

**B.A. Arts(Education) G.E –I
UNDER CHOICE BASED CREDIT SYSTEM**

G.E-1

Educational Philosophy

COLLECTED AND COMPILED BY

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ଦୂରନିରନ୍ତର ଶିକ୍ଷା ନିର୍ଦ୍ଦେଶାଳୟ, ଉତ୍କଳ ବିଶ୍ୱବିଦ୍ୟାଳୟ
DIRECTORATE OF DISTANCE & CONTINUING EDUCATION
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G.E.1

EDUCATIONAL PHILOSOPHY

Learning Objectives:

On completion of this course, the learners shall be able to:

- State and analyze the meaning of education and form own concept on education
- Explain philosophy as the foundation of education
- Analyze aims of education
- Describe the essence of different formal philosophies and draw educational implications
- Compare and contrast Indian and western philosophies of education

UNIT 1: Education in Philosophical Perspective

- (i) Etymological meaning of education
- (ii) Narrower and broader meaning of education, Lifelong education
- (iii) Aims of Education- Individual and Social aims of education
- (iv) Meaning and nature of philosophy
- (v) Branches of Philosophy- Metaphysics, Epistemology and Axiology, and its educational implications
- (vi) Functions of Philosophy in relation to education

UNIT 2: Formal Schools of Philosophy and Educational Implications

- (i) Idealism, Naturalism, Pragmatism with reference to: Aims of education, curriculum, methods of teaching, role of teacher, discipline

UNIT 3: Indian Schools of Philosophy and their Educational Implications

- (i) Common characteristics of Indian philosophy
- (ii) Sankhya, Vedanta, , Buddhism, Jainism with reference to:
Philosophical tenets, aims of education, curriculum, methods of teaching, role of teacher

UNIT 4: Educational Thought of Western and Indian Thinkers

- i. Plato
- ii. Dewey
- iii. Gopabandhu Das
- iv. Gandhi
- v. Tagore
- vi. Aurobindo

PRACTICAL

- Field visit to a seat of learning in the locality and prepare report.

NB: It will be evaluated by both the internal core -1 internal and External examiners.

Text Books

- Safaya, R.N. & Shaida, B.D. (2010). *Modern Theory and Principles of Education*. New Delhi: Dhanpatrai Publishing Company Pvt. Ltd. (Nayak, B.K. (2018).
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- Aggrawal, J.C. (2013). *Theory and principle of education*. New Delhi: Vikash Publishing House Pvt Ltd.
- Anand, C.L. *et.al.* (1983). *Teacher and education in emerging in Indian society*, New Delhi: NCERT.
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- Peters, R.S. (1967). *The Concept of education*. London: Routledge Kegan & Paul.
- Radhakrishnan, S. *Indian philosophy Vol. I and Vol. II*
- Ross, James S.(1981). *Ground work of educational theory*.Delhi: Oxford University Press
- Rusk, Robert R., *Philosophical bases of education*, London: Oxford University Press.
- Salamatullah, (1979). *Education in social context*. New Delhi: NCERT.
- Srinivas, M.N., (1986). *Social changes in modern India*. Bombay: Allied Publishers.
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1.0 INTRODUCTION

Broadly speaking each academic discipline (say history, politics, economics and even sciences) have their own philosophy or general guiding principles and theoretical frame works. Education as liberal arts subjects is no exceptions. There is indeed a rich philosophical traditions relating to education in both east and west. Every post-graduate students of education need to be familiar with the theories and philosophy of education. Educational practices and planning in all parts of the world are influenced by theories and philosophy of education and values the state and society desires to promote through education. In this unit we shall attempt to familiarize you with philosophy of education.

1.1 OBJECTIVES

After studying this unit, you will be able:

- Explain the meaning, features & different branches of philosophy.
- Illustrate the meaning & nature of education.
- Compare how philosophy & education are related to each other.
- State the meaning of educational philosophy.
- Analyse the value of studying educational philosophy.

1.2 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.

1.2.1 MEANING

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.

1.2.2 DEFINITIONS

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.

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

Fichte’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 , Huyauun (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”.

1.2.3 FEATURES

1. **Philosophy is a set of views or beliefs about life and the universe, which are often held uncritically.**

We refer to this meaning as the informal sense of philosophy or “having” a philosophy. Usually when a person says “my philosophy is,” he or she is referring to an informal personal attitude to whatever topic is being discussed.

2. **Philosophy is a process of reflecting on and criticizing our most deeply held conceptions and beliefs.**

This is the formal sense of “doing” philosophy. These two senses of philosophy-”having” and “doing”- cannot be treated entirely independent of each other, if we did not *have* a philosophy in the formal, personal sense, then we could not *do* a philosophy in the critical, reflective sense.

Having a philosophy, however, is not sufficient for doing philosophy. A genuine philosophical attitude is searching and critical; it is open-minded and tolerant-willing to look at all sides of an issue without prejudice. To philosophize is not merely to read and know philosophy; there are skills of argumentation to be mastered, techniques of analysis to be employed, and a body of material to be appropriated such that we become able to think philosophically. To philosophize also means to generalise.

Philosophers are reflective and critical. They take a second look at the material presented by common sense. They attempt to think through a variety of life's problems and to face all the facts involved impartially. The accumulation of knowledge does not by itself lead to understanding, because it does not necessarily teach the mind to make a *critical evaluation* of facts that entail consistent and coherent judgment. Critical evaluations often differ. Philosophers, theologians, scientists, and others disagree, first because they view things from different points of view and with different assumptions. Their personal experiences, cultural backgrounds, and training may vary widely. This is especially true of people living at different times and in different places. A second reason philosophers disagree is that they live in a changing universe. People change, society changes, and nature changes. Some people are responsive and sensitive to change; others cling to tradition and the status quo, to systems that were formulated some time ago and that were declared to be authoritative and final. A third reason philosophers disagree is that they deal with an area of human experience in which the evidence is not complete. The evidence we do have may be interpreted in various ways by different people. Despite these disagreements, however, philosophers continue to probe, examine, and evaluate the material with the hope of presenting consistent principles by which we can live.

3. Philosophy is a rational attempt to look at the world as a whole.

Philosophy seeks to combine the conclusions of the various sciences and human experience into some kind of consistent world view. Philosophers wish to see life, not with the specialized slant of the scientist or the business person or the artist, but with the overall view of someone cognizant of life as a totality.

Although there are difficulties and dangers in setting forth any world view, there also are dangers in confining attention to fragments of human experience. Philosophy's task is to give a view of the whole, a life and a world view, and to integrate the knowledge of the sciences with that of other disciplines to achieve a consistent whole. Philosophy, according to this view, attempts to bring the results of human inquiry—religious, historical, and scientific into some meaningful interpretation that provides knowledge and insight for our lives.

4. Philosophy is the logical analysis of language and the clarification of the meaning of words and concepts.

Certainly this is one function of philosophy. In fact, nearly all philosophers have used methods of analysis and have sought to clarify the meaning of terms and the use of language. Some philosophers see this as the main task of philosophy, and a few claim this is the only legitimate function of philosophy. Such persons consider philosophy a specialized field serving the sciences and aiding in the clarification of language rather than a broad field reflecting on all of life's experiences. This outlook has gained considerable support during the twentieth century. It would limit what we call *knowledge* to statements about *observable facts* and their interrelations i.e. to the business of the various sciences. Not all linguistic analysts, however, define *knowledge* so narrowly. Although they do reject and try to "clean up" many non-scientific assertions, many of them think that we can have knowledge of ethical principles and the like, although this knowledge is also experientially derived. Those who take the narrower view neglect, when they do not deny, all generalized world views and life views, as well as traditional moral philosophy and theology. From this narrower point of view, the aim of philosophy is to expose confusion and nonsense and to clarify the meaning and use of terms in science and everyday affairs.

5. Philosophy is a group of perennial problems that interest people and for which philosophers always have sought answers.

Philosophy presses its inquiry into the deepest problems of human existence. Some of the philosophical questions raised in the past have been answered in a manner satisfactory to the majority of philosophers. Many questions, however, have been answered only tentatively, and many problems remain unsolved. What are philosophical questions? The question “Did Ram make a false statement on his income tax return?” is merely a question of fact. But the questions “What is truth?” and “What is the distinction between right and wrong?” have philosophical importance. Sometimes we think seriously about fundamental life issues: What is life and why am I here? Why is there anything at all? What is the place of life in this great universe? Is the universe friendly or unfriendly? Do things operate by chance or through sheer mechanism, or is there some plan or purpose or intelligence at the heart of things? Is my life controlled by outside forces, or do I have a determining or even a partial degree of control? Why do people struggle and strive for their rights, for justice, for better things in the future? What do concepts like “right” and “justice” mean, and what are the marks of a good society? Often men and women have been asked to sacrifice their lives, if need be, for certain values and ideals. What are the genuine values of life and how can it be attained? Is there really a fundamental distinction between right and wrong, or is it just a matter of one’s own opinions? What is beauty? Should religion count in a person’s life? Is it intellectually valid to believe in God? Is there a possibility of a “life after death?” Is there any way we can get an answer to these and many related questions? Where does knowledge come from, and can we have any assurances that anything is true?

These questions are all philosophical. The attempt to seek answers or solutions to them has given rise to theories and systems of thought, such as idealism, realism, pragmatism, analytic philosophy, existentialism, phenomenology, and process philosophy. Philosophy also means the various theories or systems of thought developed by the great philosophers - Socrates, Plato, Aristotle, Augustine, Aquinas, Descartes, Spinoza, Locke, Berkeley, Kant, Hegel, Nietzsche, Royce, James, Dewey, Whitehead, and others. Without these people and their thoughts philosophy would not have the rich content it has today. Even though we may be unconscious of the fact, we are constantly influenced by ideas that have come down to us in the traditions of society.

From the above discussion we came to know that-

- Philosophy is systematic enquiry about the ultimate reality of the universe.
- Philosophy is study of general principles & understanding of all that comes in the range of human experience.
- Philosophy is a living force.
- It is a way of life.
- It is the oldest and original discipline of thought.
- It is a search for truth and reality.
- It is based on enquire about life and existence.
- It is logical in its approach.
- It is ever growing and developing.
- Philosophers try to see life as a whole.
- Philosophy is related to condition of life and society.

- Philosophy is a product of time and circumstances.
- It is flexible in its approach.
- Seeks the knowledge of whole
- Science of knowledge
- It is the study of metaphysics beyond one physical world and its relation with the physical world.
- Methods of philosophy include logic, symbolism, reflections, science and reason.

1.3 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** -The study of questions concerning the nature of reality or existence.

Typical Metaphysical questions:

What is reality?

Does God exist, and if so, can we prove it?

The problem of evil

Are human actions free, or are they determined by some forces outside of our control?

Do minds/souls exist, or are humans’ simply complex physical objects?

What is time?

What is the meaning of life?

Is there life after death? etc.

- **Epistemology** -The study of the nature of knowledge and how these are attained and evaluated.

Typical Epistemological questions:

What is knowledge and how does it differ from belief or opinion?

What is truth, and how can we know if a statement is true?

What are the sources of knowledge?

Do absolutes exist, and if so, can we know them?

What is the relationship between faith and reason? etc. and

- **Axiology** - The study of the question of value. Deals with issues of value in the following areas:

Ethics - the study of moral principles, attempts to establish rational grounds for good conduct

Typical Ethical questions:

What is good/bad?

What is right/wrong?

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What is the foundation of moral principles?

Are moral principles universal?

Social/Political Philosophy - the study of the value judgments operative in civil society

Typical Social/Political Philosophy questions:

What form of government is best?

What economic system is best?

What is justice?

Are we obligated to obey all laws of the State?

What is the purpose of government?

Aesthetics - the study of the nature and value of works of art and the aesthetic experience

Typical Aesthetic questions:

What is a work of art?

What is artistic creativity and how does it differ from scientific creativity?

Why are works of art considered to be valuable?

What do works of art communicate (if anything)?

What is beauty?

Does art have any moral obligations or constraints?

Without a distinctive philosophy of reality, truth, and value, a person or group cannot make intelligent decisions either for their individual lives or for developing an educational system. The questions addressed by philosophy are so basic that there is no escaping them. As a result, all of us, whether we consciously understand our philosophic positions or not, conduct our personal lives and our corporate existence on the basis of “answers” to the basic questions of life. There is no decision making that is unrelated to the issues of reality, truth, and value. To put it succinctly: *Philosophy drives decision making*. For that reason alone, the study of the foundational questions of philosophy is important. After all, it is better to function with understanding than to wander through life in ignorance of the factors that shape our choices.

With the importance of understanding the basic issues in mind, in the following pages these three main philosophic categories described are as under.

1.3.1 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?”

1.3.1.1 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

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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.

1.3.2 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,

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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, firsthand 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.

1.3.2.1 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.

1.3.3 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.

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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.

1.3.3.1 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-honored 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.

1.4 EDUCATION

Generally speaking, 'Education' is utilized in three senses: Knowledge, Subject and a Process. When a person achieves degree up to certain level we do not call it education. As for example if a person has secured Masters degree then we utilize education in a very narrower sense and call that the person has achieved education up to Masters Level. In the second sense, education is utilized in a sense of discipline. As for example if a person had taken education as a paper or as a discipline during his study in any institution then we utilize education as a subject.

In the third sense, education is utilized as a process. In fact when we talk of education, we talk in the third sense i.e. education as a process. Thus, we talk what is education as a process? What are their importances etc.?

1.4 .1 MEANING

Entomologically, the term “Education” has been derived from *Latin* words– “Educare”, “Educere” and “Educatum”. “Educare” means “to rise up or bring up or nourish”. It indicates that the child is to be brought up or nourished keeping certain aims and ideals. The term “Educere” denotes “to lead out or to draw out”. In this regard, education through its process draws out of the best what is inside the child.” “Educatum” indicate the act of teaching or training. It throws light on the principles and practice of teaching. It means educating the child or provides training facilities to the child for his/her all round development. The term Educare or Educere mainly indicates development of the latent faculties of the child. But child does not know these possibilities. It is the educator or the teacher who can know these and take appropriate methods to develop those powers.

In Indian language education means “Siksha” which has been derived from Sanskrit verbal root “Shash”. “Shash” means to discipline, to control, to order, to direct, to rule etc. Education in this sense means controlling or disciplining the behavior of an individual. In Sanskrit “Shiksha” is a particular branch of the Sutra literature, which has six branches –Shiksh, Chhanda, Byakarana, Nirukta, Jyotisha and Kalpa. The Sutra literature was designed to learn the Vedas.

Siksha denotes rules of pronunciation. There is another term in Sanskrit, which throws light on the nature of education. It is “Vidya” which means knowledge. The term “Vidya” has originated from “Bid” meaning knowledge / to know/ acquire knowledge. Hence education in broader sense is any act or experience that has a formative effect on the mind, character or physical ability of an individual. In its technical sense, education is the process by which society deliberately transmits its accumulated knowledge, skills and values from one generation to another.

Webster defines *education* as the process of educating or teaching. *Educate* is further defined as “to develop the knowledge, skill, or character of...” Thus, from these definitions, we might assume that the purpose of education is to develop the knowledge, skill, or character of students.

In the modern times it has acquired two different shades of meaning namely:

- (1) An institutional instruction, given to students in school colleges formally; and
- (2) A pedagogical science, studied by the student of education.

Hence, the term education has a wide connotation. It is difficult to define education by single definition. Philosophers and thinkers from Socrates to Dewey in west and a host of Indian philosophers have attempted to define education. However education can be understood as the deliberate and systematic influence exerted by a mature through instruction and discipline. It means the harmonious development of all the powers of the human being; physical social, intellectual, aesthetic and spiritual. The essential elements in the educative process are a creative mind, a well integrated self, socially useful purposes and experience related to the interests of the individual, needs and abilities of the individual as a of a social group. Broadly we can say, Education is a social process that intends to modify the behavior of the pupil in a social desirable direction through learning.

1.4 .1.1 NARROWER MEANING

In its narrow sense, school instruction is called education. In this process, the elders of society strive to attain predetermined aims during a specified time by providing pre-structured knowledge to children through set methods of teaching. The purpose is to achieve mental development of children entering school. To make of narrow meaning of education more clear, the following opinions of some other educationists are being given-

- Education is a process in which and by which knowledge, character and behaviour of the young are shaped and moulded.

Drever

- The influence of the environment of the individual with a view to producing a permanent change in his habits of behaviour, or thought and attitude.

G. H. Thompson

- The culture which each generation purposefully gives to those who are to be its successors, in order to qualify them for at least keeping up and if possible for raising the level of improvement which has been attained.

John Stuart Mill

- In narrow sense, education may be taken to mean any consciously directed effort to develop and cultivate our powers.

S. S. Mackenzie

Education, in the narrower sense, is regarded as equivalent to instruction. It consists of the “specific influences” consciously designed in a school or in a college or in an institution to bring in the development and growth of the child. The word school includes the whole machinery of education from Kindergarten to the University. The education of the child begins with his admission in the school and ends with his departure from the University. The amount of education received by the child is measured in terms of degrees and diplomas awarded to him. The school represents formal education as it imparts education directly and systematically. There is deliberate effort on the part of the educator to inculcate certain habits, skills, attitudes or influences in the learner, which are considered to be essential and useful to him. According to John Dewey: “The school exists to provide a special environment for the formative period of human life. School is a consciously designed institution, the sole concern of which is to educate the child. This special environment is essential to explain our complex society and civilization”. The influences or modes of influences in the school are deliberately planned, chosen and employed by the community for the welfare of the members of the rising generation. The purpose of these influences is to modify the behaviour of the child in such a way that he may become different from what he would have been without education. It makes possible a better adjustment of human nature to surroundings. According to Mackenzie, education, in the narrower sense, is conscious effort to develop and cultivate our innate powers.

Education, in the narrow sense, is also regarded as acquisition of knowledge. According to it education is a process by which knowledge or information on a subject is acquired. But many sensible educationists have criticized this view. They argue that emphasis on the knowledge is likely to reduce all schools to mere knowledge-shops. The acquisition of knowledge is not the only or supreme aim of education, yet it is one of the important aims of education.

1.4 .1 .2 WIDER MEANING

In its wider sense, education is the total development of the personality. In this sense. Education consists of all those experiences, which affect the individual from birth till death. Thus, education is that process by which an individual freely develops his self according to his nature in a free and uncontrolled environment. In this way, education is a lifelong process of growth environment.

- Education in its widest sense includes all the influences, which at upon an individual during his passage from cradle to the grave.

Dumvile

- Education, in its broadest sense, is the means of the social continuity.

John Dewey

- By education, I mean the all-round drawing out of the best in child and man's body, mind and soul.

M. K. Gandhi

- In the wider sense, it is a process that goes on throughout life, and is promoted by almost every experience in life.

S. S. Mackenzie

Education in the wider sense is a life-long process. It begins with the birth of a child and ends with his death. It is a continuous process. Continuity is the law of life. Education is not limited to the classroom only; it is also not limited to a particular period of life. Education is a life long process and goes on from birth to death. Throughout life one goes on learning to adjust oneself to the changing patterns of life. Change it's the fundamental law of human existence. Life is a continuous process of growth and development and so education is also a continuous process. An individual learns through his experiences, which are acquired throughout his life. Education is not merely collection of some information. It is acquisition of experiences through life in the social and natural environment. It includes all the knowledge and experiences, acquired during infancy, childhood, boyhood, adolescence, youth, manhood or old age through any agency of education- the press, the travels, the club, the nature- formally and informally. Thus, education becomes the sum-total of all experiences that the child receives either in the school or outside. In this wider sense, life is education and education is life. Whatever broadens our horizon, deepens our insight, refines our reactions and stimulates thought and feeling, educates us." In other words, education is the process whereby a human being gradually adopts himself in various ways to his physical, social, and spiritual environments. It is the development of all those capacities in the individual, which will enable him to control his environment and fulfil his possibilities. Education, in the broader sense, is transmission of life by the living, to the living, through living and for living". Education is a means for the development of balanced all- round harmonious development of personality. Personality includes not only body and mind but also spirit.

From the discussion of philosophy and education we can conclude that the fact that the common subject of both the philosophy and education is "Man". So, the study of man and life is more important than the study of any other organisms in the earth.

1.4.2 DEFINITIONS

- Education is the creation of sound mind in a sound body. It develops man's faculty specially his mind so that he may be able to enjoy the contemplation of supreme truth, goodness and beauty.

Aristotle

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- *Education is helping the growing soul to draw out that is in itself.* **Aurobindo**
- “Sa Vidya Ya Vimukteya” **Bishnupuran**
- Education is enfoldment of what is already enfolded in the germ. It is the process through which the child makes the internal-external. **Froebel**
- Education is the influence of the environment of the individual with a view to producing a permanent change in his habits of behaviour, or thought and attitude. **G. H. Thompson**
- Education is the conscious and deliberate process in which one personality acts upon another in order to modify the development of the other by the communication and manipulation of knowledge. **J.Adams**
- Education is the development of good moral character. **J.F.Herbert**
- Education is not a preparation for life, rather it is the living. Education is the process of living through a continuous reconstruction of experiences. It is the development of all those capacities in the individual which will enable him to control his environment and fulfill his possibilities. **John Dewey**
- *Education is the training for country and for the nation.* **Kautilya**
- By education I mean an all-round drawing out of the best in child and man’s body, mind and spirit. **Mahatma Gandhi**
- *Education is one that enables the individual to be a producer as well as a good citizen.* **Neheru**
- *Human education means the training which one getting from nature.* **Panini**
- Education is the harmonious and progressive development of all the innate powers and faculties of man- physical, intellectual and moral. **Pestalozzi**
- Education develops in the body and soul of the pupil all the beauty and all the perfection he is capable of. **Plato**
- The highest education is that which does not merely give us information but makes our life in harmony with all existence. **Rabindranath Tagore**
- Education according to Indian tradition is not merely a means of earning a living; nor it is only a nursery of thought or a school for citizenship. It is initiation into the life of spirit and training of human souls in the pursuit of truth and the practice of virtue. **Radhakrishnan**
- Education is something, which makes a man self-reliant and self-less. **Rigveda**
- Education is the development of valuable personality and spiritual individuality. **Ross**
- Education is the child’s development from within. **Rousseau**
- *Education is the realization of self.* **Sankaracharya**
- Education means the bringing out the ideas of universal validity, which are latent in the minds of every man. **Socrates**
- Education is complete living. **Spencer**

- Education is the manifestation of perfection already in man. Like fire in a piece of flint, knowledge exists in the mind. Suggestion is the friction; which brings it out.

Swami Vivekananda

- Education enables the mind to find out the ultimate truth, which gives us the wealth of inner light and love and gives significance to life.

Tagore

- *Education ought to be related to the life, needs and aspiration of the people so as to be a powerful instrument of social, economic and cultural transformation.*

The Education Commission (1964-66)

- Education is the complete development of the individuality of the child so that he can make an original contribution to human life according to the best of his capacity.

T.P.Nunn

- Education is that whose end product is salvation.

Upanishada

From the above discussion it is now clear that since the times of Plato to the modern times of John Dewey and Gandhi, various educationists have defined education in various ways. Speaking frankly, the field of education is so vast and varied that to give a specific definition of education about which all educationists agree is very difficult. We see that some educationists have defined only one aspect of education whereas the others emphasize its other phases. The reason of this difference of opinions is that different educationists, most of whom are philosophers, have different views about the aim of life. According to Idealists, the aim of life is spiritual development. As such, they regard education as a spiritual process, which aims at bringing together the soul and the creator leading to self-realization. Pragmatists think about education as a process of social progress. Because of this difference in the philosophy of life, different educationists define education differently. The fact is that the real concept of education is not related solely to any of the above-mentioned views. It is more than either of them. In a real sense, education is a sort of synthesis of all the above viewpoints. In this sense, education includes the individuals, the society, the environment, the social fabric and the prevailing traditions. Hence, the definition of education ought to be a very comprehensive and all inclusive one.

1.4.3 NATURE

Following natures of education emerge from the various definitions:

The characteristics or salient features of education can be described as follows:

- (1) **Education – A lifelong process:** Education is a continuous process of development from ‘womb to the tomb’. Several thinkers feel that education starts even before birth. e.g. Mahabharata, wherein Abhimanyu learns the skill of breaking the ‘Chakravyuha’ in his mothers’ womb..
- (2) **Education - A bipolar process:** John Adams stated ‘Education is a bipolar process in which one personality acts upon another in order to modify the development of the other’. It includes two fundamental poles known as teacher and the pupil and their interaction is education.
- (3) **Education – A tri-polar process:** Jhon Dewey opined Education is a tri-polar process. It involves interaction between the pupil (educand), the teacher (educator) and the social environment (social forces). The teacher tries to develop the personality of the pupil in the light of the needs of the society.

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- (4) **Education – A multipolar process:** Now days it has been realized that education is not to be monopolized by school or by teacher as disseminator of learning. Rather so many informal and non-formal agencies provides education to the learners such as newspaper, T.V, Radio, Club, Internet, Family etc.
- (5) **Education – A purposeful process:** Education is a purposeful process. Both the pupil and teacher make efforts for achieving purpose or destination.
- (6) **Education – A continuous process:** Education is a continuous process. It starts when the child is born and continues up to the last moment of death.
- (7) **Education – A deliberate process:** the process of education is not only conscious but also deliberate. The educator is fully aware of the fact that his aim is to develop the personality of the child along definite lines through the modification of his behavior.
- (8) **Education – A psychological process:** According to the psychological perspective, the educator must understand the nature, interests, capacities and limitations of the child.
- (9) **Education – A sociological process:** According to the sociological perspective the educator must interpret and develop the capacities of the child in a social setting. A child is a social being and as such must be educated in such a way that he becomes a useful member of the society.
- (10) **Education – A process of individual development:** Education is a process of individual development which includes physical, intellectual, aesthetic, moral, social and spiritual development of individual.
- (11) **Education – A dynamic process:** Education is a dynamic and progressive process. It reconstructs a new and better social pattern according to changing needs of time, place and society. Thus, education is related to time, place and social change.
- (12) **Education - A process of individual adjustment:** Education is a process of individual adjustment. It helps in individual in making adjustment with self, with parents, relatives, friends, teachers or members of society.
- (13) **Education – Theoretical as well as practical process:** Education is not just theoretical but also a practical process. Theoretical and practical knowledge of education broadens the intellectual horizon of the child, deepens his insight, enhances his efficiency, and helps him in solving educational problems.
- (14) **Education – A child-centered process:** Modern education considers child as the ‘hero’ in its drama wherein he takes central place on centre stage. The subject matter, the teacher and the environment are all for him and not he for them. The child-centered process signifies that the educator must study each child carefully and attend the individual needs.
- (15) **Education – Not mere information and knowledge:** A.N. Whitehead states, ‘A merely well-informed person is the most useless bore on earth’.
Thus, education is not synonymous with information and knowledge. Teacher are not information mongers or walking encyclopedias. Information and knowledge should lead to constructive thinking, creativity and wisdom.
- (16) **Education – Not mere instruction:** Instruction denotes activity of teacher and passivity of child. It denotes ordering and not motivating. Instruction includes only communication of knowledge, skills or attitude. Practical activity falls into oblivion in instruction. F.W. Robertson right said, “Instruction ends in the classroom but education ends with life”.

- (17) **Education is not training:** Though there seems to be no difference in education and training. It is clear that we train animals like dogs, elephants and horses, whereas, children are educated.
- (18) **Education – All round development:** Education includes all round development which means physical, social, motor, language, creative, cognitive or intellectual, emotional, aesthetic as well as spiritual development.
- (19) **Education – A Science:** Education is a pure science due to following aspects:
- It undertakes systematic and methodological study of certain facts.
 - It employs scientific methods of observation and experimentation.
 - It discovers, establishes, and formulates generalizations, about its methodology, learning, memory, attention, interest, motivation, curriculum, construction, methods of teaching and evaluation.
- (20) **Education – An art :** Education is a true art due to the following aspects:
- Educator is an artist who moulds the raw material of a child into a better, pure and noble person.
 - Educator has a practical inspiration of helping the child in acquisition of knowledge, integrated growth, social and vocational efficiency.

1.4.4 FOCUS OF EDUCATION IN 21ST CENTURY

UNESCO has defined the goals of education during the last 50 years through various reports. We can draw a report “Learning: The Treasure Within” published by UNESCO under the chairmanship of Jacques Delors in the year of 1996 which mention the four pillars of education for holistic development are discussed below.

1. Learning to Know

Learning to know means having the ability to direct and take responsibility for one’s own learning, for keeping one self up-to-date, for knowing where to look for knowledge. It is particularly to scientific awareness. This type of learning is radically different from ‘acquiring itemized codified information or factual knowledge’, as often stressed in conventional curriculum and in ‘rote learning’. Rather it implies ‘the mastering of the instruments of knowledge themselves’.



When we read a brochure about growing mushrooms distributed by the agricultural extension section, we know or understand how to grow mushrooms. When we read newspapers, we know what is going on in our country and other places. We learn things to increase our knowledge and understanding. Our efforts in learning are a never-ending process. The world is changing very fast. Consequently, we need to upgrade our knowledge all the time. This type of learning is called learning to know.

2. Learning to Do

This pillar of learning implies in the first place for application of what learners have learned or known into practices; it is closely linked to vocational-technical education and work skills training. However it goes beyond narrowly defined skills development for ‘doing’ specific

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things or practical tasks in traditional or industrial economies. The emerging knowledge-based economy is making human work increasingly immaterial. 'Learning to do' calls for new types of skills, more behavioral than intellectual. The material and the technology are becoming secondary to human qualities and interpersonal relationship.

After knowing how to grow mushrooms, we need to actually try growing them. When we acquire new knowledge, we need to put it into practice. We call this type of learning learning to do. Our efforts should always be to provide continuing education activities based on things that our learners can actually do, that they can put into practice, that are relevant to their lives.



3. Learning to Be

Learning to be means the discovery of true human nature, and encounter with the essence of oneself, which goes beyond the psychic apparatus of thoughts and emotion. It is learning to belong to the whole. It is the discovery of our universal dimension, where genuine human values, not individual human values, reside. It is the discovery of one's own being and the inner wisdom achieved through self-knowledge. Holistic education nurtures this learning in a special way, by recognizing the human being as a basically spiritual being in search of meaning. 'Learning to be' may therefore be interpreted in one way as learning to be human, through acquisition of knowledge, skills and values conducive to personality development in its intellectual, moral, cultural and physical dimensions. This implies a curriculum aiming at cultivating qualities of imagination and creativity; acquiring universally shared human values; developing different aspects of a person's potential, such as: memory, reasoning, aesthetic sense, physical capacity and communication/social skills; developing critical thinking and exercising independent judgment; and developing personal commitment and responsibility.

Everybody has their own vision of their future. For example, a craftsman may want to become a senior craftsman or an expert; a shop worker may want to set up his or her own small business. If we want to have our own shop for selling mushrooms, we need to acquire some entrepreneurial and management skills. When this happens, we are learning to be an entrepreneur. When we have a vision, we are motivated to increase our knowledge and skills. We appreciate or see the value of lifelong learning. As a continuing education facilitator, one of our roles is to motivate community people, through continuing education programmes, to raise their aspirations so that they can identify some goals for their lives. The learning that we are trying to achieve is learning to be.

4. Learning to Live Together

This means learning to live responsibly, respecting and cooperating with other people and, in general, with all the living organisms on the planet. Learning must overcome prejudice, dogmatism, discrimination, authoritarianism and stereotypes, and all that leads to confrontation and war. The fundamental principle of this pillar of learning is interdependence, that is, knowledge of the network of life. This pillar implies an education taking two complementary paths: on one level, discovery of others and on another, experience of shared purposes throughout life. Specifically it implies the development of such qualities as: knowledge and understanding of self and others; appreciation of the diversity of the human race and an awareness of the similarities between, and the interdependence of, all humans; empathy and cooperative social behavior in

caring and sharing; respect of other people and their cultures and value systems; capability of encountering others and resolving conflicts through dialogue; and competency in working towards common objectives.

We are members of a community that is also a part of a broader society. Everybody wants to live in peace and harmony, to have security and respect for each other. Thus we need to promote social equity, justice, peace and harmony through education. For example, when we become entrepreneurs of mushroom production, we may help our friends in the community to acquire skills for growing mushrooms. We may set up a community cooperative to sell mushrooms and other products and share the profits among the members. Some profits can be saved for community welfare, for our family and children. This type of community development may help us to live together peacefully.

(Adopted from UNESCO Report)

1.5 RELATIONSHIP BETWEEN PHILOSOPHY & EDUCATION

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



er is the contemplative side while the latter is the active side. Philosophy is the product. All educational problems are questions of why that the application of philosophical principle in the field of educational issues is regarded as educational philosophy. In fact, philosophy which provide answer to the educational issues of why (child), who to educate (teacher), where to educate (school), to educate (methods), when to educate (motivation) and so on. Philosophy of education is based on an adequate philosophy of life”. Philosophy and education are constructive; 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.

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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.

1.5.1 DEPENDENCE OF EDUCATION ON PHILOSOPHY

Philosophy determines the real destination towards which education has to go:

Philosophy has always inspired educational theory as well as practice. It determines the real destination towards which education has to 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, text books, 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 text books, 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".

1.5.2 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”.

1.5.3 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*.

1. To find out the solution for various educational issues.
2. The purpose of studying educational philosophy is to make education according to the need based life and society.
3. To determine the aim of human life, aim of survival.
4. To produce better citizen by fostering democratic attitude in behavior.
5. To make teaching learning process more effective and attractive according to the need, interest and ability of child.
6. To discern the different philosophies and choose any one of them to lead a fruitful life in the society.
7. To expand our knowledge and experiences and implement them in the educational practices.
8. To bring out all round personality development in child and prepare him to stand\ on his own feet.
9. To make education flexible in order to achieve the goals of a country-national integration, international understanding and globalization.
10. To develop education as a powerful instrument to bring about social, cultural, political and economical change in society.

1.5.4 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.

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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.

- (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.
- (e) **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.

1.5.5 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 where as 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.

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-coordinating 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

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and Anglican, i.e. East and West) It tells us how the cultural tradition of the country is to be maintained.

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. 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.

D] 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.

1.6 LET US SUM UP

- Philosophy is rational enquire to the reality of world which aims to find out Truth for the sake of attaining wisdom.
- Philosophy has 3 branches – Metaphysics, Epistemology & Axiology.
- Metaphysics deals with reality, Epistemology deals with Knowledge & Axiology study about Value.
- Metaphysical questions are divided in 4 subsets known as: Cosmological, Theological, anthropological & ontological aspects.
- Cosmology ask questions related to Universe, Theological questions related to religion or God, Anthropology ask questions related to Human being & Ontology is the study about nature of existence.
- Epistemology relates to the source of human knowledge which has divided into 4 categories such as: Empirical(knowledge obtained through sense & can be verified), Revelation (based on faith), Authoritarian (based on experts opinion or sanctified over time as tradition) , Rational (Use of reasoning, thought or logic for knowing something) & Intuition (Immediate feeling of certainty).
- Axiology has mainly 2 branches: Ethics & Aesthetics.
- Ethics is the study of moral value & conduct where as Aesthetics deals with beauty & art.

- Education is a social process by which society deliberately transmits its accumulated knowledge, skills and values from one generation to another.
- Education in narrower sense includes only getting degree/diploma/certificate after completion of a course in an institution but in wider sense it indicates as life long process.
- Application of philosophical principle in the field of education to solve various educational issues is regarded as educational philosophy.
- Philosophy and education are complementary to each other in the sense that both deal with nature of human being.
- Philosophy determines the various aspects of education such as: aims, curriculum, methods of teaching, role of teacher etc.
- Philosophy provide theoretical guideline to the education where as education make it into practice.

1.7 GLOSSARY

- **Philosophy:** Philosophy is a critical examination of reality characterized by rational inquiry that aims at the Truth for the sake of attaining wisdom.
- **Metaphysics:** Study about the Reality.
- **Epistemology:** Study about the Knowledge.
- **Axiology:** Study about Value.
- **Cosmology:** Study about origin, nature & development of Universe.
- **Theology:** Deals with religion or God.
- **Anthropology:** Study about human being.
- **Ontology:** study of the nature of existence.
- **Empiricism:** A theory which states that knowledge comes only or primarily from sensory experience
- **Intuition:** Ability to understand something instinctively, without the need for conscious reasoning.
- **Ethics:** Moral principles that govern a person's behavior or the conducting of an activity.
- **Aesthetics:** Set of principles concerned with the nature and appreciation of beauty.
- **Education:** Education is a social process that intends to modify the behavior of the pupil in social desirable direction through learning.
- **Learning:** Process of acquiring new or modifying existing knowledge/skills/behaviors through experience or training.
- **Curriculum:** Totality of experiences that a pupil receives through the manifold activities that go on inside & outside of the classroom.
- **Educational philosophy:** Application of principle of philosophy in the field of education to solve various educational issues.



