal appropriately with his mistakes and correct them, and he should adopt a correct attitude toward other people's mistakes and their criticisms. This implies that we should treat others the way we want to be treated.

Practicing What One Preaches

Confucius stresses that people must practice and act in accordance with what they say; to him, those who did not practice what they preached were not noble. This shows that people should live by example. Regarding the educational system, it means that teachers should be role models. They should practice what they teach in school so that students can see and emulate. It is difficult to trust someone who says one thing and does the other. This means that a noble leader practices what he or she preaches. To Confucius, a teacher's responsibilities should include cultivating students' morality, imparting knowledge to them, and developing students' abilities. If a teacher is expected to cultivate students' morality, it

means that they need to be role models; this entails practicing what they preach. This means that a teacher should set examples for his or her students because each word from a teacher directly influences the development of the student's personality.

EDUCATIONAL CONTRIBUTIONS OF FROEBEL (1782 - 1853)

Froebel was born in a small village in Germany in 1782. As a child he was very much attached to nature. His childhood was not very happy. He was introspective by nature. When he was 23, he decided to become a teacher. For two years he studied under Pestalozzi. In 1816 he started a school in Pestalozzian line. Play, self-activity and music constituted the curriculum. In 1826 he published his famous book *The Education of Man* in which he underlines his philosophy of life and education. The following are the important tenants of his philosophy.

The Principle of unity or the law of Unity.

Froebel believed in unity amidst diversity. God is the ultimate unity. The world is descended from God. There are a number of smaller units in the world. They have separate functions. But these functions are part of the whole; separated from the whole they cannot function. This concept may be explained using an example. The finger is a unity by itself. It has specific function. But at the same it is part of another unity, the arm. This arm in turn is part of another unity the animal which is part of the whole creation. The real unity is God who expresses himself in these unities. Separated from the unity, the part cannot work. The finger is dead when it is separated from the hand. The hand is useless when it is separated from the animal. Similarly man is dead when separated from the bigger unities the society and God. This doctrine of unity or "inter connectedness" is the basis of Froebel's philosophy of education.

Law of Development.

Man develops like a plant grows. From a seed a big plant with a large number of branches grows. The force to unfold the plant and make it grow is within the seed or the plant. Similarly man has the innate quality to develop physically, mentally and spiritually. The source of the energy required for this development is the ever lasting unity - God. Even though every creature in the world undergoes evolution, man alone is conscious of it. Because of this self consciousness he knows the laws of his development and he can find the right type of education for his young ones. Thus he is not at the mercy of nature for his development. He can plan and execute for his evolution.

The Law of Human Development.

Froebel believed that mentally and physically a human being recaptures the whole history of the race. For physical growth there are four stages -infancy, childhood, youth and maturity. The success of the later stages depends on the success of the former ones. Childhood is good, if infancy has been good. If a person had the requirements of his body, mind and feeling during infancy, childhood and youth, he would be a properly developed person. Froebel's philosophy of life shaped his philosophy of education which is reflected in his aim of education, curriculum and method of teaching.

Aim of Education.

The aim of education according to Froebel "is the realisation of a faithful, pure and hence holy life." Education should guide man to unite him with God. Education should unfold the divine in man

and exalt him to the divine. In other words the aim of education according to him is the all round development of the child. To achieve this aim he recommended the following curriculum.

Curriculum.

The curriculum consists of religion, natural science, languages, craft and manual work.

Teaching Method.

The method used is based on self activity, play, child's need and nature. It is a process of learning by doing. The method Froebel designed and used is known as "Kindergarten". This word is derived from a German word which means "The children's Garden." The school is a nursery of future citizens. The teachers are the gardeners of this nursery. The life in this nursery must help the children to attain unity in diversity. Socialisation and self-realisation are achieved there. The school is the society in miniature. Freedom, play, and joyful living are the watchwords of kindergarten. The teaching procedure in the kindergarten may conveniently be divided into two: teaching through songs and teaching through gifts.

Teaching through songs.

