PGED S1-01 (DSC)

TWO YEAR MASTER'S DEGREE COURSE

(CBCS in Accordance with NEP 2020)

SEMESTER - I

PHILOSOPHICAL FOUNDATION OF EDUCATION

EDUCATION

Indira Miri School of Education

KRISHNA KANTA HANDIQUI STATE OPEN UNIVERSITY

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COURSE INTRODUCTION (COURSE 1)

COURSE INTRODUCTION

This is the course in Education for the First Semester of Two Years Master Degree level. From this course you will be able to learn that Philosophy and Education go hand in hand. All educational practice is grounded in an educational philosophy, theoretical approach, or stance. This course mainly comprises of three broad aspects of Philosophy– The Basic of Philosophy, Schools of Philosophy and the Educational Philosophy of many great philosophers all over the world. Study of this course will help the learners to acquaint with all these broad aspects of philosophy. In a nutshell, this course will provide a perspective to the importance of education and serves as a stimulus for learners to pursue education as a career.

BLOCK INTRODUCTION

The block comprises of total fifteen units. The *First Unit* deals with the meaning and concept of Philosophy and its relation with Science and Education. The *Second Unit* explains the entire philosophy of Vedic Education which includes Samkhya, Nyaya and Vedanta Philosophy. The *Third Unit* tries to reflect on the Philosophy of Buddhism and Jainism and its educational principles.The *Fourth Unit* deals with the Islamic Philosophy and its Educational Implication of Islamic Thought. From *Fifth to Eighth Unit* all the units basically deals with all the Schools of Philosophy. *The Fifth Unit* discuss Idealism as a School of Philosophy and its relevance in Education. The *Sixth Unit* deals with another school of philosophy i.e.,Naturalism. Here an attempt has been made to give a clear picture of Naturalism as a school of philosophy and its relevance in the emerging Society. The *Seventh and Eight Unit* deals with another two important schools of philosophy– Pragmatism and Existentialism and its educational implications. The *Ninth Unit* deals with the life sketch and educational philosophy of Froebel. The *Tenth Unit* explains the contribution of Johann Heinrich Pestalozzi to the educational thought and practice. The *Eleventh Unit* tries to reflect on the Educational Philosophy of Maria Montessori and her contribution to the present education system. The *Twelfth Unit* deals with the Educational Philosophy of Swami Vivekananda and relevance of his educational philosophy to the present education system. *The Thirteenth Unit* deals with the Educational Philosophy of Aurobindo Ghosh and his contribution to the educational thought and practice.The *Fourteenth Unit* deals with Gandhiji's Educational Philosophy and the relevance of his philosophy to the present education system. *The Fifteenth Unit* deals with the educational philosophy of Sankardeva and the relevance of Sankardeva's Educational Thought and Practice at present time.

While going through this block, you will come across some along-side boxes, which are put on the left side or right side of the text. These boxes will explain you meaning of some words and concepts within the text. Apart from this, there will be some broad and short questions which have been included under ‘ACTIVITY’ and ‘CHECK YOUR PROGRESS’ in every unit. Activities will increase your thinking capacity because qestions put in Activity are not directly derived from text. Hints on the answers to the short questions have been put under section ‘ANSWERS TO CHECK YOUR PROGRESS’. Besides, a few text-related questions have been put in ‘POSSIBLE QUESTIONS’. These questions will help to draw your attention on the probable topics for the examination so that you can prepare for the examination with confidence.

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UNIT 1: PHILOSOPHY AND EDUCATION

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1.1 LEARNING OBJECTIVES

After going through this unit you will be able to–

- describe the meaning, concept, nature and scope of philosophy;
- identify the basic braches of philosophy;
- explain the relationship between philosophy and science, philosophy and education;
- define the term educational philosophy;
- identify the functions of educational philosophy; and
- explain the influence of philosophy on different aspects of education.

1.2 INTRODUCTION

Education can be thought of as the transmission of the values and accumulated knowledge of the society. As society grows more complex, the quantity of knowledge to be passed on from one generation to the next generation too increases. Similarly as society gradually attaches more and more importance to education, it also tries to formulate the overall objectives, content, organization and strategies of education. In short, there is development in philosophy and theories of education. This unit is a reflection on the basic concept of philosophy and its relation to education.

1.3 MEANING OF PHILOSOPHY

Philosophy is an academic discipline that exercises reason and logic in an attempt to understand reality and answer fundamental questions about knowledge, life, morality and human nature. Philosophy is a comprehensive system of ideas and it is at the root of all knowledge. It is a continuous seeking of insight into basic realities the physical world, mind, society, knowledge and values.

The word “philosophy” comes from the Greek word “philosophia”, which combines the words “philo” meaning “love of” and “sophia” meaning “wisdom”. It is commonly held that the word philosophy was first used by the Greek philosopher Pythagoras circa 500 B.C. The term was often contrasted with the word “Sophistry” which literally translates to “wise man”. The latter indicates one’s concern knowledge, while the former indicates a love of truth. Philosophy is the rational investigation of logic, ethics, and metaphysics. Philosophy is essentially a spirit or method of approaching experience rather than a body of conclusions.

Philosophy is a study that seeks to understand the mysteries of existence and reality. It tries to discourse the nature of truth and knowledge and to find what is of basic value and importance in life. It also examines the relationship between humanity and nature and between individual and society. Philosophy arises out of wonder, curiosity, and the desires to know and understand. Thus philosophy is a form of inquiry – a process of analysis, criticism, interpretation and speculation.



LET US KNOW

- The word "philosophy" comes from the Greek word "philosophia", which combines the words "philo" meaning "love of" and "Sophia" meaning "wisdom".
- Philosophy is a form of inquiry – a process of analysis, criticism, interpretation and speculation.

1.3.1 Definitions of Philosophy

Different scholars having their different ideologies, ways of life tend to have different types of philosophy. Philosophy also varies from individual to individual, from place to place, and time to time. Some of the well known definitions given by different scholars are as follows:

- **Aristotle:** "Philosophy is the science which investigates the nature of Being as it is in itself, and the attributes which belong to it in virtue of it our nature."
- **Coleridge:** "Philosophy is the science of sciences.''
- **Fichte:** "Philosophy is the science of knowledge."
- **Herbert Spencer:** "Philosophy is completely unified Knowledge –the generalization of philosophy comprehending and consolidating the widest generalizations of science."
- **Plato:** Philosophy aims at the knowledge of the eternal, of the essential nature of the things."
- **V. R. Taneja:** "Philosophy, being a mother discipline, all arts and sciences look to it for the solution of their problems.''
- **Radhakrishnan:** "Philosophy is the logical enquiry in to the nature of reality."
- **Wundt:** "Philosophy is the unification of all knowledge obtained by the special sciences in a consistent while."
- **Edgar S. Brightman:** "Philosophy is essentially a spirit or method of approaching experience rather than a body of conclusions about experience."

The above definitions identify philosophy with completely unified scientific knowledge. Philosophy systematise, organise and unites the know ledge of sciences in to a unified system. Philosophy studies the foundations of our beliefs and attempts to clear and justify them. Philosophy is concerned with intellectual, moral, aesthetic and religious spheres which satisfy our deepest aspirations.

1.3.2 Characteristics of Philosophy

Some of the significant characteristics of philosophy:

- Philosophy is a search for reality and truth.
- Philosophy is based on enquiry.
- Philosophy is a dynamic and living force.
- Philosophy is art well as science.
- Philosophy is an intellectual pursuit.
- Philosophy is love of knowledge.
- Philosophy is love of wisdom.
- Philosophy is the art of thinking rationally and systematically of the reality as a whole.
- Philosophy is a rational attempt to integrate our knowledge and interpret and unify our experiences.

1.3.3 Nature of Philosophy

Philosophy is an attempt to arrive at a rational conception of the reality as a whole. It enquires into the nature of the universes in which we live, the nature of the human soul, and its destiny, and nature of God or the 'Absolute'. It examines, clarifies and explains popular and scientific concepts of matter, space, time, causality, evolution, mechanism, life, mind or soul, God or the Absolute, right and wrong, good and evil, beauty and ugliness etc. Philosophy seeks to provide a complete account of man's world. It is reflective and critical in nature. Philosophy is a rigorous, disciplined, guarded analysis of some of the most difficult problems of human life.

- **Philosophy is a critical method of approaching experience:** Philosophy is the study of the most fundamental questions that arise from reflecting on the nature of the world and the place human being occupy in it. The importance of studying philosophy lies in the habits of thought it inculcates. The study of philosophy offers one of the best opportunities to enhance one's analytical, critical, expressive and interpretive abilities. It is, undoubtedly, the beginning of a process that can enrich one's life immensely.
- **Philosophy is a comprehensive science:** Philosophy is an activity of thought, a type of thinking. It is critical and comprehensive, in fact, the most critical and comprehensive manner of thinking which the human species has yet devised. Philosophy as a critical and comprehensive process of thought involves resolving confusion unmasking assumptions, revealing pre-supposition, testing positions, looking for reasons, examining world –views and questioning conceptual frameworks. Joseph A. Leighton says that, "Philosophy like science consists of theories of insight, arrived at as a result of systematic reflection." Philosophy analyses the popular and scientific concepts, examines their validity in the light of reason and interrelates them to one another.
- **Philosophy is the interpretation of life:** Philosophy is the interpretation of life, its nature and meaning. It is an enquiry into its source and destiny. It enquires into nature, meaning, purpose, origin and destiny of human life. It tries to understand the universe in relation to man. It investigates the nature of the supreme norms, ideals or values of life. Now, philosophy is regarded more as an interpretation of human life, its sources, value, meaning, and destiny than as an enquiry in to the nature of the world, soul and God.
- **Philosophy is a search of truth and reality:** Truth is the central subject in philosophy. Philosophy is a search for truth and reality. Philosophy helps us understand what is meant by truth, whether truth can be known, and the means by which something can be

said to be true. It helps us become more rational, ethical, appropriately open-minded and appropriately sceptical and it helps us attain justified beliefs that are more likely to be accurate than unjustified ones. Therefore, philosophy may be interpreted as an inquiry into the foundations of our beliefs, an attempt to clarify and justify them with reason.

- **Philosophy is an attempt to answer the ultimate questions of life:** Philosophy relates to the study of, and attempts to understand the root nature of reality, existence, and knowledge. It is an attempt to answer all the ultimate question of life. What is self? What is mind? What is ethics? What is the true nature of the universe? What are the qualities of truth, goodness and beauty? All these questions are interpreted by philosophy. Philosophy is deeper and more comprehensive. It tries to answer the ultimate questions of life. Thus philosophy is an attempt to think in most general and systematic way about everything in the universe, about reality as a whole.
- **Philosophy is speculative:** Philosophy is speculative in pursuing questions that do not bear directly on practical matters. It is speculative in considering problems which only highly abstract thoughts present. It is speculative in developing effective philosophical perspectives and concern. It is speculative in considering ultimate metaphysical issues, pursuing the most critical formulation of principles held to govern thought and action. This nature of philosophy tries to seek to establish meaning by resolving controversies. It also seeks to identify and to clarify the fundamental assumptions of conflicting points of view.
- **Philosophy as analysis:** Philosophy is concerned only with the problem and methods of knowledge. Philosophy is not the study of ultimate reality as a whole. Philosophy aims to consider the deeper questions about life and the world that we live in by thinking through the possibilities, the repercussions, the facts, and the experiences that people have in order to define

knowledge. Philosophy as analysis focuses on logic and an evaluation of language to attempt to define questions, analyze definitions and determine what is true about the world.

- **Philosophy as synthesis:** The nature of philosophy is to synthesize man's total experience in the form of knowledge. Philosophy is an effort to combine all knowledge and all experiences, both individual and social. Kant puts forth that synthesis describes the central and foundational function of cognitive activity, namely the rule-bound combination of data received by the senses and considered by means of this process under a specific general aspect i.e a concept of the understanding.

From the above discussion, it is apparent that philosophy is the conscious reflection upon the world as a whole. Philosophy investigates the ultimate nature of the supreme ends or values, like– Truth, Good, Beauty and the God, and their relation to Reality.



CHECK YOUR PROGRESS

Q.1: State the meaning of Philosophy.

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Q.2: Give a suitable definition of Philosophy.

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1.3.4 Scope of Philosophy

Philosophy is a reasoned pursuit of fundamental truths, a quest for understanding, a study of principles of conduct. It seeks to establish standards of evidence, to provide rational methods of

resolving conflicts, and to create techniques for evaluating ideas and arguments. So there is no one subject matter of philosophy, but an indefinite jumble of subject- matters. Indeed, almost anything is or can be a subject –matter of philosophy when looked at from the latter's peculiar point of view. The scope of philosophy includes following areas of inquiry:

- A comprehensive explanation of why man occupies a particular position in the world.
- An explanation of the nature of knowledge and its relevance to human life.
- A study of theories and principles which guide social behaviour which we call "good" or "bad", "right" or "wrong".
- Dealing with God is a significant concern of philosophy. It tries to find out the possibility of the existence of God, nature of God, method of activities of God.
- The prime concern of philosophy is life. Nothing in the universe is beyond life and nothing in life is beyond philosophy. Moreover, philosophy is the criticism and interpretation of life. It enquires into the nature, meaning, purpose, origin and destiny of human life.
- Philosophy also deals with science. It tries to find out the origin of science, possibility of changing the methods of science. Because of its dealing with scientific method, everything of philosophy is methodically based on science.
- Philosophy being the way of knowledge of Truth, its method must be in agreement with the nature of truth. Philosophy tries to clarify life and basic values of life. Clarity of life and basic values of life is necessary if we want to live a worthy life.



LET US KNOW

● Philosophy is an attempt to answer all the ultimate questions of life. What is self? What is mind? What is ethics? What is the true nature of the universe? What are the qualities of truth, goodness and beauty?

- Philosophy is regarded more as an interpretation of human life, its sources, value, meaning, and destiny than as an enquiry in to the nature of the World, Soul and God.
- Philosophy explores all the major questions of human activity concerning art, morality, religion, science Thus, the scope of philosophy is very broad and it includes- knowledge, metaphysics, logic, ethics, aesthetics etc.

As the systematic study of ideas and issues, philosophy may examine concept and views drawn from science, art, religion, politics or any other realm. Philosophy explores all the major questions of human activity concerning art, morality, religion, science Thus, the scope of philosophy is very broad. Some of the fields of philosophy can be briefly sketched below–

- **Logic:** Logic is an important aspect of philosophy and logic involves explanations, arguments and their critical evaluation. It studies truth. It is the logic that gives an understanding of scientific method of enquiry through its inductive and deductive methods.
- **Ethics:** It takes up the meaning of moral concepts – such as right action, obligation and justice. It is also called moral philosophy.
- **Metaphysics:** It seeks basic criteria for determining what sorts of things are real.
- **Epistemology:** It examines the nature of knowledge, its pre-suppositions and foundations, and its extent and validity.
- **The History of Philosophy:** It studies all major philosophy such as the Ancient, Medieval, Modern, 19th century, 20th century etc.
- **Philosophy of Mind:** The philosophy of mind addresses not only the possible relations of the mental to the physical, but the many concepts having essential mental elements: belief, desire, emotion, feeling, sensation, passion, will etc.
- P**hilosophy of Religion:** It is concerned with the relation between faith and reason, the nature of religious language, the

relation of religion and morality and the question of how a God who is wholly good could allow the existence of evil.