UNIT-II
MODERN SCHOOLS OF PHILOSOPHY

Unit Structure

- 2.1 Introduction
- 2.2 Historical revolution of Analytical philosophy
 - 2.2.1 Metaphysical position of Analytical philosophies
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- 2.20. Glossary

1.1 Introduction of Analytical Philosophy

Problems of philosophy have had an aura of puzzlement throughout the ages. These problems have been manifested in solutions. There is so many question like what is real? Or what is truth? Or what is value, etc.? A number of answers have been given in each case and answering the these questions we have had not only different but opposing theories like realism, idealism conceptualism and so on.

Regarding the number of reality we have monism, Dualism, and pluralism. Answering to these questions appear to be correct and true but also each appears to be in fallible. This aspect of philosophical questions are distinguished from scientific question.

1.2 Historical revolution of analytical philosophy

Towards the end of 19th century the global mind found itself at a cross road. On the one hand there was absolute stick metaphysics of Hegel and Bradly that was reigning supreme in the speculating sphere and on the other hand there was the undeniable efficacy of science and common sense in the interest of which a review of philosophy was inevitable. KANT in modern era had demonstrated the impossibility of metaphysical knowledge beyond the limits of possible experience Comte before him and Buddha much before him had scorned metaphysical knowledge as unfruitful.

But 20th Century critics are systematic exposure that metaphysical questions aren't only factually improbable and practically unfruitful but are logically unwarranted. By and large they demonstrated that metaphysical problems had their origin in the misuse or misunderstanding of the logic of our language. The 20th century has been described as the Age of Annalistic in respect of philosophical inquiry.

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Bertrand Russell and G.E. Moore who 1st exposed the absurdity of philosophical pronouncement and systematic, consistent demonstration of the erroneous linguistic origin philosophical problems aren't unreasonably considered as the founders of what is Analytic philosophy.

G.E. Moore's first ever attack on speculative metaphysics came from the philosophy that flies in the face of commonsense and exposed the erroneous origin of philosophical problems was outlined in his famous statement "In all Philosophical studies, the difficulties and disagreements, of which its history is full, are mainly due to a very simple cause: namely to the attempt answer questions without first discovering precisely what question it is which you desire to answer.

The above statement clarified the meaning of the crucial concept involved in philosophical questions and theories, which had been left unexplained as a result of which philosophical theories were produced that went against commonsense and ordinary beliefs. Where as Russell exposed of philosophical problems as erroneously originated was more logical and analytical and consisted in demonstrating specific confusions in the use of language that led to speculative problems in philosophy.

He also attributed many of the prominent metaphysical theories to the confusion between the grammatical form and logical form of our sentences or confusion between logical form and real logical form of our daily use sentences. Russell's theory of description in which he described confusion leading to metaphysical problems like the problem of unreality and the platonic problem of Being and substance.

Russell and Moore belong the credit of demonstrating that metaphysical in general is due to the misuse and misunderstanding of logic of our language and the tradition that logical analysis of language holds for understanding of philosophical problems.

The antimetaphysical temper initiated by Moore and Russell reached a climax at Vienna circle which is known as logical positivist. The scientific minded philosophers worked with dual objective.

- One is eliminating metaphysics
- Second is restoring confidence in science.

All the problems of traditional philosophy arise due to commission of logical error. And they sought to dissolve these problems by logical analysis of language which consisted in analyzing meaningful statements into 2 broad categories, namely

1. Analytic
2. Empirical verifiable.

The metaphysical utterance which fell into neither categories were pronounced as nonsense.

The most important analytical philosopher was Ludwig Wittgenstein. In his first major work, *Tractatus Logico-Philosophicus*, in which he stated that philosophical problems are pseudo problems arising out of the misunderstanding of the logic of our language and the function of philosophy is the logical clarification of thought which consists in showing to the philosophers that he has been trying to answer a question that doesn't exist.

The history of Analytical philosophy is schematically, the Russellian trend of thinking has developed through the philosophy of the early Wittgenstein and reach a sort of culmination in the

therapeutic analysis of Cambridge school of philosophy. Moore's line of thinking has developed through the philosophy of later Wittgenstein and culminated in the ordinary philosophy of the Oxford school of philosophy.

1.2.1 Metaphysical Position of Analytic Philosophies

The metaphysical stage is not as well defined as the theological, because its function was less definite. In fact it was a transition between the theological and the Analytic, and as such provided not far reaching beliefs nor did it determine any social structures. The attempt in the metaphysical stage to provide substantial substitutes for the belief supernatural cushioned the shock of the conflict between the theological and analytical and provided an intellectual medium in which positive philosophy gradually gained the ascendance and theological philosophy gradually declined.

The Analytic philosopher points out that they are not concerned with questions inside a frame of reference as in traditional philosophy, but rather with questions about the frame of reference. Many of this group of philosophers deal with this problem of the nature of the frame of reference through an analysis of language and its meanings. A.J. Ayer of example is particularly concerned with the meaning of sentences as opposed to individual words. He rejects metaphysics on the grounds that there is no basis in sense experiences for the statements of metaphysicians.

They set up a criterion of verifiability to establish whether or not a statement has significance. For them verifiability is dependent upon whether or not a statement has meaning. They conclude that if it does, it is logically possible to make observations relevant to the probability of its truth or falsehood.

Alfred Jules Ayer in his book "Language, truth and logic" has rightly commented "we say that a sentence is factually significant to any given person, if, and only if, he knows how to verify the proposition which it purports to express- that is, if he knows what observations would lead him, under certain conditions, to accept the proposition as being true or reject it as being false. If, on the other hand, the putative proposition is of such a character that the assumption of its truth or falsehood is consistent with any assumption whatsoever concerning the nature of his future experience, then, as far as he is, it is not a tautology, a mere pseudo-proposition. The sentence expressing it may be emotionally significant to him, but it is not literally significant".

Some of the Analytic philosophers go even further indicating that verifiability is nothing more than a logical lack of self contradiction. Basically, then the criteria of verifiability simply imputes meaning to statements that can be either verified or falsified. This criterion that leads to the denial of metaphysics.

1.2.2 Epistemological position of Analytic philosophies

The connotations of analytic epistemology vary from one philosopher to another. A significant divergence is found in Karl Popper, who holds that in empirical matters, a judgment must be falsifiable, but is never, in the last analysis verifiable. That is, it is always possible that something will happen which will require abandonment of an idea found tenable until then, but it is never possible that "the last fact is in" so that a proposition has passed beyond question. Popper also finds other categories of judgments besides empirical one acceptable, but holds that they have a different type of meaning.

Analytic philosophy is, a theory of knowledge. While some analysis today denies a bit heatedly that they are positivists, the system is certainly competent in the repudiation of

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metaphysics. Ryle deals with the question what knowing is by asking what it is to. Know a tune. It is not, says he, being able to tell its name, nor describing it in words, nor symbolizing it in musical notation, nor being able to sing it, which presupposes talent one knows the tune holds. Ryle, if he recognizes it when he hears it, Carnap says that animals that had sense-organs of a type we lack might provide us with new knowledge. Aron says it is fruitless to try to transcend the limits of possible sense-experience. In short, the theory of knowledge is empiricism knowledge begins at and never transcends the sensory level. As a rule, the analysis philosophers do not argue their empiricism. They take it for granted as part of the Zeitgeist.

1.2.3 Logic in Analytical philosophies

Considered most exclusively, the logic of analytic philosophy, as anticipated by the foregoing discussion of its epistemology, is the logic of science. Accordingly they make critical use of both induction and deduction and goes beyond them to a language of mathematical and near mathematical symbols in an attempt at precision and exactness in making meaning explicit.

The another important pattern of Logic which the Analytic philosophers agree is REASONING. They believe that all of life situations are filled full of meanings, and meaning commonly have symbols by which they are communicated from one person to another. These symbols also serve a single individual in a solitary way, by providing a means by which he can effectively transfer meaning from one situation to another.

1.2.4 Ethics in Analytic philosophies

The analysts, like the positivist before them, stress that religions and logical deductions can not underwrite moral or aesthetic values. This can only be done by experience. Such concepts as beauty and goodness are urgently in need of reformulation. Values are not necessarily subjective, but they need to be brought into the sphere of the observable. Some of the concepts upon which moral judgment traditionally have depended, such as that of free will, are debunked as murky. The analysis holds that the study of ethics is reducible to psychology and should act; C.L. Stevenson held that ethical terms have only emotive meanings. "Stealing is wrong" means, "The idea of stealing fills me with horror" ethics can only state that certain action usually have certain consequences one like these consequence or doesn't.

1.3 Analytic Philosophy in Education

Analytic Philosophy has yet to be applied to question about education on a large scale; Articles are beginning to appear, however characterized more by their methodology and presupposition by consistent Pattern of conclusions.

1.3.1 Aim of Education-

As might be expected, the analysis's deny that the goals of schooling can be reduced from any mystical or rationalistic source. Some one captained that philosophy promises truth and delivers only some quibbles about its definition. Similarly, the linguist concentrate on asking us what we 'mean' when we talk about aims and objectives 'ought to be'. Gotesky differentiates mean, ends-in-view, anticipations, and outcomes. Perkinson argues that educational aims are hypothetical rather than categorical and that they are empirically testable when a sufficient context is supplied.

1.3.2 The Student-

The analysis's have not had much to say yet about who is entitled to how much education and why. They have of course, suggested a mythology for resolving this and all questions, as

shuffler point out. It seems probable that this methodology will lead at last to the conclusion suggested by Plato, and so often studiously ignored in the name of 'democracy' that each person should receive the amount and kind of schooling from which he proves able to profit.

The question that should be educated would appear to be a rather simple one for Analysis's. One might accept him to answer that anyone who so desires should be given all the education he wants. This response is probably correct as far as education in general is concerned, since the broad meaning of education includes more than schooling. In other words, a person can educate himself in many ways such as by reading, by working, and perhaps most important, by living-by willing and acting.

How ever like existentialists some Analysis's have been quite clear in advocating a culture an education for the elite. Nietzsche was very outspoken in his theory of 'equality of opportunity' of all the children of all people. He felt that public education, which attempted to educate the masses, was bound to fall short of the aim of true education simply because the masses were involved.

George Kneller does not object to universal education at least at lower level. But he does point to the grave danger that compulsory public education might well engulf the individual in the sea of complete, depersonalized anonymity. Also the 'compulsory' aspect of public education seems to cause him concern since it removes completely the individual's freedom of choice in matters.

1.3.3 Role of Teacher-

The goal of education for an analytic philosopher is making individual aware of the meaning of homeless, of being at home, and of the ways of returning. In the strict sense the teacher is concerned principally with open ended education. Freedom to his students from his isolation and anonymity, freeing him seeing his situations and powers. So much so that the role of teacher seems similar with psychiatric therapy. No educationist today is more concerned with education in this sense than an Analysis teacher. Every analysis philosopher is a doctor and its missionary... for the purpose of encouraging individuals of all kinds and conditions to understand their situations and themselves. And it is the starting pint of every analysis's that no other modern philosophy has taken the self i.e. the student and its situation seriously enough to make the saturation the subject matter of its inquiry.

1.4 CRITICAL APPRAISAL OF ANALYTICAL PHILOSOPHY

Linguistic analysis as school of thought has been historically intertwined with logical positivism, sophisticated system of linguistic analysis can be unfolded which is meta physically non committal. Language analysis it has practiced almost always begs to question. To philosophise is to discover intimate assumption, revised them and where necessary in to the interest of overall consistency. Typical analytic philosophers has made his imperial and anti metaphysical assumptions before the game begins, what he calls philosophing is just the application of these assumption. Analytic philosopher can rid educational literature and rhetoric of the opaque, the vague, the obscure, the ambiguous, they will have done a majestic service.

2.1 Positive Relativism

The doctrine of positive relativism is that some central aspect of experience, though evaluation or reality is some how relative to something else. The standard of justification moral principles or truth or validity are sometimes said to be relative to language, culture dress pattern, different way of living. Although relativist though lead to very implausible conclusions, there is

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something seductive about them. Relativistic motifs turn up in every area of philosophy, it also advocates the philosophy of social science which concerns the understanding and interpretation of western culture or distant historical events and also bears on issues in the philosophy of science about conceptual change and incommensurability. Relativistic themes play a large role in today's culture wars. Ethical relativism even pose threats to our standards and practices evaluation. Truth justification or judgments are relative to the most fundamental issues about objectively knowledge and intellectual progress.

Relativist arguments begin with truistic premises. foreg.. we are culturally and historically situated creatures that we can't talk without using language or think without using concepts. The problem is exacerbated by the fact that relativistic thesis comes into 2 forms.

1. Bold and arresting version (which is proclaimed)
2. Weaker or less vulnerable version (which is defended)

First version having tendency to morph into second when it is under attack. Relativism also sounds better in the abstract then does when we got down to actual cases, which turn out to be rather trivial or quite implausible most famous version of Relativism is "everything is raltive anything goes" are sometimes inconsistent But to conclusion that there is no interesting versions of relativism is to err in the opposite direction.

2.2 Epistemology of Relativism

One is n't a relativist or a descriptive or normative relativist. Both are families of different views which holds epistemic standards, moral principles etc are related to language and culture.

Different versions of relativism result from replacing Y by different features of though, experience, evaluation, or even reality (e.g. modes of perception, standards of rationality) replacing X by something that is though to lead to differences in the value of Y (eg. Language, historical period) and explaining what the phrase relative to amounts to in the case at hand. Each choice of Y and X yields both a version of descriptive relativism and a version of normative relativism (we turn to these below) many variations are possible, but for a relativistic thesis to be of much interest, Y needs to be something that is important and that is often regarded as non-relative across groups.

In the general schema Y is a dependent variable (depending on frameworks) and X is the independent variable (that influences one or more dependent variables). When people speak of relativism of a given sort thy sometimes focus on factors that typically function as dependent variables (as with conceptual relativism or moral relativism) other time that focus on factors that typically function as independent variable (cultural relativism, the linguistic relativity hypothesis). But a complete version of r4elativism requires the specification of both (along with an account of the relationship between them)

2.3 Types of Relativism

There are 2 types of relativism

1. Descriptive Relativism
2. Normative Relativism which is related to truth

2.3.1 Descriptive Relativism

Empiricist claims that there are many modes of thoughts feeling, standard of reasoning which are meant to describe the principles and practices. They aren't meant to evaluate. There

is no ultimate fact to the matter as to which epistemic principles or ethical principles are correct. It is possible to be a descriptive relativist about ethical principles but not about logical principles.

A person’s culture, language or any thought influenced by any external culture language etc doesn’t meant that they are completely determine how he/she thinks. Smoking is a casual for long cancer because they do smoke. Similarly a culture language or any external thoughts affects a particular facts of experience or thought allows for other influence as well. The descriptive relativism(any form) is depending on the hypothesized strength of an independent variables influence.

According to Kant, there are certain sorts of cognitive difference between human beings are impossible and there deference’s can never be found. Because our empirical inquiry has certain limit and what the empirical inquiry find that to be true. The normative ethical relativism claimed that different groups have different moral codes or ideals it also claimed that some important aspects of human experience or thought does vary among the group of human beings nature and condition.

2.3.2 Normative Relativism

It advocate that Normative relativism evaluates the effort of modes of thought and standard of reasoning the central theme of normative relativist is “relative to” a frame work.

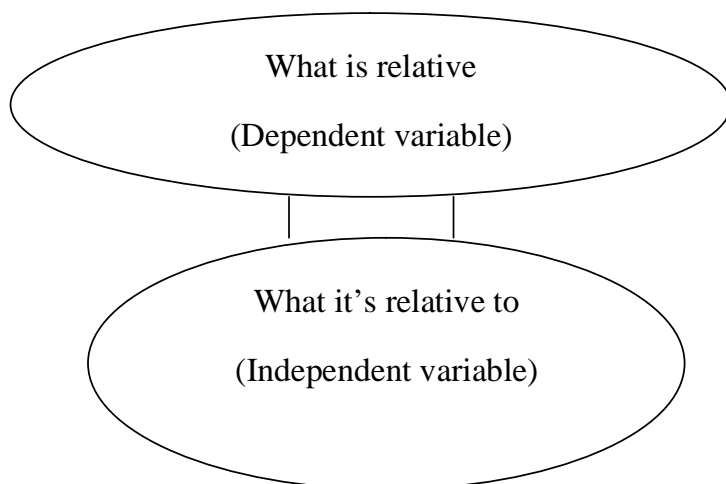
Normative ethical relativism claimed that ethics are true or false simpliciter but only have truth value relative to moral codes or conducts. many relativists argument run from premises about ethics to the conclusion that claims in ethics have relative truth values rather than depending on general claims about nature of truth .the normative relativists about morality agrees with anti-realist about morality that there is no absolute, completely objective, independent facts about moral truth or moral justification. The moral messages of relativists is once we relativize things to frameworks, there are facts about morality, justification truth etc.

Normative relativist first must defend anti-realist claims to the effect that there are no frame work independent facts about which beliefs, standards are correct. Sometimes the normative relativist can adopt anti-realist arguments to relativist ends.

What is relative

(Dependent variable)

Normative relativist must defend realist claims that there are frame work relative or dependant facts about what is right justified or truth.



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2.4 Taxnomy of Relativism

It is possible to make more distinctions (e.g. by distinguishing various kinds of epistemic relativism) fewer (e.g. by lumping language and culture together) or to add additional categories (e.g., aesthetic relativism). It is also would be possible to have more than two modes of connection (e.g., more than one form of normative relativism). And of course schemes that are not variants of these are possible. The present account aims to distinguish interestingly different views, including those that appear most often in the literature, without endless proliferation.

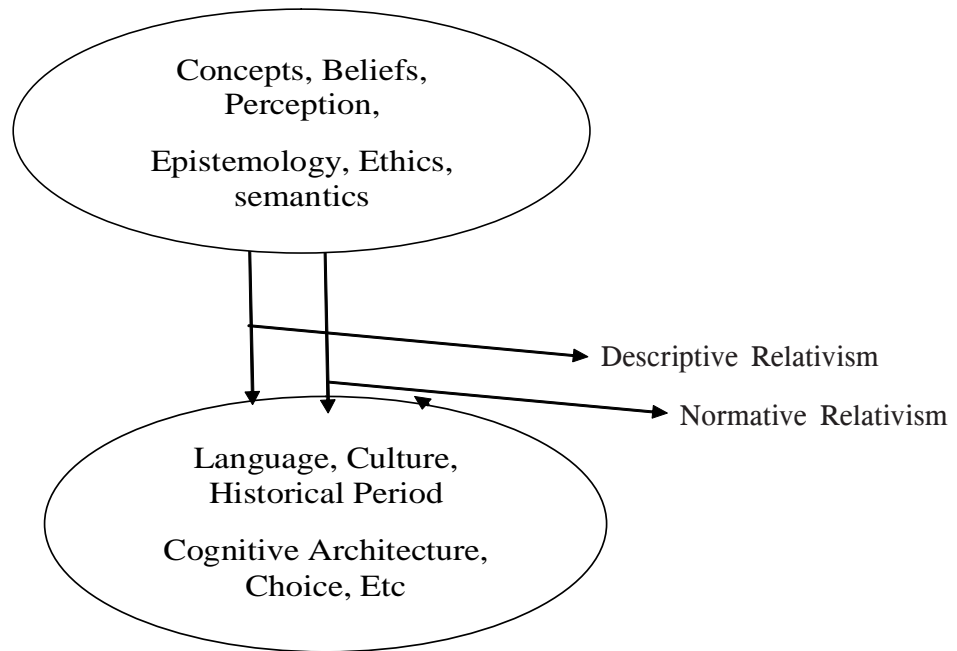
A taxonomy of relativism

Y is related to X it can solve 3 things

1-Y the thing that is relative

2-X what is relative to

3-type of connection between X and Y



2.5 Dependent Variable

Following are dependent Variable

1. Central concept
2. Central Belief
3. Perception
4. Ethics
5. Practices
6. Truth
7. Reality

2.5.1 Central Concepts

Conceptual relativism is the view that different groups, e.g. those with very different languages or cultures, may have rather different central concepts and that this can lead their members to rather different conceptions of the world. Conceptual relativism can be quite global but it also comes in more local versions that apply to more limited domains like ethics or science; for example, Kuhn tells us that what characterizes scientific revolution is “change in several of the taxonomic categories prerequisite to scientific descriptions and generalization.

Descriptive Conceptual Relativism is the empirical thesis that members of at least some different groups, e.g., some cultures, linguistic communities or biological species, have interestingly different sets of central concepts. For example, it is generally agreed our modern concept of individual rights did not exist in the Ancient world.

Normative conceptual relativism in the sense we will use here, is the philosophical thesis that no single set of central concepts is correct in any framework-dependent sense, although a set of concepts may be correct relative to a framework. The normative conceptual relativist often adds that our concepts could never be read off from, or even match, the structure of reality, arguing that instead the notions of structure or similarity or kinds are features of our descriptions and thoughts, rather than features of some mind- and language-independent reality “in-itself” To be sure, some schemes of classification strike us as much more natural, simple, or useful than others. But naturalness, simplicity, and usefulness are our values, not the worlds.

1.5.2 Central belief.

A central belief or to use Kant’s term, principle is one that a person could not abandon without having to surrender many other beliefs as well. For most of us these include the beliefs that at least some events have causes and that other people have feelings and emotions. Even if we could somehow divest ourselves of such beliefs, doing so would leave us with a very different picture of the world from the one most of us have now. As is often the case in discussions of relativism a distinction between descriptive and normative considerations is relevant here. We can distinguish beliefs that a person or group would in fact have great difficulty giving up, those they should, by their standards.

2.5.4 Ethics

Our ethical lives involve principles, rules, commitments, rights, duties, ideals, virtues, modes of justifying and criticizing ethical claims, and doubtless other things as well. It is possible to be a relativist about some of these (e.g, what constitutes a good or worthwhile life) but not about others (e.g. rights)

The phrases ‘ethical relativism’ and moral relativism are sometimes used interchangeably, but is useful to distinguish them because morality is often characterized as part of ethics, that involving obligations, rights and justice, whereas other parts of ethics concern such things as what constitutes a good life or human flourishing (Aristotle’s eudemonia)

Descriptive ethical relativism is the empirical claim that certain groups differ along one or more ethical dimensions. For example, it is often said that modern western cultures count individualism, autonomy, and personal dignity as key values, where certain other cultures see group solidarity or placating the Gods as more important. Again, one group may view meekness, humility, and submissiveness to the group as virtues, where another emphasizes heroism and pride such differences in moral concepts, values and practices could also give rise to difference in moral perception and moral sensibilities.

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Normative ethical relativism is the claim that what is right or just virtuous or good, relative to particular ethical framework.

2.5.5 Truth

Truth is important because it is major goal of inquiry, a central component of knowledge, the thing justification is supposed to track, what valid arguments preserve, perhaps (in the form of truth conditions) a component of linguistic meanings and for many people, a valuable end in itself. Philosophers call truth and falsity truth values. So it is natural to call relativism about truth truth-value relativism.

Descriptive truth value relativism is the empirical claim that in some cases the members of different groups believe different things to be true.

Normative truth-value relativism is the claim that tokens of sentences, beliefs or the like are only true relative to a framework. Thus Kuhn says “If I am right, then ‘truth may like proof be a term with only intra-theoretical application” Normative truth-value relativism comes in two version. The weak version is the claim that there may be things that are true in one framework that are not true in a second simply because they are not expressible in the world the strong version on the other hand, claim the one and the same thing.

1.5.6 Reality

In a phrase so arresting it couldn't help but catch on, Peter Berger and Thomas Luckman (1966) spoke of the social construction of reality. The term suggests that the world, reality itself, is in some measure the product of our cognitive activity. Such views have gone by various names, including metaphysical relativism and constructivism, and they are the most extreme forms of relativism that there are. I will call the general view reality relativism.

Descriptive reality relativism is the empirical claim that certain groups think about, or experience, the world as involving certain thing where as other groups thinks or experienced it differently. This claim overlaps descriptive relativism with respect to concepts, beliefs, and perception, and so is not of great independent interest.

Normative reality relativism is the view that what is real is somehow relative to a framework. But what could this mean? Perhaps in some sense we use concepts to construct the world, but no one supposes that the world is literally composed of concepts. It is tempting, an often best, to regard talk of social construction as a metaphor that is meant to suggest some less hyperbolic doctrine, e.g, that people with quite different concepts will think about things in different ways.

2.6 Independent variables: Relative to what ?

Language religion and culture are important variable for relativism. Greak philosopher Protagoras declared that man is the measure of all things. Plato interpreted that each truth is relative to each individual's belief. The independent is relative to each individual's belief. The independent variables are

- a) Language
- b) Culture
- c) Historical period
- d) Innate cognitive Architecture
- e) Religion
- f) Scientific frameworks.

2.6.1 Language

This independent variables are always influenced modes of thought and perception. The language affects one's experiences and thinks about the world is known as linguistic relativism. It is typically descriptive in nature. The linguistic relativity hypothesis causally influences the perception, classification or memory. The difference in language actually lead to differences in thought. This is a problem that arises for most of the independent variable we will consider.

2.6.2 Culture

Culture is the most central theoretical concept in anthropology and other social science. Culture is socially transmitted from one generation to the next generation it includes ideal about how are should live, customs, common knowledge, rites, rituals religion, myth, taboos sexual practices, marriage, kinship structure, sports, same art, architecture, language.

There are many differences in outlooks and belief within the same culture cultural relativism is the thesis that a person culture strongly influences his/her modes of perception and thought. Culture as a force that was unlimited in its power to shape human being.

2.6.3 Innate cognitive Architecture

The innate biological make up is called nature where as enculturation, socialization and any form of learning is called nurture. Both nature and nurture are essential for human being. The empirical question is about the extent of the malleability vs constancy of human nature about the boundaries of the biologically possible and the degree of biological make up undermines culture, language and modes of thoughts.

The pioneering linguist Noam Chomsky emphasized innate linguistic universal which led to a picture of deep commonality beneath surface difference's in language.

2.6.4 Historical Period

Science and technology and art are products of their times. Historical relativism is the view that groups from quite different historical epochs will have different modes of thought. This historical relativism advocated by British philosopher R.G. Collingwood. When we attribute to one historical epoch one intellectual world and to ourselves another one we refer not to the isolated cases of thought content but to fundamentally divergent thought system and different modes of experience and interpretation. Historical period as independent variable has played a key role in discussion of more local types of relativism, particularly in science.

2.6.5 Religion

Emile Durkheim advocated for formative power of religion which influence our cognitive and social life. The concept religion as fundamental as genus and species and logic itself. Human religion were familiar that these concept would be some across the world. But if we combine his account with a more relativist picture of actual cultures and religions.

Max Weber argued that various features of Protestantism had led to an 'iron cage' of instrumental rationality. When we consider cultures where religion plays an important role that it does in many culture and sub cultures. The impact of religion on modes of experience and thought could be quite powerful.

2.6.6 Scientific frameworks

Many historian and philosophers of science reacted against what they saw as the insufficiently historical and formalistic approach of philosophy of science.

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A person's scientific outlook helps to develop one's own culture, language, and religions and so on in his/her writing, thought, and concept as suggested by cultural relativism. The history of science could be evaluated without having to go to another culture or without having to master an exotic language.

2.7 Arguments for Relativism

The various types of relativism are often assumed rather than argued for, and when they are defended the arguments on their behalf vary greatly in quality. We have touched on several arguments for various species of relativism above; in this section we consider the most common arguments in more detail.

- 1 Perception is Theory-Laden
- 2 Alternative Frameworks are Incommensurable

2.7.1 Perception is Theory – Laden

We discussed perceptual relativism earlier, so here we only need to recall how arguments for it typically proceed. The basic claim is that perception is not, contrary to what has been supposed, a neutral physiological process that leads all normal human beings to perceive the same thing in the same way when they gaze in the same direction. Instead, what we see (hear, feel, etc.) in any particular situation is partially determined by the concepts, beliefs, and expectations we bring to the situation.

Claims about top-down processing and theory-ladenness are descriptive claims about the human perceptual system, and by themselves do not entail any normative conclusions. But, various writers add, the way that observations are colored by our beliefs and expectations makes it difficult, perhaps even impossible, to adjudicate between competing scientific theories or paradigms, forms of life, or the like.

Many philosophers of science had believed that a theory-neutral observation language existed which could be used to frame theory-neutral descriptions of scientific observations. Others spoke of a given, non-conceptual, element in experience. If such claims were correct, then theory-neutral observations, a sort of perceptual Archimedean point, could be used to adjudicate competing claims in a way that would not beg the question in favor of one party and to the detriment of the other.

2.7.2 Alternative Frameworks are Incommensurable

In our discussion of incommensurability and semantic holism, incommensurability and semantic holism we noted the view that the meanings of a person's words and sentences (or the contents of her concepts and beliefs) are determined by the overall role the words or concepts play in her culture, scientific framework, linguistic community, or the like. So, the argument continues, if two frameworks are *substantially* different from one another, the concepts and linguistic meanings of one will not *line up* well enough with those of the other for the members of the respective groups to even discuss the same things. For example, we may be told, earlier concepts of mass, or rights, even logical concepts can differ so much from ours that we cannot accurately interpret their users as having any phrases or concepts that are genuine counterparts of our words or concepts or, indeed, as having any beliefs about mass or about rights or logical consequence.

Such arguments turn on claims about the meanings of words and concepts, but they are sometimes buttressed by claims about perception.

If incommensurability arguments are sound, they support weak normative truth-value relativism, because they tell us that if the two groups' concepts and beliefs differ in fundamental ways, the subject matters they can discuss are so different that they cannot be compared

2.8 Arguments Against Relativism

Different responses are appropriate to different versions of relativism. Although there are a few *a priori*, philosophical arguments designed to show that certain sorts of cognitive or evaluative differences are in fact impossible, most species of descriptive relativism are empirical claims that must be supported, or discredited, with empirical evidence. Most species of normative relativism, by contrast, require a more purely philosophical response. The most damning objection to the more dramatic forms of normative relativism (like truth-value relativism) is that they are self-refuting, but other objections have been leveled against various versions of relativism, and in this section we consider some of the more compelling ones.

- 1 No Facts of the Matter
- 2 Perception is not Hopelessly Theory-Laden
- 3 Transcendental Arguments 5.10 "Beyond Relativism"
- 4 No Facts of the Matter

If there are no concepts or beliefs, then groups cannot differ with respect to their concepts or beliefs and descriptive claims about the relativity of concepts or beliefs cannot get off the ground. In such cases it also makes little sense to ask normative questions about whether some concepts or beliefs are better or more correct than others.

Although he popularized phrases like 'ontological relativity', we saw above that Quine opposes relativism with respect to concepts, beliefs, and meanings precisely because he holds that there are no facts of the matter about such things. Much of Quine's skepticism about minds and meanings and mental representations is based on non-discredited behaviorist assumptions, but there are more current anti-realist views about the mind that would also nip many versions of relativism in the bud. The best-known example is eliminative materialism, the view that our everyday talk of concepts and beliefs and intentions is part of a defective theory that should disappear as science progresses. But the thoroughgoing anti-realism about concepts, beliefs, and other representations required to discredit most versions of relativism is very counterintuitive, and few philosophers find the existing arguments for such views very compelling.

2.8.1 Perception is not Hopelessly Theory-Laden

Descriptive perceptual relativism is an empirical claim about human beings, and a common response to it is that although human perception is somewhat theory-laden, it is not as theory-laden as more extreme relativists often maintain. Furthermore, the reply continues, to the extent that descriptive perceptual relativism has been used to support various types of normative relativism, the limits of theory-ladenness weakens the case for them.

Controversy persists among vision scientists over the extent to which our concepts and beliefs and expectations influence the content of our perceptions, but the cumulative force of a large number of examples and experiments leaves little doubt that they sometimes play an important role. Still, there are limits; we cannot, on pain of hallucination, see just anything we hope or expect or are primed to see. Once again, the question is whether there is room between two extremes for an interesting version of relativism.

2.8.2 Transcendental Arguments

Transcendental arguments are often characterized as arguments designed to show that some obvious feature of experience or knowledge presupposes our having certain concepts and beliefs. The most famous transcendental arguments were developed by the German philosopher Immanuel Kant (1724-1804) in the *Critique of Pure Reason*. His aim was to justify our use of the twelve central concepts he called *categories* (e.g., causation, substance) and our belief in certain principles (e.g., that every event has a cause), which are framed in terms of the categories.

Kant's arguments are designed to do two things. First, they are intended to show that all finite creatures who experience things as being in space and time *must* think of the world in terms of central concepts like object and property, causation, reality, negation, possibility, and so on (although Kant doesn't always mean by these exactly what we would mean now). Furthermore, such creatures must regulate their thought by the principles associated with these concepts (e.g., they must assume that every event is caused). In short, certain concepts and beliefs are necessary **or** indispensable for experience and knowledge.

Second. Kant's arguments are intended to show that we are *correct or justified* in using these concepts and holding these beliefs. Events really do have causes or, as Kant puts it, the concept of causation has "objective validity." Kant saw these two aspects of his arguments as inseparable, but it will be useful here to focus on them separately; we may call the first the *indispensability aspect* and the second *the justificatory aspect*.

2.8.3 Beyond Relativism"

It is difficult to deny some of the key premises relativists employ in defending their views. We *are* historically and culturally situated creatures who cannot step outside our concepts and standards and beliefs to appraise their fit with some mind-independent reality of "things-in-themselves." Furthermore, although we can justify many of our more central beliefs and epistemic standards in a piecemeal way, we cannot justify all of them at once, and perhaps we cannot justify some of them, like induction, at all.

The challenge is to do justice to such facts without ending up in the quicksand of extreme relativism, and many writers now advise moving beyond relativism" (many books, chapters, and articles bear this phrase in the title), counseling us to steer a course between the Scylla of relativism, on the one side, and the Charybdis of an over-simplified absolutism.

3.1 LOGICAL POSITIVISM

3.1 Historical Revolution

- One of the most influential movements in recent philosophy is logical positivism, which originated in "the Vienna Circle" in the early twenties.
- Sometimes also called **Logical Empiricism or Scientific or neo-empiricism.**
- Twentieth-Century Philosophical Movement. The movement gradually spread. In Great Britain at Oxford the movement found an able advocate and strong supporter in A.J. Ayer.
- The Vienna Circle founded by Moritz Schlick.
- The Vienna Circle was positively antagonistic toward most of the history of philosophy, finding only Hume's empiricism and Kant's anti-metaphysical stance worthy of respect.
- The Viennese positivists were chiefly interested in the formal and the natural sciences. They did not identify philosophy with science, but they believed that it ought to contribute in

its own way to be advance of scientific knowledge. They therefore condemned metaphysics because it failed to meet this condition.

- According to Logical Positivism, a great deal of philosophical talk was held to fall into nonsensical category: talk about the absolute, or transcendent entities, or substance, or the destiny of man. Such utterances were said to be metaphysical; and the conclusion drawn was that if philosophy was to constitute a genuine branch of knowledge it must emancipate itself from metaphysics.
- Prominent members __ Rudolf Carnap, Otto Neurath, F. Waismann.

3.2 Objective of Logical Positivism

- Influence of mathematics and Logic.
- Metaphysics must be eliminated. By ‘metaphysics’ the positivists mean any theory of reality beyond or behind what can be grasped by experience.
- The emphasis on Logical analysis of language distinguishes this movement from earlier empiricism and positivism. The task of Philosophy is knowledge, especially of science.

A.J. Ayer was the most famous British exponent of logical positivism.

- I. Verification Theory of Meaning
- II. Elimination of Metaphysics
- III. Linguistic Theory of Necessary Proposition

Logical Empiricism Is quite different from traditional philosophy. It help to understand the new style of viewing philosophy to contrast it with some of the things he have been seeing in other philosophies. He have been looking at metaphysical issues such as God, Values, man and nature of reality. There fore many instances these issues are regarded as legitimate. Now we are involved in a philosophical emphasis that regards all metaphysical issues, particularly God, Values, Human soul, as meaningless. How did it come about? What are the ingredient in such a position?

Another important movement initiated by logical Empiricism was the study of the role of language. From the study of language and analysis of syntax, structure, and form, it concluded that there are 2 basic types of sentences.

One is Tautological sentence

The first owed its definition to Wittgenstein other philosophers called as logically determinate statement. They included all propositions whose truth or falsity can be determined on the basis of logic for example __

“All bachelors are unmarried”

This is a tautology. It is always true by its definition tautologies or logical determinate statements do have a problem with them. They may or mayn’t refore to any things real in the world. There may or mayn’t any bachelors in existence at all. But the statement is true even if non-existence. This type of statement appears to be limited to definitions, mathematics or abstract ideas without referring to the world of experience.

Second category

Second category of sentences, or propositions that concerns with the real world. The real world reflects the world of sense experience. The term “factually determinate statements was used by logical Empiricist. The truth of these statements is only by appealing to fact.

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Factually determinate or statements arise out of experience? are many but the problem arose concerning- how one could know what was really a factually determinate statement. For example ___ God is good is it a logically determinate statement. Is it a factually determinate one? the answer came in the acceptance of the verification principle. A statement was true if one could validate it scientifically. But can the verification principle be applied to our statement- God is good? No one has ever been God or goodness, then such type of statement wasn't merely false but literally nonsensical. The metaphysics which included many forms of philosophy, religion and ethics was arbitrarily cut to shreds by virtue of the definition of language. Since philosophy, religion and values were certainly not logically determinate statements and since neither of the disciplines could be regarded as an empirical science.