Froebel prepared a book called "*Mother play and Nursery song*" in 1843. The book consists of fifty songs. They are written with the intention of making the children familiar with their surroundings and their physical, mental and emotional needs. They are also connected with nursery games like "Hide and seek". Each song has three parts: a motto, a verse accompanying music and a picture illustrating the song. Whatever is narrated in the song is followed by dramatisation in movement and gestures. It is further followed by construction work in bricks, paper or clay. Other games involving activity are also used. No book is prescribed. Learning is activity centred.

Learning through gifts.

These gifts are educational toys. Froebel has designed 20 gifts for the complete education and training of children. Only seven of them are now available. The first of them consists of six balls of different colours. The activities connected with these gifts are called "occupations". The child's sense of sight, touch, etc., are developed by the "occupations". It is believed that the creative activity of the child will lead to the harmonious development of the body, heart and mind. True education is education by doing. The school is a miniature society and so the training given there will result in the socialization of the child.

Discipline.

Discipline comes from within the child. The method of kindergarten has been effectively used in some public schools. The modern world has realised the significance of manual training for the physical, mental and moral development of the child. Froebel recommended training in manual work not as a means for vocational proficiency, but as a means to develop the creative power within the child. Froebel's concept of kindergarten and manual labour has been misunderstood by many. For example most of the kindergartens in our country resemble more concentration camps than educational institutions.

Educational contributions of MARIA MONTESSORI (1870-1952)

Maria Montessori is one of the outstanding figures in educational field who like Dewey has striven to free individuality from the shackles of outmoded pedagogy. She was a product of her times. She was born in Italy and was trained as a doctor in the University of Rome. She was the first woman to take M.D. from the University. May be because of her medical background, she took great interest in the education of the handicapped and the weak. She also took extra-interest in maintaining healthy school condition.

Her experience with the handicapped prompted her to take interest in the development of teaching methods to teach them. She said that mental deficiency presented chiefly a pedagogical rather than a medical question. The needs of her first students have made her produce the sense training apparatus. Training of the senses of touch, hearing, taste and smell prepares the child for intellectual learning. Specially prepared training apparatus is used for this purpose.

The psychology, philosophy and methodology of Montessori may be integrated to the fact that she is a catholic, a democrat, and a scientist. As a catholic she should be neither a pragmatist nor a naturalist. As a democrat she upheld individual liberty and tried to foster the full and free development of children. As a scientist she tried to educate through realities by providing concrete material and by organizing learning situations for pupils. Her philosophy is often called "Spiritual realism" (Rusk).

It has the following qualities:

1. Attention is paid to the educational needs of the children.
2. Emphasis is laid on practical experience in the real world.
3. Is compatible with her religious principle and with the best in democratic principle and individual self control.

The teacher. The teacher is a guide and an organizer helping the child to adjust itself to its immediate environment. A good teacher must understand and feel her position as observer. A good Montessorian directress (Teacher) is an observer of individuals who select their own activities and decide for themselves when to change the methodology. "Activity method" is followed. Montessori's methods allow development at an individual rate, free from the stress of rivalry and from the false incentives of rewards and punishments. They involve learning through interested activities. The social factor of education is also taken care of. The "Children Houses" are communities which require their members to conform to standards of cleanliness and behaviour necessary for the comfort and welfare of the group. The pupils are responsible for everything in the class room. Nobody interferes with their activities. This training, it is hoped, will have social application.

According to Montessori the child is born with all the potentialities needed for its future. The duty of the teacher is to help and guide the development of these potentialities. The child must have freedom conducive to the spontaneous development of its potentialities. She maintains that the child has a body and a soul. The growth and development of them is the concern of the teacher. Self-education is encouraged.

Montessori method requires a careful organization of the child's environment, the regulation of his liberty, and the provision of special material for his use. Through the regular, graded use of the didactic material, children gain skills through manipulation and judgment through the senses. Physical and intellectual development go together. Numerous attractive sense training toys are used to provide the child with learning experiences.

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