- **Philosophy of Science:** It clarifies both the quest for scientific knowledge and the results yielded by that quest.
- **Political Philosophy:** It concerns the justification and limits of governmental control of individuals, the meaning of equality before the law, the basis of economic freedom and many other problems concerning government.
- **Philosophy of Law:** It explores such topics as what law is, what kinds of laws there are, how law is or should be related to morality and what sorts of principles should govern punishment and criminal justice in general.
- **Philosophy of Art:** It concerns the nature of art, including both performing as well as painting, sculpture and literature.
- **Philosophy of Language**: This field has close ties to both epistemology and metaphysics. It deals with the nature of meaning, the relations between words and things, the various theories of language learning etc.

From the above discussion, it is clear that philosophy is the creator of all subjects. All branches of science and knowledge emerged from philosophy. Philosophy is that type of knowledge which has a close relation with almost all of the prevailing branches of knowledge. Philosophy is a vast field where all branches of knowledge are to be discussed. Philosophy harmonizes the highest conclusions of the different sciences, gives a rational conception of the whole world. To sum up, we can say that-

- Philosophy refers to knowledge concerned with discovery of truth.
- Philosophy refers to the acquisition of wisdom which influences the role of life.
- Philosophy is the study of the most general and abstract features of the world and categories with which we think.
- Philosophy is the general study of values, ethics, logical thinking and theoretical speculation about the nature of reality and reason.

- Philosophy is the activity of presenting, interpreting and clarifying ideas and human problems in the light of wisdom.
- Philosophy is an academic research which is concerned with solving the problems of universe and mankind.

1.4 BRANCHES OF PHILOSOPHY

Philosophy is the mother of all subjects. All branches of science and knowledge have emerged from philosophy. Philosophy is an activity of thought. Philosophy is the systematic study of ideas and issues, a reasoned pursuit of fundamental truths, a quest for a comprehensive understanding of the world, a study of principles of conduct, and much more.

The various branches of philosophy are:

- **Epistemology:** Philosophy is the search for knowledge and this search is critical. The first problem which arises before philosophy is about the nature of knowledge and limitations of the area of knowledge. Therefore epistemology is the most fundamental of philosophy. It is the study of knowledge. Epistemology is the explanation of how we think. It is that branches of philosophy which studies the origin or sources, types, structure, methods and validity of knowledge. It is needed in order to use and obtain knowledge of the world around us. It addresses questions like– What can I know? How do we get knowledge? What does it mean to know (truth)? What is the nature of truth? How does a man know what is real?

  Thus epistemology encompasses the nature of concepts, the constructing of concepts, the validity of the senses, logical reasoning, as well as thoughts, ideas, memories, emotions, and all things mental. It analyses the nature of knowledge and how it relates to similar notions such as truth, belief and justification. It is essentially about issues having to do with creation and dissemination of knowledge in particular areas of inquiry.

- **Metaphysics:** Metaphysics is the branch of philosophy concerned with the nature of existence, being and the world. Aristotle calls it “first philosophy” (or sometimes just “wisdom”), and says it is the

subject that deals with "first causes and the principles of things". Descartes's, primary work on the subject of metaphysics is called "Meditations on First Philosophy." Metaphysics is the foundation of a worldview. It encompasses everything that exists, as well as the nature of existence itself. It says whether the world is real, or merely an illusion. It is a fundamental view of the world around us.

Traditionally, the word *Metaphysics* comes to us from Ancient Greece, where it was a combination of two words – *Meta*, meaning over and beyond – and *physics*. Thus, the combination means over and beyond physics. In the definition found in most dictionaries, metaphysics is referred to as a branch of philosophy that deals with first cause and the nature of being. It is taught as a branch of philosophy in most academic universities under the label of "Speculative Philosophy."

Aristotle originally split his Meta-physics into three main sections and these remain the main branches of metaphysics:

- Ontology (the study of being and existence, including the definition and classification of entities, physical or mental, the nature of their properties and the nature of change).
- Natural Theology (the study of God, including the nature of religion and the world, existence of the divine, questions about the creation, and the various other religions or spiritual issues).
- Universal science (the study of first principles of logic and reasoning, such as the law non-contradiction).

There are two kinds of metaphysics:

i) General metaphysics (universal) and

ii) Special metaphysics (Particular).

General metaphysics is the study of ultimate reality as in the big picture of reality and is done empirically by most contemporary philosophers. Items of study in general metaphysics are- categories, universals, attributes etc.

Special metaphysics has potentially an infinite number of sub-branches, each studying seriously one particular subject. Topics that

are taken seriously are philosophy of mind and psychology, personal identity, and aesthetics.

Metaphysics answers questions like what is the nature of reality of this universe? What is the source of this world? Is it something real or it just appears to be real? What reality lies beneath the origin, nature and destiny of man? Hence, all questions pertaining to the nature of reality come under the purview of metaphysics. In other words, metaphysics is the study of the most general aspects of reality, pertaining to subjects such as substance, identity, the nature of the world in which man lives.

- **Ethics:** Ethics or moral philosophy is a branch of philosophy that involves systematizing, defending, and recommending of concepts of right and wrong conduct. It is concerned with questions of how people ought to act, and the search for a definition of right conduct and good life.

  The word "ethics" is derived from the Greek "ethos", meaning custom or character.

  Ethics differ from morals and morality in the sense that ethics denotes the theory of right action and the greater good, while morals indicate their practice. Ethics is not limited to specific acts and defined moral codes, but encompasses the whole of moral ideals and behaviours, a person's philosophy of life. They affect how people make decisions and lead their life. Ethics covers the following dilemmas:

  - How to live a good life.
  - Our right and responsibilities.
  - The language of right and wrong.
  - Moral decisions– what is good and bad.

  There are three areas of ethical theories: Meta ethics, normative ethics and applied ethics.

  - Meta ethics deals with the nature of moral judgement.
  - Normative ethics is concerned with the content of moral judgements and the criteria for what is right or wrong.
  - Applied ethics looks at controversial topics like war, animal rights and capital punishments.

Thus ethical beliefs shape the way we live - what we do, what we make and the world we create and explore through our choices. Aristotle called "a life well-lived."

- **Logic:** Logic is the study of reasoning– the nature of good (correct) reasoning and of bad (incorrect) reasoning. Logic is the attempt to codify the rules of rational thought. It enquires into various kinds of proof or evidence and the conditions of their validity. It investigates the nature and validity of various kinds of inference, deduction and induction.

  The term "logic" is derived from the Greek word "logos", which has a variety of meaning like word, thought, idea, argument, account, reason or principle. Logic is the study of reasoning, or the study of the principles and criteria of valid inference and demonstration. Aristotle defined logic as "New and necessary reasoning". "New" means it allows us to learn what we do not know, and "Necessary" means its conclusion is inescapable. Logic asks questions like "what is correct reasoning? "What distinguishes a good argument from a bad one? "How can we detect a fallacy in reasoning?"

  Basically, there are two kinds of logic:

  i) Deductive Logic and
  ii) Inductive Logic.

  Deductive Logic is concerned with determining when an argument is valid (i.e. deals with conclusive inferences).

  Inductive Logic is concerned with the correctness of inferences for which the evidence is not conclusive (i.e. probable inferences).

  As a branch of philosophy, logic is broken down into many subsets: for instance, modal logic, many-valued logic, modern logic, symbolic logic, formal and informal logic, deductive and inductive logic.

- **Aesthetics:** Aesthetics is the branch of philosophy concerned with the nature of art, including both performing arts and painting sculpture and literature. It has also been defined as "critical reflection on art, culture and nature" The word "aesthetics "is derived from the Greek "aisthetikos" meaning "of sense perception". Aesthetics ask questions like, -"What is a work of art? "What makes a work of art successful?

Why do we find certain things beautiful? “Is there a connection between art and morality?” “Can aesthetic judgement be improved or trained?” “What is beauty?” “What is ugliness?” etc.

Aesthetics is sometimes considered to be of a larger philosophy category called Axiology. Axiology is an area of philosophy that studies values and value judgements.

The above mentioned branches are the main branches and divisions of philosophy. There is a hierarchical relationship between these branches. These branches of philosophy do not however, exist in isolation. These branches originate from basic questions ‘What do I know?’ ‘How do I know it?’ ‘Where do we come from?’ ‘What is good?’ ‘What is beautiful?’ etc.

The above discussion highlighted that–

- Epistemology deals with our concept of knowledge, how we learn and what we can know.
- Metaphysics deals with the fundamental questions of reality.
- Ethics is concerned with human values and how individuals should act.
- Logic studies the rules of valid reasoning and argumentation.
- Aesthetics deals with notion of beauty and the philosophy of art.

Summarising the above, we can say that philosophy is the study of general and fundamental problems, such as those connected with existence, knowledge, values, reason, mind and language Philosophy is distinguished from other ways of addressing such problems by its critical, generally systematic approach and its reliance on rational argument.



CHECK YOUR PROGRESS

Q.3: What are the branches of philosophy?

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Q.4: Define Epistemology.

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Q.5: Write the derivative meaning of the word Metaphysics.

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Q.6: Write the branches of Metaphysics.

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Q.7: What is the difference between ethics and morality?

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Q.8: How do you define logic?

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Q.9: Write the meaning of aesthetics.

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1.5 RELATIONSHIP BETWEEN SCIENCE AND PHILOSOPHY

Before analysing the relationship between science and Philosophy, it is essential to know the meaning of science. Literally the word “Science” is derived from a Latin word “Scientia” meaning knowledge. When we use the word “Science”, it also refers to scientific knowledge, scientific methods and different branches like physical science, biological science and social science.

Science is generally defined as "a systematic body of knowledge relating to a definite department of nature.

Nature of Science: Some of the distinguishing nature of science can be stated as below:

1) Science is based on observations and experiments.
2) Scientific knowledge is objective knowledge.
3) Causation is an important concept in science.
4) Science is based on reason.
5) Science is a systematic study of knowledge.
6) Science yields quantitative results.
7) Scientific knowledge is claimed to be exact and certain.
8) Its methods are generally accepted as analytic.

On the other hand, philosophy tries to study and understand the fundamental nature of two things: the existence of man and the relationship between man and existence. Philosophy is based on reason. Its methods are logical argumentation. Philosophy uses arguments of principles as basis for its explanation. Philosophy entertains both subjective and objective types of questions. Philosophy is mostly involved with thinking and to create knowledge.

The relation between science and philosophy is mutual and characterised by their ever deepening connection. All the outstanding theoreticians have themselves been guided by philosophical thought and critically analysing all the principles and systems known to science, discovering their contradictions and overcoming them by means of new concepts. The connection between science and philosophy has endured for thousands of years. Philosophy and science are interconnected, particularly in the work of Galileo, Descartes, Kepler, Newton, Einstein among others. Philosophical training gives the scientist breadth and penetration, a wider scope in posing and resolving problems. Philosophy is comprehensive ***synthetic*** science. It is concerned with everything as a universal science. Like science, philosophy consists of theories of insights arrived as a result of systematic reflection.



Synthetic: (of a proposition) having a truth-value that is not determined solely by virtue of the meanings of the words.

Science is organized common experience whereas philosophy is organized scientific knowledge. Both science and philosophy deal with the

world of our experience, and are based on the facts of our common experience. Science deals with sections of the world, while philosophy deals with the whole world. If science is a step beyond common experience, philosophy is a step beyond science. Science organizes the particular truths of our common experience, while philosophy organizes the general truth of science. Philosophy harmonizes the highest truth of science and reduces them to a system. Philosophy without foundation in science is dogmatic. Philosophical statements are based on sets of facts studied by the sciences. Philosophy, like sciences seek certain, exact and organized knowledge. It reflects upon the world as a whole, and the moral, aesthetic, and religious experiences of mankind, and seeks to arrive at a rational conception of the reality as a whole. Thus the relationship between science and philosophy can be stated in the following ways:

1) Both, Science and philosophy are engaged in the search of truth.
2) Philosophy examines scientific method.
3) Both philosophy and science are critical in nature.
4) Philosophy integrates science and examines scientific assumption.
5) Scientific research influences philosophical progress.
6) Philosophy guides future course of scientific process.
7) Philosophy provides a constructive criticism of sciences.
8) Philosophy creates knowledge by thinking. On the other hand, science does the same thing by observing.
9) Philosophy entertains both, subjective and objective type of questions. It raises questions and processes before finding out the answers. Science tries to explain the answers from experimental results. So both the studies try to explain situations and find answers.
10) Philosophy provides a constructive criticism of sciences.

From the above discussion, we can say that both philosophy and science grew out of the reflective thinking and are promoted by an impartial love of truth. Both attempt at understanding the world. Prof. John Dewey said that the roots of philosophy and science are the same. But their approaches are different. Science has its goals-description, prediction, experimentation and control while philosophy aims at interpretation, in finding

the purpose and value in life. Philosophy works by using reason- based logical analysis. Science is different because it makes use of hypothesis testing that is empirically based. This difference in process enables both to work independently. Bertrand Russell said that the difference between philosophy and science is of the degree, not of kind. Though philosophy is opposed to science in some respects, they are inter-dependant on each other in certain aspects. Philosophy without science is inadequate. Sciences, too, are incomplete without philosophy. Philosophy examines the popular and scientific concepts, and systematizes and organizes them. It is the integration of scientific knowledge.

1.6 DIFFERENCES BETWEEN PHILOSOPHY AND SCIENCE

The major difference between philosophy and science can be stated as below:

1) Philosophy is best linked to the human heart, while science is to the human mind.
2) Philosophy uses questioning and a series of analyses through logical arguments and dialectics. But science is more concerned with empirical evidences and testable hypotheses.
3) Science bases its explanation from experimentation and observation on while philosophy bases its explanation on an argument of principles.
4) Philosophy and science are engaged in different activities and differ in their method, scope, problem, conclusion etc.

Though there are some differences between philosophy and science, they are both equal partners assisting creativity in its exploration to attain generalising truth. Science is also a defined study, in contrast to philosophy which can be applied to many and extensive areas of discipline. Coleridge defines philosophy as, ‘‘the science of sciences”.



ACTIVITY 1.1

Do you think Philosophy and Education is really inter-related? If yes, justify it with your own words with the help of an example.

1.7 PHILOSOPHY AND EDUCATION

A sound philosophy of life results into a sound philosophy of education. Philosophy is the foundation out of which come the objectives of education and education tries to achieve those objectives and acquaints philosophy with new problems to solve. Various scholars have presented their views regarding the type of relationship between philosophy and education. A few definitions are given below:

- **Herbert Spencer** opines "Education has no time to make holidays till all the philosophical questions are one for all cleared up."
- **Adams** has rightly said, ''Education is the dynamic side of philosophy. It is the active aspect of philosophical belief."
- **James Ross** "Education is the dynamic side of philosophy."
- **Fichte** "The art of education will never attain complete clearness without philosophy."
- **John Dewey** "Philosophy is the theory of education in its most general phases."
- According to **Connor**, ''Theory (Philosophy) directs practice (Education) and practice directs theory."
- According to **Gentile**, ''Education without philosophy would mean a failure to understand the precise nature of education."

The above mentioned definitions make it clear that philosophy and education are closely inter-related. If education is a set of technique for imparting knowledge, skills and attitudes, philosophy resume as vital foundation to all these. Philosophy is theory and education is practice. When we define education as the modification of behaviour, the direction in which modification is to be carried out is determined by philosophy. It is philosophy

that provides the purpose of the aim and it is education which makes it practical. Education is a laboratory where philosophical theories and speculations are tested and made concrete. Education may, therefore be rightly called applied philosophy.