Since philosophy doesn't contribute to take as or meaning but merely has the role of analyzing to see if meanings are true, false or non-sense then it is more difficult to put together.

3.3 Metaphysics of Logical Empiricism

The idea that there is a super-sensible world which is the object of intellectual intuition and is alone wholly real, which was rejected by A.J. Ayer and other logical empiricists. The rejection of metaphysics based on.

No empirical observation could have the slightest tendency to establish any conclusion concerning the properties or the existence of a super-sensible world. Therefore we are entitled to deny the possibility of such a world and to dismiss it as nonsensical.

But Ayer doesn't completely reject that which is non-sensible. Such things as atoms, molecules and electrons. Don't appear as sensible, nor do the symbols that we use daily things such as table, chair, wheels etc. although one can't see these things it is reasonable to use them if they can be empirically substantiated.

The methodology of A.J. Ayer leads to the conclusion that almost nothing can be asserted about the reality beyond the sense experience. The philosophical question on whether reality is one or many is a nonsensical issue there is no empirical situation which could have any bearing on this truth. No empirical situation which could have any bearing on its truth. A.J. Ayer can give a phenomenalistic view of the world. One can describe what one sees or experiences although sense organ.

Logical positivism must be content with a scientific view of this. Ayer confesses that philosophy is virtually empty without science. The view of reality found in positivism is another variety of naturalism.

3.3.1 Logical Empiricism's view about GOD

There is a certain sense of fairness about the view of A.J. Ayer concerning "God". If all talk about God is nonsensical, it is equally nonsensical for the atheist to assert that God doesn't exist. Ayer claimed that all utterances about the natural God are non-sensical.

Arguing for the existence of God is rejected because one must take a leap from the argument to the conclusion that God exists. For eg. One may argue that certain phenomena exist in the world and this requires one to believe in God. Does a belief in the world's phenomena express what is meant by the word God? Is God equivalent to regularity? No. a religious person would admit that this is all he is claiming for his argument about God's existence.

Ayer advocated that God is equivalent of nature and if one is arguing for a super-sensible definition of God, one loses again. The super-sensible is not seen and Ayer concluded that one

talking about non-sense. This leads to the mystical approach to God. The mystic Says he knows God but he can't discuss what he knows since it is ineffable and indescribable. The mystic must submit his intuitive descriptions to the test of verification. But since he can't stand by his statement as they aren't adequate to deserve his experience's the mystic is only producing unintelligent statement and his statement would not stand up to verification and we really have from the mystic is "indirect information about the condition of his own mind.

3.4 Ethics and value education of positive Empiricism

The ethical principles are neither true nor false they are expressions of feeling. Therefore the theory of ethics is impossible. The question is what is the origin of ethical principles. According to schlick ethics is a descriptive scientific theory. A person always prefers those conditions that don't produce pleasure or pain, good is what ever gives pleasure which is equivalent to beneficial. A person's actions are caused by a wish to benefit. So the 1st ethical impulse is an egoistic one but the motivations to act are n't static. They are subject to natural evolution and selection. in a society it is possible that an altruist way of an action is more beneficial than egoist one. There is a contrast between the very first impulse which suggests an egoistic behavior and the tendency to act generated by evolution, which suggests a social behavior. This is the origin of ethical principle.

Logical positivism as expressed by A.J. Ayer disposes of value with more sophistication. He contended that ethical discourse fits in 4 main propositions types.

1. First of all, the propositions which express definition of etc, terms, or judgments about legitimacy of certain definitions.
2. Secondly there are propositions describing the phenomena of moral experiences and their causes.
3. Thirdly, there are exhortation to moral virtue.
4. Fourthly, there are actual ethical judgment.

Only the 1st type constitute ethical philosophy. The second type are really in the domain of sociology or psychology. In other words, if we describe the experience of being mugged or robbed, this is to be studied by psychology or sociology and no judgment are needed in it about its rightness or wrongness. The third category of exhortation is nothing more than that of a parent who tells a child, statement such as-Be good to go to school, Don't lie to me, etc, the last one is actual ethical- judgments, really don't belong to ethical philosophy for eg.. it was wrong to gas the Jews in world war II one may certainly prove to general satisfaction that Jews were gassed in world war II. But it was wrong can't be also proven. what does meant by this statement. The answer is that it was wrong expresses one's emotional reaction. There is no way of scientifically verifying it is wrong and for that reason ethics is just another world for non-sense.

Therefore ethical statements are pseudo propositions. They are not saying any sensible things. Thus logical positivists relegate ethics a traditionally conceived to the discipline of sociology or psychology where feeling can be studied. Where as science can't deal with feelings emotion etc because these can't be dead with on the basis of verification.

3.5 Verification Theory of Meaning

The Philosophical Movement originated from Vienna Circle (in the early 1920s) is called Logical Positivism. Vienna ,Circle was a group of scholars, which were related to different fields. Two main aims of the Vienna Circle were:-

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- (i) To provide secure foundation for- the sciences
- (ii) To demonstrate the meaninglessness of Metaphysics (Elimination of Metaphysics)

The method employed for realizing this double aim was logical analysis, specially language. The emphasis on logical analysis of language distinguishes this movement from earlier empiricism (Hume-Psychological analysis of experience) and positivism (Comte. Mach etc.).

Again while earlier positivists objected to metaphysical speculation either because it is unprofitable or because its truths cannot be proved, the new positivists (Logical positivists) object to it because logical analysis of metaphysical language convinces them that all metaphysical propositions are meaningless.

To eliminate metaphysics, logical positivists propounded a theory that is called Verification Theory of Meaning. As the difficulties arose the theory kept on revising by different thinkers. Therefore, it's a historical development, gradual modification of theory of meaning.

Schlick:Schlick was the founder of Vienna Circle. Schlick said that we can make distinction between two types of meaning:-

Cognitive meaning : Informative meaning and is important for both science and philosophy. Verification principle is concerned with only cognitive meaning of words.

- (ii) Emotive meaning : Concerned with expression, 'value -judgement, poetry, not for any use either for science or for metaphysics. Cognitive statements belong to two different kinds of propositions.
- (i) Analytic — True/False by virtue of meaning alone.
- (ii) Synthetic — Verification principle is concerned with synthetic/factual proposition.

According to Schlick 'Meaning of proposition is the method of its verification' that is whenever a factual proposition is given we may know how to verify and by following which procedure we can put them under True/False category. It is sense experience which decides whether proposition is true/false. This principle gives not only a criteria of (1) distinguishing significant proposition from nonsensical proposition but in addition it also tells us (2) meaning of proposition, what meaning constitute in itself. Because it says method of verification also decides the meaning. A single proposition may be verified even in both the ways.

Logical Positivism, like Kant, accepts distinction between analytic and synthetic statements. Analytic statement has no factual context. Logical Positivism says that analytic statement is a statement, which is true by virtue of meaning alone as — A bachelor is an unmarried male adult. One who knows the meaning of all these words also knows that this statement is true. Bachelor means unmarried male adult. No other proof is required. Synthetic statement — like the Rose is red. To know its truth or falsity, one has to do empirical verification. Verification principle is concerned with synthetic statement.

Problem :

A proposition may have two or more meaning, if they can-be verified by-different method. If method is' meaning. then proposition will be assumption having more than one meaning. Thus, there is a need to reformulate the theory. **A.J. Ayer : Language.**

Truth and Logic

A proposition is significant if it is either analytic or verifiable by sense experience. If not then 4roposition is nonsensical. Since, metaphysical propositions are neither analytical nor

verifiable by sense experience, hence metaphysical statements are meaningless statements. Metaphysical statements are not false • Out nonsensical. Non-sense means it does not contain any cognitive meaning. For example 'God exists' logical Positivism would say this statement is as nonsensical as to say — "God does not exist".

3.5.1 Practical Verification and Theoretical Verification

Does verification means verification in practice or we can verify a proposition immediately by appealing to sense experience (verification in practice).

If a proposition is significant only, if it is verifiable in practice then even most of the proposition of science will turn out to be nonsensical because at every stage scientist formulate certain theory which can't be verified by practice. **Example** - "There is life on Mars". (Or the are living beings in outer space). This statement cannot be verified presently but there is a possibility for practical verification in future. Logical Positivist is not ready to reject it Because it is verifiable in theory, so it is a significant proposition. So, according to Logical Positivism, if a proposition is verifiable in theory though not in practice, the proposition is significant. Though a proposition may not be-verifiable by the existing technology but in an advancement in technology in future, if verification is possible. then it is not nonsensical.

If a proposition is verifiable either in practice or in theory then it is significant, if not, the proposition is nonsensical.

Metaphysical propositions are verifiable neither in practice nor in theory, hence they are nonsensical. God is not object of sense experience. All religions believe that '**God exist**'. This is a nonsensical statement. When we analyze Bradley's statement — "Absolute enters into history but itself has no history".

We cannot verify it anyway whether it will be today or tomorrow. Therefore, these are nonsensical as can notbe verified.

3.5.2 Strong Verification and Weak Verification

Schilick has formulated verification theory in strong sense. According to strong verification only those repositions are significant, if we can conclusively determine the truth or falsity of a proposition on the basis of rise experience. This is called verification in strong sense.

This immediately create a number of difficulties.

What about the universal proposition of the sciences themselves. No universal proposition can be conclusively verified?

Example - All metals expand when heated. 3 - Water is H₂O etc.

Conclusive verification requires that every piece of metal anywhere must be separately verified and then it can be said to be verified. Such universal propositions are not verifiable in strong sense. It would mean that the universal propositions of sciences would also become nonsensical, if we accept verification in the strong sense only.

Schlick. Answered it that the universal propositions of science-are nonsensical -yet they are important and acceptable as they are necessary. He called-them as '*important non-sense*

Carl Hempels also arised -some difficulties regarding this, e.g. "Everyone.love someone.- It cannot be verified in strong sense.

Ayer : In view' of these difficulties, Ayer. in-the first edition of 'Language. 'Truth and ...Logicrejected the very possibility of verification is strong sense. What is actually required is

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verifying in weak sense. According to him not only universal but also particular proposition cannot be verified in strong sense. If the proposition is verifiable in weak sense then proposition is significant.

A proposition is verifiable in the weak sense if the relevant sense experience can make it probable i.e. either probably true or probably false. Hence, the truth or falsehood is probable and not in certain sense. So Ayer initially accepted only verification in weak sense. Metaphysical propositions are not verifiable in weak sense, so they are non-sensual.

Lazerowitz's criticism of Ayer. Lazerowitz criticized this view of Ayer. According to him, Weak and strong are relative terms, if we use one of them we must also use the other\one. Without accepting strong verification, there is no sense of talking of weak verification.

Ayer : In second addition of "Language, Truth and Logic" in 1946 altered (revised) his view (position). There is a class of proposition, which can be verified, in the strong sense. This class of proposition is called Basic proposition. It does not describe anything; it only records the currently available sense experience. Basic Proposition There is pain in my teeth now this time. It is verifiable in strong sense. Thus. Ayer accepts - A proposition is significant if it is verifiable either in strong sense or in the-weak sense.

3.5.3 Direct Verification and Indirect Verification

If a proposition is either an observation statement or through senses directly verification. Example.: It is raining.The wall is red.

But there are propositions, which are not observed directly. To accept only direct verification then many scientific propositions would become nonsense.

Mere direct verification is not sufficient.it requires indirect verification. **Ayer :** According to-Ayer, a proposition will be indirectly verified when adding one or more proposition to it and from this conjunctive propositions. if we deduce a proposition, which fulfill two conditions.

- (i) Deduced proposition must be directly verifiable.
- (ii) It should not be deduced from the other proposition alone but with the other related proposition. As 'p' is not directly verifiable, 'q' cannot be deduced alone from "If p then q". We combine this with 'p' and since 'q' is directly verifiable, therefore 'p' is indirectly verifiable.

Sir Isaiah Berlin : He criticized this theory. If this form of indirect verification is accepted, then any proposition whatsoever can be indirectly verified.

Example : Absolute is present everywhere (not directly verifiable)

P?Q : If absolute is present every where then grass is green

P : Absolute is present everywhere

Q : Therefore grass is green

J Ayer : Realizing this problem Ayer in the second edition of Language, Truth and Logic modified his view.

According to Ayer: the other propositions which are conjoined must be either analytic or directly verifiable or capable of being independently indirectly verifiable. Ayer was convinced that this modification is able to avoid Berlin's objection.

Berlin's example falls in all three criteria.

Alonzo Church: American Philosopher and Mathematician (Book : Introduction to Mathematical Logic 1949) Criticized this revised formulation of verification theory.

Presented a formula., on the basic of which indirect verification of any proposition is possible whatever the proposition is. This formula is

$$(\sim O_1 \cdot O_2) \vee (O_3 \cdot \sim S)$$

O= Observation statement (Here O_1, O_2, O_3 are observation statements and directly verifiable and independent)

S=any statement either of science or metaphysics.

This can be indirectly verified through this formula.

Church showed that $\sim S$ or S can be indirectly verified.

After this, Ayer himself has accepted that I am unable to present this theory perfectly. There is some short of problem exist in this theory. It is not possible to give a clear and precise information of the verification principle.

Logical Positivism: A proposition is significant when

- i. Either it is analytic
- ii. Or verifiable in the practice
- iii. Or verifiable in the theory
- iv. Or verifiable in strong sense
- v. Or verifiable in weak sense
- vi. Or verifiable directly
- vii. Or verifiable indirectly.

3.6 CRITICISM

- i. Ayer has said that- “only that statement is meaningful which is either analytical or empirically verified” But the statement of Ayer is not fit upon his own criteria of meaningfulness. His statement is neither analytical nor empirically verified that why meaningless verification principle itself is neither analytical nor verifiable by sense experience. The principles of verification becomes meaningless upon its own criteria.
- ii. They have overvalued science and failed to recognize that philosophy is science of sciences.
- iii. According to Russell_ there are some scientific statement which are neither analytical nor empirically verified but they cannot be accepted as meaningless. E.g. —Due to explosion of a big hydrogen bomb, humanity will be completely destroyed.
- iv. On the basis of verification theory of meaning,, to say that — “Metaphysics is non-sense is itself non-sense:
- v. Here question is that what is verified? — Sentence or proposition A sentence is either meaningful or meaningless but it is not true/false. What is true or false is proposition expressed by sentence. Sentence is not true or false. No doubt proposition can be verified. But proposition is nothing but meaning of indicative sentence. To say proposition is meaningful means meaning is meaningful.
- vi. If experience means sense experience only then moral experience, aesthetic experience will become meaningless. But this cannot be accepted. Why only sense experience —

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there is no justification within logical positivism. Since logical positivism ignores this, it becomes one sided.

- vii. Sometimes it is said that when Ayer has accepted the concept of strong verification, then his theory leads to solipsism because verification completely depends on the knower.
- viii. To Wittgenstein, verification theory can be applied only to factual proposition but factual propositions are not the only function of language. Language has many sort of function; we cannot decide their meaning on the basis of verification principle. Even if this principle, is admitted, it is a principle of a part of language. This is the reason that this principle was later on rejected and other principle were advanced.
- ix. According to Latter Wittgenstein, work of language is not only confined to description. Language is multi-functional. So there is a possibility to accept meaningfulness of other statements too, which are not describing any fact. Even descriptive parts not always require verification. Verification requires if there is doubt.
- x. In place of verification theory of meaning Later Wittgenstein has accepted use theory of meaning. It is clear that verification principle is not a satisfactory theory of meaning.

Importance - Promotes humanism accepts the potentiality of human beings to solve their problems.

Although verification theory cannot be accepted completely or non-erroneously. but it has its own importance. Due—to this, glory and importance of metaphysics reduced in the field of philosophy and epistemology dominated.

They have tried to separat philosophy from imaginary world.

3.7 Elimination of Metaphysics

Metaphysical thinking is found in Philosophy from the very beginning. By Meta,physics, the positivists mean theory of reality lying beyond experience. The 'fundamental postulate of metaphysics' is that there is 'a super (or hinter) phenomenal reality' or 'trans-empirical entity' (Reality transcending the world of science and common sense, the study of what is beyond the senses—like God).

3.7.1 Main Questions of Metaphysics

- i) What is the nature of ultimate reality?
- ii) Is it one or two or many?

While science tried to study different aspects of reality, metaphysics tries to study reality of as such as a whole, search (done principle, highest truth, and first universal principle.

- iii) Whether it is physical or spiritual, how the world we know is related to the reality? How man himself- is related to reality and how can we know it.

Critics are as follows:-

Saphists- rejected the Possibility of metaphysics

Hume – Rejected metaphysics

“When we run over libraries, persuaded of these principles. what have must we make? If we take in our ,and any volume; of divinity or school metaphysics, for instance; let us ask, Does it contain any abstract reasoning concerning warily or number? No, Does it contain any experimental reasoning concerning matter .of fact. and existence?

No: Commit it then to the flames: for it can contain nothing but sophistry and illusion. This quotation is taken from David Hume's Enquiry Concerning Human Understanding. It is an excellent statement of the 'positivist's position. In the case of the logical positivists, the epithet "logical" was added class they wished to annex the discoveries of modern logic; they believed, in particular, that the logical symbols which had been developed by Frege, Peano and Russell would be serviceable to them. But their general outlook was very much the same as Hume's. Like him, they divided significant propositions into two classes; formal propositions, like those of logic and pure mathematics, which they held to be tautological, in a sense that I shall presently explain, and factual propositions of which it was required that they should be empirically verifiable. Kant rejected the possibility of transcendental metaphysics though he accepted metaphysics of experience. He rejected metaphysical knowledge of self, world and God. He criticized natural cosmology, natural theology.

Possibility of knowledge is limited, it's joint Product of sensibility and understanding as we do not obtain any sense there. We cannot apply concept of understanding to these ideas. Kant also condemned transcendent metaphysics, he did so on different grounds. For he said that the Transcendent metaphysics was so constituted that it lost itself in contradictions when it ventured out beyond the limits of possible experience and attempted to deal with things in themselves. Thus he made the impossibility of a transcendent metaphysics not, as we do, a matter of logic, but a matter of fact. He asserted, not that our minds could not conceivably have had the power of penetrating beyond the phenomenal world, but merely that things were in fact devoid of it. And this leads the critic to ask how, if it is possible to know only what lies within the bounds of sense-experience, the author can be justified in asserting that real things do exist beyond, and how he can tell what are the boundaries beyond which the human understanding may not venture, unless he succeeds in passing them himself. As Wittgenstein says, "in order to draw a limit to thinking, we should have to think both sides of this-limit," a truth to which Bradley gave a special twist in maintaining that the man who is ready to prove that metaphysics is impossible is a brother metaphysician with a rival theory of his own. A great deal of philosophical talk was held to fall into nonsensical category: talk about the absolute, or transcendent entities, or substance, or the destiny of man. Such utterances were said to be metaphysical; and the conclusion drawn was that if philosophy was to constitute a genuine branch of knowledge it must emancipate itself from metaphysics.

Hegel : Rejected Kant and developed his own theory of knowledge and established metaphysics.

Ayer : Metaphysics, theory is the result of misunderstanding of the logic of language. They failed to understand the logic and they formulated metaphysics. Taking help of verification theory of meaning. Ayer has tried to eliminate metaphysics from the field philosophy.

Carnap : There are two chief sources that give rise to meaningless sentences.

- i) Either the component words of a sentence lack meaning. and the sentence. as a whole. becomes nonsensical.
- ii) Or it may be that the constituent words are all individually capable of expressing meanings in other contexts, but in the particular context the words taken together do not yield any sense. According to Carnap all significant propositions are ultimately reducible to protocol statements. that is. simple propositions which are immediately derived from. and verifiable in experience. No proposition which is not reducible to empirically verifiable protocol propositions can possess any significance. But metaphysical propositions by their very nature ultimately rest upon some propositions which purport to assert the existence of

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unverifiable, trans-empirical entities. They do not. Therefore. possess any sense Such propositions are really not propositions at all. They constitute a body of nonsensical expressions.

3.7.2 Criticism

- i) **J. Passmore** : ‘‘Throw metaphysics in ‘fire and science goes with it’’, and try to retain science metaphysics enters through the-back door’’. It is clear that metaphysics cannot be rejected merely on the basis of the theory of verification.
- ii) **Weismann** — to say. metaphysics is non-sense is non- sense
- iii) To Wittgenstein verification principle can be applied only to factual proposition but factual propositions are not the only function of language. Language has many sort of function. We cannot decide the meaning of a proposition on the basis of its verification but meaning is decided according to its use.
- iv) Anyone who verify, verify on the basis of his own sense experience. But a person’s sense experiences a private experience. So this Will lead to solipsism.
- v) Why talk of sense experience and why limited to ‘sense experience only. People have accepted moral experience aesthetic experience.etc.

But because of this, metaphysics lost its glory though got revived again.

3.7.3 Conclusion : However the impact of logical positivism was such that even though metaphysics was not successfully refuted, it was generally ignored.

However in some form metaphysics was revived.

Ex -Strawson has defended a sort of descriptive metaphysics. Quine : There is no difference between science and metaphysics, they are different only in matter of scope i.e. generality. The scope metaphysics is more general than science. Metaphysics is a continual of sciences.

3.8 Linguistic Theory of Necessary Proposition

Logical positivism is an empiricist’s theory, which tries to explain all knowledge in term of experience. in this context necessary proposition creates problems for a logical positivist. Our knowledge is based on sense experience, but whatever is known on the basis of sense experience can never be necessary. Here problem is how necessary proposition can be accommodated within the framework of empiricism?

There are only two possible solutions, to this problem empiricism.

- (1) The first solution is that the so-called necessary propositions are also based on sense experience.
- (2) The second solution is that necessary proposition is based on language and nothing to do with the empirical object. ‘‘They have nothing to do with sense control and matter of fact.

Ayer says if both alternative fails then the solution given by the rationalists is the only viable solution.

The first solution was accepted by J.S. Mill. Mill viewed that mathematical and Logical propositions are also based on experience. They are inductive generalization based on sense experience. Then why they are called necessary? Mill says; that these statements are accepted as necessary because we do not find any exception in this. But logical positivists do not accept this solution of Mill. In this context, Logical positivist agree. with ‘‘a Kant’s dictum — ‘‘knowledge

does not arise out of experience.” Like Kant, they also make distinction between origin and validity of knowledge. So far origin is concerned, there is no knowledge prior to experience. Some knowledge is based on experience for its validity, some is independent of experience. Necessary proposition -ore those propositions, which do not depend on sense experience for their validity. They accept Kant’s distinction of two judgments — analytic proposition and synthetic proposition. But the way Kant has made distinction is not entirely valid. Kant’s criteria applied only to subject predicate proposition and not all proposition like relational proposition etc. Secondly Kant has used ‘a term contained is’, which is a psychological metaphor, with no sense. Ayer says that instead of giving one clearly formulated criterion, Kant has given two criteria: (1) Logical (2) Psychological Logical criteria suggests that if the judgment cannot be denied by self-contradiction, it is analytic and if denied then synthetic. Psychological criteria says that if the predicate concept is contained in the subject content the judgment is analytic, and if the predicate concept lies outside the subject content it is synthetic. It is so said because the subject is nothing but intention. To say that predicate is contained in the subject is to say that the subject intention of the predicate term is the part of the subject intention of the subject term. Kant believes that logical and psychological criteria are identical but are not. He took mathematical proposition to be synthetic, because he applies psychological criteria and not logical. If we analyze the ‘7 + 5 = 12’ concept of 7 + 5 = 12, we can say that 5 units are added to 7 units; the actual result is not included in this concept 12. By applying logical criteria, we can clearly say that the negation of the proposition is self-contradiction. We cannot say that 7 + 5 ≠ 12. Logical positivist believes that the laws of logic are themselves instituted of linguistic usage or consequences of usage of words. To logical positivist we can accept only the logical criterion and only analytic proposition can be a priori and all ‘synthetic propositions are a posteriori: There is no proposition of a priori synthetic proposition. It means that according to logical positivist only analytic propositions are necessary proposition. Logical positivist have analyzed analytical proposition in terms of meaning of word to them if the truth of a proposition is determined on the basis of the meaning of term in which proposition is expressed, proposition is analytic. If its truth is not determined by meaning of term but sense experience is used to decide its truthfulness then it is synthetic. Only analytic proposition are necessary. The necessity of proposition has been explained in terms of language. Analytic proposition has no factual content. Their necessity is based on meaning. That is why it is called the linguistic theory of necessary proposition. Ayer says that if a proposition is true merely on the basis of the meaning of terms which are used to “formulate or express the proposition, the proposition is analytic. A proposition can be shown to be true or false on the basis of the meaning of the words/symbols. A proposition is analytic, if and only if it is proved to be true by virtue of meaning alone, if not then synthetic. For example, ‘All bachelors are unmarried male adults’. If we know the meaning of words used to formulate this proposition. we also know that the proposition is true. There is no need of extra linguistic proof, language itself is sufficient to express the meaning. But in ‘The board is white’; empirical verification is required, hence it is synthetic.

3.8.1 Quine’s Refuted this Theory of Logical Positivism

In his famous article “Two Dogmas of Empiricism” (1951), Quine rejected the distinction between analytic and synthetic proposition and secondly reductionism (object statement can be reduced into sense data statements –reductionalism).

To Quine, there are two main defects in the linguistic theory

1. The concepts, in which analyticity is defined, are either themselves not clear or they involve circularity.

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2. Logical empiricists reduce object statement into sense data statement. But reduction is not sufficient.

What is meaning? To Quine, often it is held that meaning is neither a sentence which is using for the object neither it is circumstance for which sentence is used, it is a third thing. There is no clear meaning of meaning. If meaning itself is not clear, how can it explicate necessary and analytic proposition. A proposition is analytic if it is shown to be true on the basis of definition of its terms. An oculist is an eye doctor - Synonymous. Two terms are necessary if they are used in the same statement then the statement becomes necessary. The whole explanation, to Quine becomes circular.

3.8.2 P. Strawson's Refutation of Quine's Criticism

"In defense of a -dogma" is the articles where Straw son criticized Quine. This articles is written by Straw son and Grice. Straw son shows that the high standard that demands for explaining analyticity is not easy to fulfill. But there is no need of such a high standard. According to Quine, while explaining the nature of analyticity reference should not be made to a concept, which is related to analyticity. Strawson's view is that on this ground very few concepts can be explained, other concepts remain unexplained. Due to this reason, any concept is explained in terms of some other but a related concept. For example, if the color red is to be explained a reference must be made to other colors. The same applies to analyticity also. Strawson says that the distinction between synthetic and analytics is made not only in philosophy but other subjects also. The majority of people defend the dichotomy of analytic and synthetic sentences. All those who accept the distinction generally agree as to which statements are analytic, which are synthetic and which are doubtful. Thirdly, Strawson holds that though there are difficulties regarding the formal distinction between synthetic and analytic, but this distinction can be used in an informal manner. He gives two examples for this purpose. One - My neighbours's three year old child understands Russell's mathematical logic. Second - My neighbour's three year old child is adult. The first statement is false on the basis of general experience. The second statement is conceptually false and it does not require any empirical proof. Similarly, cognitive synonymy can be explained in an informal manner. If we do not admit synonymy, then two sentences cannot be said to be synonymous. If two sentences is not synonymous, the very idea of meaning will be senseless. Thus, an informal distinction can be drawn between analytic and synthetic sentence

3.9 New interpretation of Logical Positivism

In recent year, the scholars of Logical positivism are considerably grown day by day. New interpretations of Logical Positivism Philosophy have been advocated by Michael Friedman. The central Philosophical innovation of Logical Positivism isn't a new version of radical empiricism but rather a new conception of a priori knowledge and its role in empirical knowledge.

Kantian Philosophy exerted on the origin and development of Logical positivism. According to Friedman, logical positivism recognized the necessity of non-empirical a priori principles by means of which scientific theories can receive an empirical interpretation and therefore can be tested. Friedman calls these principles relative a priori principles. The necessity of a priori principles is explicitly recognized by Hansreichenboch. He formulated the well known distinction between axioms of connection and axioms of coordination. The former are empirical laws, which formulated using concepts which are empirically well defined. The latter are non-empirical principles which gives an empirical interpretation to the theory. Every scientific theory requires a set of axioms of coordination. With respect to a given theory the axioms of coordination, the

theory has non-empirical meaning. For example, in classical mechanics and in special relativity the metric of the space time is an axiom of coordination, that is called Euclidean Structure of the geometry. In the general relativity, on the contrary, the space time metric is empirically verifiable which is assumed a priori statement.

The main difference between Kantian Synthetic a priori and Reichenbach's axioms of coordination is that Kantian Synthetic a priori Principles are necessarily valid while Reichenbach's axioms of coordination are subjected to modifications with the evolution of scientific knowledge. For example, Euclidean geometry is a priori relatively to Newtonian mechanics while it is an empirical false theory in general relativity. In Kantian philosophy, Synthetic a priori knowledge has 2 main features

First: it is necessarily and univesally valid

Second: It is transcendental knowledge (beyond sense experience).

Reichenbach accepted the presence of a priori principles which are constitutive of the empirical objects. But he denied that these principles are unreliable. According to Friedman. In Carnap's Logical syntax of language we find a revival of the relativised a priori in something very like Reichenbach's original sense. Friedman suggests that Carnap's L- rule or analytic sentences can be profitably viewed as a precise explication of Reichenman notion of the constitutive or relativized a priori.

EDUCATIONAL IMPORTANCE OF THE MAIN IDEAS OF LOGICAL POSITIVISM

Main Ideas of Logical Positivism

Although there is sufficient difference of opinion in the representatives of logical positivism, even then their view-points may be expressed in the following form:

- (1) The focal point of logical positivism is to use verification or reliability as a measure so that 'meaning' may be proved true or false. Only that statement is important and meaningful which is perceptual. The statement which can be verified is worth experience.
- (2) According to verification principle of logical positivism, if some statement is meaningful, it would certainly be verified and become a part of experience directly.

Logical positivism searches formal and empirical knowledge. From formal view-point, this knowledge adopts the techniques based on mathematics and language-analysis. From empirical point of view, all statements of knowledge are to be verified directly.

- (3) Logical perceptualism which is a result of unity of logical positivism, scientific empiricism and scientific revolution, is not a traditional philosophy. Its important contribution is seen in the following classification:

- 1) Basic (Assumption) knowledge.
- 2) Hypotheses in the field of evolution.
- 3) Procedure

This philosophical thought makes it clear how basic ideas, hypotheses and procedures can be verified in the field of knowledge and evolution and how they can be classified.

Logical positivism does not make any positive contribution to education, but this thought has made an important contribution in the field of scientific humanism. This scientific humanism has improved thinking of logical positivism considerably.

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Logically positivism is a kind of scientific method. So it can be utilized in education indirectly. We can take educational advantage by utilizing of the following two methods :

- 1) Some educational aims and ideals can be formulated by it, because in evolution, educational aims and ideals can be tested by taking advantage of scientific empiricism.
- 2) If the knowledge of relationship between end and means is established scientifically, this philosophy can give us an understanding of educational methods and agencies of education.

Educational Importance of Logical Positivism

Logical positivism can be employed in education in the following fields:

- 1) In the field of language-philosophy, this philosophy can particularly contribute in language-grammar.
- 2) In the field of science, it can give empirical view-point to the tendency of logic (reasoning).

End and Means of Education

in the field of education, the ends and means are analysed as follows :

- 1) The scientific view-point that has been propounded by logical positivism leaves no place, for absolute values in philosophy. Only those relative values can be included in it which are worth verification.
- 2) According to the scientific knowledge of our times, the logical positivism gives a new form to our emotional and ethical ideas.
- 3) The idea of scientific humanism is the reformed form of logical positivism. It does not consider the search of absolute truth as its aim. It tries to find out that relative truth which can be verified experimentally.
- 4) This philosophy makes it dear that ideas given by education should be quite distinct. Distinct ideas will be those that have been verified.
- 5) In education, capacity for uniformity and determination of conclusion should be created through intelligence and reasoning. In other words, argument should not be for arguments sake, rather it should be to arrive at some conclusion.
- 6) Logical positivism lays more emphasis on factual feasibility and reliability of knowledge. So in the field of education only those facts should be found out which are proper. They should find out reliable knowledge. In the education-system, the students should be given only reliable and verified knowledge.
- 7) Logical positivism lays emphasis on objective knowledge. It ignores subjectivity. So provision should be made for objective knowledge by adopting empirical attitude. The students should obtain scientific and practical knowledge of things.
- 8) Purposeful behaviour should be developed in children. They should be taught only that behaviour which serves one purpose or the other in daily life.
- 9) Logical positivism also emphasizes moral impartiality. It considers that conduct moral which is relative and objective. Education should inculcate a tendency of such a conduct in the students.

- 10) Education should endeavour to bring perfection in man. The students should be provided such an environment that they may move towards their own perfection.
- 11) Constructive and useful expression should be created in students. Constructive Imagination should be developed in them.
- 12) If somebody tries to realise his ideal subjectively, there is likelihood of his nervous mal-adjustment. So logical positivism does not give any importance to those ideals which do not coincide with the present and are difficult and which have no use in physical life.
- 13) In the educational system, children should be given minimum opportunities for self-criticism. Logical positivism rejects it altogether, because self-criticism creates symptoms of mental sickness as mental tension, unrest, fear and frustration in future. Generally teachers and parents neglect this. They should be attentive to this truth.
- 14) Most part of education should be spent in creating scientific interest in children so that they may find such scientific solutions to their present day problems, as are in the interest of the nation, society and others. Their research work may be theoretical and practical both.
- 15) The training of analysis of language work is very valuable from educational point of view because it provides means for the following:
 - a) It gives recognition to propaganda work.
 - b) It determines those definitions which are acceptable to others.
 - c) It makes understanding of difference between knowledge and evaluation easy.
 - d) It is useful in manifestation of secret word interpretation and expressing its factual hollowness.
 - e) It gives a sort of strength in accepting a good thing.
- 16) Logical positivism lays emphasis on the fact that we should test scientific hypotheses and daily assumptions.
- 17) Logical positivism is a grammar of science. It emphasizes analysis of language and denies traditional philosophical ideas. It makes scientific statement logical on the basis of language analysis, so power of reasoning should be developed by laying emphasis on scientific attitude in education. The problems that the children create by wrong use of language, should be solved through language analysis.
- 18) It does not give any place to ethics, religion and metaphysics in philosophy. So it opposes religious, moral and spiritual education.
- 19) According to it, the philosophical thought of 'Scientific Humanism' is the art of living. Language-practice is such a laboratory work which makes the scientific statement logical. So language analysis should be emphasized in education.
- 20) Logical positivism gives a scientific base to our expression, whether it is oral or written. It provides scientific styles and means for expression of scientific ideas. This enables us to find solution of our daily problems.

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GLOSSARY

Realism: The view point which accords to things which are known or perceived an existence or nature which is independent which is independent of whether anyone thinking about or perceiving them

Idealism: Metaphysical and epistemological doctrine that ideas or thought make up fundamental reality

Metaphysic: Study about reality

Aesthetic: Set of principles concerned with nature and appreciation of beauty

Relativism: is the concept that points of view have no absolute truth or validity, having only relative, subjective value according to differences in perception and considerations.

Ethics: Moral principles of society

Truth: is accord with fact or reality

Culture: that complex which include knowledge, belief, law, custom and any other capabilities and habits acquired by man as a member of society.

Religion: is an organized collection of beliefs, cultural system concerning cause, nature and purpose of universe

Epistemology: Branch of philosophy that investigates the origin, nature method and limits of human knowledge.

Education: A process of individual development includes physical, mental, aesthetic, moral, social and spiritual development of individual

Logical positivism: scientific knowledge about metaphysical language

Proposition: Sentence having truth value

Tautology: Truth by its definition

Analytic: Truth/false by virtue of meaning done

Synthetic: Verification principle is concerned with factual proposition

Curriculum: Totality of experiences that a pupil receives through the manifold activities that go on inside and outside of the class room.



UNIT-III

WESTERN SCHOOLS OF PHILOSOPHY

Unit Structure

- 3.1 Idealism
- 3.2 Pragmatism
- 3.3 Naturalism
- 3.4 Realism
- 3.5 Existentialism
- 3.6 Reconstructivism
- 3.7 Perrinialism

3.1 Idealism

The philosophical doctrine that stems from the category of thought associated with ideas is 'idealism'. Generally derived from the Greek word '*idein*' meaning 'to see'. The notion that reality of everything lies in ideas, thought, & mind not in material thing. Idealists are understood to represent the world as it might or should be, unlike pragmatists, who focus on the world as it presently is. In the arts, similarly, idealism affirms imagination and attempts to realize a mental conception of beauty, a standard of perfection, juxtaposed to aesthetic naturalism and realism. Idealism originates with Plato, the third-century BC thinker, who believed that there is an objective truth, expressed through the unchanging world of the 'Forms'. Plato's thinking has significant implications for ideas about education and knowledge. According to Plato, to be morally good is to possess true knowledge. But the process of acquiring true knowledge is painful, because most of us are chained to the world of the senses, unable to look beyond. Clear-sightedness and knowledge involves overcoming prejudice and ignorance after rigorous mental and ideological training (Republic Bk VII). From that time until now, idealism has been a dominant philosophical influence to our society. Even though idealism is not as strong as it was before, it is still alive in certain areas such as contemporary religious studies and certain aspects of moral philosophy.

Idealism is the philosophical theory that maintains that the ultimate nature of reality is based on mind or ideas. It holds that the so-called external or real world is inseparable from mind, consciousness, or perception. Idealism is any philosophy which argues that the only things knowable are consciousness or the contents of consciousness; not anything in the outside world, if such a place actually exists. Indeed, idealism often takes the form of arguing that the only real things are mental entities, not physical things and argues that reality is somehow dependent upon the mind rather than independent of it. Some narrow versions of idealism argue that our understanding of reality reflects the workings of our mind, first and foremost, that the properties of objects have no standing independent of minds perceiving them.

Besides, the nature and identity of the mind in idealism upon which reality is dependent is one issue that has divided idealists of various sorts. Some argue that there is some objective mind outside of nature; some argue that it is simply the common power of reason or rationality; some argue that it is the collective mental faculties of society; and some focus simply on the minds of individual human beings. In short, the main tenant of idealism is that ideas and knowledge are the truest reality. Many things in the world change, but ideas and knowledge are enduring. Idealism

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was often referred to as idea-ism. Idealists believe that ideas can change lives. The most important part of a person is the mind. It is to be nourished and developed.

To achieve an adequate understanding of idealism, it is necessary to examine the works of selected outstanding philosophers usually associated with this philosophy. No two philosophers ever agree on every point, so to understand idealism or any other school of properly, it is wise to examine the various approaches of individual philosophers. This will be accomplished by an exploration of three areas: **Platonic idealism, religious idealism, and modern idealism and its characteristics.**

- **Platonic idealism** - there exists a perfect realm of form and ideas and our world merely contains shadows of that realm; only ideas can be known or have any reality;
- **Religious idealism** - this theory argues that all knowledge originates in perceived phenomena which have been organized by categories.
- **Modern idealism** - all objects are identical with some idea and the ideal knowledge is itself the system of ideas.

3.1.1 Platonic Idealism

Plato was a Greek philosopher during the 3rd century B.C.E. - a student of Socrates and teacher of Aristotle. Platonism is an ancient school of philosophy founded by Plato. At the beginning, this school had a physical existence at a site just outside the walls of Athens called the Academy, as well as the intellectual unity of a shared approach to philosophizing. Platonic idealism usually refers to Plato's theory of forms or doctrine of ideas, the exact philosophical meaning of which is perhaps one of the most disputed questions in higher academic philosophy. Plato held the realm of ideas to be absolute reality. Plato's method was the dialectic method - all thinking begins with a thesis; as exemplified in the Socratic dialogues. Its main doctrine is that the objects of our thoughts constitute the ultimate and eternal reality. The reality is physically perceived is but a shadow of that. Plato's argument that the real world is the same as the world of ideas played a great role in the later development of western religion. Some critics hold Plato argued that truth is an abstraction. In other words, we are urged to believe that Plato's theory of ideas is an abstraction, divorced from the so-called external world, of modern European philosophy; despite the fact Plato taught that ideas are ultimately real and different from non-ideal things.

According to Platonic idealism, there exists a perfect realm of form and ideas and our world merely contains shadows of that realm. Plato was a follower of Socrates, a truly innovative thinker of his time, who did not record his ideas, but shared them orally through a question and answer approach. Plato presented his ideas in two works: The Republic and Laws. He believed in the importance of searching for truth because truth was perfect eternal. He wrote about separating the world of ideas from the world of matter. Ideas are constant, but in the world of matter, information and ideas are constantly changing because of their sensory nature. Therefore Plato's idealism suggested moving from opinion to true knowledge in the form of critical discussions, or the dialectic. Since at the end of the discussion, the ideas or opinions will begin to synthesize as they work closer to truth. Knowledge is a process of discovery that can be attained through skilful questioning. For example, a particular tree, with a branch or two missing, possibly alive, possibly dead, and with the initials of two lovers carved into its bark, is distinct from the abstract form of tree-ness. A tree is the ideal that each of us holds that allows us to identify the imperfect reflections of trees all around us.

Platonism is considered to be in mathematics departments all over the world, regarding the predominant philosophy of mathematics as the foundations of mathematics. One statement of this philosophy is the thesis that mathematics is not created but discovered. The absence in this thesis is of clear distinction between mathematical and non-mathematical creation that leaves open the inference that it applies to supposedly creative endeavors in art, music, and literature. Plato held Pythagoras together with the Pythagorean theorem in high regard, where Pythagoras as well as his followers in the movement known as Pythagoreanism claimed the world was literally built up from numbers; an abstract and absolute form. Plato believed in the importance of state involvement in education and in moving individuals from concrete to abstract thinking. He believed that individual differences exist and that outstanding people should be rewarded for their knowledge. With this thinking came the view that girls and boys should have equal opportunities for education. In Plato's utopian society there were three social classes of education: workers, military personnel, and rulers. He believed that the ruler or king would be a good person with much wisdom because it was only ignorance that led to evil.

3.1.2 Religious Idealism

Religion and idealism are closely attached. Judaism, the originator of Christianity, and Christianity were influenced by many of the Greek philosophers that hold idealism strongly. Saint Augustine of Hippo, a bishop, a confessor, a doctor of the church, and one of the great thinkers of the Catholic Church discussed the universe as being divided into the City of God and the City of Man. The City of God was governed by truth and goodness whereas The City of Man was governed by the senses. This parallels Plato's scheme of the world of ideas and the world of matter. Religious thinkers believed that man did not create knowledge, but discovered it. Augustine, like Plato did not believe that one person could teach another. Instead, they must be led to understanding through skilful questioning. Religious idealists see individuals as creations of God who have souls and contain elements of godliness that need to be developed.

Augustine was connected the philosophy of Platonists and Neo-Platonist with Christianity. For instance, he saw the World of Ideas as the City of God and the World of Matter as the City of Man. He interpreted the pagan idea of the Good as God and matter as man: evil. Plato believed in absolute truth based on science and reason whereas Augustine believed in irrational faith in God. Augustine also saw parallels with the ideas of rediscovery of knowledge - the fall of Adam, the origin of knowledge - God created it, and educational philosophy: worldly knowledge was wrong, faith over reason. He believed that faith based knowledge is determined by the church and all true knowledge came from God.

According to Ozmon & Craver, 2008 today one can see the tremendous influence religious idealism has had on American education. Early Christians implemented the idea of systematic teaching, which was used consistently throughout new and established schools. Many Greek and Jewish ideas about the nature of humanity were taught. For centuries, the Christian church educated generations with Idealist philosophy. In addition, idealism and the Judeo-Christian religion were unified in European culture by the Middle Ages and thereafter. Augustine was also very influential in the history of education where he introduced the theory of three different types of students and instructed teachers to adapt their teaching styles to each student's individual learning style. The three different kinds of students are:

- (a) The student who has been well-educated by knowledgeable teachers;
- (b) The student who has had no education; and
- (c) The student who has had a poor education, but believes himself to be well educated.

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If a student has been well educated in a wide variety of subjects, the teacher must be careful not to repeat what they have already learned, but to challenge the student with material which they do not yet know thoroughly. With the student who has had no education, the teacher must be patient, willing to repeat things until the student understands and sympathetic. Perhaps the most difficult student, however, is the one with an inferior education who believes he understands something when he does not. Augustine stressed the importance of showing this type of student the difference between having words and having understanding and of helping the student to remain humble with his acquisition of knowledge.

An additional fundamental idea which Augustine introduced is the idea of teachers responding positively to the questions they may receive from their students, no matter if the student interrupted his teacher. Augustine also founded the controlled style of teaching. This teaching style ensures the student's full understanding of a concept because the teacher does not bombard the student with too much material; focuses on one topic at a time; helps them discover what they don't understand, rather than moving on too quickly; anticipates questions; and helps them learn to solve difficulties and find solutions to problems. In a nutshell, Augustine claimed there are two basic styles a teacher uses when speaking to the students:

- (a) The mixed style includes complex and sometimes showy language to help students see the beautiful artistry of the subject they are studying; and
- (b) The grand style is not quite as elegant as the mixed style, but is exciting and heartfelt, with the purpose of igniting the same passion in the students' hearts.

Augustine balanced his teaching philosophy with the traditional bible-based practice of strict discipline where he agreed with using punishment as an incentive for children to learn. Augustine believed all people tend toward evil, and students must therefore be physically punished when they allow their evil desires to direct their actions.

3.1.3 Modern Idealism

By the beginning of the modern period in the fifteenth and sixteenth centuries, idealism has become to be largely identified with systematization and subjectivism. Some major features of modern idealism are:

- (a) Belief that reality includes, in addition to the physical universe, that which transcends it, is superior to it, and which is eternal. This ultimate reality is non-physical and is best characterized by the term mind;
- (b) Physical realities draw their meaning from the transcendent realities to which they are related;
- (c) That which is distinctive of human nature is mind. Mind is more than the physical entity, brain;
- (d) Human life has a predetermined purpose. It is to become more like the transcendent mind;
- (e) Man's purpose is fulfilled by development of the intellect and is referred to as self-realization;
- (f) Ultimate reality includes absolute values;
- (g) Knowledge comes through the application of reason to sense experience. In so far as the physical world reflects the transcendent world, we can determine the nature of the transcendent; and

- (h) Learning is a personal process of developing the potential within. It is not conditioning or pouring in facts, but it is self-realization. Learning is a process of discovery.

The identification of modern idealism was encouraged by the writings and thoughts of René Descartes, Immanuel Kant, and Georg Wilhelm Friedrich Hegel.

René Descartes

Descartes, a French philosopher, was born in the town of La Haye in the south of France. In 1606, at the age of 8, Descartes attended the Jesuit college of Henri IV in La Flèche, where he studied literature, grammar, science, and mathematics. In 1614, he studied civil and cannon law at Poitiers. In 1616, he received his baccalaureate and licentiate degrees in law. Aside from his law degrees, Descartes also spent time studying philosophy, theology, and medicine. After a short stay in the military, Descartes went on to lead a quiet life, continuing his intellectual pursuits, writing philosophical essays, and exploring the world of science and mathematics.

In 1637, he published geometry, in which his combination of algebra and geometry gave birth to analytical geometry, known as Cartesian Geometry. But the most important contribution Descartes made was his philosophical writings. Descartes was convinced that science and mathematics could be used to explain everything in nature, so he was the first to the physical universe in terms of matter and motion - seeing the universe as a giant mathematically designed engine. Descartes wrote three important texts: Discourse on Method of rightly conducting the reason and seeking truth in the sciences, “Meditations on First Philosophy and A Principles of Philosophy”. In his Discourse on Method, he attempts to arrive at a fundamental set of principles that one can know as true without any doubt. To achieve this, he employs a method called metaphysical doubt, sometimes also referred to as methodological skepticism when he rejects any ideas that can be doubted, and then re-establishes them in order to acquire a firm foundation for genuine knowledge. Initially, Descartes arrives at only a single principle - thought exists: “thought cannot be separated from me, therefore, I exist. Most famously, this is known as cogito ergo sum where it means I think, therefore I am. Therefore, Descartes concluded, if he doubted, then something or someone must be doing the doubting; therefore the very fact that he doubted proved his existence. Descartes decides that he can be certain that he exists because he thinks as he perceives his body through the use of the senses; however, these have previously been proven unreliable. Hence, Descartes assumes that the only indubitable knowledge is that he is a thinking thing. Thinking is his essence as it is the only thing about him that cannot be doubted. Descartes defines thought or cogitatio as what happens in me such that I am immediately conscious of it, insofar as I am conscious of it. Thinking is thus every activity of a person of which he is immediately conscious.

Immanuel Kant

Immanuel Kant, one of the world’s great philosopher, was born in the East Prussian city of Königsberg, Germany studied at its schools and university, and worked there as a tutor and professor for more than forty years. He had never traveled more than fifty miles from home. Although his outward life was one of legendary calm and regularity, Kant’s intellectual work easily justified his own claim to have effected a Copernican Revolution in philosophy. Beginning with his inaugural dissertation in 1770 on the difference between right and left-handed spaorientations, Kant patiently worked out the most comprehensive and influential philosophical programme of the modern era. His central thesis - that the possibility of human knowledge presupposes the active participation of the human mind - is simple, but the details of its application

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are notoriously complex. In writing his *Critique of Pure Reason* and *Critique of Practical Reason*, Kant tried to make sense of rationalism and empiricism within the idealist philosophy. In his system, individuals could have a valid knowledge of human experience that was established by the scientific laws of nature. The *Critique of Pure Reason* spells out the conditions for mathematical, scientific, and metaphysical knowledge in its *Transcendental Aesthetic*, *Transcendental Analytic*, and *Transcendental Dialectic*. Carefully distinguishing judgments as analytic or synthetic and as a priori or a posteriori, Kant held that the most interesting and useful varieties of human knowledge rely upon synthetic a priori judgments, which are, in turn, possible only when the mind determines the conditions of its own experience. Thus, it is we who impose the forms of space and time upon all possible sensation in mathematics, and it is we who render all experience coherent as scientific knowledge governed by traditional notions of substance and causality by applying the pure concepts of the understanding to all possible experience. However, regulative principles of this sort hold only for the world as we know it, and since metaphysical propositions seek a truth beyond all experience, they cannot be established within the bounds of reason. In *Critique of Practical Reason*, Kant grounded the conception of moral autonomy upon our postulation of God, freedom, and immortality. Kant's philosophy of education involved some aspects of character education. He believed in the importance of treating each person as an end and not as a means. He thought that education should include training in discipline, culture, discretion, and moral training. Teaching children to think and an emphasis on duty toward self and others were also vital points in his philosophies. Teaching a child to think is associated closely with Kant's notion of will, and the education of will means living according to the duties flowing from the categorical imperatives. Kant's idealism is based on his concentration on thought processes and the nature of relationship between mind and its objects on the one hand and universal moral ideas on the other. With these systematic thoughts it has greatly influenced all subsequent Western philosophy, idealistic, and other wise.

Georg Wilhelm Friedrich Hegel

George Wilhelm Friedrich Hegel, German philosopher, is one of the creators of German idealism. He was born in Stuttgart, Germany and conducted a normal and uneventful life as a youth and even until he was a tutor of theology in the University of Tübingen. Hegel continued to study and end up as a professor of philosophy at the University of Berlin, remaining there until his death. Hegel developed a comprehensive philosophical framework, or system, to account in an integrated and developmental way for the relation of mind and nature, the subject and object of knowledge, and psychology, the state, history, art, religion, and philosophy. In particular, he developed a concept of mind or spirit that manifested itself in a set of contradictions and oppositions that it ultimately integrated and united, such as those between nature and freedom, and immanence and transcendence, without eliminating either pole or reducing it to the other. However, Hegel's most influential conceptions are of speculative logic or dialectic, absolute idealism, absolute spirit, negativity, sublation, the master / slave dialectic, ethical life, and the importance of history. Hegelianism is a collective term for schools of thought following Hegel's philosophy which can be summed up by the saying that the rational alone is real, which means that all reality is capable of being expressed in rational categories. His goal was to reduce reality to a more synthetic unity within the system of transcendental idealism. In fact, one major feature of the Hegelian system is movement towards richer, more complex, and more complete synthesis.

Three of Hegel's most famous books are *Phenomenology of Mind*, *Logic*, and *Philosophy of Right*. In these books, Hegel emphasizes three major aspects: logic, nature, and spirit. Hegel maintained that if his logical system were applied accurately, one would arrive at the Absolute Ideas, which is similar to Plato's unchanging ideas. However, the difference is that Hegel was

sensitive to change where change, development, and movement are all central and necessary in Hegel's logic. Even Absolute Ideas is the final stage only as it concerns thought process because

Absolute Ideas have an antithesis - Nature. Nature was considered to be the opposite of the Absolute Ideas. Ideas and nature together form the Absolute Spirit which is manifested by history, art, religion, and philosophy. Hegel's idealism is in the search for final Absolute Spirit. Examining any one thing required examining or referring to another thing. Hegel's thinking is not as prominent as it once was because his system led to the glorification of the state at the expense of individuals. Hegel thought that to be truly educated an individual must pass through various stages of the cultural evolution of mankind. Additionally, he reasoned that it was possible for some individuals to know everything essential in the history of humanity. The far reaching influence of Hegel is due in a measure to the undoubted vastness of the scheme of philosophical synthesis which he conceived and partly realized. A philosophy which undertook to organize under the single formula of triadic development every department of knowledge, from abstract logic up to the philosophy of history, has a great deal of attractiveness to those who are metaphysically inclined. Hegel's philosophy is the highest expression of that spirit of collectivism which characterized the nineteenth century. In theology, Hegel revolutionized the methods of inquiry. The application of his notion of development to biblical criticism and to historical investigation is obvious to anyone who compares the spirit and purpose of contemporary theology with the spirit and purpose of the theological literature of the first half of the nineteenth century. In science, as well, and in literature, the substitution of the category of becoming for the category of being is a very patent fact, and is due to the influence of Hegel's method

In political economy and political science the effect of Hegel's collectivistic conception of the state supplanted to a large extent the individualistic conception which was handed down from the eighteenth century to the nineteenth. Hegel also had considerable influence on the philosophy and theory of education. He appeared to think that to be truly educated, an individual must pass through the various stages of the cultural evolution of humankind. This idea can be much applies to the development of science and technology. For instance, to a person who lived 300 years ago, electricity was unknown except as a natural occurrence, such as lightning. Then again, today, practically everyone depends on the electrical power for everyday use and has a working, practical knowledge of it entirely outside the experience of a person from the past. A contemporary person can easily learn elementary facts about electricity in a relatively short time; that is he or she can pass through or learn an extremely important phase of our cultural evolution simply due to a passing of time. Finally, in short, in Hegel's philosophical education, he believed that only mind is real and that human thought, through participation in the universal spirit, progresses toward a destined ideal by a dialectical process of resolving opposites through synthesis.

3.1.4 Theoretical Rationale

Idealistic Metaphysics:

The person with an Idealistic worldview believes that reality is basically spirit, rather than matter. For the Idealist, the idea is more real than the thing, since the thing only reflects or represents the idea. The world of spirit or idea (i.e., the immaterial world) is static and absolute.

Idealistic Epistemology:

Since reality is spirit, Idealists believe that knowledge results from the mind grasping reality. Since the mind and the ideas that it knows are immaterial, the process of knowing is entirely abstract. Right reason is thus a primary concern for the Idealist.

Idealistic Axiology:**(a) Idealistic Ethics:**

For the Idealist, goodness is found in the ideal, that is, in perfection. It is found on the immaterial level, that is, in the perfect concept, or notion, or idea, of something. Thus, perfect goodness is never to be found in the material world. Evil, for the Idealist, consists of the absence or distortion of the ideal. It is a breaking of the eternal law. Since ideals can never change (because they are static and absolute), moral imperatives concerning them do not admit of exceptions. That is, these imperatives are stated in terms of “always” or “never.” For example: “Always tell the truth” or (put negatively) “Never tell a lie.” Since truth is the knowledge of ideal reality and a lie is a distortion of that reality, truth must always be told and lying can never be justified.

(b) Idealistic Aesthetics:

When an Idealist wants to visually or audibly represent an idea, his or her approach will be to get that idea across to the viewer or listener. The Idealist is not overly interested in specific or concrete instances, since reality is in the general idea of something, and less in a particular representation of that idea. An Idealist painter, for example, will therefore try to paint the “perfect” person - to bring out the person’s inner identity. If the person in the painting had cut herself or himself and had a scar on her/his face, the painter would leave the scar out (or at least idealize it) because the scar is an imperfection -something that should not ideally be there.

3.1.5 Implication Idealism for Education**Tree main implications of Idealism for education:**

- An emphasis on theory before practice;
- An emphasis on logical thinking;
- A high value attached to liberal education.

Theory before practice:

The principle that education should concentrate solely on conceptual and moral development is an educational legacy of idealism. Teaching should deal with abstract subjects such as mathematics and philosophy, with principles expounded before application. The teacher’s role is to draw out the knowledge of principles that learners already possess and help learners to organize these coherently. In this view of education, teachers are very important. Teachers are also needed for the clarification of ideas, because texts alone are insufficient. In the Phaedrus, Socrates maintains that the written word is subject to misinterpretation by readers. Dialogue is preferable because the teacher can offer clarification or challenge misinterpretations, guiding learners towards true principles and away from faulty conclusions. An example of Socratic questioning In Book I of The Republic (37), the Sophist Thrasymachus claims that ‘justice is the advantage of the stronger’. Socrates questions him about this. Here is a simplified version of their dialogue.

Socrates: Do you think it is just to obey all laws?

Thrasymachus: Yes. Laws are made by the stronger for their advantage so it is just to obey all laws.

Socrates: Does a ruler sometimes make mistakes when making laws?

Thrasymachus: Yes. Sometimes he may make a law that is not to his advantage.

Socrates: Because it is just to obey all laws, is it therefore sometimes just to obey laws that are not to the advantage of the ruler?

Thrasymachus: Yes.

(Plato The Republic 335 a–d)

Here Socrates has led Thrasymachus to contradict himself. Justice both is and is not to the advantage of the stronger. Socratic or dialogic questioning provides not only a useful classroom technique but a basic justification of the teacher's role. In recent times, there has been a renewed interest in teacher questioning and classroom discussion as an aid to students' acquisition of concepts. For example, the UK 'Thinking Together' programme for primary school children aims to develop critical thinking through appropriate questioning by peers and teachers (Dawes et al. 2000). Even in distance or online learning contexts, it is important to create a learning environment that allows for the possibility of multiple interpretations in order to guide learners towards a better understanding of concepts.

Theory before practice: educational implications

- Theoretical subjects are valued more than practical ones in the curriculum.
- Learners' previous ideas are established.
- Misconceptions are challenged.
- Ideas are organized in a subject outline.
- General theories are extracted from examples.
- Theory is presented and then tested.
- Learning is guided through dialogue and questioning.
- Understanding ideas is emphasized over their memorization.

Logical thinking

Logical thinking is the second educational legacy of idealism. Dialogical approaches such as those used by Plato led to logical thinking and the rules that were laid down by Plato's successor, Aristotle. Some of Aristotle's most important rules concern concept formation and deductive reasoning. Deductive reasoning progresses from the general case to the particular case by logical inference. Aristotle (1995) offers a well-known example in a three-step argument called a syllogism:

1. Major premise – all men are mortal.
2. Minor premise – Socrates is a man.
3. Conclusion – Socrates is mortal.

These ideas are the bases of mathematical and geometrical theorem construction. They allow us to explain why some arguments are faulty as a result of incorrect relationships between premises and their conclusions. Aristotle's rules have had other applications too. For example, in order to evaluate argument, Aristotle classified different types of false reasoning and fallacies. These include reasoning in which argument is swayed by appeals to emotion or by threats. A public demonstration of the rules of argument still survives in the 'viva voce' or defence of the PhD thesis, which developed in the Middle Ages. Logical and analytical thinking has regained importance in late twentieth century education. The 'Thinking Skills' and the associated 'Philosophy

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for Children' movements attempted to incorporate critical thinking and logic into the school curriculum (Lipman et al. 1980). Descartes' thinking has also had implications for contemporary education. For example, systematic doubt became a forerunner of empiricism and the western scientific method, and is particularly important in defences of higher education whose role is to develop sceptical, critical and independent thinkers.

Logical thinking: educational implications

- Critical thinking is encouraged in schools.
- Scepticism is a valued academic stance.
- Educators search for a range of analytical tools.
- Convergent and divergent thinking are developed as part of education.
- Intellectual freedom and freedom of speech are prized by academic institutions.
- Thinking is promoted as a generic transferable skill.

Liberal education

Aristotle claimed that the good life can be achieved through an education in the liberal arts, where knowledge is valued for its own sake and is its own reward. This is the third educational legacy of idealism. A liberal education is devoted to the study of first principles, or theoretical ideas, because humanity's goal is to acquire knowledge. Aristotle's reasons for the promotion of liberal education were not related to the mind alone. A liberal or free education consists of subjects suitable for the free citizen, and includes literature and the arts which develop the whole person. Newman claims that a liberal education promotes the attributes of freedom, equitableness, calmness, moderation and wisdom – in short, a philosophical habit of mind (Heath 1959). On the contrary, 'illiberal subjects' like trades and skills 'absorb and degrade the mind' and are only suitable for slaves and wage-earners. Therefore, no subject should be included in the curriculum simply because of its vocational value. Cartesian mind-body dualism has also influenced curriculum design in the past; some subjects have been valued above others because of their emphasis on ideas and the mind, at the expense of experience and the body. For example, the curriculum in the English grammar school and the German gymnasium reflected an elitist preference for the theoretical and cerebral above the practical and physical. The role of the liberal education teacher or curriculum designer is to introduce learners to the finest exemplars of thought from all ages. For Hirst (1965), a British educationalist, the curriculum must initiate the learner into all the major forms of thought. The curriculum should therefore be broad and wide-ranging. Even when the overall concept of a liberal education was under attack from narrow vocationalists in the twentieth century, it survived in a subject called Liberal Studies, taught as part of further and higher education.

Liberal education: educational implications

- Education is valued for its own sake rather than for its usefulness.
- A balanced curriculum is necessary to develop the whole person intellectually and morally.
- Some subjects are more highly valued than others – for example, the arts and humanities are valued over vocational subjects.
- Liberal education introduces learners to a range of disciplines and ways of thinking.
- Teaching is a complex human activity demanding personal characteristics and insight.
- Debate and discussion are encouraged in liberal classrooms.

3.1.6 Principles

1. Two forms of the whole World:

Idealism believes in two forms of the world (1)spiritual world (2)material world, Idealism give more importance to spiritual world in comparison to the material world. They believe that spiritual world is real and the ultimate truth whereas the material world is transitory and moral.

According to Horne, “Idealism holds that the order of the world is due to the manifestation in space and time of an eternal and spiritual reality”.

2. Ideals are more important than objects:

According to the idealistics, knowledge of mind and soul can be obtained through ideas only. According to Plato, “Ideas are of the ultimate cosmic significance, They are rather the essences or archetypes which give form to cosmos. These ideas are eternal and unchanging”.

3. Importance of man over nature:

To Idealistics man is more important than material nature. It is because man can think and experience about material objects and material phenomena. According to R.R.Rusk, “The Spiritual or cultural environment is an environment of man’s own making, it is a product of man’s creative activity?”

4. Faith in Spiritual Values:

The prime aim of life is to achieve spiritual values. They are truth, beauty and goodness. These Spiritual values are undying and permanent.

According to J.S. Ross, “Goodness, truth and beauty are seen to be absolutes each existing in its own right and entirely desirable in reality”.

5. Importance of Personality Development:

Idealists give much importance to the “Self” of the individual. Hence, they insist upon the fullest development of the personality of an Individual.

According to J.S.Ross, “The worth of human life at its best are emphasized by Idealism human personality is of supreme value and constitutes the noblest work of God”.

6. FULL SUPPORT TO THE PRINCIPLE OF UNITY IN DIVERSITY:

They give full support to the principle of unity in diversity. They believe that implicit in all the diversities is an essential unity. This implicit unifying factor is of spiritual nature. This may be called universal consciousness or Divinity. According to Prof. H.N.Horne “An Idealistic philosophy of education, then is an account of man finding himself as an integral part of universe mind”.

3.1.6 Idealism & Aim of Education

1. Self-realization or Exhaltation of Personality

According to Idealism man is the most beautiful creation of God. Hence, the advocates of Idealism lay great stress on the exhaltation of human personality. By exhaltation of human personality, the mean self-realization. Self-realization involves full knowledge of the Self. According to J.S.Ross, “The aim of education specially associated with Idealism is the

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exaltation of personality or self-realization the making actual or real the highest potentialities of the self”.

2. **To ensure Spiritual Development:**

Idealists give greater importance to spiritual values in comparison with material attainments. According to Rusk. “Education must enable mankind through its culture to enter more and more fully into the spiritual realm, and also enlarge the boundaries of spiritual realm”.

3. **To Cultivate Truth, Beauty and Goodness:**

Idealists assert that to develop spiritual values in the individuals, pursuit of highest ideals namely- Truth, Beauty and Goodness should be encouraged more and more. The more an individual realizes these ideals, the more spiritually developed he will become. Hence, education should strive its utmost in developing the child morally and spiritually so that he achieves self-realization.

4. **Conservation, Promotion and Transmission of Cultural Heritage:**

Man is the only being endowed with a keen and penetrating intellect, intelligence and an enormous capacity of assimilating knowledge of the world. Man’s achievement in the realm of science, art and culture are of great intrinsic value. His creativity is dynamic and working Since the very early times This cultural treasure belongs to the whole humanity and it is the purpose of education to preserve develop and transmit it in all corners of the world The fourth aim of education according to Idealism is to acquaint the child with the cultural heritage so that he conserves, promotes and transmits it to the rising generation.

5. **Conversion of In-born Nature into Spiritual Nature:**

Idealists hold the view that the inborn instincts and inherent tendencies of the child should be sublimated into spiritual qualities and values. This is real development of the individuality.

6. **Preparation for a Holy Life:**

Idealists uphold that education should create such condition and provide an environment which is conducive to the development of spiritual values in a child. Froebel rightly marks- “The objects of education is the realization of a faithful pure, inviolable and hence holy life”.

7. **Development of Intelligence and Rationality:**

The world is planned and well organized. Man can understand the purpose as well as the plan and organization. According to Froebel- “In all things there reigns an eternal law this all pervading energetic, self-conscious and hence eternal unity. This unity is God education should lead and guide man to face with nature and to unity with God”.

3.1.8 **Idealism & Curriculum**

While structuring curriculum idealists give more importance to thoughts, feelings, ideals and values than to the child and his activities, they firmly hold that curriculum should be concerned with the whole humanity and its expressions. These experiences can be imbibed by two ways namely (1) from the physical environment (2) From contacts with other fellowmen.

3.1.9 **Idealism & Methods of Teaching**

There is no specific method for teaching. Socrates used Question-Answer Method, Plato emphasized Discourse Method, Aristotle advocate Inductive-Deductive method, Herbert

advocated Instruction Method. Butler has rightly remarked “Idealists consider themselves as creators and determines of methods not devotees of some one method”.

3.1.10 Idealism & Teacher

In the realm of Idealism, the role of teacher is very important and glorious. Idealistic philosophy believes that this planned creation has two parts. (1) The teacher (2)The child as student. The development of the individual child in a spiritual way. In reality an Idealist teacher is imbued fully with higher degree of self-knowledge self-dynamism and essential Qualities of spiritualism.

3.1.11 Idealism & Discipline

Idealism believes that there can be no spiritual development of the child without discipline. Idealism emphasizes sympathetic control on the undesirable activities of the child whereas on the other hand, it grants regulated liberty for his spiritual development.

3.1.12 Idealism & School

School is a place where the capacities of logical thinking, reasoning and evaluating of the child are progressively sublimated and developed by teachers and the school environment into desirable channels so that high spiritual ideas and values are gained. Idealists consider school and its impressionistic environment as greatly essential.

3.1.12 Demerits of Idealism

1. The common criticism regarding idealism is that it is an abstract & vague doctrine. It avoids the realities.
2. Idealism is concerned with the ultimate end of life. It avoids the real problems in day to day living.
3. Idealism lays more emphasis on thinking and mental activities. This increases the importance of Intellectualism unnecessarily.
4. Idealism emphasizes upon the achievement of immortal values namely, Truth, Beauty and Goodness. These values are not absolute.
5. Idealistic education gives more importance to teacher in relation to the child.
6. An idealistic method of teaching emphasizes cramming and rote memory.
7. In Idealistic education humanities are given greater importance for the spiritual development of the child while the present age of science lays great stress upon scientific subjects in the curriculum.

3.1.13 Merits of Idealism

1. Idealism has made signal contribution.
2. Idealistic education promotes universal education.
3. Idealistic education emphasizes the inculcation of highest values namely, Truth, Beauty and Goodness. This will lead to the development of a moral character of the child.
4. The teacher is assigned a very important role.
5. Idealism leads to the development of the ‘self’ of an Individual.
6. Idealism respects the individuality of the child and tries to stimulate his creative energies.

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7. Because of the idealistic philosophy and education the school has grown into an important social organization.

3.2 Pragmatism

One of the most important schools of philosophy of education is pragmatism. Pragmatism stands between idealism and materialism a sort of compromise. Its origin can be traced from the Sophists philosophers of ancient Greece who held that man is the measure of all things.

The term pragmatism derives its origin from a Greek word meaning to do, to make, to accomplish. So the use of words like 'action' or 'practice' or 'activity'. Action gets priority over thought. Experience is at the centre of the universe. Everyone is tested on the touch-stone of experience. Beliefs and ideas are true if they are workable and profitable otherwise false. Will Durant sums up pragmatism as the doctrine that truth is the practical efficiency of an idea. It follows there from that pragmatism is not a philosophy but a method—the method of experimentation. As a basis for school practice pragmatism opposes pre-determined and pre-ordained objectives and curriculums. The past of the pragmatist is dead.

Values are instrumental only. There are no final or fixed values. They are evolved and are not true for all times and for all situations. According to an undeviating standard of worth, pragmatism tends to be individualistic, selfish; has no values; has no ethics and is thus superficial.

Pragmatism holds that whatever fulfils one's purposes and develops his life is true. Only those theories are true which work in practical situations. There are no absolute ideas. All ideas are relative to the situations in which they arise and they are subject to continuous verification by consequences. Experiences are of various nature and they are always changing. So no final, eternal valid system of ideas or values can be fixed up. There are no ideas or values which are any truths, they are man-made products. They are not divine and they are not eternal.

Exponents of Pragmatism

1. C.B Pearce, 2. William James, 3 Schiller, 4. John Dewey.

Definitions of Pragmatism

"Pragmatism offers us a theory of meaning, a theory of truth of knowledge and a theory of reality". James B. Prett

"pragmatism is essentially a humanistic philosophy, maintaining that man creates his own values in the course of activity that reality is still in the making and awaits its part of completion from the future, that to an unascertainable extend our truth are man-made products". J.S.Ross

Meaning of Pragmatism

Etymologically the word pragmatism is derived from the Greek word 'pragma' which means activity or the work done. Some other scholars think that the word pragmatism has been derived from the Greek word 'pragmatikos' which means practicability or utility. Thus, according to this ideology great importance is laid upon practicability and utility.

3.2.1 Forms of Pragmatism

1. Humanistic pragmatism

According to this ideology, only those things or principles are true which satisfy the needs, requirements, aspirations and objectives of human beings and cater to the welfare of mankind. In other words, that which satisfies the human nature is only true and real.

Humanist pragmatists believe “whatever fulfils my purpose, satisfies my desire develops my life is true.”

2. **Experimental pragmatism**

According to this ideology, that thing or principle is true which can be verified as true by experiment. Hence according to experimental pragmatists, ‘whatever can be experimentally verified is true or what works is true’.

3. **Biological pragmatism**

This form of Pragmatism considers the power or capacity of a human being valuable. This power enables a man to adjust in the society and with the environment. It also enables him to change his environment according to his needs and objectives. This form of pragmatism has its roots into Darwin’s theory of evolution and natural selection. According to it, there is always struggle for existence seen in the physical and social environment. Each organism tries to adjust with his environment according to his power and strength. In this process weak are decayed and only the fittest survive.

3.2.2 **Principles of Pragmatism**

1. **Truth is ever changing**

Truth always changes according to time, place and situation. A certain thing which was true to a person yesterday need not be the same for him today or will remain the same tomorrow.

2. **Truth is formed by its result**

Truth is not fixed and definite entity. The change in situations brings about new problems to be solved by new thoughts and new efforts. Truth is not absolute or predetermined for all times to come.

3. **Problems are the motives of truth**

Human life is a laboratory where each individual undertakes various experiments to solve problems he confronts, in his growth and development. The success of the experiment is a search for truth.

4. **Emphasis on social and democratic value**

Man is a social being. He is born in society and all his development takes place in society. Pragmatists uphold social and democratic attitudes and values.

5. **Opposition to fixed ideals and values**

Ideals and values are not pre-determined and fixed. Values and ideals are man-made and they change according to changes in circumstances, times and places. It has an indifferent attitude towards moral and spiritual ideals and values.

6. **Emphasis on the principle of utility**

Any idea which is useful to us is proper and right. In case, it is of no use it is improper, wrong and untrue.

7. **Importance of man power**

Man has the power to create an environment useful, beneficial and conducive for his own development and welfare of society.

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8. **Importance of present and future**

Man is an active being. He learns through his activities in his life. Ideas are born out of activities.

9. **Faith in present and future**

The past is dead and gone. Each individual has to solve the problems of his present and future.