All the problems of education are solved by the guidelines of philosophy. Again, philosophy is wisdom and education transmits that wisdom from one generation to the other. Philosophy gives ideas, value and principles and these ideals, values, principle are followed by education. Philosophy and Education are two flowers of one stem, the two sides of one coin. One can never be thought of without the other. The presence of one is incomplete without the other.

The relationship between philosophy and education can be summed up as follows:

- Philosophy determines what constitutes a life worth living. The main task of education is to make life worth living.
- Philosophy tells us the goal and essential of good life. Education tells us the means to achieve those goals and learn those essentials of good life.
- Philosophy is the theory, education is the practice.
- Philosophy is the contemplative side and education is the active side.
- Philosophy deals with ends, education with the means and techniques of achieving those ends.
- Philosophy deals with abstract, education deals with the concrete.
- Philosophy is always in the background for shaping things in education.
- Philosophy answers thousands of questions pertaining to the whole field of education.
- Philosophy sets ultimate values on the basis of which aims of education are determined.
- The truth and principles established by philosophy are applied in the conduct of education process.
- Philosophy is in reality the theory of education and education is the application of the fundamental principles of philosophy.

1.8 MEANING AND FUNCTION OF EDUCATIONAL PHILOSOPHY

Educational philosophy is the application of philosophy in the field of education. It is the practical application of philosophical assumptions to the various aspects of education. It is the branch of general philosophy which attempts to answer educational questions such as aims, values, curriculum, method, discipline etc. It intends to comprehend education in its totality through the philosophical approach. It comprises of the principles, ideals, values and theories of life of particular people, at a particular time, in a particular society or country and it puts them in to practice in the field of education.

The main function of educational philosophy is to identify and explain the true nature of man, as the principal object of education. The functions of philosophy are generally associated with aims of education, the programme of education, examination and evaluation of educational organization, methods, contents, measurement and so on. The functions of philosophy can be mentioned as follows:

A) Determining the aspect of education:

i) *Aims of education:* Educational philosophy guides the process of education by suggesting suitable aims from the diversities of life and selecting the means accordingly.

ii) *Curriculum:* Educational philosophy helps curriculum designer to construct curriculum according to the need ability and interest of the child.

iii) *Discipline:* Education philosophy also determines the nature and form of discipline.

iv) *Teacher and 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.

v) *Administration:* The Knowledge of what kind of school administration should adopt is determined by educational

philosophy. It helps to establish a school in democratic or totalitarian system.

B) **Harmonizing old and new traditions in the field of education:** In the process of social development , the old traditions are replaced by the new traditions. But this process of replacement is faced with lots of opposition from certain orthodox sections of the society. Therefore, there is the need of coordinating the two in order to maintain the harmony between them. This function can be performed by educational philosophy.

C) **Preparing the young generation to face the challenges of the modern time:** our present society is not static. It changes its value, tradition, custom, culture etc from time to time. One more addition to this list may be that "present age is an age of Globalization" and therefore, educational philosophy helps the individual to understand the relationship between the goals and complexities of society so that the young generation can develop critical attitude towards life in diverse society.

According to Brubacher, the different functions of educational philosophy are as follows:

a) **Speculative function:** One important function of philosophy of education is to speculate. That way, it leads the educator and the educational administrator from common sense approach to rational and perspective approach. When facts, data, information etc have been collected, education makes assessment of everything. Thus, it guides the teacher by giving him an overall view of the whole thing.

b) **Normative function:** The word "Normative" comes from the word "Norm". Philosophy sets the norms, goals, principles, standards etc. By applying these norms, we are able to decide a thing so that it reaches the right decisions. In the absence of these norms, the teacher or the administrator or the controlling authorities fail to make the right decisions.

c) **Critical function:** Dealing critically with different aspects of education is another important function of educational philosophy. That way, it examines the contents, the methodology in the sphere of education and refines it, modifies it to make it fully suitable.

John Dewey says, "Education is the laboratory in which philosophical distinction became concrete and tested."



CHECK YOUR PROGRESS

Q.10: Define Science.

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Q.11: State three characteristics of science.

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Q.12: Give some definitions stating the relation between philosophy and education.

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1.9 INFLUENCE OF PHILOSOPHY ON DIFFERENT ASPECTS OF EDUCATION

Education aims at imparting knowledge. Knowledge, however, requires a global outlook and a synthesis of various types of information and experiences. This is a philosophical activity without which no education

is possible. Therefore, the need of philosophical basis of education is rooted in the branch of philosophy known as epistemology. Aristotle has said, "Whether we philosophise or not, we must philosophise."

There are five general aspects of education i.e. aims of education, curriculum, methods of education, discipline and teacher. The impact of philosophy has been felt in all those aspects.

a) **Philosophy and aims of education:** The aims and objective of education are decided and determined by the society according to the philosophy of a particular time. Thus aims of education in different countries are determined by the philosophy of the time. So the aims and ideals of education vary with different philosophers. For example, in India the aim of education in Ancient, Muslim and English period is different from each other. The education in Athens aimed at cultural development of each individual of that era. Education system in America is influenced by materialism and is science-dominated. The democratic states, on the other hand aim at development of the individual. Idealistic system of education aims at spiritual development, pragmatic system of education aims at development of social efficiency and naturalism aims at natural development of the child. In this way, all the educational programmes are greatly influenced by different aims of education advocated from time to time. Philosophy formulates what it conceives to be the end of life and education offers suggestions how this end is to be achieved. Philosophy acquaints us with values in life and education tells us how these values can be realised. The aims of education are related to- the aim of life and the aim of life is always dependent on the philosophy that the individual has at a particular time. Thus, we cannot do without a philosophical foundation of education.

b) **Philosophy and curriculum:** It is Philosophy which also decides what subjects and activities are to be included in the curriculum for realising a particular aim of education. So far as physical development is concerned, physical activities like games, sports and exercise should be included in the curriculum. For development

of morality and spirituality, good literature, philosophy, ethics should be included. Similarly in order to infuse culture and inculcate humanitarian values, fine arts, drawing, painting, music, drama, social service should form an integral part of education. Moreover, curriculum should also consist of subjects like productive work, craft, diverse vocations knowledge of future life situations etc.

c) **Philosophy and methods of education:** There is a close relationship between philosophy and methodology of teaching. Different schools of philosophy have laid down their own methods of teaching. The naturalists focused on the child-centred method of education where maximum freedom is given to the child for learning. The idealists recommended discussion method, rote learning and a cordial atmosphere. The pragmatists advocate project and problem solving methods of teaching in which the pupils are engaged in a useful activity of their own choice and interest. Rousseau, Froebel, Montessori had also their individual methods of education according to their own philosophy.

d) **Philosophy and Discipline:** Different philosophy differs in their concept of discipline. In ancient India, emphasis was laid on a strict type of discipline. In medieval ages also, a very harsh and strict type of discipline was advocated and practised. Idealists are in favour of strict self-discipline and impressionistic discipline. The Naturalists believe in emancipationist discipline and pragmatists maintain a balance between the licence and control i.e. democratic discipline.

e) **Philosophy and Teacher:** Teacher is the main pivot in educational process. Teacher's philosophy of life impresses his students. Idealists, advocate that teacher should be a friend, philosopher and guide. The naturalists insist that the teacher should never interfere with the free activities of the child. In naturalism, teacher is the "Director." Pragmatists have made the teacher a sympathetic guide and provider of opportunity. It could therefore be said that philosophy has a great influence on the teacher both in the area of thinking and behaviour. Really speaking, a teacher is not teacher alone. In other

words a teacher himself has a philosophy of his own and he influences children accordingly. As such his philosophy of life should be such which develops the individuality of children to the fullest extent. For this, the teacher should know the needs of children and the demands of society and then plan his methods of teaching. He must keep in mind that his own beliefs, ideology and principal of behaviour have a powerful impact on the development of children. Hence, he must possess a good understanding of all the philosophies of life and choose good and wholesome elements.

Thus, it is clear that philosophy, life and education are intimately related with each other. Philosophy and education are also closely related. Rusk has rightly said that "from every angle comes a demand for a philosophical basis of education. There is no escape from philosophy of life and philosophy of education. Further, a sound philosophy of life results into a sound philosophy of education.



1.10 LET US SUM UP

- Philosophy is a comprehensive system of ideas and it is at the root of all knowledge. It is a continuous seeking of insight into basic realities the physical world, mind, society, knowledge and values.
- Philosophy also varies from individual to individual, from place to place, and from time to time.
- Philosophy seeks to provide a complete account of man's world. It is reflective and critical in nature. Philosophy is a rigorous, disciplined, guarded analysis of some of the most difficult problems of human life.
- The scope of philosophy, as commonly understood, ranges from God to the electrons and from Meta-mathematics down to gymnastics and advertisements. Philosophy is a reasoned pursuit of fundamental truths, a quest for understanding, a study of principles of conduct.

- Epistemology encompasses the nature of concepts, the constructing of concepts, the validity of the senses, logical reasoning, as well as thoughts, ideas, memories, emotions, and all things mental. It analyses the nature of knowledge and how it relates to similar notions such as truth, belief and justification.
- Metaphysics answers questions like what is the nature of reality of this universe? What is the source of this world? Is it something real or it just appears to be real? What reality lies beneath the origin, nature and destiny of man?
- Ethics is not limited to specific acts and defined moral codes, but encompasses the whole of moral ideals and behaviours, a person's philosophy of life. They affect how people make decisions and lead their life.
- The term "logic" is derived from the Greek word "logic", which has a variety of meaning like word, thought, idea, argument, account, reason or principle. Logic is the study of reasoning, or the study of the principles and criteria of valid inference and demonstration.
- Aesthetics is sometimes considered to be of a larger philosophy category called Axiology. Axiology is an area of philosophy that studies values and value judgements.
- The relation between science and philosophy is mutual and characterised by their ever deepening connection. All the outstanding theoreticians have themselves been guided by philosophical thought, critically analysing all the principles and systems known to science, discovering their contradictions and overcoming them by means of new concepts. The connection between science and philosophy has endured for thousands of years. Philosophy and science are interconnected, particularly in the work of Galileo, Descartes, Kepler, Newton, Einstein among others.
- A sound philosophy of life results into a sound philosophy of education. Philosophy is the foundation out of which comes the objectives of education and education tries to achieve those objectives and acquaints philosophy with new problems to solve.



1.11 FURTHER READING

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1.12 ANSWERS TO CHECK YOUR PROGRESS

Ans. to Q. No. 1: Philosophy is a study that seeks to understand the mysteries of existence and reality. It tries to discourse the nature of truth and knowledge and to find what is of basic value and importance in life.

Ans. to Q. No. 2: **a) Plato:** Philosophy aims at the knowledge of the eternal, of the essential nature of the things."

b) V. R. Taneja: "Philosophy, being a mother discipline, all arts and sciences look to it for the solution of their problems."

Ans. to Q. No. 3: The various branches of philosophy are: Epistemology, Metaphysics, Ethics, Logic and Aesthetic.

Ans. to Q. No. 4: Epistemology is the study of knowledge. It is that branch of philosophy which studies the origin or sources, types, structure, methods and validity of knowledge.

Ans. to Q. No. 5: The word metaphysics is derived from the Greek "meta ta physika" (after the things of nature) referring to an idea, doctrine, or posited reality outside of human sense perception.

Ans. to Q. No. 6: Aristotle originally split his Meta-physics into three main sections and these remain the main branches of metaphysics:

- Ontology.
- Natural Theology.
- Universal science.

Ans. to Q. No. 7: Ethics differ from morals and morality in the sense that ethics denotes the theory of right action and the greater good, while morals indicate their practice. Ethics is not limited to specific acts and defined moral codes, but encompasses the whole of moral ideals and behaviours, a person's philosophy of life.

Ans. to Q. No. 8: Logic is the study of reasoning– the nature of good (Correct) reasoning and of bad (incorrect) reasoning. Logic is the attempt to codify the rules of rational thought.

Ans. to Q. No. 9: Aesthetics is the branch of philosophy concerned with the nature of art, including both the performing arts and painting sculpture and literature. It has also been defined as "critical reflection on art, culture and nature."

Ans. to Q. No. 10: When we use the word "Science", it also refers to scientific knowledge, scientific methods and different branches like physical science, biological science and social science. Science is generally

defined as "a systematic body of knowledge relating to a definite department of nature."

Ans. to Q. No. 11: Three distinguishing nature of science can be stated as below:

1) Science is based on observations and experiments.
2) Scientific knowledge is objective knowledge.
3) Causation is an important concept in science.

Ans. to Q. No. 12: Definitions are given below:

Herbert opines "Education has no time to make holidays till all the philosophical questions are one for all cleared up."

Adam has rightly said," Education is the dynamic side of philosophy. It is the active aspect of philosophical belief."



1.13 POSSIBLE QUESTIONS

A) Short Questions (Answer each question in about 150 words)

Q.1: Define the term "Philosophy."

Q.2: What are the basic assertions underlying in philosophy?

Q.3: Enlist the characteristics of Philosophy.

Q.4: Interpret philosophy as "Speculative" and "Analysis."

Q.5: State the subject-matter of Philosophy.

Q.6: What are the main branches of philosophy?

Q.7: "Science and Philosophy continuously affect each others." Give your own views.

Q.8: Differentiate between Science and Philosophy.

Q.9: Enumerate the functions of Educational Philosophy.

B) Long Questions (Answer each question in about 300-500 words)

Q.1: Define Philosophy and discuss its characteristics.

Q.2: Explain the nature of philosophy in detail.

Q.3: Write the concept of philosophy. Describe the scope of philosophy.

Q.4: Explain in detail the different branches of philosophy.

Q.5: "There is a hierarchical relationship between the branches of philosophy." Discuss.

Q.6: "All questions of Education are ultimately the questions of Philosophy." Discuss by giving examples.

Q.7: "Philosophy and Education are the two sides of the same coin." In the light of above statement give the relationship between Philosophy and Education.

Q.8: Discuss the relation between philosophy and education.

Q.9: Discuss the influence of philosophy on different aspects of education.

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UNIT 2: PHILOSOPHY OF VEDIC EDUCATION

UNIT STRUCTURE

2.1 Learning Objectives

2.2 Introduction

2.3 Meaning and Concept of Samkhya Philosophy

- 2.3.1 Samkhya and the Theory of Reality or Existence (Metaphysics)
- 2.3.2 Samkhya and the 25 Tattvas
- 2.3.3 Samkhya and the Theory of Knowledge (Epistemology)

2.4 Educational Implications of Samkhya Philosophy

2.5 Meaning and Concept of Nyaya Philosophy

- 2.5.1 Nyaya Philosophy and the Theory of Knowledge (Epistemology)
- 2.5.2 Nyaya Philosophy and the Theory of Existence/Reality (Metaphysics)

2.6 Educational Implications of Nyaya Philosophy

2.7 Meaning and Concept of Vedanta Philosophy

- 2.7.1 Vedanta Philosophy and Metaphysics
- 2.7.2 Vedanta Philosophy and Epistemology

2.8 Educational Implications of Vedanta Philosophy

2.9 Let Us Sum Up

2.10 Further Reading

2.11 Answers to Check Your Progress

2.12 Possible Questions

2.1 LEARNING OBJECTIVES

After studying this unit, you will be able to–

- classify Indian schools of philosophy;
- explain the philosophy of Samkhya, its basic doctrines with their educational implications;
- explain the philosophy of Nyaya, its basic doctrines with their educational implications; and

- explain the philosophy of Vedanta, its basic doctrines with their educational implications.

2.2 INTRODUCTION

The different schools of Indian philosophy are classified into two main categories: (i) *Astika,* the orthodox or theistic schools and (ii) *Nastika, the* unorthodox or atheistic schools.