10. **Opposition to social customs and traditions**

Old customs, traditions, restrictions and taboos are denied. It believes in the realities of life, human intelligence and mental capacity which results in human welfare and happiness.

11. **Faith in pluralism**

The ideals and values which are testified by experiences are true and real. It believes in pluralism.

12. **Reality in making**

The attitude is optimistic, progressive and developing. To call the present world as fully made up, absolutely beautiful and complete is wrong. The world is still in the process of formation and development.

13. **Faith in flexibility**

The world is changing and everything is under a process of change. Nothing is fixed and final in this world. He employs all his mental faculties, learns from his experience and experiments to the path of progress and development.

3.2.3 **Pragmatism in Education**

Education is not the preparation of a child for his future but it is life itself. Life is not possible without education. Life here means social life. It is because man is a social animal. His activities are directed and determined by the society by living there. So collective activities are organised in the school. Participation in the collective activities gives him knowledge of social efficiency and sociability.

1. **Education as life**

Traditional education is dead and lifeless. The students are passive recipients without any dynamism and push. Real knowledge can be gained by activity experiments and real life experiences.

2. **Education as growth**

Society is undergoing a process of continual change. Education should correspond its activities to suit the changes in society. Education should develop the inherent capacities of the child according to his interests, inclinations and aptitudes, so that he can create his own values to face the problem.

3. **Education as continuous reconstruction of experiences**

Bookish knowledge is condemned. Real knowledge is gained by experiments and experiences. They transform the behaviour and personality of the child.

4. Education as social process

Education should develop desirable qualities that he is a sociable person. An individual gains more knowledge from his interaction with his friends, family and society rather than the books.

5. Education as the responsibility of the state

Education is the birth right of the child. The state should shoulder the responsibility of the education of the child otherwise the whole nation will suffer and lag behind.

3.2.4 Aims of Education

To pragmatism the aim of education is to provide dynamic direction and guidance to the child according to his natural interests, aptitudes and capacities in the field of academic activities that he grows up and develops more and more and is endowed with capacities to confront the ever changing problems and challenges of modern life successfully achieving a happier, a better and a richer life. For this education should develop such a dynamic flexible and adaptable mind which is always resourceful and enterprising and is able to create new values for an unknown future. Following are the some of the aim of pragmatism.

1. To reform and reconstruct the society
2. To enable the individual to adjust with the changing social environment
3. To develop the child fully according to his interest, abilities and needs
4. To create social efficacy in the child
5. To develop democratic values and ideals in the child
6. To provide educational opportunities to all citizens on equal footing
7. To instil habit of experimentation in the children
8. To remove social evils and make the society a good place for living
9. To enable the child to discover the truth himself
10. To make child self reliant

3.2.5 Curriculum

The curriculum must grow out of child's interests, experiences, impulses and needs. The curriculum must be child-centred. Pragmatists stressed that school subjects should be woven around the child's activities. Lesson should begin with social topics such as food, shelter, modes of communication, speech reading, drawing, and modelling.

1. Ability and interest of the child

Child's ability and his personal inclination should be kept in mind before constructing the curriculum and nothing imposed on him.

2. Flexibility

Every society is dynamic. So curriculum should be constructed according to the changing need of the society. Vision is required for this purpose so that it may last long.

3. Usefulness

Curriculum must have utility for a child. He should be taught only what is useful for him.

4. Social efficiency

Curriculum must make a child socially efficient and democratic in his behaviour. It should enable the students to get fully adjusted in the society.

5. Experimental

It should develop the habit of self experience and experimentation in the child. Different kinds of problematic situations are presented before him and he reaches the solution to these problems through activities and experimentation.

6. Life related

Only those subjects should be included in the curriculum which have direct link to the lives of children. It will make them self reliant and a productive member of the society. Vocational subjects are preferred for this purpose. Subjects of social sciences and humanities are also taught but only after creating some harmony with the subjects of natural sciences.

7. Principle of integration

Curriculum deals with the integration of subjects and activities. The teaching of various units should be inter-linked and co-related to form right concept and proper understanding in children.

3.2.6 Methods of Teaching

Whatever is to be taught to a child must be correlated with the natural activities of the child. For this purpose following methods are adapted:

1. Learning by doing

Child learns the best when he performs some action along with the theoretical knowledge of a subject. Teacher guides the students for these activities by which child develops his own natural abilities.

2. Collective approach

Children participate in these activities collectively. It develops in them social efficiency. They are assigned various types of jobs by the teacher and they complete them collectively.

3. Integrated approach

A subject is taught only after integrating it with other subjects as well as life. In this way knowledge becomes compact, useful and systematic.

4. Individual approach

Each child is unique and different from his fellow flock. Teacher should regard individual differences and teach a child according to his level of understanding and specific interest.

5. Purposive process of learning

A child should try to achieve some aim or goal according to his natural interests, abilities and experiences. Self learning through self effort is acknowledged.

3.2.7 Role of Teacher

The teacher works as friend, philosopher and guide to the students

1. He should have the capacity to know the interests of the students.
2. He should understand the conditions and situation of changing society.

3. He puts forth problems for the students to be solved according to their interests.
4. He also creates situations to develop social interests, attitudes and habits for welfare of the society.

3.2.7 School

According to pragmatism, school is a laboratory for experiments to be done by children. The school is a social institution where child gains real experiences of actual life. It develops a social sense and duty towards society and nation. The school is a miniature society where a child gets real experiences to act and behave according to his interests, aptitudes and capacities.

3.2.8 Discipline

Pragmatism condemns enforced discipline. It advocates social discipline based on child's interest, activities and a sense of responsibility. Self discipline is learnt by the students in the proper democratic and social environment of the school. They participate in collective activities and learn cooperation and control. Child is given full freedom to develop his natural abilities. Teacher does not consider himself superior to the child. He works in the class as a supervisor only. He also takes the individual difference among children into account.

The merging of play and work will develop interest in the child. It will enhance a sense of purpose to do the work with joy and eagerness without interfering others. This mental condition will develop self confidence, self reliance, cooperation, sympathy and fellow feeling for others. He will develop a social discipline and moral obligation towards self and others. It develops a social responsibility to become a true citizen of the country.

3.2.9 Merits

1. Construction of project method

A child, who indulges in various activities, is able to solve problems which cater to his natural progress and development.

2. Importance of child

Child centred education where a great emphasis is laid in the development of the child's individuality by his own efforts.

3. Emphasis on activity

Pragmatism emphasizes upon activity rather than ideas. 'Learning by doing' is the method followed here.

4. values in applied life

Education should prepare the child for the practice of values in life in an effective manner.

5. Social and democratic education

It induces a spirit of freedom, initiative, equality and also a sense of responsibility in relation to rights and duties of a citizen. It develops a love for democratic values and social efficiency which brings harmonious adjustment and development of personality.

6. Infusion of new life in education

It has revolutionized the process of education and infused a new life and zest in education. The concepts of New Education, Progressive Education and Activity Centred curriculum are the contributions of pragmatism.

7. **Progressive and optimistic attitude**

Pragmatism is a way of living which opposes old doctrines of Idealism and Naturalism, inspires the individual to look ahead and create new values for a better and happier life. It develops a dynamic, flexible and adaptable mind which gives direction to new purpose to education.

3.2.10 **Impacts on Modern Education**

1. Inculcation of democratic values and social responsibilities have been included in the aims of education today.
2. Activity and self experience methods of teaching are very much recognized today.
3. Special emphasis on vocational and professional courses
4. Organization of co curricular activities in the school
5. Updating of curriculum after every five years according to the changing needs of the society.
6. Promotion of self discipline
7. Respect for democratic values
8. Promotion of free and compulsory education from 6 to 14.
9. Proposes universalisation of elementary education.

3.2.11 **Criticism**

1. **Difficulties of not accepting truth to be permanent.**

Pragmatist philosophy does not treat truth as permanent and objective. Instead for pragmatists all truth is relative to time and space. No philosophy is always true or correct. It has its utility only in a particular set of circumstances. And utility is the final criterion of truth. In actual practice pragmatic philosophy is fairly useful, but when its own principles are applied to its own theories, the latter also becomes relative to time and space and thus has only a limited utility. Hence the principle of pragmatism itself becomes only true because it does not accept truth as something permanent. Truth changeable with time and space may prove very dangerous for the society.

2. **Materialistic bias.**

Pragmatism was born out of reaction to idealism, and consequently it manifests a distinctly materialistic bias, in contradiction of the spiritual bias of idealist philosophy. At the same time, pragmatists realize democratic ideals of freedom, equality and fraternity through education. But it is difficult to understand how this can be done unless they accept an idealistic basis of his system of education.

3. **Absence of any aim of education.**

According to pragmatists, education is life itself and it is not possible to determine any objective for its continuous change in the pattern of living. This idea is also unbelievable. Changes do take place immediately but they take time. Specific aims of life must be there before the changes occur.

4. **Excessive emphasis upon individual difference.**

Modern educational psychology accepts in principle that the curriculum of education must take into account the individual difference of children and that children must be educated

according to their individual and unique interests and inclinations both in respect of curriculum and also of the method of teaching. While in theory this is quite acceptable any attempts to apply it in practice lead to immediate complications. It is completely impossible to provide a separate educational plan for every individual child in the school.

5. Limitations of learning through doing.

There is no doubt that the child should learn by actually doing things. But the theory has its limitations too. Many facts known to an individual are acquired from another person. It is almost impossible for one individual to experience every fact known to him.

6. Pragmatists want to improve the world by experimentation. They reject the experience of others and believed in self experience of man.
7. Pragmatists reject the experience of others and believed in self experience of man. Pragmatists advocated full freedom for the child who may spoil his career because of his immaturity and lack of experience.

3.3. Naturalism

Naturalism is a doctrine which separates nature from God, Subordinates spirit to matter and sets up unchangeable laws as supreme. Naturalism is also termed as materialism. According to this philosophy the basis of the world is matter. Mind is also a form of matter or an element of matter or synthesis of both. Naturalistic philosophy defined life in terms of material and chemical laws and emphasizes the relationship between power, speed and matter as of the nature of causal relationship. According to naturalism only nature is everything nothing is before and beyond it.

Naturalism is an artistic movement advocating realistic description: in art or literature, a movement or school advocating factual or realistic description of life, including its less pleasant aspects. In literature, the doctrine rejecting spiritual explanations of world: a system of thought that rejects all spiritual and supernatural explanations of the world and holds that science is the sole basis of what can be known. A belief that all religious truth is derived from nature and natural causes, and not from revelation. The whole universe is governed by laws of nature and they are changeable. It's through our sense that we are able to get the real knowledge. The senses works like real gateways of knowledge and exploration is the method that helps in studying nature.

3.3.1 Theoretical Rationale

Metaphysical Position

Concept of God

Naturalist God is within Nature .He is not all nature nor more than nature .He is that particular structure in nature which is sufficiently limited to be described as making possible the realization of value and as the foundation of all values

The Concept of Self

The self seems to be an organization of experience in each individual which is constantly developing and changing. . The human self is seen by naturalism as an offshoot of Nature, and not as springing from beyond Nature.

Naturalists are not much interested in the concept of soul of man. According to them, man is the child of nature; in the evolutionary processes that have been at work in the universe so far, he is on the very crest of the wave.

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Epistemological Position of Naturalism

In terms of theory of knowledge, Naturalism highlight the value of scientific knowledge, through specific observation, accumulation and generalization . It also lays emphasis on the empirical and experimental knowledge. Naturalism also lay stress on sensory training as senses are the gateways to learning

The Logic of Naturalism

Simple induction is the logic of naturalism. Simple induction involve careful observation of Nature, accurate description of what is observed, and caution in formulating generalizations

Axiological Position of Naturalism

Naturalism believes that. Nature is versatile. Instincts. drives and impulses need to be expressed rather than repressed. According to them, there is no absolute good or evil in the world. Values of life are created by the human needs.

Ethical Value-Ethics of naturalism is hedonistic, as long as this characterization is accompanied by the caution that in the conscious though at least of many naturalists the highest good is the most highly refined and abiding pleasure.

Aesthetic Value-The principles enunciated above regarding the ethical values of naturalism hold also for aesthetic values. They, too, are rooted in nature and do not depend on any source outside nature for their validation. Nature itself provides the criterion for beauty.

Religious value-The prime imperative of a naturalistic religion is that its adherents ally themselves with the value-realizing force in Nature and help to bring into existence values which are not actual in the present.

Social Value-Rousseau's naturalism rooted man in Nature rather than society. So much did he regard man as a child of Nature, as over against society, that he proposed in his Emile to keep Emile away from society until adolescences.. Individual man, he contended, is not a man unless he is free; if he is in bondage, he is less than a man.

3.3.2 Forms & Principles

Physical Naturalism:

It explains human activities and experiences in terms of material objects and Natural laws. In other words physical Naturalism lays more stress on the external material phenomena than the conscious human being.

Mechanical Naturalism:

According to this Naturalism is a lifeless huge machine which gets its form through matter and motion. In the movements of this machine no mind or mental activity is required, nor any spiritual power is needed.

Biological Mechanism:

Biological Naturalism is based upon the darwinian theory of evolution Man has evolved from lower animals by a gradual process of development. Man is supreme product of this process of evolution. The advocates of the school uphold that heredity has a powerful influence on the nature and temperaments of an individual human being.

Principles of Naturalism:

- The universe is a huge machine. Man is also a part of this machine and a complete machine in himself also.

- Life comes out of dead matter and is a sum total of physical and chemical reactions.
- Man, because of his own nature is the supreme creation of nature.
- The present life is the real life.
- Reality is of the external natural only.
- Unchanging laws of nature explain all the events and occurrences of the world.

3.3.3 Naturalism in Education

In the field of education, Naturalism means the development of child according to his inherent nature. Physical nature is external and nature of the child is internal which means the basic instincts, impulses, tendencies, capacities and other in born potentialities of the child. According to Naturalism, the external laws of nature should correspond and co-operate with the internal nature of the child for his full natural development.

Characteristics of Naturalistic education:

1. *Back to nature:*

Out of three essential factors of education namely nature, man, and objects Naturalism gives prime importance to nature. Hence, its call is 'Back of Nature'. According to naturalists, the best teacher of the child is nature. Hence to develop the child according to his nature, education should provide natural environmental.

2. **Education a natural necessity:**

The naturalist regards education as a natural necessity. For them, educational institutions are unwanted creation of mans superimposed upon Nature.

3. **Education-development of the natural life:**

According to Naturalistic thought, education is a process of development of the natural life. As Monroe perceives it, "Education is the process of developed into an enjoyable, rational harmoniously balanced, useful and hence natural life"

4. **Freedom of the child:**

It gives prominent place to the concept of freedom in the education of the child.

5. **Child centered educational process:**

Child occupies the central and pivotal role in the Naturalism set-up. The child's nature is in the fore front which all other things such as education, the books, the curriculum, the school, are in background.

3.3.4 Methods of Teaching

Discarding the old system as stagnant Naturalism prescribed

- Learning by doing
- Learning by experience
- Learning by play as the basis of teaching

To the naturalists book reading is unpsychological. The child engages himself in those activities and experiences. Which appear to him interesting and joyful. He does all learning by

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his own interest and effort as 'emile' of Rousseau used to do. The principle advocated by Naturalists have brought into being the modern methods of teaching which are;

1. **Observation method.**
2. **Experimental method.**
3. **Play way method**
4. **Heuristic method**
5. **Dalton method**
6. **Montessori method**

All these methods are self-learning methods and as such they are very effective and purposeful.

3.3.5 Aims of Education

1. **Self-Expression:**

It is the main aim of education. It means giving the child full opportunity to express or reveal his hidden capabilities and qualities.

2. **Perfection of human Machine:**

Mechanical naturalism suggests that education should aim at the efficiency and perfection of human machine.

3. **Preparation for struggle of life:**

Biological Naturalists believe that life is a struggle, in which only stronger living beings are successful. Hence the aim of education should be to prepare the individual for the struggle of life.

4. **Development of Individuality:**

According to T.P. Nunn every individual possesses his individuality and Special traits. The aim of education should be the development of his Individuality.

3.3.6 Teacher

Naturalists do not like that children should be taught in classes by teachers who are spoiled by the artificial atmosphere teacher, in whose close contact the child develops normally and naturally. In the process of education, the place of the child is more important and central than the teacher. The teacher should not impose upon the child any things under his own authority or supremacy.

3.3.7 Discipline

Nature will punish the child if he contravenes the law of nature and thus he will learn by the consequences of his own action. Thus nobody should interfere in this process of nature. The child should be allowed full freedom to indulge in the activities of his choice. The teacher should provide such experiences for free activity.

3.3.8 Curriculum

1. **No rigid curriculum:**

Naturalism does not advocate any rigid or fixed type of curriculum. Child learns best in a natural setting and nature is a grand book. Naturalistic curriculum is based upon the psychology of child and gives maximum importance to the age and stage of his development.

2. Sciences:

Idealists lay emphasis on the study of humanities but naturalists believe in science subjects viz. Physics, Chemistry, Zoology and Botany. They also give due importance to Mathematics and languages.

3. Focal point:

The focal point in the curriculum construction is that the “text books and teaching should be oriented towards science and scientific point of view science and scientific point of view with simplicity and objectivity as the watch words and with knowledge of relevant facts as the controlling aim”.

3.3.9 School

The organization of school is rigid, controlled and artificial and as such the growth and development of children is stunted and spoiled. Thus they assert that school environment should be completely free, flexible and without any rigidity.

Nature will do all the planning and processing for the natural development of children.

Children are given full freedom to plan their own thinking and activities according to their own interests and natural tendencies. These creative and self-creative activities go to develop the character and the personality of the individual through self discipline and freedom to experiment.

3.3.10 Evaluation of Naturalism***One sided and unsatisfying aims of education;***

The child will become unsocial with no feeling of social service or social good. He will develop into a pure animal tendencies are to be socialized through education, and then social environment is greatly essential.

Emphasis on present needs;

Naturalism lays stress on the solution of present needs and problems of an individual. It advocates no concern for spiritual values and the remote future.

Ignores Books:

Naturalism emphasizes that education of the child should be based on his activities and life experiences. But only activities and experiences cannot ensure the total development of the child's personality.

More important to scientific subjects in curriculum:

Naturalism emphasizes scientific education. Herbart Spencer, a staunch Naturalist has given prime importance to scientific subjects and secondary place to humanities in the curriculum.

No importance of teacher;

Naturalism assigns to the teacher the role of a mere guide and observer. He is to be a sympathetic guide and helper in structuring experiences for the child and observe the activities undergone. He is not to interfere or plan any teaching directly.

3.3.11 Merits of Naturalism in the field of education

- Development of child psychology.
- Scientific study of society and sociology.
- Emphasis on experiences-centred curriculum.

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- Importance contribution in the field of methods of teaching.
- Opposition to Repression in the field of discipline.

3.3.11 Demerits of Naturalism in the field of education

- Children's are given over freedom and giving most importance to exercises.
- No importance of teachers.
- More emphasis on present needs of the children's.

3.4. Realism

Just as Naturalism comes on the Educational scene as a protest against systems of education that have become artificial. Realism appears to be a reaction against curricula consisting of studies that have become bookish, sophisticated and a abstruse. As we have a slogan in Naturalism- 'Back to Nature' – in Realism we have a slogan- 'Things rather than words'.

Idealism deals with 'mind and Self,' Naturalism emphasizes 'Matter and Physical world', and pragmatism 'Refuses to speculate and transcend beyond experience'. And according to Realism the external world of objects is not imaginary. It really exists, "Our experience is not independent but determines reaction to the external objects. Experiences are influenced by the external world which has real existence." It is a new outlook and this new outlook is termed as Realism.

The realistic movement in education started from the 16th century. The 16th and 17th centuries witnessed great inventions and epochal discoveries which greatly increased the store of human knowledge. They extended the horizon of human knowledge. The rise of scientific inquiry opened new vistas before human mind. (Bacon's formulation and statement of the new scientific method.) All these lead to a new spirit of inquiry into the realities of nature. Man started to believe more in himself. He thought that he would conquer the entire world with his supreme gift of rationality. The interest in language and literature began to wane and people became more and more interested in man and his environment.

Consequently, there arose a demand of/for a new type of education in which truth rather than beauty, realities of life of the day rather than the beauties of the old days were aims of education as there was a great premium on Man and human endeavour combined with science and common sense. This new conception was marked by an awakened interest in the natural phenomena and social institutions. This new outlook came to be termed as 'Realism in Education'. " The realist enters his emphatic protest against a cleavage between the work of the school and the life of the world outside it. "

"Education is that which makes a man happy by getting acquaintance with real circumstances of life, create capacity for struggling with adverse situation in life. Realistic education is connected with the needs of life.

"The doctrine of realism asserts that there is a real world of things behind and corresponding to the objects of our perception"- Ross.

"Realism is the reinforcement of our common acceptance of this world as it appears to us"- Butler.

3.4.1 Forms of Realism

1. Humanistic Realism

Erasmus, Rabelases and English Poet Milton are the most prominent representatives of humanistic realism. Humanistic Realism represented the survival of the idea of Renaissance but

it did that in a different way. While the classical humanists placed emphasis on ‘form’ and ‘style’, the humanistic realist opposed it in favour of ‘content’ and ‘ideas’.

2. Social Realism

The purpose of education, according to social realists was to prepare the practical man of the world.

“Social realism was the natural reaction of practical men of the new world against a type of education that tended to perpetuate the pedantry of an earlier age, by devoting its energies of the production of scholars and professional men to the neglect of men of affairs. The exponents looked upon humanistic culture as insufficient for producing a man of the world” (Cubberley). Montaigne was its chief representative. According to him, “If the mind be not better disposed by education, if the judgement be not better settled, I had much rather my scholar had spent his time at tennis”.

Montaigne takes a utilitarian view of education and interprets it as a preparation for life of the man of the world. He pleaded for direct contact with men and things particularly through level.

The curriculum of realism included besides travel, study of genealogy, riding, fencing, gymnastics, study of modern languages and customs and institutions of neighbouring countries. About methods of teaching, Montaigne suggests to negate memory work and practice. Practice plays an important role in learning.

‘Living well’ rather than ‘learning’ is the main concern of social realism. Knowledge which is acquired through senses is of greater value than that which comes through books. He believed that a sound body is the basis of a sound mind.

3. Sense Realism

The sense realists emphasized the training of senses. They held that senses are the conveyors of knowledge and learning takes place through the operation of senses. The aims of the sense realists were

- (1) To apply inductive method in the field of education with a view to organize and simplify the instructional process.
- (2) To replace the instruction in Latin by instruction in vernacular and to substitute new scientific and social studies in language and literature.

It was also realized that all the studies should be adopted to the needs and interests of the child and that child should acquire the ‘idea’ rather than the ‘form’ and should understand the object. This attempt of their led to the formulation of Educational Psychology. Emphasis was laid on rationality rather than authority.

3.4.2 Basic Principles

Following are the basic principles of realism

(1) Phenomenal world is real

There is nothing beyond this world. According to Ross, “Realism accepts only the reality of external world. That is why, it is antithesis to subjective idealism.

(2) Senses are the gateways of learning

According to realism whatever sensation we get while coming in contact with objects through our senses, is the only reality. So like naturalism, realism also lays emphasis on

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sense training, study of science, diversified curricula, catering education to varied interests, making methods of teaching interesting and basis theme on psychological principles.

(3) **Theory of Organism**

According to realism animate and inanimate substances make an organism.

(4) **Man is only a part of material world**

Man is only a part of material world. He becomes conscious of this material world with the help of his senses.

(5) **Emphasis on experiment**

Realism emphasizes the importance of observation and experimentation. That is the reason why realism does not believe in the existence of any god, soul, other world etc. They consider these worlds only to be a figment of imagination. A philosophy of education should be based on the realities of life and it can prove its worth by being practical. Realism is opposed to bookish knowledge.

(6) **Importance of Present Life**

The immediate reality of the material world is real. It is more important than the ultimate reality of the spiritual world. Main place is given to scientific subjects.

(7) Since we live in the world which is rapidly changing, it is necessary that we remain prepared to adjust ourselves to any psychological, intellectual or social changes that occur at any time.

(8) No 'ism' can solve the problem of education. To be useful education must be organized by harmonising values, past and present. Similarly individual and society must be given equal importance.

(9) Things and objects exist independently. They are dependent on mind for their existence. For their knowledge emphasis is laid on training of senses.

(10) Realism places more emphasis on curriculum and contents of studies than on behaviour training like pragmatism.

(11) Unlike naturalism, realism advocates limited freedom for child.

(12) **Regularity in the material world**

This ideology accepts regularity in the material world. The change is also due to regularity. Here this philosophy becomes different from the physical world. It considers all the things as a part of the totality and their forms are changing and not eternal. The development of society also takes place according to regularity.

(13) **State**

Realism considers states as an institution for his welfare and happiness. It is not a divine organisation. Therefore it is obligatory for the state to make arrangements for the means of happiness and convenience of the citizens.

3.4.3 **Realism in Education**

As earlier stated, realism is a revolt against traditional education. It was born in the form of opposition to the idealistic system of education and the development of science gave support to it.

Realism is based on reality. By realistic education is meant that education should be able to make the life of a man happy and successful. Realism has given emphasis to liberal education.

According to Milton, “I call a generous and complete education that which fits a man to perform justly, skillfully and magnanimously all the offices both private and public, at peace and war”. They consider education as a natural process of development.

Spencer has defined education which supports scientific realism. According to him, “Education is the preparation of life”. Hence realistic system of education throws light on all the aspects of education which are as follows.

1. Preparing the child for a happy and successful life

The first aim of realistic education is to prepare the child to lead a successful and happy life. Thus, education should be such that the child is able to solve his problems of life successfully and lead a happy life promoting the welfare of society as well.

2. Preparing the child for a real life

The second aim of realistic education is to prepare the child for a real and practical life. Realists believe in the reality of knowledge of external material world gained through senses. Thus, they wish to prepare the child for the real life of material world.

3. Developing the physical and mental powers of child

According to Realism, mind as well as the physical organs together constitute an organism composed of matter. Hence, according to this ideology, the third aim of education is to develop the physical and mental powers of the child so that with the help of his developed intelligence, discrimination and judgement, he is able to solve all the problems of life successfully.

4. Developing and Training of senses

Realists believe that unless the senses of the child are developed fully well, he will not be able to have full knowledge about the external world. Thus, the fourth aim of realistic education is to develop and train the senses of the child through varied experiences.

5. Acquitting the child with nature and social environment

According to Realism, a child is related both to the external nature and the social environment. Hence, the fifth aim of education is to provide the child full knowledge of both the society and the external nature so that he is able to strike a balance between the two.

6. Imparting vocational education

According to Realism, education should be a practical utility to child. The sixth aim of education is to provide vocational education to the child.

3.4.4 Realism & Curriculum

According to realism curriculum should be many sided and it should be presented to the children a rounded view of the universe. Only those subjects be included in the curriculum which are useful to the students and prepare them to meet the challenges of time in their actual life.

- Nature study, physical sciences and vocational training are given primary importance in the scheme of curriculum of realism.
- Comenius divided the educational period of the child into 4 stages and suggested curriculum and text books for each stage. He was of the opinion that all those things which are useful

to the child in his life, the knowledge of these things must be given to the child. As the life being lived is real he gave importance to mother tongue and vocational subjects to be successful in life. According to him mother-tongue is the foundation stone of the development of man and vocational training helps one to earn one's livelihood.

3.4.5 Realism & Methods of Teaching

- Realism gives more emphasis to sense training. Lominius emphasized the importance of sense training in education.
- Milton emphasized the importance of travelling in education.
- Locke emphasized the importance of observation and experimentation.
- Inductive – Deductive method is also advocated by them.

'Things rather than the words' or 'First objects and then their exposition' are their watch words. Education should be given through co-curricular activities.

3.4.6 Realism & Teacher

Realism has balanced approach so far as the position of the teacher is concerned.

The teacher must have knowledge of the subject matter and nature of the child. He must know their needs. He must also be conversant with the scientific and psychological methods and techniques of teaching. He must present the objects and activities before the child in their actual form.

For accomplishing all these, the teacher himself must be trained and bestowed with intellectual, social and moral qualities.

3.4.7 Realism & Discipline

Realism does not favour expressionistic type of discipline which is based on punishment, fear and repression. The school emphasizes the importance of discipline based on love and sympathy.

Like naturalism, realism also believes in 'discipline through natural consequences'.

This school wants to provide such a physical environment to the pupils in which they may learn to lead a disciplined life and this in turn may become a part of their habit.

In this way, realism believes in impressionistic and emancipationistic discipline.

3.4.8 Merits of Realism

1. It lays emphasis on practical knowledge

Realism gives emphasis to practical knowledge and functional knowledge. It is only such type of knowledge which makes a person successful in life.

2. The aim of the development of a dynamic and adaptable mind

The aims of education given by realism may not be very exalting but atleast they are very useful and important. To develop dynamic and adaptable mind to cope with life situations is really a very important aim.

3. Due importance to science and technology

Realism gives due importance to science and technology in its scheme of curriculum

It is only science and technology which can raise the standard of living of teeming millions throughout the world. No nation can make progress without the help of science and technology.

4. **Progressive methods of teaching**

Heuristic method, inductive-deductive method, correlation, Dalton plan etc. are all the gifts of realism in the arena of methods of teaching. Each student is expected to investigate for himself rather than to accept things dogmatically.

5. **Proper concept of discipline**

Realism favours impressionistic and emancipationsitic type of discipline.

According to this school discipline should be based upon love, sympathy and understanding rather than on authority.

6. **Emphasis on objectivity**

Realism lays emphasis on objectivity. It is an account of the efforts of the school of thought that teachers encourage students to analyse the subject mater objectively.

7. **Development of proper attitudes among the students**

Realism advocates the development of proper attitude among the students like objective thinking and rational judgement.

Love, sympathy and fellow feeling are also emphasized.

8. **Physical health**

Should have a definite purpose. That of improving health and not only being the gentlemanly sport.

9. **Instructions are given on a uniform scientific method.**

10. **Emphasis on vocational education is in tune with the modern conditions and aspirations of society.**

3.4.9 **Demerits of Realism**

There are some limitations which are as follows.

1. **Emphasis on the immediate reality of the physical**

World critics are of the opinion that realism ignores the ultimate reality of the spiritual world on account of its zeal for immediate reality of material world. But the immediate reality as perceived through the senses and interpreted by intellect derives its significance only from ultimate reality and the former cannot by any logical reasoning be isolated from the latter. In fact, it is such an unnatural divorce of the physical from the spiritual reality that has led to the moral and spiritual bankruptchy of the present generation.

2. **Realism ignores the importance of emotions, imaginations etc. which are also equally important in human life.**

3. **No place for intuition and meditation**

According to realism all the knowledge is derived from observation and experimentation. It does not accept the claims of intuition and meditation as a much superior source of getting knowledge.

4. More importance only to scientific subjects

Realism gives too much emphasis to science and technology and altogether ignores the importance of the non-material. Subjects like art, culture, religion and mortality etc. but according to this critics, science and technology do not by themselves have any value unless they serve as instruments for developing our moral and aesthetic life.

5. No faith in eternal values and high ideals of life

Realism has no faith in eternal values and highest ideals of life. It has faith only in the harsh realistics of daily life.

3.5. Existentialism

Existentialism is a modern philosophy emerging from the 19th century, which is centered upon the analysis of existence and of the way humans find themselves existing in the world. The notion is that humans exist first and then each individual spends a lifetime changing their essence or nature. It attained its zenith in Europe following the disenchantments of the Second World War. Soren Kierkegaard (1813-1855), a Danish minister and philosopher, is considered to be the founder of existentialism. Other thinkers whose works have existentialist themes are Friedrich Nietzsche, Gabriel Marcel, Martin Heidegger, Jean Paul Sartre, Karl Jaspers, Abbagnamo, Bardyaev and Albert Camus etc.

In American education, such people as Maxine Greene, George Kneeler, and Van Cleve Morris, are well-known existentialists who stress individualism and personal self-fulfillment. American existentialists have focused more on human potential and the quest for personal meaning. Values clarification is an outgrowth of this movement. Following the bleak period of World War II, the French philosopher, Jean Paul Sartre, suggested that for youth, the existential moment arises when young persons realize for the first time that choice is theirs, that they are responsible for themselves. Their question becomes "Who am I and what should I do? Another group of existentialists, largely European, believes that we must recognize the finiteness of our lives on this small and fragile planet, rather than believing in salvation through God. Our existence is not guaranteed in an after life, so there is tension about life and the certainty of death, of hope or despair. Unlike the more austere European approaches where the universe is seen as meaningless when faced with the certainty of the end of existence.

During the 18th century reason and nature were given more importance, objectivity was very much emphasized, leading to industrial and technological developments and science was given utmost importance. From the scientific viewpoint, man was also regarded as an object. Man became a slave to machines in developing industrial society. Against this situation existentialism emerged as a protest against the society and asserted the supremacy of individuality of man.

It emphasizes individual existence, freedom and choice. It is the view that humans define their own meaning in life, and try to make rational decisions despite existing in an irrational universe. The main identifiable common proposition is that existence precedes essence. By this, existentialism states that man exists and in that existence man defines himself and the world in his own subjectivity, and wanders between choice, freedom, and existential angst.

It is the most individualistic of all modern philosophies. Its overriding concern is with the individual and its primary value is the absolute freedom of the person, who is only what he, makes himself to be, and who is the final and exclusive arbiter of the values he freely determines for himself. Great emphasis is placed on art, on literature, and the humanistic studies, for it is in these areas that man finds himself and discovers what values he will seek to attain.

It holds that society is unnatural and its traditional religious and secular rules are arbitrary and that worldly desire is futile. To the existentialist, human life is no way complete and fully satisfying because of suffering and losses that occur when considering the lack of perfection, power and control one has over his life.

In simpler terms, existentialism is a philosophy concerned with finding self and the meaning of life through free will, choice, and personal responsibility. The belief is that people are searching to find out who and what they are throughout life as they make choices based on their experiences, beliefs, and outlook. And personal choices become unique without the necessity of an objective form of truth. An existentialist believes that a person should be forced to choose and be responsible without the help of laws, ethnic rules, or traditions.

Existentialism – What It Is and Isn't

Existentialism takes into consideration the underlying concepts:

- Human free will
- Human nature is chosen through life choices
- A person is best when struggling against their individual nature, fighting for life
- Decisions are not without stress and consequences
- There are things that are not rational
- Personal responsibility and discipline is crucial
- Society is unnatural and its traditional religious and secular rules are arbitrary
- Worldly desire is futile

Existentialism is broadly defined in a variety of concepts and there can be no one answer as to what it is, yet it *does not* support any of the following:

- wealth, pleasure, or honor make the good life
- social values and structure control the individual
- accept what is and that is enough in life
- science can and will make everything better
- people are basically good but ruined by society or external forces
- “I want my way, now!” or “It is not my fault!” mentality

There is a wide variety of philosophical, religious, and political ideologies that make up existentialism so there is no universal agreement in an arbitrary set of ideals and beliefs. Politics vary, but each seeks the most individual freedom for people within a society.

3.5.1 Chief Exponent of Existentialism

Soren Kierkegaard (1813 – 1855) is regarded as the father of modern existentialism and is the first European Philosopher who bears the existentialist label. In his view, subjectivity and intensity should be prized as the criteria of truth and genuineness. We touch reality in intense moments of existence especially moments of painful decision. These moments are characterized by deep anxiety, and life is known in such moments and cannot be reduced to just system of ideas.

Friedrich Nietzsche (1844 – 1900) is regarded as a key figure in the rise of existentialism. According to him Christianity is to be overcome by putting in its place the doctrine of Superman, that is, man surpassing himself.

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Martin Heidegger (1889 – 1976) in his book *Being and Time*, gave a very impressive analysis of human existence, the prominence of the important themes of existentialism like care, anxiety, guilt and above all death is brought out here.

Jean – Paul Sarte stressed that man's existence precedes his essence. "Man is nothing else but what he purposes, he exists only in so far as he realizes himself, he is therefore nothing else but the sum of his actions, nothing else but what his life is."

Theoretical Rationale of Existentialism

Rather than attempt to define existentialism which existentialists themselves maintain is futile it might be better to determine what the task of philosophy is according to the proponents of this school of thought. First of all, the existentialist does not concern himself with problems concerning the nature, origin, and destiny of the physical universe. The philosopher should not even concern himself with the basic assumptions of the physical or biological sciences.

3.5.2 Theoretical Rationale

Metaphysical Position

Concept of God

Frederic Nietzsche's statement, "God is dead," succinctly expresses the atheistic existentialist's view on the issue of the existence of a supernatural realm. Nietzsche says: "Where is God gone? I mean to tell you! We have killed him – you and I! Do we not here the noise of the grave – diggers who are burying God? God is dead! God remains dead! And we have killed! The holiest and the mightiest that the world has hitherto possessed had bled to death under our knife – What are our churches now, if they are not the tombs and monuments of God?"