The *Astika* schools refer mainly to six systems of philosophy; they are Nyaya, Vaisheshika, Yoga, Samkhya, Purva Mimamsa and Vedanta. Each school has a set of *sutras* or aphorisms (maxims) that form its basis and explains the essential philosophy of the school. Though the first four of these schools accept the authority of the *Veda, they* are based on the wisdom of individual Rishis or sages for their philosophical principles. The last two schools, i.e. Purva Mimamsa and Vedanta, are based on the statements of the *Vedas.*

Nastika or the unorthodox schools include Buddhism, Jainism, and Carvaka philosophies that do not accept the authority of the *Vedas. For t*he believers, the *Vedas* originated from God. Therefore in the Indian tradition, any school of thought which does not accept the authority of the *Vedas* is considered atheistic or *Nastika,* even if it includes belief in God or gods.

2.3 MEANING AND CONCEPT OF SAMKHYA PHILOSOPHY

Samkhya is one of the oldest schools of Indian philosophy. A distinguished Indian sage named Kapila was the founder of the Samkhya philosophy. The first work of the Samkhya philosophy was the 'Sankhya-Sutra' written by Kapila. But this work was very brief, and hence Kapila wrote another detailed work entitled the 'Sankhya-Pravanchana-sutra'. However these works were lost in the course of time. Later in the 3rd century CE, philosopher Ishvarakrishna wrote the *Samkhya-karika*s or the "Stanzas of Samkhya" which is the earliest available and authoritative source of Samkhya philosophy. Thus, the classical form and expression of Samkhya was received from the *Samkhya-karika*s of Ishvarakrishna. Vijnanabhikshu also wrote an important treatise on Samkhya philosophy in the 16th century.

Samkhya philosophy combines the basic doctrines of Samkhya and Yoga. Samkhya represents the theory and Yoga represents the application or the practical aspects.

Samkhya is a Sanskrit word which means 'number'. This school of philosophy might have got this name since it specifies the number and nature of the ultimate constituents of the universe and thereby imparts knowledge of reality. The term Samkhya also means perfect knowledge (samyak khyayate). This philosophy stresses *jnana* or knowledge as the only means of liberation. Hence it is a system of perfect knowledge.

According to Samkhya philosophy, all the realities in our experience involve two fundamental and eternal substances: the Prakriti (also called pradhana and avyakta); the Purusha (the being, the conscious self or the soul). The basic argument behind this conclusion is called 'Satkaryavada,' the principle that the effect (= karya) pre-existed (= sat) in the cause (= karana), before manifestation. For example, a clay pot always exists in the clay even before the pot is made, though in a potential form. The logic behind this is that something can never be produced out of nothing. Applying this argument to the world of our experience Samkhya philosophy concludes that there must be some (the three gunas: sattva, rajas, tamas) subtle substances from which the universe evolves.

2.3.1 Samkhya and the theory of reality or existence (Metaphysics)

Sankhya philosophy believes that the Universe consists of two realities: *Prakṛti*, i.e. matter and *Purusha*, i.e. spirit or consciousness. Thus Samkhya is a philosophy of dualistic realism. *Prakṛti* is singular, and *Purusha*s are numerous. Both are eternal and independent of each other. Creation results from a conjunction of *Prakṛti* and *Purusha*s. *Prakṛti* consists of three *guna*s or qualities: *sattva*, *rajas* and *tamas.* The word *sattva* is derived from 'sat', representing light, goodness and intelligence which are real or existent. It is the quality by which a thing manifests itself to consciousness. Its function is to produce pleasure. *Rajas* represent

the principle of change, energy and passion and it is the source of all activity. It leads to great enjoyment and restless effort. It produces pain. *Tamas* represents inactivity, dullness, heaviness and despair. *Tamas* is the obstacle to the manifestation of *sattva*. It resists activity and produces a state of ignorance and apathy.

Prakṛti is the primordial and ultimate cause which underlies the existence of all physical or worldly objects. This implies that the three *gunas* which constitute *Prakṛti* also constitute all objects of the physical world. *Prakṛti* is uncaused and eternal. This material cause of the world or *Prakṛti* is dynamic and it is never static. Even before evolution, the *gunas* are constantly changing and balancing each other. This is why *Prakṛti* and all the physical objects are also in a state of constant change. Although the *gunas* are always changing, a balance is maintained among three *gunas* in *Prakṛti*. The changes in the *gunas* and in the *Prakṛti* may be Homogeneous or Heterogeneous. Homogeneous changes do not disturb the equilibrium in the *Prakṛti*. And hence, worldly objects are not produced out of such changes. Heterogeneous changes result from revolutionary interaction among the three *gunas* which disturb the equilibrium. Such disequilibrium prompts *Prakṛti* to differentiate into world-objects which is the beginning of evolution. This process of evolution is initiated by the *rajas*, which activates *sattva* and then the two *gunas* overpower the inertia of the *tamas*. In the process of evolution, *Prakṛti* is transformed and differentiated into multiple worldly objects. Evolution is followed by dissolution. In dissolution, the worldly objects that evolve from *Prakṛti* mingle back into *Prakṛti*, and become integral and inseparable part of the undifferentiated, primordial substance. Thus the cycles of evolution and dissolution follow each other. This cosmic process of evolution and dissolution is twofold in nature– evolution is creative and dissolution is destructive. This cycle does not have either a beginning or an end. This is eternal and cyclic.

The dualistic philosophy of Samkhya advocates that *Prakṛti* and *Purusha* are entirely different from each other and have opposite

characteristics. *Purusha* according to Samkhya is pure consciousness. *Purusha* is the Supreme spirit or *atma*; the absolute as well as the self-conscious I; it is the disinterested spectator of the evolution of *Prakṛti*; the knower is *Purusha* and the known is *Prakṛti*.

Prakṛti is composed of sattva, rajas and tamas, while *Purusha* is free of them. *Prakṛti* is the object of knowledge, while *Purusha* is knower. *Prakṛti* is unconscious whereas *Purusha* is conscious. *Prakṛti* is not produced but it produces. On the contrary, *Purusha* is neither produced nor does it produce. It is absolute, independent, free, imperceptible or un-knowable, uncaused, eternal, immutable and above any experience and beyond any words or explanation. It is beyond time, space and causality. It remains pure, "non-attributive consciousness".

Prakṛti is unintelligible and gets greatly influenced by the *Purusha*, and can only manifest itself as the various objects of experience of the *Purusha.* Although *Prakṛti* is unconscious, it is purposeful and it acts for the purpose of the individual *Purusha*s. Besides constituting the physical universe, *Prakṛti* constitutes the gross body (made up of the five gross elements: ether or *akasa*(sky), air, fire, water and earth) and "sign-body" (the transmigrating entity, called *linga* or *linga-sarira* often called the subtle body) of a *Purusha*. The latter has the epistemological tools such as the mind, intellect, and senses. After the gross body is dead, the sign body of a *Purusha* transmigrates, i.e. it is reborn into another gross body. The cycle of transmigration is believed to be determined by the law of cause and effect, known also as the law of *karma.* So long as the transmigrating entity persists sufferings is unavoidable. Escape from sufferings is possible only by leaving the cycle of transmigration (sansara) forever. This is possible only through the realization of the fundamental difference between *Prakṛti* and *Purushas*, whereby an individual *Purusha* loses interest in Prakriti and is thereby liberated forever from all bodies, subtle and gross which is known as *kaivalya* (isolation) in Samkhya philosophy.

2.3.2 Samkhya and the 25 tattvas

According to Samkhya, 24 tattvas or realities emerge or evolve out of *Prakṛti.* In conjunction with *Purusha* or the individual soul, the number becomes 25. These 25 tattvas are listed below:

- *Purusha*, the absolute Knower which is eternal, without a cause, and irreversible. (1)
- *Prakṛti,* the primordial and ultimate cause which underlies all existence of the physical world (1)
- *Mahat*, is the first great reality to emerge from *Prakṛti*. It has a universal aspect as the source of the world, and a physical aspect as intelligence or *buddhi* in the living beings. (1)
- *Ahamkara* or the mutative ego or I-sense (1)
- *Manas or* physical mind or brain where thoughts and determinations originate, (1)
- The five *panchendiryas* or sense organs: the auditory sense (*Karna*), the thermal sense (*Tvak*), the visual sense (*chaksu*), the gustatory sense (*Jihva*) and the olfactory sense (*Nasa*) (5)
- The five karmendriyas, or the organs of action: viz. vocal organ (*Vak*), manual organ (*Pani*), organ of locomotion (*Pada*), excremental organ (*Payu*) and genital organ (*Upastha*) (5)
- The five tanmatras, or subtle elements, viz. smell (*Gandha*), taste (*Rasa*), light (*Rupa*), thermal (*Sparsa*) and sound (*Sabda*) (5)
- The five Mahabhutas or gross elements namely *Akasa* (sky or ether)*, Vayu* (air)*, Tejas* (fire)*, Ap* (water) and *Prithvi* (earth) (5)

These 25 tattvas are the evolutes of *Prakṛti.* The Mahat is the first reality. From Buddhi, ahmkara or the feeling of individuality or ego evolves. Up to this, the tattvas are subtle, but from here on gross. From ego evolve the brain (manas), the five senses (jnanedriyas), the five organs of action (karmendriyas), the five subtle essences (tanmatras) or objects of the senses, and the five gross elements (mahabhutas). Mahat, ahamkara, and the five tanmatras are both causes and effects. The rest are effects only.

2.3.3 Samkhya and the theory of knowledge (Epistemology)

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

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

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

2.4 EDUCATIONAL IMPLICATIONS OF SAMKHYA PHILOSOPHY

Samkhya philosophy has great significance for present-day education. Education in modern times is taken to mean the process of developing the

potentialities that lie within the individual which is supported by Samkhya philosophy. Samkhya's psychological views that knowledge leads to the modification of *buddhi* also reflect modern learning theories that explain education as the modification of behaviour.

- **Samkhya Philosophy and the Meaning of Education:** As Samkhya philosophy believes that an action (Karya) is already inherent in a cause, modern educational theories also believe that the development of man is already inherent in him. Education is the process of unfolding the potentialities of man to its fullest development. According to Samkhya philosophy true education is that which help one to differentiate *Prakṛti* from Purusha (matter and spirit).
- **Samkhya Philosophy and the Aims of Education:** Modern education draws close to Samkhya philosophy when it emphasizes the aim of realizing the best self of the individual that lies within him and thus leading him towards perfection. According to Samkhya, the supreme aim of life as well as of education is the attainment of perfection of Purusha through discrimination, leading to *kaivalya* or salvation. This salvation may be attained by realizing the distinction between the *Prakṛti* and Purusha (matter and spirit). Therefore, education according to Samkhya should aim at developing man in such ways that he may distinguish between matter and spirit, and may attain freedom from the miseries of life. This is the basic end (Saddhya) of education.
- **Samkhya Philosophy and the Curriculum:** Sankhya philosophy attaches importance on developing of both physical and spiritual aspects. Hence, the curriculum must consist of knowledge and actions of matter as well as of the soul. In line with the views of Sankhya on the developmental process, curriculum should be different for different age group children. Accordingly, maximum attention should be given on the development sense organs during childhood. According to Samkhya, development of conscience (mind, ego and intelligence) also proceeds along the development of the sense organs. Hence, along with sense training, language, literature, social science, material

science and mathematics also should be included in the curriculum to develop mind, ego and intelligence of the child. According to Samkhya, Ahamkara (ego) seems to become stable, intelligence and power of decision develops during adolescence and hence subjects like geometry, logic etc. should be included in the curriculum for this age group of students. By the time children become youths, they should be taught theology, philosophy, logic, physiology, ayurveda among others. Yoga forms an important part of curriculum since it is the only way to understand original form of soul and to experience it according to Samkhya.

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

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

  Therefore, the methods prescribed by Samkhya include: thorough study of authorities, use of mind and reason to validate the theories,

experiential learning with maximum involvement of the senses, activity based learning including projects, practical work besides direct observation and logical reasoning.

- **Samkhya Philosophy and the Discipline:** Samkhya philosophy recommends strict control or discipline of body and mind. However, discipline according to Samkhya should be internal and self-imposed rather than external or imposed by the authority. Like Yoga, Samkhya philosophy also recommends strict control of mind, words and deeds. In order to enforce such control they recommend following five vows, viz: Truth, Non-violence, Anti-theft, No storage of things and Celibacy. Moreover, they prescribe five rules to follow, viz: Sanitation, Satisfaction, Tenacity, Self study, Worship. Sankhya believes that without following discipline, humans cannot make his body healthy; and mind, ego and intelligence neat and hence cannot gain the true knowledge.
- **Samkhya Philosophy and the Role of Teacher:** Samkhya philosophy views the teacher as an authority, an *Aapta* human being. The teacher must be an expert in the subject he teaches. He must realize difference between *Prakṛti* and Purusha. The teacher must have clear knowledge about the sources of knowledge. The teacher should be a facilitator or helper of the learner in the process of development of the innate potentiality of the learner. Sankhya also wants the teacher to be a man of discipline.

2.5 MEANING AND CONCEPT OF NYAYA PHILOSOPHY

Nyâya is one of the six orthodox (*astika*) schools of Indian philosophy. The founder of this school of philosophy was sage Aksâpada Gautama. Nyâya is a Sanskrit term which means “rules’, “method” or “judgment”. Nyâya is predominantly based on reasoning and logic and is primarily concerned with the conditions of correct knowledge and the means of receiving that knowledge. Therefore, Nyaya is variously known in Indian philosophy such as: *Hetu-vidya* (science of causes), *Anviksiki* (science of critical inquiry), *Pramana-sastra* (epistemology or the science of correct knowledge), *Tarka-*

sastra (science of reasoning, innovation, synthesis), *Vadartha* (science of discussion) and *Phakkika-sastra* (science of uncovering sophism, fraud, or error).

Nyaya philosophy is a form of direct realism which states that anything that actually exists is knowable by human beings. According to Nyaya, correct knowledge and understanding is distinct from simple, reflexive cognition; it requires *Anuvyavasaya* (cross-examination or reflective cognition of what one thinks one knows). The period during which Nyaya School was developed is uncertain. The Nyayasutras composed by Gautama, which is a foundational text for Nyaya philosophy, is estimated variously to have been composed between 6th-century BC and 2nd-century CE. The Nyayasutras which discusses logic, methodology and epistemology was later refined, expanded and applied to spiritual questions by Nyaya scholars that followed. Nyaya philosophy's major contribution to Indian schools of philosophical thought was its systematic development of the theory of logic and its treatises on epistemology.

2.5.1 Nyaya Philosophy and the Theory of Knowledge (Epistemology)

Nyaya philosophy is basically treated as a theory of knowledge, and its scholars developed many treaties on epistemology called *Pramana-sastras*. *Pramana*, in Sanskrit stands for "means of knowledge". It refers to the reliable and valid means of gaining true knowledge. Nyaya recognized four valid means (*pramana*) of acquiring valid knowledge: perception (*pratyaksha*), inference (*anumâna*), analogy or comparison (*upamâna*) and word or testimony of reliable sources (*œabda*). Besides these means, Nyaya philosophy established a theory to identify errors and the process by which errors are made in acquiring knowledge. These include *Samaœya* (problems, inconsistencies, doubts) and *Viparyaya* (contrariness, errors) which can be corrected or resolved by a systematic process of *Tarka* (reasoning).