Assume that God exists and is all-powerful & all-knowing & all-good. Then also assume that evil exists in the world. Then God is either responsible for the existence of evil, in which case God is Himself evil & not all-good; or else God is not responsible for the existence of evil & yet knew that it was going to happen & couldn't prevent it – so God is not all-powerful; or else God would have prevented evil but didn't know it was going to happen, and is therefore not all-knowing. So given evil, God is either not all-good, not all-powerful, not all-knowing, or does not exist.

Concept of Self

"Man is nothing else but what he makes of himself. Such is the first principle of existentialism." Jean Paul Sartre

The very question of the nature of man is a meaningless one for the existentialist. In both of the sections above it was emphasized that man has no "nature" as such but rather that he must create his own essence. The uniqueness of man comes from his emotions, feelings, perception and thinking. The philosophy of existentialism stresses meaning, only through development of meaning in his life; man can make something of the absurdity which surrounds him. Man is the maker, and, therefore, the master of culture. It is man who imposes a meaning on his universe, although that universe may well function without him. Man cannot be 'taught' what the world is about. He must create this for himself.

Man is not alone in the world. He is connected to other men; he communicates with others; therefore, he cannot live in a state of anarchy. Life is seen as a gift, which, in part is a mystery. Man is free to choose commitments in life, in his choice, he becomes himself. He is the product of his choices. He is, therefore, an individual who is different from other persons.

Second, individual man is not bound to other men by any predetermined notion of brotherhood or by allegiance to a certain group. On the contrary, each man should express his freedom in the creation of his own selfhood, first by “withdrawing from the crowd,” and then by communicating only with those whom he personally chooses. Sartre feels that the entire network of social life is anti-individual. Churches, schools, political parties, and even the family tend to militate against man’s absolute freedom.

Epistemological position

The existentialist approach to knowledge is known as the phenomenological method. The atheistic existentialists inherited this method from Husserl. It was adapted further by Heidegger and Sartre to suit their philosophy of “will and action,” especially as it concerns the individual... The phenomenological method consists in the expression of the experiences of consciousness through the media of ordinary language

Existentialists have given little attention to inductive reasoning. Science, they believe, has been one of the major dehumanizing forces in the modern world.

In opposition to this cold impersonal approach to knowledge, the existentialist argues that true knowledge is “choosing, actions, living, and dying.”

Axiological position

Existential ethics

Kierkegaard reacted to this way of thinking by saying that it was up to the individual to find his or her own moral perfection and his or her own way there. “I must find the truth that is the truth for me... the idea for which I can live or die” he wrote.

Authenticity & human freedom

Existentialists have a special connotation of the Authentic man According to the existentialists, becoming authentic allows one to determine how things are to count towards one’s situation and how one is to act in relation to them.

Generally the existentialists consider authentic individuals to take responsibility for determining and choosing possibilities and not to simply become a determined product of a cultural moment. One can choose one’s own identity and possibilities rather than have these dictated by the crowd.

According to existential ethics the highest good for humans is “becoming an individual or “authenticity” = psychological coherence + integrity = not merely being alive but having a real life by being true to yourself.

In authenticity & human unfreedom the failure to choose in this way, or the failure to take full responsibility for one’s choices, is “inauthenticity” = psychic incoherence + lack of integrity. Accordingly, the worst thing of all is in authenticity & unfreedom, so it is morally impermissible.

The very essence of good is choosing. It seems them, that man never chooses evil. A man “becomes a man” when he makes choice. When he makes choices he creates his own values. When he creates his own values, he creates his own being or essence.

Aesthetics

Another distinctive feature of the aesthetical views of existentialists lies in their use of the art forms, especially literature, drama, and painting, as media for communicating philosophical doctrines.

3.5.3 Fundamental Postulates

Permanence and Change-The existentialists, deny the preeminence of essence. They reject the notion that there is a predetermined nature for every human being. Man is not born with a rational soul which “forms the matter,” the body. Man has no essence at birth; he must create his own essence. And with Darwin, the existentialist would concur that no living beings will remain the same – all are in the process of changing. Consequently, existentialism is to be classified as one of the philosophies of change.

Existence precedes essence -Existentialism is a revolt against any kind of determinism and an affirmation of the free nature of man. They affirm that existence is prior to essence that man is fundamentally free to create his essences. As Black ham writes, “There is no creator of man. Man discovered himself. His existence came first; he now is in the process of determining his essence. Man first is, and then he defines himself.”

Freedom is identical with existence -Man, then, does not possess free will as a part of his essential nature, but rather he exists in a state of absolute freedom. None of the environmental or hereditary forces are considered strong enough to impair man’s freedom. The most important characteristic to existentialist freedom, then, is that it is absolute. It does not consist, as some traditional philosopher’s hold, in the freedom to choose among alternative goods. Man has no guideposts by which to make his choice. He must simply make choices and this choice will determine his being. He is completely responsible for his own decisions and the effects they will have upon himself and others.

Reason- Existentialism asserts that people actually make decisions based on the meaning to them rather than rationally. Kierkegaard saw strong rationality as a mechanism human’s use, their fear of being in the world: “If I can believe that I am rational and everyone else is rational then I have nothing to fear and no reason to feel anxious about being

The Absurd-When an individual’s consciousness, longing for order, collides with the Other’s lack of order, it is absurdity’

The notion of the Absurd contains the idea that there is no meaning in the world beyond what meaning we give it. This meaninglessness also encompasses the amorality or “unfairness” of the world. This contrasts with the notion that “bad things don’t happen to good people”; to the world, metaphorically speaking, there is no such thing as a good person or a bad person; what happens happens, and it may just as well happen to a “good” person as to a “bad” person. Because of the world’s absurdity, at any point in time, anything can happen to anyone, and a tragic event could plummet someone into direct confrontation with the Absurd.

Fact city- This concept defined by Sartre in *Being and Nothingness* as the *in-itself*, of which humans are in the mode of not being. This can be more easily understood when considering it in relation to the temporal dimension of past: one’s past is what one is, in the sense that it co-constitutes oneself. However, to say that one is only one’s past would be to ignore a significant part of reality (the present and the future), while saying that one’s past is only what one was, would entirely detach it from oneself now. A denial of one’s own concrete past constitutes an inauthentic lifestyle, and the same goes for all other kinds of fact city. In other words, the origin of one’s projection will still have to be one’s fact city.

Alienation-Feelings of alienation can emerge from the recognition that one’s world has received its meaning from the crowd or others, and not from oneself, or that one is out of touch with one’s ‘inner self’. And our present “personal and collective mental instability follows from the peculiar

form of alienation associated with alienation from the centre – alienation from meaning, value, purpose and vision, alienation from the roots of and reasons of our humanity.

Angst-Angst, sometimes called dread, anxiety or even anguish is a term that is common to many existentialist thinkers. It is generally held to be a negative feeling arising from the experience of human freedom and responsibility. The archetypal example is the experience one has when standing on a cliff where one not only fears falling off it, but also dreads the possibility of throwing oneself off. In this experience that “nothing is holding me back”, one senses the lack of anything that predetermines one to either throw oneself off or to stand still, and one experiences one’s own freedom. It is generally held to be the experience of human freedom and responsibility... It is this condition of absolute freedom in which man finds himself and the responsibility entailed by it that creates the condition in man called anguish. The realization of this responsibility causes existential anguish.

Abandonment-By abandonment, the existentialist means that since God does not exist, man is left to his own deserts in creating himself and the kind of world in which he will live. There are no apriority values according to which he can make his decisions; there are no transcendental codes of behavior; there is no moral law in “nature” to be discovered and followed by man. Men are abandoned to his own decision – he must do what he wills; he must create his own essence.

Despair-Despair is another condition resulting from absolute freedom. Sartre describes this condition in these words. “It [despair] merely means that we limit ourselves to a radiance upon that which is within our wills, or within the sum of the probabilities which render our action possible.” Thus, when one makes a decision to act, he never can be sure what the result will be for him or others. Man must decide and act without hope.

Despair, in existentialism, is generally defined as a loss of hope. More specifically, it is a loss of hope in reaction to a breakdown in one or more of the defining qualities of one’s self or identity. If a person is invested in being a particular thing, such as a bus driver or an upstanding citizen, and then finds his being-thing compromised, he would normally be found in state of despair — a hopeless state. For example, a singer who loses the ability to sing may despair if she has nothing else to fall back on—nothing to rely on for her identity. She finds herself unable to be what defined her being.

Existential Crises- The phenomenon of anxiety – as an important characteristic of the existential crisis – is regarded as a rarity and has been described as “the manifestation of freedom in the face of self. Experiencing anxiety individuates, hence ‘death’ as an issue readily lends itself to this crisis because only oneself can die one’s own death”.

Authenticity

Many noted existentialist writers consider the theme of authentic existence important. Authentic existence involves the idea that one has to “create oneself” and then live in accordance with this self. What is meant by authenticity is that in acting, one should act as oneself, not as “one” acts or as “one’s genes” or any other essence requires. The authentic act is one that is in accordance with one’s freedom. Of course, as a condition of freedom is facticity, this includes one’s facticity, but not to the degree that this facticity can in any way determine one’s choices (in the sense that one could then blame one’s background for making the choice one made). The role of facticity in relation to authenticity involves letting one’s actual values come into play when one makes a choice (instead of, like Kierkegaard’s Aesthete, “choosing” randomly), so that one also takes responsibility for the act instead of choosing either-or without allowing the options to have different values.

3.5.4 Aims of Education

Existentialists have been quite consistent in their recommendation of educational aims which are in harmony with their philosophic views... Existentialism is concerned principally with liberal education, freeing man from his isolation and his anonymity, freeing his mind from the confusions that prevent him from seeing his situations and his powers.

Prior to starting this general objective for education, Harper had pointed up that the existentialist wants to educate the “whole child,” not just one side. This “whole-child” concept has been utilized by others, among them the instrumentalists. But the existentialist proposes a more individualistic notion, that is, the “unfolding of the individual as a whole in the situation in which he finds himself. The existentialist emphasizes those situations such as tragedy, guilt, suffering, and, death which happen to the individual rather than the group. Nietzsche voices the same view against “the general all genuine aims for education” in which the individual is lost sight of as an individual.

According to existentialist, education should make a man subjective and should make him conscious for his individuality or ‘self’. Being self conscious he will recognize his ‘self’ and he will get an understanding of his ‘being’. Individuality lies on self-realization, a motivating force, from an existential perspective; a sense of self-identity is gained by how an individual relates to and values his or her relations. The purpose of education is to build character, to optimize potential and creativity and to enhance the quality of life through knowledge, and then from an existentialist perspective bureaucratization needs to be replaced by humanization.

Education is that which helps an individual to realize the best that he is capable of. In doing so education must help the individual to realize the ‘fact city’ (contingency) of his existence to face the categories of this fact city – dread, anguish, anxiety and fear – resolutely and courageously and finally prepare him to meet death with pleasure.

Education for happiness is a dangerous doctrine because there can be no happiness without pain and no ecstasy without suffering.” Therefore, existentialists would welcome an education, which throws open to children human suffering, misery, anguish and the dreadful responsibilities of adult life.

Every individual is unique. Education must develop in him this uniqueness. It must cater to individual differences Education must make pupil aware of the infinite possibilities of his freedom and the responsibilities he must bear in life.

The most important aim in education is the becoming of a human person as one who lives and makes decisions about what he will do and be. “Knowing” in the sense of knowing oneself, social relationship, and biological development, is all the parts of becoming. Human existence and the value related to it is the primary factory in education.

Education should train men to make better choices and also give the man the idea that since his choices are never perfect, the consequences cannot be predicted.

The ultimate aim of education is to make man conscious of his destination, to give understanding of his ‘being’ and ultimately lead him to his heavenly abode. So, it is clear that the existentialism accepts the principle of liberal education.

In short, the objective of education is to enable every individual to develop his unique qualities, to harness his potentialities and cultivate his individualities. It means the implication of existentialist formulations for child rearing education and counseling practices are many. Since

existentialists behold human life as unique and emerging a child is to be recognized as a full person and not simple as an incomplete adult. The practices by which the child is socialized varied from culture to culture.

3.5.5 Curriculum

To the extent that the staff, rather than the students, influence the curriculum, the humanities are commonly given tremendous emphasis. They are explored as a means of providing students with vicarious experiences that will help unleash their own creativity and self-expression. For example, rather than emphasizing historical events, existentialists focus upon the actions of historical individuals, each of whom provides possible models for the students' own behavior. In contrast to the humanities, math and the natural sciences may be deemphasized, presumably because their subject matter would be considered "cold," "dry," "objective," and therefore less fruitful to self-awareness. Moreover, vocational education is regarded more as a means of teaching students about themselves and their potential than of earning a livelihood. In teaching art, existentialism encourages individual creativity and imagination more than copying and imitating established models.

Although many existentialist educators provide some curricular structure, existentialism, more than other educational philosophies, affords students great latitude in their choice of subject matter. In an existentialist curriculum, students are given a wide variety of options from which to choose.

Existence of individuals must constitute the "core of studies" both in and out of school. It is worth noting, however, they do not demand that history, science, mathematics, and the like be thrown out of the curriculum. Their criticism is leveled at the impersonal, cold, and dry as dust approach to subject matter found in the schools. It is safe to assume, then that both traditional and modern subject matter would be found in the existentialist schools. But subject matter would not be learned "for its own sake". The views that one should teach subject matter for its own sake, or for training the pupil's intellect, or for adjusting the student to his environment are foreign to existentialist thought.

There is one feature of the existentialist curriculum which should differentiate it sharply from most existing elementary, secondary, and college programs. Most of these programs are devoid of content designed to offer the educated the opportunity to express his individuality in moral and artistic ways. The existentialist has made extensive use of the art forms as the media for conveying their beliefs about philosophical matters. It certainly would be in harmony with this emphasizing on values to provide the broadest possible curricular offerings in the value-laden area. Early in the elementary school, the child should be given the opportunity to express himself in any art from which he chooses. Also, the school program should afford myriads of opportunities, for the young pupil to make his own decisions in ethical matter. If this emphasis is continued throughout the secondary and college programs, then the student will be truly "educated to freedom."

It seems, then, as suggested above, that the existentialist is not so much concerned with the actual courses or subjects in a curriculum as he is with what the teacher and) the pupil does with them. The exercise of existential freedom within a curriculum is more important than the curriculum. George Kneller takes each area of the curriculum, history, science, citizenship, music, art, dramatics, poetry, biography, and shows how the "existential approach" can be applied to each one. In each instance the student "lives" the subject or, better, becomes personally involved in the life of the material under consideration

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The central place is given to 'humanities', poetry, drama, music, art, novels etc. as they exert the human impact in revealing man's inherent guilt, sin, suffering, tragedy, death, love and love. Humanities have spiritual power. Art and Literature, they say should be taught, as they represent a priori (cause effect) power of human nature. Through these the students profit from the ideas and judgment of others. History should be taught in order to help the students to change the course of history and to mould future.

Scientific subjects and mathematics should be included in the curriculum but they should not be given more stress, as they deal with objective knowledge. 'Self-knowledge precedes universal knowledge.

In short, they don't believe in formal curriculum consisting of set of body of studies to be pursued but a curriculum, which features the riverberatory effect upon heart, and mind of passionate good reading and then personal contact. The curriculum should be chosen, sorted out and owned by the learner.

3.5.6 Instructional Methodology

Existentialist methods focus on the individual. Learning is self-paced, self directed, and includes a great deal of individual contact with the teacher, who relates to each student openly and honestly. In reality, the way in which subject matter is handled seems to be more important to the existentialist than the subject matter itself

To recognize the 'individual differences' and wish to have diverse curricula suiting the needs, abilities and aptitudes of the individual. Existentialist methods focus on the individual. Learning is self-paced, self directed, and includes a great deal of individual contact with the teacher, who relates to each student openly and honestly.

Perhaps the most significant assumption or underlying belief regarding educational methodology is that any teaching method must place the responsibility for choosing what to learn and actually learning it upon the individual. This assumption is entirely in harmony with the existentialist's insistence upon the absolute freedom of the individual. Obviously, an self-respecting existentialist would employ the traditional lecture-recite-assign-test method. He would reject with equal zeal the problem-solving method of instrumentalism because of its social emphasis. Any method which fosters group thinking or group action would be alien to the existentialist,

Perhaps, then, the only criterion for method is that the teacher show by his example that education is a concentration on personal freedom – one which encourages the student to accept the facts and beliefs which have relevance for him. Nietzsche states this position very vigorously in criticizing the traditional method (historic-scholastic method) of teaching the mother tongue: The historical method has become so universal in our time, that the living body of language is sacrificed for the sake of anatomical study The historical method may certainly be a considerable easier and more comfortable one for the teacher. It also seems to be compatible with a much lower grade of ability and, general, with a smaller display of energy and will on his part. But we shall find that this observation holds well in every department of pedagogical life. .

Similarly, a science should be considered a personal, human activity in which the student relives the great moment of discovery in the history of science. It should not be taught as an exercise in laboratory technique nor as a cold lifeless body of content to be mastered. The existential way to teach science is to have the students live it. This approach to teaching proposed by Kneller seems to be the same as that which Nietzsche implied in his criticism of traditional methods

Existentialists favor the Socratic Approach to teaching, “The existentialist favors the Socratic method, not so much because it involves ‘induction’ or the collection and analysis of all available evidence, nor because of its complementary process of ‘definition’, whereby general values are reached from particular instances; but chiefly because it is a method that tests the inner-life-as a stethoscope sounds the heart.” Socratic ‘Problem Method’ should be accepted if the problem originates in the life of the one who has to work out the solutions. But it is unacceptable if the problem is derived from the needs of the society. Like Socrates, ‘personal reading’ should be stressed.

They reject the group method, because in-group dynamic, the superiority of the group decision over individual decision is prominent. There is a danger of losing unique individualism and free choice. Methods of teaching must develop the creative abilities in children. The world and man reveal themselves by their undertakings.

3.5.7 Teacher

The teacher’s role is to help students define their own essence by exposing them to various paths they may take in life and creating an environment in which they may freely choose their own preferred way. Since feeling is not divorced from reason in decision making, the existentialist demands the education of the whole person, not just the mind.

There are five characteristics of this ideal that are formulated by this existential framework. These include becoming more authentic, more spiritual, having a critical attitude, having a clear sense of personal identity and a developing empathetic awareness towards others.

Teachers are potentially able to offer a very valuable ‘other horizon’ which is able to assess qualitatively the understandings of students. Teachers can be most influential in the educational development of students’ spirituality if, through their interaction, ‘crises’ can be created. Teachers can be the learner’s ‘*best enemy*’), able to ‘wound’ most provokingly. This is somewhat like playing the ‘devil’s advocate’ in order to test and to clarify the understandings of others.

In order to exercise one’s freedom in an authentic manner it is also necessary that the teacher develop a critical attitude. Having a critical indicates that persons appreciate that they have a certain degree of unquestioned meanings that constitute how they make sense of, and give value and purpose to life. It is recognized that the teacher be necessarily a life-long learner...

The teacher’s characteristic of being ‘open’ to possibilities includes a willingness to allow others to re-evaluate those aspects of one’s understandings that can be articulated. If one chooses to ‘close’ oneself off from the criticisms of others, one is no longer teacher. Having ‘openness’ in this regard allows one to come to an understanding of self and others.

The teacher should become aware of *how* s/he relates to the entire curriculum. One is understood to be ‘in’ truth by critically examining and reflecting upon all which one understands. Therefore, the traditionally accepted meanings attached to various issues should be “touched with a hammer” both to ‘sound them out’ and to examine how the learner is attuned to them. Understanding, creating and choosing one’s personal identity – who one is and what one stands for – is a desirable characteristic of a teacher. Personal identity may reference historical, sociological, religious and biological frameworks,

An important characteristic of a teacher is that they have the ability to make judgments with regards to what is worthwhile and valuable in them and in others. This should be demonstrated by an empathetic awareness for others whom they are in-the-world-with...

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Existentialists do not wish the teacher to be social minded umpire or provider of free social activity or a model personality to be limited, by the students. He must himself be a free personality, engaged in such relations and projects with individual students that they get the idea that they are too are free personalities. He may indirectly influence them about his values but he should impose his cherished values on them, test his values become the code of conduct for the students, who may begin to accept them without thought. Instead of expecting them to imitate he should help them to be 'original' and 'authentic'.

His effort should be that students' mind should have autonomous functioning so that they become free, charitable and self-moving. The role of teacher is very important because he is the creator of such as educational situation in which the student can establish contact with his self by becoming conscious of his self and can achieve self-realization.

The teacher must build positive relationships between himself and his students. He should avoid applying labels to children (such as 'lazy', 'slow learner' etc.) for individuals may indeed come to think of themselves this way. The teacher is also changing and growing as he guides the pupil in his discovery of self.

3.5.8 Student

The question "who should be educated?" would appear to be a rather simple one for the existentialist. One might expect him to answer to anyone who so desires should be given all the education he wants. This response is probably correct as far as education in general is concerned, since the broad meaning of education includes more than schooling. In other words a person can educate himself in many ways such as by reading, by working, and perhaps, most important, by living – by willing and acting.

However, some existentialists have been quite clear in advocating a culture and education for the elite. Nietzsche was very outspoken in his scorn of "equality of opportunity" for all the children of all the people. The education of the masses cannot, therefore, be our aim; but rather the education of a few picked men for great and lasting works..... What is called the "education of the masses" cannot be accomplished except with difficulty; and even if a system of universal compulsory education be applied, they can only be realized outwardly: those individuals of lower levels where, generally speaking, the masses come into contact with culture – all these levels can scarcely be reached by direct means....In this context Nietzsche was not peaking only of college or university education but of the lower levels, elementary and secondary. He felt the public education, which attempted to educate the masses, was bound to fall short of the aim of true education simply because the masses were involved.

The existentialists want to give full freedom to the child. But the child should know the nature of his 'self' and recognize his being and convert imperfection into perfection. They do not want the child to become selfish, autocratic and irresponsible. Freedom is needed only for natural development. Education should be provided according to the child's powers and the needs. The relation of the child with his 'self' should be strengthened rather than severed. The child has to make 'choices' and decisions.

Child thrives better when relieved from intense competition, harsh discipline, and fear of failure. Thus each child can grow to understand his own needs and values and take charge of the experiences for changing him. In this way self-evaluation is the beginning and end of the learning process, as learning proceeds, child is freely growing, fearless, understanding individual. Primary emphasis must always be on the child, as learner and not on the learning programmed. Child needs positive evaluation, not labels.

3.5.9 School

From what has been said about the role individuality should play in the development an application of educational methodology it is quite evident that none of the traditional agencies of education (family, Church, and state) can claim the primary right to educate.” it was quite clear that the individual, the personification of absolute freedom, is the sole “agency” responsible for creating his own essence or being. To be consistent, the existentialist cannot permit any agency “outside the individual” to usurp this primary right and responsibility

The school should provide an atmosphere where the individuals develop in a healthy way. Any subject in school (even extra activities like athletics, music etc.) can present existential situations for teaching and the development of human beings. The aim of school tasks should be to nurture self-discipline and cultivate self-evaluation.

Mass teaching and mass testing is not advocated in schools. The schedule must be flexible and open. Democratic ideals should pervade the school. Democracy must be the soil in which the individual grows. It should be the democracy of unique individuals who value differences and respect one another. Self-government, pupil participation in planning and the encouragement of a free atmosphere characterize the school.

Mechanization and impersonality should be counteracted in school. Student’s timetables and work programmes are computerized. And thus the relationships between the individual students and the school programmed become an impersonal one. Besides this, the use of programmed instruction, teaching machines and other equipments tend to decrease the personal contact between teachers and pupils. This impersonality is a hazard to the individual development and growth of the child’s personality. Concern and respect for the individual student should be a feature of the school.

Nietzsche’s attack on public education is based upon his conviction that the public schools in his country destroyed individual freedom and responsibility and replaced them with a state-enforced conformity. Since mass education has been initiated by the state or in some instances by the Church, many existentialists feel that both of these organizations have overstepped their bounds. Nietzsche rightly comments “But who will persuade me that today’s (public) school have an absolute right to their existence? ... I am not convinced that in itself the school is necessarily a good thing. It is at best a benevolent, well meaning concentration camp. It denies in its actual make up the very emancipation and enfranchisement of youth that it is established to cherish.... Deny, if you can, the dreadful similarity between the mass education of children in a school and the mass production of goods in a factory. ““.

Certainly, the atheistic existentialist has an additional reason for denying the rights of the Church in educational matters, since he considers the entire theological-administrative structure of the churches as a grand and fraudulent imposition on the individual’s freedom of choice and action. Such misuse of education can only be resisted by the existentialist.

The family, too, should not be considered the chief agency of education. The authoritarian structure of families has crushed the individuality of the young. Simply because the parents have provided the biological components of the child, they are not entitled to dictate what the child shall make of himself.

Consequently, we are left with only one conclusion: the individual is the sole “agency “of education. The family, Church, and state should provide an atmosphere conducive to the individual’s creation of his own essence. Their only role in the educative process in an auxiliary

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one – a service role. These agencies should cooperate in “freeing the individual” from the artificial restraints of organized society so that he will be able to choose and act as he wishes.

3.5.10 Limitations

After studying the philosophy of Existentialism, the question will arise in anybody’s mind: how can the aims, curricula and methods in a school depend upon the individual’s choice and freedom? Organization of such a programmed would be impossible and bring about chaos.

The teacher’s individual relationship and close understanding of every pupil’s personality would require a great deal of time and effort.

The concepts of ‘Being’, ‘meaning’, ‘Person’ are not very clear and appear nebulous. It is not easy to build up an educational programmed when the terminology for the objectives of the educational process is not clear...

Educational standards and practices that manipulate the child’s behaviors in an arbitrary manner violate the principle of free choice.

Many teaching practices, testing procedures, and bureaucratic system of classifying children may be questioned.

Teachers who have learned to provide existential encounters for their students enable the learners, “to create meanings in a cosmos devoid of objective meaning to find reasons for being in a society with fewer and fewer open doors.”

There are some major areas of conflict between atheistic existentialism and traditional. The former’s complete denial of any forces outside the “human situation” and its rejection of any essential characteristic in man are contrary to traditional metaphysical beliefs. The radical subjectivity of existentialist epistemology, ethics, and aesthetics is also not in harmony with both traditional and many modern views of these issues.

Other limitations of existentialism lessen the acceptability of this school of thought as a philosophy for modern man. The most glaring one seems to be the naïve view the existentialists take of the “social realities” of the modern industrial, urban world. They offer no social theory for solving the complex problems of our scientific age. Thus proposals for “individual living” might appeal to the hermit or the frontiersman but they are of little help to the people who must spend their lives in large cities, work for large companies, worship in large congregations, and even recreate in crowds.. Man is responsible, not only for himself but for his fellowmen.

Yet another weakness might be noted in existentialist philosophy which limits its application to the modern world, namely, the neglect of the scientific mode of knowing in their general theory of knowledge. After all, this is the “age of science” and complete philosophy of life cannot relegate the philosophy of science to a position of minor importance.

As an educational philosophy, existentialism, at least in its present form, does not provide an adequate basis for educational theory. Perhaps this state of affairs is due to the fact that most existentialists have given no serious consideration to the development of the educational implications of their fundamental philosophical tenets.

There is no place in existentialist philosophy for social theory as developed within the other philosophies. The existentialist often is accused of being “antisocial” in his behavior as well as in his philosophy. If existentialists have no theory of society, it might be more accurate to ask how they view other men. First, they would grant to others the same existential freedom which they demand for themselves. That is, man is never to be viewed as a means but rather as an end.

The school itself has become a place where the individual is “socialized” so that he can be a good group member, a good citizen rather than a good person. If existentialism does nothing else but bring about a proper balance between the individual and society, it will have merited the praise of educators.

The existential view of development is not without its critics, many of whom view of theory and its practices as representing a neurotic, narcissistic philosophy of pain and anguish.

3.5.11 Merits

In contrast, existentialism’s protagonists see it as the only hope for human survival as in existentialism. Since existentialism is optimistic, it preaches the doctrine of action and emphasizes the concept of freedom, responsibility and choice, it has exerted an increasing appeal to the educator, who has been shown the new horizons

Interest is directed on the ‘man’ – his genuine or authentic self, his choices made with full responsibility of consequences, and freedom. It describes and diagnoses human weaknesses, limitations and conflicts

Man cannot be explained by reason as the idealists emphasize. It traces the origin of all these and anticipates that man will overcome them. These arise; they say when a man comes to have a sense of meaninglessness of his life.

They do not want man to be philistine (one whose interests are material and common place) or mediocre who submerges himself. They want the ‘transcendence’ of man, which means that he should become more and more ‘authentic’.

In short, Existentialism is an attitude and outlook that emphasizes human existence, the qualities of individual persons rather than man in abstract of nature and the world in general. Education, therefore, must edify and enrich man’s mind so that it may be respectable in his own eyes and in the eyes of the, others. It should help him to make him human.

1.6. Reconstructivism

Reconstructivism is a philosophical theory holding that societies should continually reform themselves in order to establish more perfect governments or social networks. It is a philosophical movement within the field of education, sometimes termed social reconstructionism. Social reconstructionism is a philosophy that emphasizes the addressing of social questions and a quest to create a better society and worldwide democracy. Reconstructionist educators focus on a curriculum that highlights social reform as the aim of education. Theodore Brameld (1904-1987) was the founder of social reconstructionism, in reaction against the realities of World War II. He recognized the potential for either human annihilation through technology and human cruelty or the capacity to create a beneficent society using technology and human compassion. George Counts (1889-1974) recognized that education was the means of preparing people for creating this new social order. It asserts that educators must develop curricula and pedagogical techniques specifically to reconstruct society and educational practices from their current state. The role of educationists is that of change agents and social architects. There are five major tenets of reconstructionism: (1) Society and education require constant reconstruction; (2) programs of study should be interdisciplinary; (3) education is being used to build a new social order and educate individuals into new citizenry behavioral roles, (4) a rationally educated humankind can direct the process of social and conscious evolution toward progressive goals and thus control humankind’s destiny; and (5) educational socialization must now be both globalist and futuristic in its orientation

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Reconstructivism is not a fully developed philosophy of life or of education. Many writers view it as only an extension of progressivism, the educational philosophy. Like progressivism, it is based on the “pure” philosophy of pragmatism. Therefore, its answers to basic questions are the same. In answer to the ontological question of what is real, reconstructionists agree that everyday, personal experience constitutes reality. The epistemological question asks: “What is truth and how do we know truth”? The reconstructionist claims that truth is what works, and we arrive at truth through a process of trial and error. The axiological question asks: “What is good and beautiful”? The reconstructionist’s answer to this is whatever the public consensus says it is!

1.6.1 Educational Theory

As far as his educational views are concerned, the reconstructionist sees things the same way as the progressive—up to a point. For example, reconstructionists believe that students learn more, remember it longer, and apply it to new situations better if they learn through experience, rather than through being told something.

As they see it, the teacher’s main role is that of a resource person or a research project director who guides the students’ learning rather than being a dispenser of knowledge. In this role, the teacher carries on a dialogue with students, helping them identify problems, frame hypotheses, find data, draw appropriate conclusions, and select efficacious courses of action (praxis).

Reconstructionists don’t believe in a predetermined curriculum. They would use the subject matter from any or all disciplines when needed to solve a problem. They would probably deal more, however, with the subject matter of social experience (the social sciences) in solving problems.

The teaching methods favored by reconstructionists are (1) the pupil-teacher dialogue and (2) praxis. Praxis is “effective action.” In other words, reconstructionists favor applying the problem-solving method (scientific method) of the progressives to real-life problems. After one has reached an “intellectual solution” to a problem, reconstructionists favor carefully thought-out social action to remedy or ameliorate the problem.

Reconstructionists, like progressives, do not favor any type of ability grouping. They feel students should be grouped only upon the basis of common interests.

Reconstructionists also like flexible student seating arrangements, but since there is so much involvement outside the classroom, seating is not even an issue.

Reconstructionists share the progressive’s view of student discipline. Moreover, they feel that if students are actively involved in bringing about change in areas that concern them, they will not become frustrated, and therefore, will not be likely to become discipline problems.

Reconstructionists prefer to evaluate students subjectively on the basis of their ability as a social activist rather than give written examinations. Like progressives, they feel that student self-evaluation has a proper place.

1.6.2 Reconstructionists’ Platform

Reconstructionists differ significantly from progressives in the matter of social policy. Progressives acknowledge the rapidly changing conditions around us. But they are content to just teach students how to cope with change. It has been said that progressives seek to teach students how to reach “intellectual solution” to problems. This often culminates in writing a paper, doing

a report or a project of some kind. This kind of education would tend to “mirror the contemporary society.” On the other hand, reconstructionists believe that students must learn through practical experience how to direct change and control it. They believe strongly that our culture is in crisis. They believe that things will get uncontrollably bad unless we intervene to direct change and thereby reconstruct the social order.

Reconstructionists believe that a “ Utopian Future” is a genuine possibility for mankind if we learn how to intervene and to direct change. They believe that the school should train students to be social activists in the tradition of Gandhi, Martin Luther King, Jr., Ralph Nader and Jesse Jackson.

Reconstructionists believe that we should apply the reflective inquiry method to life’s problems. They feel, however, that we should be prepared to act upon our conclusions. This requires a sense of commitment and responsibility on the part of students. This goal of initiating change is of course very controversial. For this reason, reconstructionism has never caught on fully in our schools. Questions have been raised concerning whether or not schools should become a tool for re-making society. Questions have also been raised as to whether students at any age have the intellectual and social maturity to participate in social action.

Advocates of social action contend that the more involvement we have, the better off we will be as a society. They claim that as things stand now, only a small percentage of people get involved in social issues because they do not know how to do so. Advocates of social action emphasize that it can be safely practiced if certain common-sense “safeguards” are applied. For example:

- 1) Young students should be encouraged to act in a more limited setting than older students, such as the classroom or school, rather than the larger community.
- 2) Teachers should help students weigh the probable outcomes of various lines of social action before anything is done. They should consider whether or not a given action will solve or ameliorate a problem. Moreover, they should consider the probable “side effects” of a given line of action, including how it will impact on significant others.
- 3) Teachers should work with students to get them to accept the consequences (good or bad) of their actions, once they have taken place, without complaining or expecting to be let off the hook. This is important if a sense of commitment and responsibility is to be nurtured.

1.6.3 Purpose of Schooling

- Critically examine all cultural and educational institutions and recommend change and reform as needed.
- To teach students and the public not to settle for “what is” but rather to dream about what might be.
- Prepare Students to become agents for change

1.6.4 Nature of Learner

- Students are a critical element in bringing social change
- Students are capable of initiating and adapting to change especially if they are influenced by appropriate adult role models
- Students are the future of Society, so schools should educate them not only by standards but also with what could help them to help the society

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1.6.5 Curriculum

- Reflect democratic ideals and emphasize civic education
- Opportunity for students to gain first hand experience in studying real social problems and controversial issues
- Students consider societal problems such as place of ethics in improving quality of life, conserve natural resources, and issues of foreign policy and naturalism.

1.6.6 Instructional Methods

- Cooperative learning, problem solving, critical thinking
- Focus on active learning and activities outside of school
- Students spend time in the community to learn its problems
- Would analyze research and link issues to place in the community and larger society
- Take action or responsibility in planning for change

1.6.7 Classroom Management

- Teacher and students question the assumptions of the status quo and examine social issues and future trends.
- Organize classroom in a classless nonsexist and non racial manner
- Less emphasis on management and control and more on focus community building
- Atmosphere promotes analysis, criticism, and research would best describe the classroom environment
- Conflict resolution and differences in world views would be encouraged and reinforced.

1.6.8 Assessment

- Students have the ability to think in critical terms and expose their assumptions and practices
- Oppose standardized test of both students and teachers. Should only if mandated by local, state, or federal authorities.

1.6.9 Teacher

- Must be willing to engage in ongoing renewal of their person and professional lives
- Criticize and evaluate work conditions and extend educational role outside of the classroom
- Must be comfortable with constant change
- Dislikes the status quo and views school as a particular culture in evolution
- Willing to engage and form alliances with the community and parents to make the school better.



UNIT-IV

EDUCATIONAL HERITAGE OF INDIA

Unit structure

- 4.0 Objectives
- 4.1 Introduction
- 4.3 Vedic system of Education and its educational Implications
- 4.4 Buddhist system of Education and its educational Implications
- 4.5 Concept of purusharthas : Dharma, Artha, Kama and Moksha & its educational Implications
- 4.6 Contribution of Swami Vivekananda to education
- 4.7 Contribution of Rabindranath Tagore to education
- 4.8 Contribution of Mahatma Gandhi to education
- 4.9 Contribution of Shri Aurobindo to education
- 4.10 Let's sum up
- 4.11 Unit End Exercise

After going through this unit you will be able to

1. Develop the understand of ancient Indians education during Vedic and Buddhist period
2. To develop the understanding of educational heritage of Indian in the context of the articulation of four Purusharthas
3. Describe the contribution of various Indian thinkers towards education

4.0 INTRODUCTION

In ancient India, the goals of education were influenced by the concept of Purusharthas or the goals of life viz. Dharma, Artha, Kama, Moksha. Education was a means to prepare the individual to live a virtuous life as laid down by the scriptures.