- ***Pratyaksha*** or perception is the primary means of knowledge. Perception can be of two types, *laukika* (ordinary) and *alaukika* (extraordinary). According to Gautama Ordinary perception is a 'non-erroneous cognition which is produced by the intercourse of sense-organs with the objects'. Extraordinary perception include: yogic perception, induction from perceived specifics to a universal and perception of the current state an object induced from its previous state.
- ***Anumâna*** is that knowledge which is deduced from prior perception. Knowledge acquired through anumâGa is based upon a well-known or observed concomitance *(*connection) between two things; one as the cause and the other as the effect. For example, the concomitance or concurrence between rain and clouds, smoke and fire etc. Anumâna or inference is of three types:
- ***Pûrvavat anumâna*** or a priori which involve deductive reasoning from a general principle to a necessary effect; (from cause to effect) for example, sight of clouds helps one to infer that rain is imminent;
- ***Œesavat anumâna*** or a posteriori, which involve reasoning from facts or particulars to general principles or from effects to causes; for example, sight of smoke leads one to infer that there has been fire; and
- ***Samânyato drsta*** which is knowledge of one thing derived from the perception of another thing with which it is commonly seen; for example, sight of rain helps one infer to that there are clouds.
- ***Upamâna*** or Analogy is the knowledge of a thing derived from its similarity to another thing which is already known. Telling about *Cat* to give the knowledge about *Tiger* to children is an example of *Upamâna* or Analogy.
- **Úabda/Âgama/Âpta-Vâkya** or Testimony refers to the instructive assertion of a reliable person (âpta). These instructions may relate to perceptible things or about intangible realities. However, testimony can be of two types, *Vaidika* (Vedic), which are the words

of the four sacred Vedas, and *Laukika*, or words and writings of trustworthy human beings.

2.5.2 Nyaya Philosophy and the Theory of Existence/ Reality (Metaphysics)

Nyâya philosophy believes in pluralistic realism. According to Nyâya there are many independent realities which are broadly divided into two classes: being and non-being (*bhâva* and *a-bhâva).*

Being or positive realities, (*bhâva)* are of six kinds: substance or dravya, –quality or guGa, action or karma, generality or sâmânya, particularity or viúec –a and inherence or samavâya. Non-being (*a-bhâva)* represents all negative facts or all kinds of non-existence.

According to Nyâya,there are sixteen *padârthas* or categories, namely: *pramâna*, *prameya* or objects of knowledge, *samœaya* or doubt, *prayojana* or an end, *drstânta* or an example, *siddhânta* or a doctrine, *avayava* or members of the syllogism, *tarka* or an hypothetical argument, *nirnaya* or ascertainment, *vâda* or discussion, *jalpa* or wrangling, *vitandâ* or cavilling, *hetvâbhâsa* or fallacies of inference, *chala* or quibbling, *jâti or* futile objections, and *nigraha-sthâna* or the points of defeat in debate. These categories give the topics of philosophical discourse and the second *padârtha, i.e. prameya* includes all objects of knowledge and the categories of reality.

Dravya or substance is the substratum of qualities and actions, and the constitutive or material cause of composite things. There are nine substances, namely: *prthivî* or earth, *jala* or water, *tejas* or fire, *vâyu* or air, *âkâúa* or ether, *kâla* or time, *dœe* or space, *âtman* or soul, and *manas* or mind. The atoms of earth, water, fire and air are eternal, while the compounds made of them are non-eternal. We cannot ordinarily perceive an atom. The existence of atoms is proved by inference.

Guna or quality is defined as that which exists in a substance and has no quality or activity in it. It is a non-constitutive cause of things.

It determines their nature and character, but not their existence. There are twenty-four kinds of quality. These are: colour *(rûpa),* taste *(rasa),* smell *(gandha),* touch *(sparœa)* sound *(œabda),* number *(sâmkhya),* magni-tude *(parimâna*), distinctness *(prthaktva*), conjunction *(samyoga),* dis-junction *(vibhâga),* remoteness *(paratva),* nearness *(a-paratva),* cognition *(buddhi),* pleasure *(sukha),* pain *(dukkha),* desire *(icchâ),* aversion *(dvesa),* effort *(prayatna),* heaviness *(gurutva*), fluidity *(dravatva),* viscidity (*sneha),* tendency *(samskâra),* merit *(dharma),* and demerit *(a-dharma*).

Karma or action is physical movement. There are five kinds of action, namely: throwing upward *(utksepaga)*, throwing downward *(avaksepâga),* contraction *(âkuñcana),* expansion *(prasâraga)* and locomotion *(gamana)* which includes all other kinds of actions.

Sâmânya or generality is the common essence of all the individuals of a class. It corresponds to the "universal". It is an eternal entity which subsists in an identical form in all the individual of a class.

Vicœesa or particularity is the extreme opposite of the universal *(sâmânya). Vicœesa* stands for the ultimate difference or peculiarities of the part-less eternal substances. The differences of composite things may be explained by the differences of their parts. There are innumerable *vicœesas*, since the individuals in whom they subsist are innumerable.

Samavâya or inherence is a permanent or eternal relation between two entities, of which one is *in* the other. The whole is *in* its parts, a quality or an action is *in* a substance, the universal is *in* the individuals, and particularity is *in* some simple eternal substance. This is called *samavâya* or inherence.

Abhâva or non-existence represents all negative facts. The reality of non-existence as distinct from existence cannot be denied. That a thing does not exist in a certain place at some time is as real a fact as that something else exists therein.

Non-existence are of four kinds:

- *Prâg-abhâva,* the non-existence of a thing before its production,

- *Pradhvaasâbhâva*, the non-existence of a thing on account of its destruction after pro-duction,
- *Atyantâbhâva,* the absence of a connection between two things for all time, e.g. the non-existence of colour in air, and
- *Anyonyâbhâva,* mutual non-existence, e.g. a bag is different from a pen. This means that either of them does not exist as the other.

Nyâya philosophy explains the origin and destruction of the world in terms of four kinds of atoms of earth, water, fire and air. So it is called the atomic theory of the world. However, Nyâya does not ignore the moral and spiritual principles governing the processes of composition and decomposition of atoms. This philosophy believes that the world is a system of physical things and living beings having bodies with senses and possessing mind, intellect and egoism. All these exist and interact with one another in time, space and *âkâúa*. The order of the world is a moral order in which the life and destiny of all individual selves are governed, not only by the physical laws, but also by the moral law of *karma*. The creation of the world is explained in the light of the unseen moral deserts *(adsma)* of individual selves. Thus, Nyâya philosophy combines pluralistic realism with theism and believes in the existence of God as the supreme Self, who is God is one, infinite and eternal. He is the omniscient and omnipotent cause of the creation, maintenance and destruction of the world. The existence of God is proved by the testimony of the Scriptures and inferences from the principle of causality, the moral law of *adrcma,* the authoritativeness of the Scriptures, and so on.

2.6 EDUCATIONAL IMPLICATIONS OF NYAYA PHILOSOPHY

- **Nyaya and the Aims of Education:** According to Nyaya, the main aim of education is the achievement of true knowledge of the self. This true knowledge of the self alone can lead to the achievement the highest goal or Mukti. Nyaya philosophy believes that education should aim at the removal of ignorance which is the root of all defects.

Individuals may realize their true self through meditation and contemplation only when they get rid of their defects. Hence, education must aim at removing the defects such as: *Râga* or desire, *Dhesa* or hatred, *Moha* or defective outlook.

- **Nyaya and the Curriculum:** In order to achieve the aim of Mukti through self realization, Nyaya advocates the study of scriptures, continuous study of philosophy and discussions with persons learned in philosophy. Nyaya believes that Mukti can be attained by direct perception or knowledge of ultimate realities of Self and the universe. These ultimate realities include categories (padarthas), which are termed as *dravya* (substance), *guna* (qualities), *karma* (action or motion), *samanya* (genus), *vishesah* (species), *samavaya* (relation), and *abhava* (negation). All these categories deal with the means to understand the universe and hence form the curriculum recommended by Nyaya Philosophy.
- **Nyaya and the Methods of Education:** Nyaya philosophy is basically treated as a theory of knowledge. Nyaya recognized four valid means (*pramana*) of acquiring valid knowledge: perception (*pratyaksha*), inference (*anumâna*), analogy or comparison (*upamâna*) and word or testimony of reliable sources (*œabda*). Besides these means, Nyaya philosophy established a theory to identify errors and the process by which errors are made in acquiring knowledge. These include *Samaœya* (problems, inconsistencies, doubts) and *Viparyaya* (contrariness, errors) which can be corrected or resolved by a systematic process of *Tarka* (reasoning).

  According to Nyaya, true knowledge comes through meditation, which involve: withdrawing the mind from sense organs, keeping it steady by efforts towards concentration, coming in contact with the self, and a keenness to get at the truth. Such meditation is usually hindered by physical and moral obstacles and such obstacles must be overcome by the practice of yoga.
- **Nyaya and the Discipline:** Like Samkhya and Yoga, Nyaya philosophy also recommends strict discipline of the body and mind.

In order to achieve success in meditation and contemplation, Nyaya advocates practice of yoga. Yama (restrains), Niyama (observances), and other prescribed methods of internal discipline such as penance, breath-regulation (pranayama), abstraction (pratyahara), contemplation (dhyana), and concentration (dharana) are important means of discipline according to Nyaya philosophy.

- **Nyaya and the Role of Teacher:** Like Samkhya, Nyaya philosophy also accepts the teacher as an authority (*Aapta)*. The teacher must lead students along the path of Mukti or liberation. The teacher must help students to achieve true knowledge about oneself. The teacher is a helper in the process of acquiring knowledge about the different categories or realities.

2.7 MEANING AND CONCEPT OF VEDANTA PHILOSOPHY

Vedanta or Uttara Mîmâmsâ is an orthodox (*âstika*) school of Indian philosophy. *Vedanta* literally means "end of the Vedas" and refers to the Upanishads as it comes at the end of the Vedas. It is called *Uttara Mîmâmsâ*, meaning 'latter or higher enquiry' as it was concerned with the *jñânakâGa* or Vedic knowledge part (the *Upanisads)* and is contrasted with *Pûrva Mîmâmsâ,* meaning 'former or primary enquiry' which deals with the *karmakâga* or rituals part in the Vedas. However, Vedanta is an umbrella term for many sub-traditions and is not a single doctrine. Vedanta refers to all those philosophical traditions based on the *Prasthânatrayi*. The *Prasthânatrayi* refers to the three sources that contain the basic texts or axioms of Hindu philosophy that includes the *Upanisads*, the *Brahma Sutras* and the *Bhagavad Gita.*

All the different traditions of Vedanta philosophy, deals mainly with *Brahman*– the ultimate metaphysical reality, *Âtman* or *Jivâtman*– the individual soul or self, and *Prakṛti* – the empirical world, the physical universe, or the body and matter. However, the different traditions differ in their views regarding the concept and the relations between them.

Some of the famous sub-traditions or schools of Vedanta include the following:

- **Advaita:** Advaita means absence of duality. It advocates non-dualism or monism. This school believes in the unity or oneness of existence. *Brahman* is the only unchanging metaphysical reality and identical to *Atman*. The physical world which is always changing is *Maya*. Everything is either Brahman or a projection of Brahman. The individual souls (atman) are also Brahman only. There is no duality or no limited individual souls (*Atman* / *Jivatma*), and no separate unlimited cosmic soul. All souls and existence across space and time is the same and one (monism). Spiritual liberation comes through this full comprehension and realization of oneness.
- **Vishishtadvaita:** Vishishtadvaita means distinguished non-dualism or qualified non-dualism. Saint, Ramanujacharya was its chief proponent. According to this school there are three ultimate realities, Brahman (Isvara), the soul (cit) and Nature or matter (acit). It acknowledges Brahman as the supreme reality, but differs from Advaita by attributing conditions and qualities to Brahman. Individual souls and Nature are projections of Isvara but they are not mere illusions. They are dependent realities, while Isvara is an independent reality.
- **Dvaita (Dualism):** Dvaita means duality. This school was founded by Madhavacharya. According to this school Brahman is the highest, supreme reality, which was eternal, independent, and universal, while his creation represented the dependent reality. Brahman and the world are two equally real entities and not related in any way. Brahman or God has created the world, and the world stands separate from God and in an inferior position to God with no link between the two. God or Brahman controls the world and all world events.
- **Úuddhâdvaita:** or pure monism was founded by Sri Vallabhacharya. This school believes that Brahman and the individual souls have the same essence and represent the same reality, but they are not the same, because Brahman is the whole while the souls are his parts.

Brahman is sat (truth), cit (pure consciousness) and ananda (bliss); Maya is the power of Brahman and not unreal. Brahman is both the creator and the created. All things that arise from him are eventually withdrawn by him into himself at the end of creation.

- **Bhedâbheda:** Bhedâbheda means "difference and non–difference" and is more a tradition than a school of Vedanta. The schools of this tradition emphasize that the individual self (*Jîvatman*) is both different and not different from *Brahman*.

2.7.1 Vedanta Philosophy and Metaphysics

According to Vedanta philosophy there are three fundamental metaphysical categories, they are:

1) The *Brahman* or God which is the ultimate reality,
2) *Âtman* or *Jivâtman* which refers to the individual soul or self, and
3) *Prakṛti* or *Jagat* which is the empirical world, ever-changing physical universe, body and matter.

Shankaracharya espoused two conceptions of *Brahman*:

a) *Parâ* or Higher *Brahman*: the undifferentiated, absolute, infinite, transcendental, supra-relational Brahman beyond all thought and speech is defined as *parâ Brahman*, or *nirguna* Brahman and is the Absolute of metaphysics, and

b) *Aparâ* or Lower *Brahman*: the *Brahman* with qualities defined as *aparâ Brahman* or *saguna Brahman*. The *saguna Brahman* is endowed with attributes and represents the personal God of religion.

However, Ramanujacharya rejected *nirguna* and accepted *Brahman* as *Ishvara*, the personal God who is the seat of all auspicious attributes, as the one reality. Madhvacharya, also advocated that Brahman or *Vishnu* is the supreme God or absolute reality. Nimbarka, in his dvaitadvata philosophy, accepted the *Brahman* both as *nirguna* and as *saguna*.

However, the different schools of Vedanta differ in their views about the relation they see between *Âtman* and *Brahman*. Advaita Vedanta, believes that there is no difference between *Âtman* and

Brahman and they are identical. On the other hand, according to Vishishtadvaita, *Âtman* is different from *Brahman*, though eternally connected with Him. Dvaita Vedanta says that *Âtman* is entirely different from *Brahman*. Shuddhadvaita, on the contrary believes that *Âtman* and *Brahman* are identical.

2.7.2 Vedanta Philosophy and Epistemology

In Indian philosophies, epistemology or the means of valid knowledge refers to *Pramâna.* Although there are different *pramanas* as means of true knowledge identified by Indian philosophies, the different schools of Vedanta accept different *pramanas* to be epistemologically valid. For example, Advaita Vedanta accepts all six *pramanas*, namely: *Pratyakca* (perception), *Anumâna* (inference), *Upamâna* (comparison and analogy), *Arthâpatti* (postulation), *Anupalabdi* (non-perception, negative proof), and *Œabda* (reliable testimony). On the other hand, Vishishtadvaita and Dvaita accept only three *pramanas,* namely: perception, inference and testimony.

However, all the schools of Vedanta accept that, knowledge cannot take place in the absence of mind. Moreover, for gaining knowledge, a relevant *pramana (means of knowledge)* must be used. Knowledge gained through a *pramana* cannot be negated by other *pramana*. Knowledge is gained in the form of thought only. A thought comes to the mind due to the functioning of the organs and mind together. This thought envelops the object of knowledge and is technically called *vṛtti vyapti*. *Vṛtti vyapti* removes the ignorance about an object, or uncovers it. Then the reflection of consciousness takes place in the thought giving the rise to the knowledge. This is technically called *Abhasa vyapti* or *phala vyapti*. *Phala vyapti* enlightens the object or makes it known. However, in case of gaining self knowledge, *Vṛtti vyapti* removes ignorance about the self. Once the ignorance is gone, there is no function to be done by the *phala vyapti*. Because, *Brahman* is self evident and the only truth which is not an object. *Phala vyapti* illuminates the object in case of objective knowledge only.



CHECK YOUR PROGRESS

Q.1: What are the two categories of Indian philosophy?

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Q.2: Who was the founder of Samkhya?

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Q.3: What is *Pramana*?

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Q.4: What are the four means of knowledge according to Nyaya?

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Q.5: What is the meaning of Vedanta?

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2.8 EDUCATIONAL IMPLICATIONS OF VEDANTA PHILOSOPHY

According to Vedanta, the ultimate goal of a human life is salvation true education is one, which leads towards salvation.

- **The Aims of Education:** According to Vedanta, education should focus on both the two aspects of human life, i.e. practical and spiritual aspects simultaneously. Development of these two aspects through education should lead towards the common goal of attainment of salvation. For this, education must aim at physical, mental and moral development of the individual. Education must develop a healthy body and a healthy mind. According to Vedanta, *citta vṛtti nirodha* is another important aim. *Citta vṛtti* refers to the thoughts that clutter the mind or fluctuations of the mind. Education must aim to take control of

citta vṛtti by quieting the mind, thereby reducing stress and increasing Self-awareness. Education or knowledge must dispel doubts, dogmas and darkness and lead one towards true knowledge about Brahman as well as about the self.

- **The Curriculum:** Curriculum according to Vedanta includes subjects of two categories: Para-vidya or (spiritual learning) Apara-vidya or (worldly learning). Paravidya includes the study of four Vedas besides vedangas, Upanishads, Puranas, Pitrya (rules for sacrifices for ancestors), vakovakya (logic), Ekayana (ethics), Devavidya (etymology), Brahmavidya etc. Apara-vidya included subjects like History, Ayurveda, Economics, Astrology, Physics, zoology, chemistry, science, bhutvidya, kalpavidya, the rashi (science of numbers) etc.
- **The Methods of Teaching:** Vedantic education advocated two main methods of Teaching: Maukhik (oral method) and chintan (method of thinking or reflection). In the oral method students were to memorize the mantras or the Vedic hymns. In teaching and learning, three stages of comprehension were emphasied, i.e Shravan (Hearing), Manan (meditation) and Nidhi-dhyasan (realization and experience). Other psychologically sound methods such as Question- Answer and illustration were also used. Self-study was another important method.
- **Discipline:** Vedantic education laid down strict rules of discipline for students as well as for teachers and wanted them to strictly adhere to such rules. Self discipline of body and mind considered very important. Observation of Brahmacharya or celibacy was compulsory for all pupils.
- **The Role of the Reacher:** The teacher or the Guru was the spiritual and educational parent of the pupil. He was extremely influential in the life and education of his pupil. He had two major jobs: to prepare the pupil for practical life and to make him acquire spirituality. Among these, the second was the main and most important job of the teacher. The teacher was the centre of education and no education could be imagined without him.



2.9 LET US SUM UP

- Indian schools of philosophy are classified into two main categories: (i) Astika, the orthodox
- Samkhya is one of the oldest schools of Indian philosophy. According to Samkhya, the Universe consists of two realities: *Prakṛti*, i.e. matter and *Purusha*, i.e. spirit or consciousness. Thus Samkhya is a philosophy of dualistic realism. *Prakṛti* consists of three *guGa*s or qualities: *sattva*, *rajas* and *tamas. Purusha* is the Supreme spirit or *atma*; the absolute as well as the self-conscious I; it is the disinterested spectator of the evolution of *Prakṛti*; the knower is *Purusha* and the known is *Prakṛti*.
- According to Samkhya, 24 tattvas or realities emerge or evolve out of *Prakṛti.* In conjunction with *Purusha* or the individual soul, the number becomes 25. These 25 tattvas are: *Purusha*, *Prakṛti, Mahat*, *Ahamkara*, *Manas, t*he five *panchendiryas,* the five karmendriyas, the five tanmatras, and the five Mahabhutas.
- The three valid sources of knowledge according to Sankhya philosophy are: direct perception, inference and testimony.
- Samkhya philosophy has great significance for present-day education. Education in modern times is taken to mean the process of developing the potentialities that lie within the individual which is supported by Samkhya philosophy. Samkhya's psychological views that knowledge leads to the modification of buddhi also reflect modern learning theories that explain education as the modification of behaviour.
- Nyâya philosophy, the founder of this school of philosophy was sage Aksâpada Gautama, is basically treated as a theory of knowledge. Nyaya recognized four valid means of valid knowledge: perception, inference, analogy or comparison and reliable testimony. Nyâya philosophy believes in pluralistic realism. According to Nyâya there are many independent realities which are broadly divided into two classes: being and non-being (*bhâva* and *abhâva).*

- According to Nyaya, the main aim of education is the achievement of true knowledge of the self. This true knowledge of the self alone can lead to the achievement the highest good or Mukti.
- Vedanta or Uttara Mîmâmsâ is an orthodox (*âstika*) school of Indian philosophy. Vedanta literally means "end of the Vedas" and refers to the Upanishads as it comes at the end of the Vedas. Vedanta is an umbrella term for many sub-traditions and is not a single doctrine. All the different traditions of Vedanta philosophy, deals mainly with *Brahman*–the ultimate metaphysical reality, *Âtman* or *Jivâtman*–the individual soul or self, and *Prakṛti*–the empirical world, the physical universe, or the body and matter.
- According to Vedanta, the ultimate goal of a human life is salvation true education is one, which leads towards salvation.



2.10 FURTHER READING

1) Chakravarti, P. (1951). *Origin and Development of the Samkhya System of Thought*. Calcutta: Metropolitan Printing and Publishing House.
2) Chattopadhyaya, D. (1986). *Indian Philosophy: A Popular Introduction*. New Delhi: People's Publishing House.
3) Gupta, B. (2012). *An Introduction to Indian Philosophy: Perspectives on Reality*. Knowledge and Freedom, Routledge.



2.11 ANSWERS TO CHECK YOUR PROGRESS

Ans. to Q. No. 1: The two categories of Indian philosophy are: (i) *Astika,* the orthodox or theistic schools and (ii) *Nastika, the* unorthodox or atheistic schools.

Ans. to Q. No. 2: The founder of Samkhya was Sage Kapila.

Ans. to Q. No. 3: *Pramana*, stands for "means of knowledge". It refers to the reliable and valid means of gaining true knowledge.

Ans. to Q. No. 4: The four means of knowledge according to Nyaya are: perception, inference, analogy or comparison and reliable testimony.

Ans. to Q. No. 5: *Vedanta* literally means "end of the Vedas" and refers to the Upanishads as it comes at the end of the Vedas.



2.12 POSSIBLE QUESTIONS

A) Short Questions (Answer each question in about 150 words)

Q.1: Explain the meaning and concept of Samkhya Philosophy.

Q.2: Explain the meaning and concept of Nyaya Philosophy.

Q.3: Explain the meaning and concept of Vedanta Philosophy.

B) Long Questions (Answer each question in about 300-500 words)

Q.1: Enumerate the basic doctrines Samkhya philosophy and discuss their educational implications.

Q.2: Enumerate the basic doctrines Nyaya philosophy and discuss their educational implications.

Q.3: Enumerate the basic doctrines Vedanta philosophy and discuss their educational implications.

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UNIT 3: BUDDHISM AND JAINISM PHILOSOPHY

UNIT STRUCTURE

3.1 Learning Objectives

3.2 Introduction

3.3 Concept of Philosophy of Buddhism

3.4 Characteristics of Buddhist Education

3.5 Educational Implications of Buddhism

- 3.5.1 Aims of Education
- 3.5.2 Curriculum
- 3.5.3 Methods of Teaching
- 3.5.4 Women Education

3.6 Critical Analysis of Buddhist Education

3.7 Concept of Philosophy of Jainism

3.8 Educational Implications of Jainism

- 3.8.1 Aims of Education
- 3.8.2 Curriculum
- 3.8.3 Methods of Teaching

3.9 Critical Analysis of Jainism Education

3.10 Conclusion

3.11 Let Us Sum Up

3.12 Further Reading

3.13 Answers to Check Your Progress

3.14 Possible Questions

3.1 LEARNING OBJECTIVES

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

- describe the concept and characteristics of Buddhist Philosophy;
- discuss the implications of Buddhism on education;
- identify the merits and demerits of Buddhist Education;
- define the concepts of Jainism;
- state the characteristics of Jainism philosophy;

- discuss the implications of Jainism on education; and
- identify the merits and demerits of Jainism Education.

3.2 INTRODUCTION

Buddhism and Jainism are the two important branches of Indian philosophy. Both these schools are heterodox. They do not believe on the validity of the Vedas.

3.3 CONCEPT OF PHILOSOPHY OF BUDDHISM

Buddhism is one of the prominent schools of Indian philosophy. It originated as a result of revolt against the Vedic practices. It was against the violence, animal sacrifices, caste and class distinction and exploitations of the Vedic period. It was based on the principles of equal treatment of the people, non-violence and peace.

Gautam Buddha, the propounder of Buddhism believed that the world is full of miseries. Sight of old age, disease and dead body gave a great shock to the conscience of Gautam Buddha. He engaged himself in solving the problems of suffering and death by trying to discover their causes through meditation and yoga so as to attain Nirvana. All these gave rise to the philosophy of Buddhism.

The central doctrine of Buddhism is based upon the causal theory involving the formula 'this happening, that happens', which proceeds in a cyclic order in a sort of chain-reaction'. The start is made from the idea of ignorance (*Avidya*). From this proceeds greed, action, birth and rebirth and so on until the ultimate ignorance and greed are destroyed by knowledge.

The salient features of Buddhist philosophy are–

- *Four Noble Truths:* One of the basic characteristics of the Buddhist philosophy is the four noble truths as consisted in the teachings of Lord Buddha. They are– There is suffering (*dukha*), there is a cause of suffering (*dukhasamudaya*), there is cessation of suffering (*dukhanirodha*), there is a way leading to the cessation of suffering (*dukha-nirodh marg*). Under first noble truth, he emphasized that

this world is full of sufferings. Old age, disease, death, etc. are all painful. He had also explained that the cause of distress, cause of pain and sufferings in human life is *Trishna* (thirst). He had also suggested the means of complete deliverance from all the pains and sufferings of human life.

- *Eight Noble Path:* Another prominent characteristic of Buddhism is the eight-fold path, i.e. adopting a middle course (*madhyamik marg*) to attain salvation. These are– Right Insight (*Samyak Drishti*), Right Will-power (*Samyak Sankalp*), Right Speech (*Samyak Vak*), Right Deeds (*Samyak Karmant*), Right Vocation (*Samyak Aajiv*), Right Exercise (Samyak Vyayam), Right Memory (*Samyak Smriti*) and Right Meditation (*Samyak Samadhi*).
- *Twelve Noble Links:* There are twelve main causes of suffering. This is known as theory of natural causation of suffering. Buddha had pointed out twelve links in the chain of suffering which are– Ignorance (*avidya*), Impressions (*samskar*), the initial consciousness of the embryo (*vignana*), mind and the body, the embryonic organism (*nama-rupa*), six organs of knowledge (*shadayatan*), sense contact (*sparsa*), sense experience (*vedna*), thirst (*trishna*), clinging (*upadan*), tendency to be born (*bhava*), rebirth (*jati*) and old age, death, etc. (*jara-marana*). These twelve links were arranged with reference to the three periods viz. past life, present life and future life. Our present life is an outcome of our deeds and *samskar* of previous birth. In present life, whatsoever our *Samskar* would be, same would determine our life conditions in next birth.
- *Non-existence of Soul and God:* Buddha believes that all things are transient. So, there cannot be any permanent soul or God. Though denying the continuity of an identical substance in man, Buddha does not deny the continuity of the stream of successive states that compose his life. In Buddhist philosophy, the place of God is taken by the universal doctrine of Karma, which governs the universe in such a way that every individual gets the mind, the body and the place in life that he deserves by his past deeds.

- *Karma and Rebirth:* According to this doctrine, the present existence of an individual is, the effect of its past Karma and its future would be the effect of its present Karma. It believes that a person is happy or miserable only because of his actions. It believes in rebirth too.
- *Nirvana:* Buddhist philosophy believes that attainment of Nirvana is the ultimate aim of life. Attaining Nirvana implies attainment of salvation, i.e. freedom from the attachments or bondages of ignorance.
- *Non-violence:* Non-violence is a basic value of Buddhism. It spreads the message of non-violence and peace. It is dead against the animal sacrifices performed in the Vedic practices.
- *Against the caste (varna) system:* Buddhism is against the rigid classification on the basis of Varnas, as prevalent in the Vedic system. He established equality among the people.

3.4 CHARACTERISTICS OF BUDDHIST EDUCATION

The Buddhist system of education is the most important system of education in medieval period. Buddhist education came into the existence in the 5th century B.C. when in the later part of Vedic system of education deprived the common people of their right to education. Hence the emergence of Buddhism provided the opportunity to obtain education. Buddhist system of education was monastic. All castes were admitted to Buddhist Sangha, which served as the religious centres of Buddhism as well as educational institutions during the Buddhist period.

The main characteristics of the Buddhist education system are–

1) **Education in Monastery:** Monasteries were the centre for imparting education during the Buddhist period. For admission the student had to present himself before the teacher and request him for giving education. The teacher was fully responsible for education of his pupil. In turn, the pupil had also to be responsive to the instructions received from the teacher. The student was not at all accountable to any other Bhikshuk in the monastery.

2) **Pabbajja:** Pabbajja was an accepted ceremony of the Buddhist monasteries. Pabbajja means going out. According to this ceremony the student after being admitted to a monastery had to renounce all his worldly and family relationship. An individual belonging to any caste could be admitted to a monastery and after being admitted he did not belong to any caste. After admission he had to change his old clothes and all old ways and the manners of living. For the Pabbajja ceremony the minimum age was eight years.
3) **Upasampada:** After the Pabbajja ceremony education continued for 12 years. When the students receive 12 years education he had to undergo the Upasampada ceremony. This ceremony was democratic in nature. The Shraman had to present himself before all other monks of the monastery. One could be admitted for the Upasampada ceremony only when the majority of the monks voted in favor of the same. After the Upasampada ceremony the Shraman was regarded as a full-fledged member of the monastery. On this occasion all his worldly and family relationship ended.
4) **Qualities and Responsibilities of the Teacher:** The teacher himself must spend at least 10 years as a monk and necessarily must have the purity of character, purity of thoughts and generosity. Both the teacher and student were responsible to the monastery. But regarding education, clothes, food and residence of the student monk, the teacher was fully responsible. The teacher was also responsible for any treatment of the student whenever he fell ill.
5) **Daily Routine of Students:** The daily routine of the students starts with arranging everything for the daily routine of the teacher. They cook food and clean his clothes and utensils. Whatever he acquired through begging alms, he would place before the teacher. The students always obeyed the teacher and none other. They were also responsible to keep the monastery and its surroundings clean. The students had to prepare themselves to receive education at any time whenever the teacher required him.