The Indian philosophy is ancient one. An individual generally experiences a sense of curiosity with regard to the knowledge of the educational heritage of India. In the hierarchy of education Vedas are chief sources of knowledge and the first to be revealed the other being evolved from them. [The education system which was evolved first in ancient India is known as Vedic system of education.

The education system of Vedic period has unique characteristics and qualities not found in the ancient system of any other country of the world.

The most important system of education in the medieval period was the Buddhist system of education.

Buddhist education was also a product of the then prevailing Brahmanical educational system. Brahmanical education deprived the common people of their right to education and hence the emergence of Buddhism rented the people the freedom to obtain education. Buddhist system of education was monastic. All castes were admitted to Buddhist sangh.

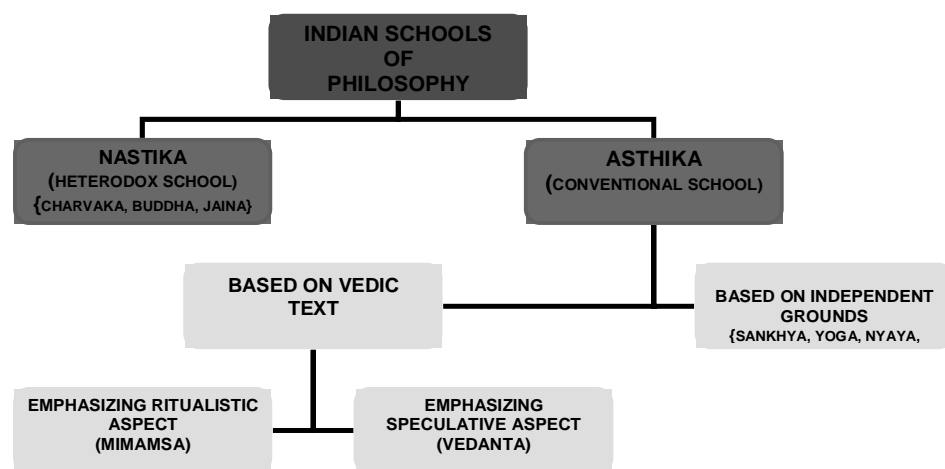
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The educational ideas of Eastern education have touched all the aspects of education—aims, curriculum, methods of teaching, discipline, teacher, women education etc.

The contribution of Swami Vivekananda, Rabindranath Tagore, Mahatma Gandhi, and Sri Aurobindo to education has been discussed in this unit.

4.1 Vedic Education

The Indian schools of philosophy may be classified broadly into two: Asthika (orthodox) and Nastika (heterodox). The first group believed in the Vedas and the second school rejected the Vedas. The first one's are called the Asthika systems which have the schools of Mimamsa, Vedanta, Sankhya, Yoga, Nyaya and Vaisheshika. The latter schools are Charvaka, Buddha and Jaina.



4.2 Eastern schools of philosophy

Eastern philosophies are concerned with all aspects of life. Indian philosophies both orthodox and heterodox are more concerned with the perennial problems of life. So philosophy is “Tattva Darshan” or vision of life. Let us outline, now, briefly the salient features of the Indian philosophical tradition.

1. The Indian philosophical schools have developed more a synthetic outlook. There is no separate treatment of ontology (Theory of Reality), Epistemology (Theory of Knowledge), or Ethics and Aesthetics as distinct branches of philosophy. These questions are approached generally and relatively, some schools stressing more the metaphysical point and some the logical approach to knowledge.
2. Indian philosophical tradition is indifferent to History. Every attempt is made to go into contribution and content of each school by clear exposition and sequential arrangement of things.
3. The underlying spiritual and moral basis is uniform to all the schools generally, except perhaps the philosophy of Charvaka or the materialistic philosophy.
4. Philosophy is a practical necessity for understanding how life can be used. The broad human ends (Purusharthas) are Dharma, Artha, Kama and Moksha. These are far different from mere intellectual pursuits.
5. Indian philosophy starts with a pessimistic note but builds up a positive approach to realize one's values in life.

6. The doctrine of Karma or a doctrine of action finds a firm faith. The doctrine of births and deaths is common to Vedic Buddhist and Jaina tradition.
7. There is a reference to the universal stage outside the individual self. The content of “Para- Brahma” is the external universal transcendental edition of the spiritual development of the individual.
8. The terms ‘bondage’ and liberation are used in the sense that the former means the cycle of births and deaths and latter means release from the process.
9. Self- control and concentration are needed to remove passions and develop techniques of yoga and contemplation
10. The highest aim of life is ‘ Moksha’ or ‘Nirvane’ which means liberation positively as the Eternal Bliss and negatively as destruction of all sufferings.

4.3 Vedic Philosophy

The vedas, upanishads, puranas and epics are the sources to know the ancient Indian philosophy and education. With a view to understand the philosophy of vedas, it is very necessary to understand the meaning of the word ‘veda’. Veda is derived from the root of sanskrit word ‘Vid’.

Vid means to:

- To know {God, soul, nature & mind}
- To be {one with God}
- To obtain {salvation}
- To consider {various relationships}
- To feel {oneness with God}
- To tell {glories of God}
- To dwell {into the mysteries of universe}

Vedas believe in:

- The concept of one God and one world
- God is one & only one (omniscient, omnipotent and ever present)
- There are three entities in this universe – God, Soul and Matter.
- Ultimate aim of life is to obtain salvation (moksha) in union with god
- Actions are followed by their results. The ‘Law of Karma’ is an important teaching of Vedas.
- This universe is formed by god.
- The theory of rebirth and immortality of soul
- Universe is real, universal fraternity should be promoted
- Knowledge of truth should be acquired and dissipated
- Justice should be done to all creatures and we should live in peace & harmony.
- Vedas was the basic education during those days.

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- Each Veda was divided into further three broad sections :
 1. Mantras
 2. Brahmanas
 3. Aranyakas

Mantras (Hymns of God)

It contains expressions of wonderments, joy at the visions of beauty in nature around. The dignity of mountains, the majesty of sunrise, the beauty of Moon and such phenomenal powers were worshipped through Mantras.

Brahmanas : (Prose, Rituals, prayers)

It contains detailed scientific description of method of various ritualistic performances and secret methods to invoke the mighty powers.

Aranyakas (Appendages of Brahmanas)

Aryana means forest. Aranyakas were studied and composed only in the quiet Himalayan valley. This section is also known as Upanishads .. The upanishads are also known as “ *The Vedanta* ” as it comes at the end of vedas.

The word Upanishad is derived from the root ‘sad’ which means to:

- Sit down
- To loose
- To destroy
- ‘Upa’ means nearby
- ‘Ni’ means devotedly

The word Upanishads therefore means sitting down of the disciple near his teacher in a devoted manner to receive instruction about the highest Reality which loosens all doubts and destroys all ignorance of the disciple.

There are as many as 1180 Vedic literature, each school has Upanishad . Of about 280 Upanishad unearthed so far 108 have been generally accepted as authentic texts.

All Upanishads have one goal which is Liberation and prescribe techniques of achieving this goal Vedic literature comprising ‘shruti’ & ‘smriti’ literature is storehouse of knowledge which throws light on the intellectual, economic, political, religious, social and spiritual life. Shruti is that part of vedic literature which acc. To Hindu belief was revealed to certain sages by God and then passed on orally from generation to generation. Smriti was composed by Rishis on the basis of their memory.

The Vedic literature consists of:

1) **Four vedas :**

Rigveda (consisting of 1028 hymns), Yajurveda (lays down the procedure of sacrifices), Samveda (history of Indian music), Atharvaveda (deals with medical sciences).

2) **The Vedangas**

Vedangas are sort of help books to pronounce and understand correctly the words contained in the Vedas.

- i. Shiksha (science of phonetics)
- ii. Chandas or metres
- iii. Vyakarna
- iv. Nirukta or Etymology
- v. Jyotish or astronomy
- vi. Kalpa or rituals

3) **The Upvedas** : There are four upvedas each deal with four subjects viz

- i. Ayurveda (deals with medicine)
- ii. Dhanurveda (Military science)
- iii. Gandharvavea (Music)
- iv. Shilpaveda (Architecture & Arts)

4) **Brahamana Granthas:**

They provide supplementary matter. Brahamana Granth are written in prose and composed by Rishis and Acharayas. Some of known Brahma granths are Satpath Brahaman, Gopatha Brahaman, Sam Brahaman, Aitareya Brahamana etc. The Satpath Brahaman is a voluminous prosework and provides valuable information about the Geography, History, Philosophy and Rituals etc of vedic age.

5) **The Upanishads:**

Deal with the relation of matter , soul and God. Out of 108 upanishad, the following ones are most important:

- 1) Isha Upanishad (emphasizes on spiritual unity)
- 2) Kenya Upanishad (illumines the nature of knowledge)
- 3) Katha Upanishad (deals with philosophical Questions put by Nachiketa, the student and answers given by Yama, his guru.)
- 4) Mundaaka Upanishad (clarifies higher & lower knowledge)
- 5) Mundakya Upanishad (related to the true self of the man)
- 6) Chandougya Upanishad (provides an important account of mans spiritual education)
- 7) Brihadaryanka Upanishad (explains the nature of the divinity of man)

6) **Six systems of philosophy**

I. Nyaya system deals with knowledge. It is the science of sciences. According to it knowledge can be acquired through 4 methods:

Pratyaksha (Intuition)

Anumana (Inference)

Upma (comparison)

Shabda (verbal testimony)

II. Shankhya system of philosophy by Rishi Kapil deals with matter.

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- III. Vaisheshika system of philosophy by Rishi Kanad deals with theory of atom.
- IV. Yoga system of philosophy by Rishi Patanjali is related with self control through yoga.
- V. Purva-Mimansa system by Rishi Jamini deals with scheme of right living through appropriate action.
- VI. Uttar-Mimansa or Vedanta system of philosophy by Rishi Vatsayana elucidates the concept of supreme being.

7) **Bhagwat Geeta :**

Bhagwat Geeta is a collections of teachings of Lord Krishna to his disciple Arjuna. The essence of the philosophy as contained in the Gita is with innerconvictions. We should discharge our duties diligently and honestly irrespective of the consequence and leave the rest to Almighty we must fight for Justice and right cause.

8) **Sutras: There are three sutras:**

- i) Ashtadhyayi (14 sutras of grammar composed by Panini)
- ii) Dharma sutras (rules laid down for conduct of both teachers and students)
- iv) Grah sutras (related to art of living)

Characteristic of Vedas:

- 1. Vedas are representative of the Indian society and culture and point to a unique socio-economic civilization where all are equal irrespective of status and gender.
- 2. Vedic people had simple and pure living.
- 3. Worshipped one God whom the wise described as many. It was a religion of nature which held man central.
- 4. Vedic outlook is optimistic and positive.
- 5. Vedic outlook on life is revealed
- 6. Profess and practice ideal moral life without seduction and sin.
- 7. People were religiously and spiritually simple, kind and honest.
- 8. Students were given special attention and treatment by teachers, depending on their interests, aptitude, proficiency and performance, thus acting as a forerunner of the modern theory and practice of education.

4.5 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. Tamsa-ma-Jyotirgamaya : Knowledge should dispel doubts, dogmas and darkness.
5. 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 arithmetic.
- 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), Brahmavidya 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 Maukhik (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 Shraavan (Hearing), Manan (meditation) and Nidhidhyasan (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.

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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.

4.6 EDUCATIONAL IMPLICATIONS

1) 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.

2. 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.

3. Subject of studies :

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

4. Teaching Methods :

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

5. 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.

6. 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.

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

8. Commercial education and vedic mathematics :

Commercial education and Mathematics education is also one of the chief features of vedic period. The ideas of the scope and nature of commercial education can be held from manu. Knowledge of Commercial geography, needs of the people of various localities, exchange value and quality of articles and language spoken at different trade centre were considered necessary. Theory of banking was also included in the course. Though there were no organized educational institutional training was usually imparted in the family.

As far as Mathematics education is concerned, ancient Indian quite early evolved simple system of geometry. Shulva sutra are the oldest mathematical works probably composed between 400 BC and 200 A. D. Aryabhata (476.52 BC) is the first great name in Indian Mathematics. The concept of Zero also belonged to this period.

4.7 Buddhist system of Education and its educational implications

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 being 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)

4.4.1 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 institutionalized 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 centers 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 karmakanda or 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

A vidya 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 organized, carried out at Buddhist monasteries & Buddhist universities. Higher education was given to only those students who intended to be monks or nuns. Emphasized 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

4.6 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.

NOTES

Positivism: Buddhist philosophy is positivistic and has a careful logical systematization 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 globalization.

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 provides 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.

4.2. Concept of Purusharthas

The four Purusharthas are really the objectives of God, of the Supreme Self, the qualities of God and since an individual person is a reflection of God, is a part of God, it is the rightful pursuit of a person to fulfill these four Purusharthas.

In order for an individual to realize their supreme Self, they need to identify the reasons and objectives why they came into being on this earth plane, and fulfill them.

The ancient seers clearly articulated the objectives of humankind as “Purusharthas” ‘Purusha’ means an individual or person, and ‘Artha’ means meaning or objective or pursuit. They articulated four Purusharthas as:

Dharma : Righteousness, Duty

Artha : Wealth

Kama : Desire

Moksha : Liberation

Dharma

The entire Hindu way of life is dominated by the concept of Dharma, regarded as eternal and revealing the divine will. According to Indian tradition, Dharma is the differentiating character of man from all other animals. All aspects of human life are enveloped within its character. The word has been used in various contexts to signify a prescribed course of conduct, duty, ordinance, law, usage, practice, custom, customary observances of castes, religion, piety, justice, equity, virtue, morality, nature, character and characteristic quality. The different senses of the word appear to be divergent but there is a common principle underlying all these different senses. This principle involves the ideas of uniformity, spirituality and truth of life.

The word Dharma, which is derived from the root dhr (to hold, to support, to nourish) denotes to a large extent and also connotes the same idea as is connoted by the word .law.. Dharma in its widest and correct significance implies the attributes or qualities, which indicate inseparable connections between causes and their effects. In the Vedas, the most ancient literature, the word Dharma has been understood and interpreted in this most primary sense.

When looked at from the conceptual standpoint, the word Dharma simply refers to the word .law. in the Vedic tradition and it is called Rta, and is, therefore, the forerunner of the concept of Dharma. It is the higher metaphysical truth (satyam). The absolute is viewed as Self (Purusa) which in its nature and function is conceived as an objective and impersonal law. It is the ground of rationale of all that happens in the moral and physical aspects of cosmos. As essentially spiritual in nature, it imparts to these two realms order as well as harmony. Rta manifests itself in physical universe as the ground of determination of various phenomena. In fact, the entire universe is founded on Rta and moves within its parameters.

In the moral sphere, Rta stands for justice and truth. From the concept of the Rta, Vedic tradition has developed its notions of merit (punya) and sin (papa). Another term used for Rta in certain Upanisads is Dharma. There is nothing higher than Dharma (Dharmatparam nasti). In this context, it may be mentioned that there is noble concept of Deyam (Dadami Deyam) under which Dharma is also conceived as repayment of debt (rna). It is the great ethical concept of triple debt (rnatraya). Every individual is born with the obligation to pay three debts, i.e. devarna, rsi-rna and pitr-rna.

Performance of Dharma implies payment of what a person owes to others and to his community. The idea behind this notion is that the cosmic order and social order need to be maintained by human effort. Every person benefits from the prevalence of these orders as it is ordained that individual ought to contribute towards the maintenance of this cosmic order. Performance of Dharma is, therefore, the form in which the contribution of an individual is made towards the sustenance of the social, natural and cosmic orders.

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In conclusion we can say that Dharma refers to:

- One's own duty.
- The universe exists because of dharma. (Dhariti iti dharma).
- Dharma is the stability of society.
- The maintenance of social order.
- The general welfare of mankind.

Components of Dharma

Satya-

Truth-in thought, words, deeds, intentions and actions

Yagna-

Dedication and sacrifice-giving up dreams and aspirations, selflessness, looking at larger good, faith in supreme power

Tapasya-

Sublimation-purification of mind, body and soul so as to control one's desires, instincts and passions

Importance of Dhrama in regulation of other three goals

Dharma is the regulating principle for artha and kama.

Without the right dharma the means of acquiring wealth or the pursuit of desires may not be socially viable.

Dharma leads to arth, kama and moksha.

Dharma helps in charcter formation, purification of body and mind.

Dharma helps to distinguish between right and wrong.

Educational implications of dharma.

School assembly: Students are exposed to prayer and worship everymorning.

Curriculum: It develops ethical, moral, spiritual and intellectual growth for that age group.

School examination: Examination is held under fair and honest conditions.

Moral science: Students are given moral educational to create minds that are selfless, moralistic and sensitive towards under privileged children.

Artha

It refers to the idea of material prosperity. In Hinduism, artha is one of the four goals of life, known as purusharthas.

It is considered to be a noble goal as long as it follows the dictates of Vedic morality.

Artha also stands for meaning. Every deed in life must have a meaning. Hinduism advocates austerity, simplicity and detachment, but does not glorify poverty. Hinduism also emphasizes the need to observe dharma while amassing the wealth.

Significance of the goal

Artha is a means not an end. With one's earnings one was expected to pursue life's desires. Both spiritualism and materialism are important for the salvation of human beings. One must not earn through wrong means.

In the present context Artha is the vocational aim of education. One must view his work with a sense of responsibility and commitment. Money plays a very important role in life but is never a complete answer to the problem of providing complete security. Also every person must be taught the art of acquiring money and bring about a sense of freedom & independence.

Educational implications of Artha

Economics: It teaches the pupils the market forces. It exposes them to correct and wrong practices.

Political Science: It helps us to understand politics and work for the welfare of the society.

Commerce: It gives idea of business, entrepreneurship and accounts.

Kama

Kama stands for fulfillment of one's desires for aesthetic reasons.

Having acquired some money, having got some security the next step for everyone is to use this money for your comforts, enjoyments & fulfilling your duties, desires & responsibilities.

As various sensual enjoyments are seen to provide that experience we go for them.

These desires ought to be worldly and that of the other world as well.

Desires however had to be suited to the society.

One was expected to restrain from malicious and vulgar desires.

Significance of the goal

In present situation Kama refers to the cultural aim of education where one develops right desires, fulfils them rightly and indulges in right type of leisure activities to satisfy himself.

Educational implications of kama

Arts and Crafts: Students are given opportunity to shape their expressions through arts and crafts.

Poetry: Appreciation of poetry and composing them involves good kama.

Educational visits: It helps students to appreciate beauty.

National festivals: It helps in bonding the students together in school.

Moksha (liberation)

Moksha means liberation, realizing of the Self, and is the ultimate destination for this human birth.

It is the stage of inner realization that the individual self is the same as the Supreme Self.

It is the experience of the cosmos within one's self. It is the experience of the flow and fusion of the Shiva and Shakti energies in one's self.

It is the experience of union, oneness, Ekatvam, with the Universe.

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Significance of the goal

Once we reach the Moksha stage-

Our means/actions would not bind us to the cycle of births and deaths.

Educational implications of Moksha

NSS/NCC/SS: It makes students sensitive to social issues.

Armed forces: Students are initiated to join army, navy and air force by giving them a spirit of patriotism and selflessness.

Team spirit: It is inculcated in school with the help of children to live cohesively.

Educational implications of Goals

Educational for all: According to Vedas education should be for all.

Objectives of education: It is stated that knowledge makes one humble and free of ego, ensure the learner happier and higher life.

Education for world peace: It provides ideals and values for international understanding.

Education for women: All life is dependent on women because she imparts education for all.

Proper environment: Environment should be conducive to attain the purpose of intelligence.

4.5. Contribution of Swami Vivekananda to Education

Swami Vivekananda was not only a social reformer, but also the educator, a great Vedanta's, patriot prophet of India, born at Calcutta on 12 January 1863. His father, Vishwanath Datta, was a successful attorney with interests in a wide range of subjects, and his mother, Bhuvaneshwari Devi, was endowed with deep devotion, strong character and other qualities. A precocious boy, Narendra excelled in music, gymnastics and studies. By the time he graduated from Calcutta University, he had acquired a vast knowledge of different subjects, especially Western philosophy and history. Born with a yogic temperament, he used to practise meditation even from his boyhood, and was associated with Brahma Movement for some time. His contribution to the awakening of modern India is critique in its kind and quality. If education is viewed as the most powerful instrument of social change, his contribution to educational thought is of paramount importance. He defines education as 'the manifestation of perfection that is already in man.

According to him education is a continuous process; it should cover all aspects of life - physical, material, intellectual, emotional, moral, and spiritual. His attitude towards modernization is that the masses should be educated before anything else is done. He wanted to remove from India four major evils, via; 1) priest-craft, 2) poverty 3) ignorance 4) tyranny of the wise. He tried to make the people of India understood that political and social strength should have their foundations on cultural strength. He has a true vision of philosophy of education in India in its cultural context.

His educational thought has very great significance today because modern education has lost much of its connection with the values of human life. Therefore, he suggested that education should not be for stuffing some facts into the brain, but should aim at reforming the human mind. True education to him, was not for the carrier, but for the contribution to the nation. The great religious saint and social reformer died in 1902 when he was just 39 years. He is no more but he

will be remembered for ever on this earth. His missions and his preaching are will continue inspiring the coming generations.

Principal features of Swami Vivekananda's philosophy

1. Gods resides in every human heart.
2. The best worship of God is service to mankind.
3. Ethics and morality should be the real basis of life.
4. Love and renunciation should permeate the universe.
5. Religion means self-realisation through self-control.

Meaning of Education

Vivekananda said: "The education which does not help the common mass of people to equip themselves for the struggle of life, which does not bring out strength of character, a spirit of philanthropy, and the courage of a lion – is it worth the name? Real education is that which enables one to stand on one's own legs. Education must provide 'life-building, man-making, character-making assimilation of ideas". The ideal of this type of education would be to produce an integrated person.

VIVEKANANDA'S PHILOSOPHY OF EDUCATION

1. Knowledge resides within the Individual

Knowledge is inherent within the individual himself. The individual finds out this knowledge by experiencing it within himself. Perfection is inherent in everyone. It is the function of education to lead one to perfection. Therefore, education should be made available to all.

2. The Child Furthers its own Development

Swami Vivekananda says that it is wrong to think that we promote the development of a child. In fact, he furthers his development himself. He 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." Thus Swami Vivekananda advocates the principle of self-education.

3. Education according to the Nature and need of the Child

In order to make education useful, it must be according to the nature and need of the child. It is not the teacher, or the parents who will determine his needs and nature. His education should be patterned on the lines of these tendencies. The teacher has to visualize God in the soul of each child. Each child should be considered as manifestation of God. In fact, we have to serve God. Therefore we have to serve each child.

4. The ability of Concentration is the Essence of Education

For the acquisition of knowledge, concentration or attention is very necessary. For the success in life also, this power is very helpful. Everyone does not have the same power of concentration. With the help of this power one can acquire useful knowledge and arrange it in mind for use whenever necessary.

AIMS OF EDUCATION

The ultimate aim of all education and all training, according to Swami Vivekananda, is man-making and also he recommends the following major aims of education.

1. Creation of Self-Confidence and Self-Realization

Man has an immortal soul which is the treasure –house of infinite power. Man should, therefore, have full confidence in himself and strive to reach the highest goal of his life, self-confidence leads to self - realization. In Swamiji’s own words: “Faith in us and faith in God – this is the secret of greatness.” Education of the right type should aim at removing the veil ignorance from our mind and make us understand that what actually we are.

2. Formation of Character

Character is the aggregate of a Man’s tendencies, the sum –total of the bent of his mind. We are what our thoughts have made us. It is, therefore, that education should aim at sublimating the evil tendencies of our mind. Swamiji said, “We want that education, by which character is formed, strength of mind is increased, intellect is expanded and by which one can stand on one’s on feet.” Education must build up character and manifest our real nature.

“If you really want to judge the character of man, look not at his great performances; watch a man do his most common actions. Those are indeed the things which will tell you the real character of the great man.” ‘Intellectuality’ is not the highest good. “Morality’ and ‘spirituality’ are the things for which we strive’.”Our women are not so learned, but they are more pure.” He does not consider a man as educated if he can only pass some examination and deliver good lectures. The basis of all system, social or political, rests upon the goodness of man. No nation is great or good because its Parliament enacts this or that, but because its men are great and good.

3. Development of Personality

Personality is the influence, the impression, one creates on the others. It is the personality of a man that counts. “According to Vivekananda, personality is two – third and his intellect and words are only one – third in making the real man.” The ideal of all education and all trainings should be this man – making.

4. Service of Mind

Another important aim of education is serving the God in man. It is the God in the sick, the poor, the miserable, the ignorant and the down – trodden what we should worship. In Swamiji’s own words, “if you want to find god, serve man.” He was pained to see the wretched poverty of his countrymen. He, therefore, wanted that education must enable everyone to stand on his own feet and satisfy his own primary needs.

5. Promotion of Universal Brotherhood

Swami Vivekananda’s love for mankind knew no geographical boundaries. He always pleaded for the harmony and good relationship of all nations. He said, ‘ through education, we should gradually reach the idea of universal brotherhood by flinging down the walls of separation and inequality. In every man, in every animal, however weak or miserable, great or small, resides the same omnipresent and omniscient soul. The difference is not in the soul, but in manifestation.” He insisted the education must call forth this power in every person and broaden it to such an extent that it may cover the whole world.

6. The Aim of keeping view the Practical Aspects of Life

To Swami Vivekananda, the practical aspects of life must not be ignored in any scheme of education. Only then, it will be possible to make an individual self-dependent and the country prosperous. Swamiji said: "It will not do merely to listen to great principles. You must apply them in the practical field, turn into constant practice." So he has emphasized the importance of education in agriculture and other practical arts.

7. Aim of Physical and Mental Development

The second aim of education is that the child should be able to promote national growth and advancement as a fearless and physically well developed citizen of tomorrow. Stressing the mental development of the child, Swamiji wished education to enable the child to stand on his own legs economically rather than becoming a parasite of others.

8. Aim of Moral and Spiritual Development

According to Swami Vivekananda, a nation's greatness is not only measured by its parliamentary institutions and activities, but also by the greatness of its citizens. But the greatness of citizens is possible only through their moral and spiritual development which education should foster.

9. The Aim of Searching Unity in Diversity

The true aim of education is to develop insight into the individuals so that they are able to search out and realize unity in diversity. Swami Vivekananda has further asserted that physical and spiritual worlds are one; their distinctness is an illusion (Maya). Education should develop this sense which finds unity in diversity.

10. Aim of Religious Development

To Swamiji, each individual should be able to search out and develop the religious seed embedded in him and thus find the absolute truth or reality. Hence he advocated the training of feelings and emotions so that the whole life is purified and sublimated. Then only, the capacities of obedience, social service and submission to the teachings and preaching's of great saints and saviors will develop in the individual. Education should foster this development.

Role of the Teacher

According to Swami Vivekananda a person with an attitude of renunciation, influence children through his ideal example, love his students, sympathize at their difficulties, teaching according to the needs, abilities and interests of the them, contribute to their spiritual development can be a good teacher.

A student should have an inclination and eagerness to learn. He should be an observer of celibacy. He should have control over his senses. He should follow the ideals laid down by his teacher.

Vivekananda laid stress on the following qualities that a teacher should have:

1. The first condition is that he should be sinless.
2. The second condition is that he should know the spirit of scriptures.
3. The third condition is the spiritual force of the teacher based on love for the students.
4. The fourth condition is that the teacher should think that he is only helping the child grow. He is the external teacher and he offers the suggestion which arouses the internal teacher i.e. in the mind of the child.

According to Swami Vivekananda, the prime aim of education is spiritual growth and development. But this does not mean that he did not advocate material prosperity and physical well-being. He feelingly advocated the inclusion of all those subjects and activities, in the curriculum, which foster material welfare with spiritual advancement. For spiritual perfection Swamiji prescribed Religious, Philosophy, Upanishads, Company of saints and their preaching's and for material advancement and prosperity he recommended Languages, Geography, Science, Political Science, Economics, Psychology, Art, Agriculture, Industrial and Technical subjects together with Games, sports and other Physical exercises.

METHODS OF EDUCATION

Swami Vivekananda prescribed the same ancient spiritual methods of teaching wherein the Guru and his disciples lived in close association as in a family. The essential characteristics of those religious and spiritual methods were as under:-

1. To control fleeting mental faculties by the practice of Yoga.
2. To develop the mind by concentration and deep meditation.
3. To gain knowledge through lectures, discussions, self- experience and creative activities.
4. To imitate the qualities and character of teacher intelligent and clear understanding.
5. To lead the child on the right path by means of individual guidance by the teacher.

Principles of teaching-learning

Swami Vivekananda emphasised the following:

1. *Self-teaching*- "No one was ever taught by another. Each of us has to teach himself. A child educates itself."
2. *Living Examples of Teacher*- "Words even thoughts, contribute only one-third of the influence in making an impression-the man two-thirds."
3. *Teaching through Positive Suggestions*- "We should give positive ideas. Negative ideas only weaken men. If you speak kind words to them and encourage them, they are bound to improve in time."
4. *Concentration as the only method of education*- "The power of concentration is the only key to the treasure-house of knowledge."
5. *Qualities of the Learner*- "The conditions necessary for the taught are purity, a real thirst after knowledge and perseverance."

THE BASES OF MODERN EDUCATION

Vivekananda felt that modern education all over the world has so far concentrated on 'the learning to do' aspect and not on the 'learning to be' faculties of education. He says that education must focus on the requirement of the human mind. His philosophy of education is based on universal principles of morality and ethics. He wanted to teach the common masses of India the ideals of synthesis, tolerance and universal harmony. His philosophy gives equal importance to the claims of spirit and matter. To him diversity is as real as unity. Matter is only 'veiled spirit'. Thus he creates a metaphysical synthesis reconciling the claims of spirit and matter, and makes it one of the chief bases of its philosophy of education.

THE IMPORTANCE OF 'YOGA' IN EDUCATION

Vivekananda wants to place maximum emphasis on concentration and meditation in the teaching-learning process. In the practice of yoga as it is in the practice of general education, five elements are necessarily involved-the teacher, the taught, the aim, the subject and the method. He convinced of the fact that all knowledge is in the human mind and that the same can be experienced by practicing concentration and meditation.

TRANSMISSION OF KNOWLEDGE

To Vivekananda, all teaching implies giving and taking; the teacher gives and the student receives. Here he stresses the need for effective participation in the teaching-learning process. Teacher should motivate the students to acquire knowledge and develop in them scientific temper, secular outlook and civic responsibility.

LEARNING THROUGH ACTIVITY

Vivekananda anticipated many modern thinkers in suggesting that learning through activity should be the guiding principle of any scheme of education. He wanted every activity in Indian schools and colleges-dance, drama etc; Inter-school and inter-collegiate competitions are also required in order to enable the students learn how to sacrifice personal and selfish interests for the sake of the larger interests of society.

THE IDEAL OF WOMANHOOD IN INDIA

Vivekananda suggested that the women should be made ambitious through a good system of education. He made a strong appeal for raising the status of women along with that of man. He felt that it was much against the ancient ideal of India that women were not given enough opportunities for self-development.

RELEVANCE OF SWAMI VIVEKANANDA'S IDEAS IN MODERN EDUCATION

VALUE EDUCATION

Here, education is conceived in the broad sense; everything in the society plays an educational role. The formal education system is but part of the culture and values in the system are inevitably determined by the culture. Education is seen as an instrument for harnessing human drives, and as consequences, it becomes to some extent a method of behavior modification. Education preserves rather than changes social values. Education is seen to abide by existing culture norms of the society.

PEACE EDUCATION

Constructive education for peace must aim to reform humanity so as to permit the inner development of human personality and develop a more conscious vision of the mission of mankind and the present conditions of social life as was so emphatically averred by Swami Vivekananda as well. What we need today is an education that is capable of saving mankind from the present predicament. Such an education involves the spiritual development of man and the enhancement of his value as an individual and preparing the young people to understand the time in which they live.

ENVIRONMENTAL EDUCATION

Environmental education is viewed as an integral part of the education process. It is taken to be centered on practical problems and can be an interdisciplinary character. It should aim at

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building up a sense of values, contribute to public well being and concern itself with survival of the human species. Its force, therefore, should be mainly the initiative of the learners and their involvement in action and it should be guided by immediate and future subject of concern. Environmental education enables them to manage the environment in which they live through a judicious use of resources.

CITIZENSHIP EDUCATION

The concept of citizenship education should target to mould the future citizens into the frame of a civic society where citizens are aware of their rights, respect democratic ideals and work for a welfare society with shared responsibility. Education for democratic citizenship is a set of practices and activities aimed at making young people and adults better equipped to participate actively in democratic life by assuming and exercising their rights and responsibilities in society.

OTHER CONTRIBUTIONS IN BRIEF

1. He laid stress on the character development education.
2. He advocated the education of the masses which implies adult education and free and compulsory education regardless of caste creed or colour. He said, "I consider that the greatest national sin is the neglect of the masses".
3. He reviewed the spirit of humanism in education.
4. His clarion call to the educated people was, "So long as the millions live in hunger and ignorance, I hold every man a traitor who, having been educated at their expense pays not the least head to them."
5. He considered the education of women as the chief instrument of national regeneration.
6. He stressed the teaching of western learning.
7. He emphasized social service, "Service to mankind is the highest goal of religion." 'Assimilation' and 'toleration' were the key points in religion and religious education.
8. Ramakrishna Mission established by Swami Vivekananda is running several educational institutions and spiritual centres, hospitals and dispensaries and doing several types of social work.

Thus Swami Vivekananda's views on education may be summed up in his own words, "We want that education by which character is formed, strength of mind is increased, the intellect is expanded and by which one stands on one's own feet."

4.6. Contribution of Rabindranath Tagore to education.

Among the contemporary Indian Philosophers of Education Rabindranath Tagore, holds eminent position. He may be called as a Humanist in the strict sense of the term. His humanist approach is not materialistic but integral in nature. His philosophy is Cosmopolitan Humanism and his theory of education is directly deduced from this philosophy. Tagore was born on May 6, 1861 at Calcutta. The family of Tagore was known for its enlightened and progressive views. After private education, in India, he was sent to England in 1877 to study law for becoming a barrister but he soon returned to India.

Tagore becomes a world figure when his book "Gitanjali" won him the Nobel prize in 1913. On December 22, 1921, Tagore founded the Visvabharati-an international university to be about understanding between eastern and western cultures. Tagore has left his deep

impression on several facets of life i.e. artistic, cultural, educational, intellectual, political and social. There is no field of literature which he has not enriched by his contribution. He was a great artist, educationist, a poet, a patriot, a philosopher and social reformer.

Tagore's Philosophy of Life

1. *Tagore's Humanism*: Tagore observed, "He(God) is there where the tiller is tilling the hard ground and where the pathmaker is breaking stone."
2. *Tagore's Naturalism*: He said, "He lives in a prison house whose walls are alien to him." Tagore loved nature immensely.
3. *Tagore's Spiritualism*: Tagore said, I believe in the spiritual unity of man and therefore I ask you to accept this task from me."
4. *Tagore's Individualism*: Tagore believed that every being has the right to shape his life in his own way.
5. *Tagore's Universalism*: He wanted to break down barriers between cultures. He said, "Before we are in a position to stand a comparison with the other cultures of the world, or truly cooperate with them, we must base our own culture on a synthesis of all the different cultures we have."
6. *Tagore's Internationalism*: Tagore advocated synthesis between the East and the West. The Visvabharati at Shantiniketan is an embodiment of his international outlook.

EDUCATIONAL PHILOSOPHY OF TAGORE

Sources of Information: Apart from his several publications on different aspects, we get valuable information about Tagore's views on education from the following sources relating to education. Essays were written mostly in Bengali.

1. '*Shiksar Herpher*' (Our Education and Its Incongruities)
2. '*Shiksha Samasya*' (The Problem of Education)
3. '*Abaran*' (Culture or Covering)
4. '*Tapovan*' (Forest Colony)
5. '*Dharmashiksha*' (Religious Education)
6. '*Hindu Visvavidyalya*' (Hindu University)
7. '*Strishiksha*' (Women Education)
8. '*Shiksar Bahan*' (The Vehicle of Education)
9. '*My School*'
10. '*Shiksar Milan*' (The Meeting of Cultures)
11. '*A Poet's School*'
12. '*Shiksar Vikiran*' (Diffusion of Education)
13. '*Ashramer Shiksha*' (Education in Ashram)
14. '*Bodher Sadhana*' (Education of the Feeling)
15. '*Several Convocation Addresses*'

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Factors Influencing Tagore's Philosophy of Education: Tagore's philosophy of education was influenced by the following factors:

1. Influence of the Home Environment.
2. Influence of the School Environment.
3. Love for Nature.
4. His Extensive Visits.

TAGORE'S VIEWS ON EDUCATION

On account of the above influences, Tagore may be described as an idealist, a naturalist, a modernist, a pragmatic, a traditionalist and above all a humanist and an internationalist. Following were the aims of education according to Tagore:

1. **Self Realization:** Spiritualism is the essence of humanism. Manifestation of personality depends upon the self realization & Spiritual knowledge of individual.
2. **Intellectual Development:** By intellectual development he means development of imagination, creative, free thinking constant curiosity and alertness of the mind. Child should be free to adopt his own way of learning which will leads to all round development.
3. **Physical Development:** Tagore's educational philosophy also aims at the physical development of the child. He gave much importance to sound & healthy physique. Yoga, games & sports are prescribed in Santiniketan as an integral part of the educational system.
4. **Love for Humanities:** Tagore held that education can teach people to realize oneness of the globe .Education for international understanding & universal brotherhood is another important aim of his educational philosophy.
5. **Freedom:** freedom is considered as integral aspect of human development . Education is a man making process, it explore the innate power that exists within the man. It is not an imposition rather a liberal process that provides utmost freedom to the individual for his all round development.
6. **Co-relation of Objects:** Co-relation exists with God, man & nature. A peaceful work is only possible when co-relation between man & nature will be established.
7. **Mother tongue as medium of instruction:** Language is the vehicle of the self expression. Man can freely express his thought in his mother tongue. Tagore has emphasized mother tongue as the medium of instruction for the Childs education.
8. **Moral & spiritual Development:** Tagore emphasized moral & spiritual training in his educational thought. Moral & spiritual education is more important than bookish knowledge for an integral development of human personality. There must be an adequate provision for the development of selfless activities, co-operation, and love fellow feeling and sharing among the students in educational institution.
9. **Social Development:** According to Tagore, 'Brahma' the supreme soul manifests himself through men & other creatures. Science he is the source of all human beings & creature, so all are equal .Tagore therefore said, "service to man is service to God". All should develop social relationships and fellow felling from the beginnings of one's life. Education aim at developing the individual personality as well as social characters which enables him to live as a worthy being.

2. **Curriculum:** Tagore recommended a curriculum for the full man satisfying the spiritual, the creative, the aesthetic and the vocational aims of education. Besides providing for the teaching of ordinary schools, Tagore developed many educational ideas, years ahead of others. Now-a-days educationists talk so much about the educational value of crafts, projects, music, dancing, fine arts, etc. But it is indeed very significant to note that the poet provided for the teaching of most of these subjects from the very beginning in his school at Shantiniketan.
3. **Methods of Teaching:** Tagore strongly criticized the bookish and examination oriented teaching. He stressed movement of the whole body in various learning activities. He followed the activity principle, and advocated constructive and creative activities.
4. **Children as Children:** It is a mistake to judge children by the standards of grown-ups. Adults ignore the natural gifts of children and insist that children must learn through the same process as themselves. This is man's most cruel and most wasteful mistake.
Children's have their subconscious mind which is more active than their conscious intelligence.
5. **Discipline and Freedom:** Living ideals cannot be set into clock-work arrangement. Tagore wrote, "I never said to them. Don't do this, or don't do that I never punished them".
6. **An Ideal School:** An ideal school is an Ashram where men gather for the highest end of life. Tagore observed. "To give spiritual culture to our boys was my principal object in starting my school at Bolpur."
7. **Role of the Teacher:** In teaching, the guiding spirit should be personal love based on human relations. In education the teacher is more important than the method. Tagore pointed out, "A teacher can never truly teach unless he is learning himself. A lamp can never light another lamp unless it continues to burn its own flame."
8. **Religious Education:** Tagore stressed religious education through practice. He wrote, 'Teaching of religion can never be imparted in the form of lessons, it is where there is religion in living- where life is simple.'
According to Tagore, "Real training consists not in foisting moral teachings but in making religion and morality an integral part of life."

AN IDEAL SCHOOL

Tagore attempted to make his school at Bolpur as an ideal institution. According to him an ideal school should have the following characteristics:

1. The school should be situated in natural surroundings. There should prevail the atmosphere of nature's own beauty with her varied gifts of colour and dance, flowers and fruits, with the joy of her mornings and the peace of her starry nights.
2. It should cultivate love of nature among the students.
3. It should provide spiritual training to students.
4. It should educate children by providing an environment of freedom.
5. It should impart education in the mother-tongue of the students.
6. It should provide an environment after the fashion of ancient 'tapovans'-forest schools about which he had read so much in the Upanishads.

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7. It should be a community school where there is no distinction of caste and creed.
8. It should teach crafts like sewing, book-binding, weaving, carpentry etc.
9. It should include drawing, art and music as an integral part of the curriculum.
10. It should provide students adequate opportunities for choosing their hobbies and occupations.
11. It should be a self governing institution-has a dairy farm, post office, hospital and workshop. Students hold their own courts.
12. It should provide for close personal contact with the teacher. The number of students in classes should be very small.
13. It should have a well-equipped library.
14. It should provide for manual labour.

EDUCATIONAL INSTITUTES STARTED BY TAGORE

Following institutions were started by Tagore to carry out his experiments in education:

1. Sisu Bhawan (Nursery School)
2. Path Bhawan (School Section-Matriculation Examination)
3. Siksha Bhawan (Higher Secondary)
4. Vidya Bhawan (College of Undergraduate and Post-Graduate Studies and Research)
5. Vinya Bhawan (Teachers' Training College)
6. Kala Bhawan (College of Fine Arts and Crafts)
7. Sangit Bhawan (College of Dance)
8. Sriniketan (Department of Rural Reconstruction)
9. Siksha Satra (Rural High School)
10. Silpa Sadan (College of Industrial Training)
11. Cheena Bhawan (School of Languages, e.g., Chinese, Tibetan etc.) By and large, all formed part of Visvabharati University.

VISVABHARATI (WORLD UNIVERSITY)

The word Visvabharati consists of two Sanskrit words. '*Visva*' means world and '*Bharati*' means cultures. Thus Visvabharati would mean world culture. The motto of this university is '*Yarta Visvam bhavari ekamidam*' i.e. where the world meets at one place.

Main Features of Visvabharati: Tagore describes these as:

1. It wants to hold before the world the ideal of the universality of man.
2. The greatest distinction is the direct and immediate emotional contact of pupils with their teachers and with external nature.
3. A speciality of our institution is that it wants to bring up our pupils in inseparable association with nature.
4. It is intended not only to be the intellectual centre of the intellectual life of India but also the centre of her economic life.
5. It is envisaged to be the nucleus of an international university and as one of the means of promoting mutual understanding between the East and the West.

Growth of Visvabharati: In 1863, Rabindranath's Tagore's father founded the Ashram at Bolpur. It was called Shantiniketan (Abode of Peace). It was meant for the seekers of truth. In 1901, Tagore started the experimental school. In 1921, it became the Vis vabharati.

CONTRIBUTIONS OF TAGORE TO EDUCATION

1. Tagore established a number of educational institutions at Shantiniketan.
2. Tagore founded the Visvabharati.
3. Tagore was a great practitioner. He worked out his ideas and ideals in a constructive way in a constructive way.
4. Tagore drew attention to the listless environment of the traditional school.
5. Tagore tried to synthesise the ancient Indian ideals of education and the western arts and sciences.
6. Tagore pointed out the significance of providing an environment of freedom in the school.

4.7. Contribution of Mahatma Gandhi to Education

Mohandas Karamchand Gandhi is popularly known as 'Gandhiji' out of reverence, "Bapu" out of affection, "mahatma" on account of the saintly nature and 'Father of the Nation', for his role in the Freedom of India from British rule. He was born in October 2, 1869 at Porbander which was a small state in the Kathiawar Agency of British India. His Father was Diwan (Prime Minister) of Porbander & Mother was Putlibai. He grew up with the Jain traditions. When 18 years old, he was sent to London to study law. After returning from England, he started his law practice at Bombay. Later Gandhiji gave up his legal practice. He complexly devoted himself to the service of the people. He put into practice 'Satyagraha' and 'Ahimsa'.

Gandhiji's Educational Experiments

1. Gandhiji's philosophy of life including philosophy of education took shape in South Africa. His educational experiences at the Tolstoy Farm at Transwal in South Africa proved very valuable to him in formulating a new system of education suited to the needs of masses. On the Farm, he undertook the responsibility of educating his own sons and other children. The children had to devote 8 hours a day for vocational training and only 2 hours to book learning. "Learning by doing" and learning by cooperation' became the chief methods of education.
2. Gandhiji came to India in 1914. Thereafter though he was deeply involved in the freedom struggle. He continued his educational experiments for a short time at Shantiniketan, then at Sabarmati Ashram and finally at Sewagram Ashram established by him. Sewagram Ashram is located 16km from Wardha. This place has a great significance as Gandhiji not only formulated his scheme of Basic Education but also fought the battle for freedom from here.

3. Gandhiji writings on Education

Important publications on education and having bearing on education are:

1. *My experiments with truth.*
2. *Basic Education*
3. *Towards New Education*
4. *True Education*

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5. *To the students*
6. *Task Before Indian students*
7. *India of My Dreams*
8. *Medium of Instruction*
9. *Task force India*

Gandhiji also wrote extensively on education in 'Harijan'-a paper founded by him.

Principal features of Gandhiji's philosophy of life

Gandhiji's philosophy of life has a deep spiritual basis and the two pillars of his thoughts were obviously „satya and „ahimsa – „truth and „nonviolence – a happy combination of „karmayoga and „gyanyoga :

1. **Realization of God:** Mahatma Gandhi believed in Ekeswarabad and thought that only through the medium of God, the manifestation of truth, love, life and knowledge if possible. He said, "God pervades everything. God is life, Truth and Light.
2. **Truth and Ahimsa (non-violence):** Ahimsa is the only way, Gandhiji suggested, that can lead us the ultimate destination of life. Satya and ahimsa are the two sides of the same coin. They are intertwined and it is practically impossible to separate them." 'Satyagraha' implies holding of truth, thorough love and purity.
 1. **Service of Humanity:** Gandhiji observed, "The immediate service of all human beings becomes a necessary part because it is the only way to see Him in his creation."
 2. **Self-discipline and Self-purification:** Gandhi always held the high ideals of purity, sacrifice and service.
 3. **Righteousness and truth as the highest religion:** Gandhiji was of the firm view that 'true religion and true morality are inseparably bound up with each other.'
 4. **Ram Rajya as the Concept of a Society:** He wanted to establish Ram Rajya which he identified with justice, peace, happiness and welfare of all. According to Gandhiji, completion of life is attained through the fulfillment of soul, and for this purpose a favorable society if needed. What he sought was a spiritual society set on the foundation of freedom, justice, equality, love, peace and non-violence.
 5. **Gandhiji's view on Concept of Education:** Gandhiji summed up his ideas on education in these words, "By education I mean an all-round drawing out of the best in child and man-body, mind and spirit." "All round' implies the harmonious development of the individual. Man is neither mere the gross animal body, nor intellectual and nor the heart and soul alone. A proper and harmonious combination of all these three is required for making the whole man. Any programme on education which puts exclusive emphasis on one of these aspects of the human personality is against the principle of education.
2. **Objective of Education:** "The ultimate objective of education is not only a balanced and harmonious individual but also a balanced and harmonious society-a just social order in which there is no unnatural dividing line between the havens and have:::ots and everybody is assured of a living wage and right to freedom."
3. **Education and Character:** Gandhiji said, "What is education without character and what is character without elementary purity?"

4. *Learning by Earning*: According to Gandhiji, students should learn and side by side earn by doing some work in the school.
5. *Craft Centred Education*: Craft should become the source and centre of learning. Gandhiji suggested crafts like weaving and spinning etc. About spinning Gandhiji said, "Just as we cannot live without eating, so it is impossible for us to attain economic 'independence and banish pauperism.'"
6. *Self-sufficient Education*: Education should be imparted in such a way through crafts that their products/manufactured articles by the students should meet some expenditure in running the school.
7. *Dignity of Labour*: Love for work with hands should be developed in the students.
8. *Medium of Instruction*: Mother-tongue should be the medium of instruction. The foreign medium has made our children practically foreigners in our own land.
9. *Discipline*: The highest form of freedom comes through humility and self-control. According to Gandhiji, discipline should not be imposed from outside. In this view, discipline grows in human mind out of self-control. So he sought for a favourable classroom condition for the development of such discipline from within.
10. *Women Education*: For the progress of the nation women education is essential. So the girls should be given enough educational scope. He advocated an experimental co-education system. Side by side, home science will be introduced.
11. *Ideal Teacher*: A teacher has an immense influence on his learners. In education a learner's success depends on his teachers. So the teacher should present himself before his learners as an example. He said, "We must procure the best teachers for our children, whatever it may cost parents, so that they can undertake adequately the moulding of their children."

The Curriculum Prescribed by Gandhiji

Gandhiji regarded education as a preparation of future life. He wanted education for all, for every Indian around the corners of India. He sought that education which would enable them to attain financial self-reliance. He wanted to apply his basic education following these steps:

- 1) He propounded activity oriented learning. Weaving, agricultural works, paper designing, metal works etc. should be introduced in the syllabus. Handicraft is an important part of his educational system. It will serve as a bridge between rural and urban life and interest will grow in the learners.
- 2) Around these activities other subject will be taught in a simple way- another language, history, geography, mathematics, physical education, social sciences, civics. All these subjects should be introduced in the light of the social situation of the learners and he will be imparted education in connection with his life.
- 3) For the spiritual development of the learner Gandhiji puts stress on the practice of music, dance, art and culture and many other co-curricular activities.
- 4) For the moral development of a child he should be inspired to respect his elders. He will learn the lesson of honesty, simplicity, prayer, meditation etc.
- 5) There will be enough scope for the physical health development of the child. Through physical exercise he will learn the lesson of self-defence.
- 6) For the girls Gandhiji planned for the learning of home science

Gandhiji's Teaching System

Gandhiji's teaching system is obviously based on social science, psychology and physiology and principle of activity. Principle of correction is also used well by him in forming his edu-theory. There is an obvious similarity of his ideas of basic education and the thoughts of John Dewey. Gandhiji's teaching system is full of the following characteristics:

- 1) Compulsory universal free education for the boys and girls of the 7-14 yrs age group.
- 2) Mother tongue will be the medium of education. On this level English learning will be totally rejected and Hindi should be learned as a national language.
- 3) Learning will be arranged centering on a handicraft in accordance with the learner's ability.
- 4) Basic education is totally activity oriented.
- 5) Individual and group effort is developed through this practice.
- 6) An important feature of basic education is learning with earning.

Philosophy of Basic Education

According to Gandhiji, true education means an all-round development drawing out of the best in child and man, body, mind and spirit. Basic education indicates such education which may help an individual to fulfill his basic needs. The scheme of basic education is based on the national culture and civilization of India and its main objective is to make a child self-reliant and self-sufficient. According to the innate nature of child this education may guide him to choose right profession in future.

As an educational philosopher and an experimentalist Gandhiji wanted to make a new social order based on truth and non-violence. According to him, truth and education helps one to reach at the peak of self-realization. He wanted a silent social revolution through basic education which does not stand for mere technique rather it stands for a new crafts-centered approach full of spirit and self-realization which always seeks truth.

Proposals of Basic Education

The scheme of basic education formulates the following proposals-

- 1) Free, universal and compulsory education should be provided for all boys and girls between the ages 7-14 years.
- 2) Mother tongue of the child should be the medium of instruction.
- 3) According to the capacity of the children and the needs of the locality education should be crafts oriented.
- 4) Spinning and weaving, card-board and wood-work, leather-work, kitchen, gardening, agriculture and fishery were suggested as suitable crafts in basic education.
- 5) Crafts oriented education have an economic view also because the selected craft should be taught and practiced so that children are able to produce articles which can be used in the school or may be sold to mitigate the expenditure of the school partly (Gandhi, 1951).
- 6) The social and scientific implications of the selected craft must be taught.
- 7) All the subjects to be taught were to be integrally associated with the selected craft.

Curriculum of Basic Education

Wardha education conference in 1937 suggested the basic education for children between 7-14 years of age and curriculum has also been suggested accordingly. A large emphasis was given on general science for boys and on home science for girls. The following are the major subjects suggested in conference –

- 1) Basic craft
 - (i) Spinning and weaving
 - (ii) Carpentry
 - (iii) Agriculture
 - (iv) Fruit and flower cultivation
 - (v) Leather work
 - (vi) Culturing fish
 - (vii) Poultry
 - (viii) Handloom
 - (ix) Any handicraft according to the local need
- 2) Mother tongue
- 3) Mathematics
- 4) Geography, history and civics to be combined as social science
- 5) Painting and music
- 6) P.T., drill and sports etc.
- 7) General science comprising of physics, chemistry, botany, zoology, hygiene and nature study etc.
- 8) Home science
- 9) Hindi for that area in which it is not the mother tongue (Gandhi, 1951).

Merits of Basic Education

Merits of basic education are as follows -

- 1) The concept of basic education is helpful for rapid expansion of elementary throughout the country with minimum dependence on public fund.
- 2) Basic education helps the developing status of our country because it has a surprising financial aspect.
- 3) Basic education is activity-oriented education based on learning by doing principle which helps an individual to acquire the practical knowledge on livelihood as well as guide him to choose the profession in future according to his interest.
- 4) As the basic education is child-centric, it considers the creative and constructive sense of children as well as dignity of labour.
- 5) This educational approach is based on the principle of correlation; it emphasizes on the basic craft chosen by an individual and correlates entire education with the practical knowledge about the craft. Correlation also takes place between physical environment, social environment and craft work.

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- 6) Basic education is based upon the cultural and social heritage of our country.
- 7) One of major objectives of basic education is harmonious development of body, mind and spirit.
- 8) This educational system inculcates social, moral as well as democratic values like cooperation, responsibility, fellow-feeling in the minds of the students (Soni, 1999).

The Utility of Basic Education Plan

- Introduction of free compulsory universal education.
- This education plan will be in connection with reformation of the economy of the country.
- Formation of a society free from classes and torture.
- Development of national integrity.
- Building up ideal citizen through the combination of individual and society.

Causes of the Failure of Basic Education Plan

- Basic education failed due to the lack of responsibility of the leaders and the government and their attitude is not yet changed.
- Handicraft was not selected well in connection with the learners demand and the social situation.
- Lack of sufficient money for the implementation of the plan
- Lack of enough trained teachers

GANDHIJI AS AN IDEALIST, NATURALIST AND PRAGMATIC EDUCATIONIST

Idealism: Gandhiji emphasis on truth, non-violence and character development clearly indicates that he was an idealist.

Naturalism: Gandhiji views of making mother-tongue as the medium of instruction and providing freedom to the child reflect his naturalism.

Pragmatism: Gandhiji had an experimental approach to educational and other issues. He also emphasized learning through real life activities.

RELEVANCE OF GANDHIJI'S VIEWS ON EDUCATION IN MODERN TIMES

1. The most important point in Gandhi's scheme of education is its emphasis on relating school education to the needs of the society. He wanted to achieve this objective through a system of 'Learning while earning'. He gave an important place to the learning of craft. It will be seen from the curriculum of the present day schools that work experience and socially useful productive work find an important place.
2. His emphasis on education through the mother-tongue is the accepted principle by all thinkers.
3. Gandhiji stress on inculcating dignity of labour is the need of the hour. There is the dire need to develop elements of spirituality in our life which is dominated by materialism.

4.8. CONTRIBUTION OF SRI AUROBINDO TO EDUCATION

Aurobindo was born in an educated middle class family in Calcutta on 15th Aug. 1872. He went to England at the age of 7 and lived there for 14 years. He received his education at Cambridge At the age of 18, he passed the entrance examination of the Indian Civil Service.

Besides English, he mastered Latin and Greek and learnt French, German and Spanish. In 1893, on his return from England, he joined as professor of English at Baroda College in Gujarat. Here, besides devoting himself to cultural and literary activities, learnt Bengali, Gujarati, Marathi and Sanskrit. He joined the Indian National Congress and became an active freedom fighter. He was a revolutionary and was disappointed with the Moderates of the Indian National Congress. He started the Bengali daily 'Yugantar' and English daily 'Bande Mataram' to promote his revolutionary ideas. He was considered one of the most dangerous leaders by the British government. From a revolutionary freedom fighter, he became a philosopher and seer. In 1908, he was sent to jail for the Alipore Bomb case. During this time, he turned to yoga, meditation and study of religious, philosophical and spiritual literature. This changed him a lot. He went to Pondicherry and spent his remaining 40 years in his Ashram there. He changed himself and involved in several educational and social activities. He proposed theories of education which catered to Indian needs. He set up an International Ashram and International Centre of education and social activities. He also started a new experiment known as 'Auroville' as a city of human unity.

Main Ideas of Aurobindo's philosophy

Everyone has in him something Divine.

The task is not to find it, develop it and use it.

This Divine can be obtained by a spiritual discipline, called yoga.

Aurobindo's concept of yoga is not that of a 'sanyasi' who turns away from life in order to turn towards God.

Yoga is for the ordinary man, while he carries on his worldly pursuits.

If a merchant wishes to follow yoga, he regards his work as Divine and does not use unfair practices to earn money.

If a student looks for higher values, he must observe 'Brahmacharya' (self-control).

AUROBINDO'S VIEWS ON MIND

His concept of mind is different from others. To him, the mind is the primary means of manifestation in man. Mind is not a thing. It should not be equated with the brain. It is a function or a process. The function of mind expresses itself in higher mental processes in feelings, emotions, attention, and memory etc. In his writings he brings out the different planes of mind. They are :-
 1) The ordinary mind 2) the higher mind 3) The illuminated mind 4) The intuitive mind 5) The over mind 6) The super mind. Ordinary mind is divided into three different parts—thinking mind, dynamic mind, and externalizing mind; the first is concerned with ideas and knowledge, the second is concerned with forces of realization of ideas, and the third with expression of them in life. Aurobindo also writes about thinking mind and vital mind which may then be considered as functions of mind. The action of the thinking mind is to doubt, to question, to argue to reason, to be bold enough to reject if it is uncertain and repeat the process again and again. Man's mind is an imperfect instrument to catch the full integral truth. According to Aurobindo, the errors of conceptual mind must be corrected by the super mind which acts as a link between 'sachidananda' and universe, knowledge and ignorance. Super mind is the divine gnosis (having special knowledge). This super mind creates, governs and upholds the world. It is omnipotent, omniscient and omnipresent. It is the Lord within. In it there is no distinction of knowledge known or unknown. According to Sri Aurobindo, super mind is a state of consciousness. One can acquire it gradually.

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After acquiring it, one must use it for transforming his entire being, his body, mind and soul which one attains through the super mind; he becomes a superman, a 'jnani' or Gnostic at our own plane of being. Ordinary mind can become super mind by yoga

INTEGRAL EDUCATION

True education, according to Sri Aurobindo, is not only spiritual but also rational, vital and physical. In other words it is integral education. This integral education has been explained by Sri Aurobindo's closest collaborator, the Mother in these words. "Education to be complete must have five principal aspects relating to the five principal activities of human being: the physical, the vital, the mental, the psychic and the spiritual. This education is complete, complimentary to each other and continued till the end of life. Aurobindo's scheme of education is integral in two senses. Firstly, it is integral in the sense inculcating all the five aspects of the individual being. Secondly, it is integral in the sense of being an education not only for the evolution of the individual alone, but also of the nation and finally of the humanity. The ultimate aim of education is the evolution of total humanity. In this scheme of evolution, the principle of growth is unity in diversity. This unity again, maintains and helps the evolution of diversity.

The integral School

The ultimate aim of education is man-making. It prepares the educand to work first as a human being and then as a member of a nation and finally as an individual. The circles of moral responsibility and loyalties proceed from wider to narrower and vice-versa. The man has to develop first as a human being then as a citizen and finally as an individual. Most of the present confusion of values is due to an inversion of this order. That education which comes naturally, easily, effectively and without strain is called integral education. Integral education is complete education. Important aspects that constitute integral education are:-

- i. Strengthening of mental and physical aspects.
- ii. Achievement of five principal aspects – the physical, vital, mental, psychic and spiritual. All the above five aspects have to be developed together.
- iii. Development of the four aspects of truth namely; love, knowledge, power, and beauty.
- iv. Development of the vehicles of truth namely psychic for love, mind for knowledge, vital for power and physical body for expression of physical beauty.

Shri Aurobindo believes in these ultimate principles of individuality, commonality and essentiality. These, in other words, are the educand, the society and the humanity. Integral education, according to him, must include evolution of all these three elements. These should develop together. This is the purpose of the school. In his lectures at Baroda college, Shri Aurobindo observed that the colleges and universities should educate through their academic as well as social activities. The school cannot be isolated from society. It cannot give total education in isolation. Its teachings have to be practiced in the society outside it. In the integral school four types of rooms are required to carry on various activities: 1. Rooms of silence, 2. Rooms of collaboration, 3. Rooms of consultation, 4. Lecture room. Thus the school will develop different types of activities such as silence, collaboration, consultation and lectures. It will provide play, activity, discovery, innovation and finally development of the powers of the body, mind and spirit of the educand. In brief, the integral school will provide opportunities for integral development. In fact, the aims, curriculum and methods of teaching are in the light of these concepts of integral education.

AIMS OF EDUCATION ACCORDING TO INTEGRAL EDUCATION

- i. **Perfection of soul:** The main aim of education is to help the growing soul to draw out that is best and make it perfect for a noble cause
- ii. **Realization of inner self:** Education should enable him to realize his inner self which is a part of the universal consciousness. He has to enter into right relationships not only within himself but also with the people of country and with the universal society to which he belongs
- iii. **Physical development:** Physical development of the child is another important aim of education. It will be misguiding to say that those who are physically strong are mentally weak. Without physical development no other development is possible.
- iv. **Development of morality:** Without moral and emotional development mental developmental becomes harmful to human progress. The three essential factors for the moral development of a child are emotions, impressions or habits and nature. So it is necessary that the ideals of a teacher should be so high that the child by mere imitation is able to reach higher stages of development.
- v. **The development of senses:** Education should aim at the training of senses. According to him senses can be trained fully when manas, chitta and nerve are pure.
- vi. **Development of consciousness:** another important aim of education is to develop consciousness. According to him it has 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.
- vii. **Harmony of the individual and collectivity:** Most of the socio-political thinkers have either laid emphasis upon the individual or collectivity. But Aurobindo aims at realization of harmony between individuals and also between nations. His scheme of education therefore is truly international. Explaining this ideal of Sri Aurobindo's scheme The Mother said, "For all world organizations, to be real and to be able to live, must be based on mutual respect and understanding between nation and nation as well as between individual and individual. It is only in the collective order and organization, in a collaboration based upon mutual goodwill that lies the possibility of man being lifted of the painful chaos where he is now. It is with this aim and in this spirit that all human problems will be studied at the university centre, and their solution will be given in the light of the supra-mental knowledge which Aurobindo has revealed.
- viii. **Cultivation of values:** The present crisis of man is due to the chaos of values. Old values have been challenged while new values have not firmly taken their place. Character formation very much depends on value. The supreme value in Sri Aurobindo's thought is harmony. Other values are spirituality, divinity, evolution, ascent, transformation etc. the most important value for required for all growth is sincerity. Once that is developed, the rest follows.

INTEGRAL CURRICULUM

Sri Aurobindo Ghosh prescribed a free environment for the children to develop all the latent faculties to the full and suggested all those subjects and activities of child's interest to be included in the principles of curriculum. i All life is education. So curriculum is not confined to a limited syllabus and a few text books. ii It should include all those subjects which promote

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mental and spiritual development. iii It is a means towards an end, not an end in itself, the end being the development of integral personality. iv It should provide for leisure pursuits. v There should be flexibility to meet individual needs. vi Subjects of curriculum should be able to motivate children. vii Curriculum should involve creativity of life and constructive activities viii Curriculum should be interesting .

On the basis of the above principles, Aurobindo has prescribed the following subjects in the curriculum

1. **For primary stage:** Mother Tongue, English, National History, Art, Painting, General Science, Social Studies, and Arithmetic.
2. **Secondary stage:** Mother tongue, English, French, Arithmetic, Art, Chemistry, Physics, Botany, Social Studies, Physiology, Health Education.
3. **University Stage:** Indian and western philosophy, History of Civilization, English, Literature, French, Sociology, Psychology, History of Science, Chemistry, Physics, Botany, International relations and integration.
4. **Vocational Education:** Arts, painting, photography, sewing, sculptural, drawing, type, shorthand, collage industries, carpentry, nursing, mechanical and electrical engineering, Indian and European music, and dramatization.

METHODS OF TEACHING

The following principles of methods of teaching have been stressed by Sri. Aurobindo.

1. Love and sympathy for the child
2. Education through mother tongue
3. Education according to the interests of the child
4. Education through self experience
5. Emphasis on learning by doing
6. Education through co-operation of teacher and students in the education process
7. Education according to the nature of child- considering the divinity in the child and latent gifts of mind and spirit
8. Freedom of child- free environment to gain more knowledge through his own efforts.

PRINCIPLES OF TEACHING AND LEARNING

- i. The first principle is that- nothing can be taught, but everything can be earned. The teacher is a helper and guide, not an instructor or task master. He doesn't impart knowledge but shows him the way to acquire Knowledge which is already within him.
- ii. The second principle is that the mind has to be consulted in its growth. It is wrong to mould the child into the shape desired by the parent or teacher ignoring and destroying the divine in the child. To face the nature of the child to abandon its own dharma is to do permanent harm says Aurobindo.
- iii. The third principle of teaching is to work from near to far, from the known to unknown. Education should be according to the nature of the child. He says man's nature is molded by his souls past, his heredity and his environment. The past is the foundation, the present is the material and the future is the aim and each should find its due place in any national system of education.

Main Principles of Learning

- (i) Concentration is the first principle of learning,
- (ii) 'Abhyasa' or steady natural practice is the second principle of learning.

THE TEACHER

Sri Aurobindo has assigned a very important place to the teacher. However, he has not made him central as in the ancient Indian scheme. The teacher remains the philosopher and the guide. The Guru does not have absolute authority. He aims at turning the disciple's eye towards the beacon light of his own Godhead. In fact the real teacher is within the educand. He is the God. He is the ultimate guide and yet the teacher plays an important role in arousing the educand towards God within. He has not to impose his opinions or demand passive surrender from the educand. Sri Aurobindo compared the teacher to a gardener. Sri Aurobindo emphasizes an inner relationship the educator and the educand.

Describing as to who is a teacher, The Mother has laid down the following qualifications.

- One must be a saint and a hero to become a good teacher.
- One must be a good yogi to become a good teacher.
- He should be absolutely disciplined and have an integrated personality.
- He should be absolutely disciplined and have an integrated personality.
- One must have the perfect attitude in order to be able to exact a perfect attitude from one's pupils.
- A teacher who does not possess a perfect calm, an unflinching endurance and who are full of self-deceit will reach nowhere.
- He should be able to eliminate his ego, master his mind and develop an insight into human nature.
- The most important thing in a teacher is not knowledge but the attitude.
- The teacher also should grow along with the pupils.
- The Mother says,– If a teacher is to be respected, he must be respectable.

NATIONAL SYSTEM OF EDUCATION.

Aurobindo strongly argued for national system of education because he found the defects in the prevailing system of education i.e. denationalizing, degrading & impoverish the mind, soul and character.

Main Characteristics of the National System of Education:

Aurobindo pointed out the following elements:

- (i) Human and spiritual values are complementary and supplementary,
- (ii) Education does not become national by tagging the word 'national' to the system,
- (iii) Education should pay due attention to modern knowledge and scientific progress,
- (iv) Mere knowledge of Science does not make us educated in the true sense. This must be related to powers of the human mind and spirit.
- (v) There should be a balanced understanding of the national and international relationships of universal humanity.

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Moral Education: This should be on the following methods:

- (i) Personal examples of the teachers and elders.
- (ii) Study of books having lofty examples.
- (iii) 'Satsanga' i.e., good company.
- (iv) Suggesting and not commanding and imposing.

Discipline - Chitta Shuddhi i.e. purification of the mental and moral habits should be the basis of discipline. This means to discriminate between right and wrong impressions and to absorb right ones in the mind. Sri Aurobindo advises teachers not to be arbitrary, despotic, impatient and ill tempered.

Physical Education: Perfection is the true aim of education and physical development is an integral part of perfection. Moreover without physical development, 'Dharma' cannot be performed. Only a healthy body can contain a healthy mind. As the Sanskrit goes, 'Shariram khalu dharmasadhanam' (the body is the means of fulfillment of dharma).

CONTRIBUTIONS OF SRI AUROBINDO TO EDUCATION

The Ashram School: The school was originally started in 1943 for the children of Sri Aurobindo's disciples. It expanded gradually from a Primary School to a full-fledged High School. There are resident as well as day-students.

The International Centre of Education: The objectives underlying the centre are:

1. To evolve a system of education for making it dynamic, ideal for society.
2. To organize an environment which may provide inspiration and facilities for the exercise and development of the five aspects of personality-the physical, the vital, the mental, the psychic and the spiritual.
3. To emphasize the unity of all knowledge.
4. To develop the sense of oneness of mankind.
5. To discover and prepare for the role India has to play in the formation of the new international harmony.

4.9. Let's sum up

The pursuit of knowledge of Vedanta must be propelled by the desire to constantly improve, better oneself as a human being.

In the vedic era, education had a very prominent place in society. Education was regarded as 'Third eye' of human beings. Terms such as knowledge, awakening, humility, modesty etc are often used to characterize education in vedic period.

Buddhist education aimed at purity of character. Buddhist education was training for moral & psychological development of the student. It was imparted in well organized centres, monasteries & Viharas. Education system during Buddhist period was cosmopolitan i.e. free from communal narrowness. Buddhist Education helped to gain international importance & developed cultural exchange between India & other countries of the world.

In the Neo-Vedanta humanistic tradition of contemporary Indian thought, Vivekananda presented a positive system of education. In his philosophy of education, Vivekananda synthesized spiritual and material values. He felt that India needed a system of education based on ancient

Vedanta but at the same time worthy of making an individual earn his livelihood so that country may progress. Rabindranath Tagore's philosophy aims at developing a system of education for human regeneration. Rabindranath Tagore bases his educational system on essential human virtues such as freedom, purity, sympathy, perfection & world brotherhood. This education system was a system of East & West, Ancient & modern, Science & Vedanta. Gandhiji's education system was suitable for all sections of the society. This scheme of education was not only aimed at character building but also social, political and economical uplift of all the sections of the society.

Shri Aurobindo presented a national system of education which may be adopted for the educational reconstruction in India and at the same time develop the Indians as the world citizens. According to him, the national scheme of education should not only be from the point of view of the needs of the country but also from the standpoint of the needs of humanity.

Shri Aurobindo, Swami Vivekananda, Mahatma Gandhi & Rabindranath Tagore had a wide and deep knowledge of western science, art, literature and culture and a firsthand contact with the west. It is hence, they could compare Eastern thoughts and western thoughts. Thus, one finds a meeting of ancient Indian ideals & modern western principles, nationalism and internationalism, individualism and socialism in their writings. Thus, they depict an integral approach of philosophy.

Thus, Shri Aurobindo, Vivekananda, Rabindranath, Gandhi & Dayananda have advocated a multi-sided scheme of education, including education for physical, mental, social, moral & religious development of the individual.

Check your progress.

1. Discuss the relevance of the ancient Indian goals of education in the present context.
2. Dharma is the regulative principle of Artha and Kama, justify.
3. Analyze aims and curriculum according to swami Vivekananda's educational philosophy.
4. Examine educational philosophy of Sri Aurobindo.
5. Write a short note on Sri Aurobindo's scheme of Curriculum.
6. Explain Rabindranath Tagore's contribution as an Educationist.
7. Critically examine the educational views of M.K. Gandhi.
8. What are the various qualities which should be possessed by a teachers and students according to M.K. Gandhi.
9. Explain the educational implications of Buddhist education.

SUGGESTION FOR FURTHER READING

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4. Ozman, Howard A., & Craver, Samuel M., Philosophical Foundations of Education. Allyn & Bacon. Boston.

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12. Winch, C. (1st edition). (1996). *Key Concepts in the philosophy of education*. Routledge.
13. Introduction to Mathematical Philosophy, George Allen and Unwin Ltd., U.S.A., 1919 Ch. 16.
14. See also his "Refutation of Idealism", in Minda, 1903, reprinted in Philosophy of G.E. Moore, ed. P.A. Schipp.
15. Formulation adopted from A.J. Ayer's Language, Truth and Loic, Macmillan, London, 1936, p.1.
16. A.J Ayer (ed.), Logical Positivism, Free Press, p.9.
17. David Hume, Enquiry Concerning Human Understanding.
18. Ayer, Language, Truth and Logic, p -65
19. A.J. Ayer, Language, Truth and Logic, Ch. I and introduction to the second edn. And Carl Hempel, "Problems and Changes in the Empiricist Criterion of Meaning." Revue International edPhilosophie, Vol. IV, No. 11,1950.
20. See R.W. Ashhy, "Logical Positivism," in A Critical history of Western Philosophy (ed. D.J.O' Conner), Macmilan.