6) **Boarding and Lodging of the Students:** In Buddhist period, education was imparted through monasteries and viharas. The teacher and the students lived together in these institutions. They followed simple living and high thinking principle. Their lives were full of purity, nobleness, dutifulness and humanity.



CHECK YOUR PROGRESS

Q.1: What is Pabbajja ceremony?

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Q.2: Identify the four noble truths taught by Buddha.

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Q.3: What is the ultimate goal of Buddhist philosophy?

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3.5 EDUCATIONAL IMPLICATIONS OF BUDDHISM

The principles of Buddhistic philosophy have great educational implications. Therefore, Buddhist education system is revered as one of the prominent ancient educational systems of India.

3.5.1 Aims of Education

The goal of Buddhist education is to attain wisdom. According to it, the main objective of our practice or cultivation was to achieve this ultimate wisdom. It believes that everyone has the potential to realize this state of ultimate wisdom, as it is an intrinsic part of our

nature. The Buddhist education system aimed at regaining our intrinsic nature. It also teaches absolute equality which stemmed from Buddha's recognition that all sentient beings possess this innate wisdom and nature. Buddha's teaching helps us to realize that innate, perfect, ultimate wisdom. The aims of Buddhist system of education may be pointed out as–

1) *Nirvana*: Education should aim at achieving Nirvana or self realization. It refers to emancipation from the earthly worries and miseries. Education should aim at giving eternal peace of mind and relieve oneself from physical sufferings.
2) *Development of personality*: Education was to control all the instinctive and physical needs and desires of man. Spiritual peace and happiness may be attained only through control of our senses. Education should train people to lead a simple life and a life of self discipline.
3) *Physical & intellectual development*: Jainism was in favour of both physical and intellectual development of the individual.
4) *Religious & spiritual development*: Another aim of Jainism was religious and spiritual development. Buddhist education aimed at propagation of the teachings of Buddhist religion as well as it emphasized on giving spiritual training to the learners.
5) *Preservation & spread of culture*: One of the main aims of the Buddhist education system was to propagate Buddhism in different parts of the world.
6) *Development of attitude of non-violence*: Education should generate the sense of non-violence in human mind. It should remove the narrow sense of killing of life for personal gain through the rituals of sacrifice.

3.5.2 Curriculum

The major objective of education being the spiritual development, study of religion naturally dominated the curriculum. It includes the study of the *Tripitaka*– *Suttanta, Vinaya* (precepts or

rules) and *Dhamma* (Commentaries) which emphasize on meditation, discipline and wisdom respectively. The curriculum of Buddhist education system may be divided into two types– primary and higher education. In primary education, reading, writing and arithmetic were taught. Pali and regional languages were used as the medium of instruction. In order to fulfill the vocational needs of the common people spinning, weaving, tailoring, dyeing, printing, agriculture, commerce, accountancy and cottage industries were included.

In higher education, curriculum had covered wide ranging subjects both intellectual and professional. They include philosophy, literature, logic, law, astronomy, medical science and warfare. Sanskrit used to dominate the higher studies. Provision was made for study of the four *Vedas, Vedangas, Purana, Samkhya, Yoga, Tantra, Ayurveda* & *Vedanta*, study of animals like elephants, horses and snakes. Everyone was free to choose his subject without any restriction.

3.5.3 Methods of Teaching

The methods of teaching followed in the Buddhist education system are almost same as those used during Vedic period. Following were the methods of teaching of Buddhist period–

1) **Oral Teaching:** The art of writing had been well developed up to the Buddhist period. But due to the shortage and non availability of writing material verbal (oral) method of teaching was still more prevalent. The teachers used to give lessons to the students who learnt them by heart. The teachers used to put questions on learning the lesson by heart.
2) **Discussion:** Discussion was one of the methods of teaching in Buddhist period because it impressed the general public. Scholars discussed the important questions. Discussion continued till every kind of doubts is cleared. To establish the disputes point the following evidences of eight kinds were required

theory, cause, example, parallelism, contradiction, evidence, argument and induction. The important of discussion encouraged the logic in the Buddhist period. The controversial matters could not be decided without logical arguments.

3) **Tours:** To fulfill the aim of propagating Buddhism and to give the students real and practical knowledge, tour was used as a method of teaching. Tours were given importance for educating people. After completion of the education the students were encouraged to undertake long tours.
4) **Conferences:** Conferences were arranged on full moon and first day of the month in Buddhist Sangha. The monks of different Sangha assembled and put forward their doubts freely. The attendance of every monk was compulsory in such conferences. An annual conference was arranged in which a well-renowned monk would challenge the whole Sangha to disprove his purity.
5) **Meditation:** Meditation was used as a method of attaining Nirvana.

3.5.4 Women Education

Women education during Buddhist period was at its lowest ebb, as the women folk were despised in the sense that Lord Buddha had regarded them as the source of all evils. So, he had advised during his life time not to admit women in monasteries. But after some time due to the insistence of his dear pupil Anand, Buddha had permitted about 500 women along with his step mother for admission in the Vihars with many restriction and reservations. Strict rules were enforced for women monks. The first two years was their probation period. The women monks were not allowed to meet any male monk in loneliness and their residence was arranged separately at a distant place. They were not given any permanent post in the Sangha. Some monks could give them religious instruction twice a month in the presence of another monk.

3.6 CRITICAL ANALYSIS OF BUDDHIST EDUCATION

Merits of Buddhist Education:

1) Buddhist education was imparted in well organized centers, monasteries and Vihara which were fit places for educational purpose. Education was more democratic in its structure as well as function.
2) Buddhist education was free from communal narrowness. It was given to all sections of people irrespective of caste and creed. It gave more importance to genuine personality of the students while giving admission. It was also secular in nature.
3) The teachers and the students lived together and they led a simple life in the monasteries. The students were kept away from the life of temptation and public impurities. This kind of life had helped them for ideal education and meditation.
4) Buddhist education laid much emphasis on balanced physical, mental and spiritual development of the students. It aimed development of high moral character and ideal personality in the students.
5) Both the teachers and students led a controlled and disciplined life. They kept themselves away from instinctive pleasures like music, dance, fragrance, receiving gifts from others, etc. They were not allowed to contact women in the Sanghaa.
6) There was a cordial and pampered relationship between the teacher and the students. The teacher considered the students as his own sons and took all care and responsibility of them. The students also revered the teachers like their father.
7) There was no system of corporal punishment. The teachers completely trusted the personality of the students. The students also exhibited the sense of politeness, obedience and simplicity in their educational life.
8) Education was imparted through local languages which made education easily accessible to the common masses. No undue importance was given to Sanskrit which was used only by a small section of the society.

9) Buddhist education helped to gain international importance. Students used to come from other countries for higher education. It developed cultural exchange between India and other countries of the world.

Demerits of Buddhist Education:

1) Buddhist education could not give the proper attention to the occupational, industrial and technical education.
2) It neglected social development because the Buddhist scholars devoted their whole lives to Sangha and Buddhism leaving their family life.
3) Following the principle of non-violence, Buddhist education system avoided military training which affected national defense.
4) The sanctity of the Sangha as an educational institution was destroyed as anti-social people were also given shelter in the Sangha.
5) Buddhist education system is considered undemocratic in nature as it totally discouraged women education. Girls were not allowed to get education in the Sanghas.

3.7 CONCEPT OF PHILOSOPHY OF JAINISM

Another important philosophy of the heterodox school of Indian philosophy is Jainism. It is one of the oldest living religions of the world. It is independent and not a branch or off shoot of any religion. Its contribution to Indian philosophy in particular and to the world is the thought of non violence, truth and peaceful co existence is significant and of great value. Apart from being a major Indian philosophical system, it is an Indian religion. Jainism takes an integral view of life. According to Jainism the highest aim or goal of life is to attain *Nirvana* or liberation. Jainism affirms that faith or knowledge or conduct alone by itself cannot take us to the path of liberation. We should have all the three to stride the path. Thus in Jainism, knowledge plays an important role in spiritual development to attain the goal of liberation. Jainism does not believe in God. They virtually adore the founders of their faith. Jainism encourages spiritual independence and self control, considered vital for spiritual development.

The salient features of Jainism philosophy are discussed as under–

- **Soul and Matter:** According to the Jainism, the universe is eternal and uncreated and contains two types of entities– souls (*jiva*) and non-living matter (*ajiva*). The suffering individual is a *Jiva* or a living, conscious substance which is inherently perfect. But there are certain obstacles which rob the soul of it native perfection. The material body identifies itself with the soul. The body is made of particles of matter. This body seeks the guiding force in the soul's own passions. The inanimate aspect i.e. *ajiva* of the cosmos is basically made up of atomic matter, but Jainism also list four other substances– space, time, the medium of motion (*dharma*) and the medium of rest (*adharma*).
- **Anekantavada:** Jainism holds that a real thing is endued with an infinite number of qualities and modes. All objects of knowledge are manifold or multiform (*anekanta*). They have infinite qualities and relations which distinguishes them from other objects. According to this principle, an object can be viewed from a number of perspectives. Jainism believes that perception gives only a partial view of what is perceived.
- **Syadvada:** It has been observed that absolute judgements are not possible in the *Anekanta* philosophy, because all objects are believed to be multiform. Therefore, every judgement expresses one aspect of reality and it is therefore, relative and subject to some condition.
- **Reality:** According to Jainism, the world is composed of substances of different kinds. But every substance consists of two characters– essential and accidental. Essential characters (*guna*) are those which remain in the substance as long as the substance remains. Accidental characters (*paraya*) come and go or they succeed one another.
- **Karma:** The relationship between *jiva* and *ajiva* is considered as the real bondage. It is believed that this bondage is due to deeds (*karma*). The *jiva* has to face the consequences of its deeds. Its colour, physical beauty, age and other senses are according to its deeds.
- **Salvation:** It is the separation of the soul from the inanimate. Detaching oneself from attachment and malice leads to salvation.

Salvation brings an end to all the miseries and pains and one becomes a master of the supreme knowledge.

- **Values:** Ignorance is the cause of bondage. Right knowledge is the act of liberation. Right faith, right knowledge and right conduct are the three jewels of Jainism. So, it is primarily ethical. Discipline is enforced strictly. There are five vows– non killing (*ahimsa*), truth (*Satya*), non stealing (*astaya*), non possessing (*aparigraha*) and virtuous life (*Brahmacharya*).

3.8 EDUCATIONAL IMPLICATIONS OF JAINISM

In view of Jainism, education is an important activity— a process of development, a path to the highest goal of life. Though Jainism has not directly propounded any educational theory, some educational implications may be derived from its principles.

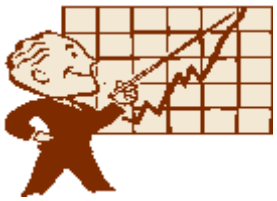
3.8.1 Aims of Education

Jainism does not have any predetermined absolute goals. It believes in the development of the self. The final aim is the development of personality. Individual and social aspects of personality are equally emphasized. Some of the important aims of education propounded by Jainism are–

- **Self-realization or Exaltation of Personality:** Jainism emphasizes the work of man's personality and spiritual nature. Man's soul is more important than his material structure. The aim of human life, according to Jainism, is to acquire the knowledge of his soul. Therefore, self-realization is admitted as the aim of education according to Jainism. The aim of education is to enable the child to realize the soul; recognize his real form, and proceed towards self knowledge.
- **Preservation and enrichment of cultural environment:** The child's environment is not merely physical or material but cultural also. To Jainism, the spiritual or cultural environment is the fruit

of man's own creative activities. It belongs to all and it is the common heritage of mankind. The aim of education should be to enter into this cultural heritage to the best of its capacity, preserve it and improve upon it.

- **Development of moral sense:** Another aim of education according to Jainism is to develop the child's moral sense and thus enable him to distinguish right from wrong, to love good and despise evil. The goal of life as well as of education should be the realization of moral values by developing the spiritual character of the learner.
- **Development of inventive and creative powers:** Man is not helpless like other beings. He has got certain inventive and creative powers. Education should aim at developing these inventive and creative powers. Through these inventive and creative skills, he should change and modify the environment according to his needs and purposes.
- **Development of complete man:** Education, according to Jainism, should aim at developing child into a complete man with full physical, intellectual, moral, spiritual, emotional and cultural uplift. Physically he must be stout; intellectually he must be alert and think like a philosopher, and scientist; morally he should have determination to follow good and to avoid evil; spiritually he should have the freedom of mind, freedom from ignorance, wants and passions. The aim of education should be to train the whole man completely and fully for manhood and not only some parts of man.
- **Simple living and high thinking:** Jainism regards that simple living and high thinking should be another aim of education. More than the environment it is the mind that needs to be controlled. Education should aim at training the mind to control itself.



CHECK YOUR PROGRESS

Q.4: Mention one demerit of Buddhist education system?

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Q.5: What is the principle of Karma according to Jainism?

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Q.6: What are the five vows of Jainism?

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3.8.2 Curriculum

Jainism believes that curriculum should be constructed on the basis of the learner's environment. Knowledge is relative. By knowing different parts, we may hope to get all about one relatively. It is possible to allot some place in the curriculum for those activities which cannot be said to be perfectly true. The multi-dimensionality of personality should be taken care of. According to Jainism the final truth in this material world should be acquired. Spiritual environment is more important but natural environment cannot be neglected. So, the curriculum should include ethics, religion, and philosophy but should not oppose science. Man's intellectual, aesthetic, moral and religious activities are included in the spiritual environment. More aspect of individual's growth was emphasized in terms of right conduct. Man is a combination of body and mind, of which the latter

is more important. But even mental activity would be difficult if physical needs are not fulfilled. Man can proceed towards self-realization only when he controls his physical needs. Therefore, the knowledge of the material world is also necessary. From this point of the curriculum would also include physical education. Knowledge of natural environment is acquired through natural sciences, therefore, Jainism does not condemn subjects like Physics, Chemistry, Biology, Geography, Astronomy, Geology, Botany and Zoology. For spiritual development subjects like the art, literature, ethics, philosophy, religion, psychology and music are more important. The study of these subjects develops the soul of man. Without the study of these subjects man would be confined to natural environment. The study of space and five elements are also emphasized in Jainism.

3.8.3 Methods of Teaching

Jainism provides lofty aims of education but speaks very little about methods of teaching. It advocates concentration as a method of teaching by which to attain knowledge. The very essence of education is concentration of mind. According to Jainism the power of concentration is the only key to the treasure-house of knowledge. It advocates that the very essence of education is concentration of mind not the collection of facts. One of the fundamental principles of education that Jainism follows is to see the best in every person. It believes that seeing and emphasizing the strong points in an individual is the best way of building that individual. Therefore, Jainism is against all negative attitudes and expressions. Religion is nothing unless it is practiced. The educational system should plan and provide activities which will develop such qualities. Progressive methods of education all over the world aim at making children active participants in the process of learning instead of being passive recipients. With this end in view, various kinds of activities have been devised. Jainism has suggested that our daily duties could become

the basis of designing learning activities in the school and the home. Based on the philosophy of Jainism, the following may be listed as the characteristics of the methods of teaching–

- Teaching through senses
- Teaching should be tolerant and social
- Teaching should be ideally oriented
- Teaching should be action based
- Strong emphasis on memory
- Spiritual aspect stressed in teaching
- Mother tongue as the medium of instruction
- Debate and discussion as method of teaching
- Stressed residential life for students.

3.9 CRITICAL ANALYSIS OF EDUCATION IN JAINISM

Merits of Education in Jainism:

1) According to Jainism, education is free from any kind of discrimination. It was given to all sections of people.
2) Jainism emphasize residential education which encourage students and teachers to live together. It helps the students to get more opportunities for learning.
3) The curriculum suggested by Jainism is comprehensive and includes both natural and spiritual elements.
4) Jainism gives a very important place to moral principles in education. It propagated the five vows.

Demerits of Education in Jainism

1) Jainism over emphasize on moral and spiritual education.
2) Following the principle of non-violence, education in Jainism also avoids military training.

3.10 CONCLUSION

Buddhist education aimed at purity of character. Vihars or monasteries are the centers of education in Buddhist education. Monks

receive education in the Viharas. The total period of education is 22 years, 12 years as Pabbajja and 10 years Upasampada. The teacher is responsible for food, clothing and residence and also moral and religious education. Various methods of acquiring education are lecture and question-answer, discussion, tours, conferences, meditations, evidences and prominence etc.

Education in Jainism is integral and intrinsic to Jaina way of life. A Jaina way of life is away from extremes and is towards neutrality. Jaina education insists not only on non hurting or non killing; it also insists on forgiveness and love. No education is complete without these external values. Education in Jainism is based on universal values, its ethics and theory of knowledge, its non-absolutism (*anekantvada*) and its theory of manifold aspects of reality (*syadvada*) reflect a complete system of training or educating a life that fully and totally fulfills the ultimate and the highest goal of life.



3.11 LET US SUM UP

- Buddhism is a school of Indian philosophy based on the principles of equal treatment of the people, non-violence and peace.
- The central doctrine of Buddhism is based upon the causal theory involving the formula 'this happening, that happens', which proceeds in a cyclic order in a sort of chain-reaction'. The start is made from the idea of ignorance (*Avidya*).
- The main principles of Buddhism are– Four Noble Truths, Eight Noble Paths, Twelve Noble Links, Non-existence of Soul and God, Karma and Rebirth, Nirvana, Non-violence and no discrimination.
- Education was imparted in monastery with Pabbajja and Upasampada ceremony.
- The aims of Buddhist system of education– *Nirvana*, development of personality, physical & intellectual development, religious & spiritual development, preservation & spread of culture and development of attitude of non-violence

- The curriculum of Buddhist education system may be divided into two types– primary and higher education. In primary education, reading, writing and arithmetic were taught. In higher education, curriculum had covered both intellectual & professional subjects.
- The methods of teaching followed in the Buddhist education system– oral teaching, discussion, tours, conferences, meditation.
- During Buddhist period, women education was not encouraged much. In the later period, they were given education but with many restrictions.
- Buddhist education system is appreciated for its organized structure, non-discriminatory nature, pure and simple life, balanced physical, mental and spiritual development of the students, controlled and disciplined life, cordial relationship between teacher and students and using local languages as medium of instruction.
- Buddhist education system is criticized for neglecting occupational, industrial and technical education, social development, military training and discriminatory attitude towards women.
- Jainism is a major Indian philosophical system and an Indian religion which takes an integral view of life.
- According to Jainism the highest aim or goal of life is to attain *Nirvana* or liberation.
- It believes that the universe is eternal and uncreated and contains two types of entities– souls (*jiva*) and non-living matter (*ajiva*).
- It believes the principles of Anekantavada (infinite qualities and relations), Syadavada (absolute judgements are not possible) and Karma (bondage is due to deeds).
- Reality consists of two characters– essential (*guna*) and accidental (*paraya*).
- It follows the values of right faith, right knowledge and right conduct.
- It believes that salvation brings an end to all the miseries and pains and one becomes a master of the supreme knowledge.
- The aims of education according to Jainism are– self-realization or exaltation of personality, preservation and enrichment of cultural

environment, development of moral sense, development of inventive and creative powers, development of complete man and simple living and high thinking.

- Curriculum should be based on learner's environment and it gave more importance to spiritual but natural subjects were also not neglected.
- The methods of teaching followed in education according to Jainism are– debate and discussion, importance to memory and sense training, activity based, idealistic, etc.
- The merits of Jainism are– equality, residential education, comprehensive curriculum, important place to moral principles. It is criticized mainly as it over emphasizes on moral and spiritual education.



3.12 FURTHER READING

1) Brubacher, J. S. (1939). *Modern Philosophies of Education*. New York: McGraw Hill.
2) Damal, B. D., and Dash, B. N. (2005). *Education in Modern Indian*. New Delhi: Kalyani Publisher.
3) Ghosh, S. C. (2007). *History of Education in India*. New Delhi: Rawat Publications.
4) Jayapalan, N. (2005). *History of Education in India*. New Delhi: Atlantic Publishers & Distributers.
5) Nurullah and Naik (1951). *A History of Education in India*. Bombay: Macmillan.
6) Rawat, P. L. (1995). *History of Indian Education*. Agra: Ram Prasad and Sons.



3.13 ANSWERS TO CHECK YOUR PROGRESS

Ans. to Q. No. 1: Pabbajja is the admission ceremony of the Buddhist education system. According to this ceremony the student after being

admitted to a monastery had to renounce all his worldly and family relationship. For the Pabbajja ceremony the minimum age was eight years.

Ans. to Q. No. 2: The four noble truths of Buddhism are—there is suffering (*dukha*), there is a cause of suffering (*dukhasamudaya*), there is cessation of suffering (*dukhanirodha*), there is a way leading to the cessation of suffering (*dukha-nirodh marg*).

Ans. to Q. No. 3: Buddhist philosophy believes that attainment of Nirvana is the ultimate aim of life. Attaining Nirvana implies attainment of salvation.

Ans. to Q. No. 4: One of the major demerit of Buddhist education system is being undemocratic in nature as it discouraged women education. Girls were not allowed to get education in the Sanghas. Though in the later part they were allowed, there were many restrictions.

Ans. to Q. No. 5: The relationship between *jiva* and *ajiva* is considered as the real bondage. It is believed that this bondage is due to deeds (*karma*). The *jiva* has to face the consequences of its deeds. Its colour, physical beauty, age and other senses are according to its deeds.

Ans. to Q. No. 6: There are five vows—non killing (*ahimsa*), truth (*Satya*), non stealing (*astaya*), non possessing (*aparigraha*) and virtuous life (*Brahmacharya*).



3.14 POSSIBLE QUESTIONS

A) Short Questions (Answer each question in about 150 words)

Q.1: What are the aims of Buddhist education?

Q.2: Write a note on the curriculum of Buddhist education system.

Q.3: What was the status of women education during Buddhist period?

Q.4: Discuss the principles of Anekantavada and Syadavada of Jainism.

Q.5: Mention the methods of teaching suggested by Jainism.

Q.6: How are the methods of teaching of Jainism related to its aims of education?

B) Long Questions (Answer each question in about 300-500 words)

Q.1: What are the features of Buddhist philosophy? Explain.

Q.2: Discuss the aims of education according to Jainism.

Q.3: Critically analyze Buddhist education system.

Q.4: What are the similarities between Jainism and Buddhism?

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UNIT 4: ISLAMIC PHILOSOPHY

UNIT STRUCTURE

4.1 Learning Objectives

4.2 Introduction

4.3 Concept of Islamic Philosophy

4.3.1 Basic Tenets of Islamic Thought

4.3.2 Features of Islamic Thought

4.4 Basic Philosophy of Islamic Thought

4.5 Five Pillars of Islam

4.6 Salient Features of Islamic Education System

4.7 Educational Implication of Islamic Thought

4.8 Let Us Sum Up

4.9 Further Reading

4.10 Answers to Check Your Progress

4.11 Possible Questions

4.1 LEARNING OBJECTIVES

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

- describe the concept of Islamic Philosophy of Education;
- identify the features of Islamic Education; and
- discuss the educational implications of Islamic Education.

4.2 INTRODUCTION

The word “Islam” has been derived from Arabic word “Sallam” meaning peace, complete submission (to God) and unbreakable (by stones of ignorance). Islam is a religion for all mankind and is relevant for both spiritual and mundane life. Islam does not recognize the differences on the basis of caste, creed, wealth, language, race, region etc. Islam contains just economic system, a well-balanced social system, codes of civil, criminal, international law and a philosophical outlook on the mission of life. Islam essentially stands for deep religious life and at the same time defines a

good living for the mankind. This unit is a reflection on the entire philosophy of Islam and its implication upon education.

4.3 CONCEPT OF ISLAMIC PHILOSOPHY

Islamic system of education had a long history of about nine hundred years. Muslim rule in the country had started with Md. Ghori who invaded India in 1194. They were originally the invaders of the country from the north, but gradually occupied the Indian Territory and started to rule over it. It was comparatively a longer period of time which had not only the influence of political system on the country, but also had its impact on cultural, religious and educational life of the people. Muslim rule gave a new turn to education in India and their system became an indispensible part of Indian culture. Their education was mainly dominated by religion. The people and the community were keeping deep faith in religion. It had also a new organization pattern of education in Indian, different from that of the Hindus and the Buddhist system.

So, Islam is a religion for all mankind and it is relevant for both spiritual and mundane life. Islam contains economic system a well–balanced social system, code of civil, criminal, international law, and philosophical outlook on the mission of life. Islam essentially stands for deep religious life and at the same time defines a good living for the mankind.

4.3.1 Basic Tenets of Islamic Thought

- Man is a creation of God who can choose to conform to his ordinates.
- Man has intelligence, will and speech. But man is also weak and forgetful.
- Conformity with God's will determines a man's destiny in this life and the next.
- The right way to live is according to God's will, which he has revealed though the prophets.
- Islam is a restatement of what God has to say to man as a set of beliefs.

- Right faith is essential for right action. Whether action is right or wrong will be judged on the basis of beliefs given in Quran and traditions of Prophet.
- Islam has provided the social framework for a great culture for more than a thousand years.
- The purpose of Islam is to create peace in the world and to establish sovereignty of God on earth.
- Five fundamentals of Islam are Shahada(faith), Namaz or Salat (prayer), Zakat (Charity), Sawm or Ramazan (Fast) and Hajj (Pilgrimage to Mecca). Namaz is for God, Zakat is for helping poor and needy, Ramazan (fast) is for self purification and Hajj is for establishing universality of Islam.
- Wiping out evils and flourishing good in the society are the important duties of Muslims on earth. It will be done in the same way as Prophet used to do during his life time.
- Means and ends both should be pious and purpose of creating Muslims on earth is to establish peace and justice among humans irrespective of caste, creed or colour.
- Jihad (Holy War) becomes incumbent on Muslims when people are not allowed to follow the fundamentals of Islam. Killing of innocent people even for the establishment of Islamic rule in the society is terrorism not jihad.



CHECK YOUR PROGRESS

Q.1: Give the derivative meaning of the word 'Islam'.

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Q.2: Mention the five fundamentals of Islam.

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4.3.2 Features of Islamic Thought

- **Islam is universal:** The Islamic system is such that it makes all men as one community and does not make any destruction on the basis of language, race, colour, culture or history.
- **Islam is comprehensive:** It provides a complete code of conduct for living. It is not merely for individuals but nations as well.
- **Islam is eternal:** From the beginning of the universe, Islam has been the only true religion. Islam is not a novel religion that appeared in Arabia four countries ago, preached by the prophet Muhammad. It is the religion God made known on the day when man first appeared on the earth.
- **Islam does not make any distinction on the basis of colour:** Islam considers all human beings on the same footing and does not discriminate on the score of colour.
- Islam promotes harmony between the individual and the society, faith and science, the material and spiritual.
- **Islam is misunderstood:** It has been the misfortune of Islam that it has been misunderstood by various religion and their followers. The causes of misunderstanding are improper interpretations of Jihad, the alleged use of sword in spreading Islam, imposition of Jizya, polygamy, divorce.

4.4 BASIC PHILOSOPHY OF ISLAMIC THOUGHT

Islamic doctrine, law and thinking in general are based upon four sources or fundamental principles– (1) The Quran, (2) Sunnah, (3) ijma, and (consensus) (4) ijtihad (individual thought)

- The Quran is regarded as the verbative word, or speech, of God delivered to Muhammad by the archangel Gabriel divided into 114 chapters of unequal length, it is the fundamental sources of Islamic teaching.
- Sunnah was used by pre–Islamic Arabs to denote their Tribal or common law. In Islam it came to mean the example of the prophet–

i.e. his words and deeds are recorded in compilations known as Hadith. Hadith provide the written documentation of the prophet's words and deeds.

- The doctrine of ijma, or consensus, was introduced in the 2nd century AH. Though conceived as a "consensus of scholars, ijma was in actual practice a more fundamental operative factor Ijtihad, meaning "to endeavor" or "to exert effort" was required to find the legal or doctrinal solution to a new problem.
- In the early period of Islam ijtihad took the form of individual opinion there was a wealth of conflicting and chaotic opinions.

The stream of Islamic education continued to flow in India for a period almost 500 years. Its system passed through the hands and religious education began and consequently a tendency toward professionalization or vocationalisation emerged. During this period, a great attention was paid to the growth of history and the art of writing history.

The ethical philosophy of Islam is that God is one and he is supreme Lord of all creation. He has created the Universe and Heavens to reveal truth. Everything good and evil in this world exists by His will. The root of the doctrine of Islam is in the belief of–

1) Immorality of the soul.
2) The reality of a future life and
3) Predestination.

The present life is momentary, is sport and past time. When death approaches a person, on Divine command, separates his soul from the body. The souls thus separated are preserved until the Last day i.e., "The Judgement Day" when the souls are reunited with the bodies for receiving the eternal rewards or punishment and it will be decided by the Divine Tribunal.

Again, Islam is a religion of practices consisting of–

a) The recitation of the confession of faith and serving God without associating everything with him.
b) In performing the ritual prayer.
c) In giving begging alms.
d) In fasting during the month of Ramadan,
e) Visiting al-kaba in pilgrimage in the month of Dul-Haj.

These five duties are the real foundations of the Islam and known as the Pillars of Islam (Arkan-Al-Din)



CHECK YOUR PROGRESS

Q.3: Mention the root of doctrine of Islam.

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Q.4: Fill in the blanks:

i) The five duties of Islam Known as .....

ii) ..... was used by pre–Islamic Arabs to denote their Tribal or common law.

iii) ..... provide the written documentation of the prophet's words and deeds.

4.5 FIVE PILLARS OF ISLAM

1) **Al-Shahada (Declaration of Faith):** All must pronounce their faith to enter into Islam. In front of witnesses they are required to declare the following "I testify there is no God but Allah, and I testify that Muhammad is the Messenger of God." Pronouncing these word, is not enough however, one must believe in his or her heart that is true. "I testify there is no God but Allah" is meant to mean that there is no one or thing worthy of worship but Allah, since there are many things human might worship instead of one God. (Five pillars of Islam: Shahadatain 1).

For Salat (prayer) to be valid there are several requirements. First, purification, both spiritually and physically is of the utmost importance. Physically, purification is achieved through a complete, careful and regulated both and tooth' brushing.

Secondly, the body must be sufficiently and properly covered during prayer. The covering is known as Niqab or Sitr. For female

this means covering all except the face, feet and hands. Male must only be covered from the navel to the knees.

Finally when performing Salat, one must face Mecca. In mosques there is a marker showing them which way to face. This provides a unified focus for the Islamic nation.

2) **Salat (Prayer):** The word salat is thought to be derived from Persian word "Salwa". Salat means Du'a which is an important act of Islamic ceremonial prayer. Hence, the whole devotional exercise is called salat or worship. Salat is the first duty of a Muslim.

3) **Zakat (Alms–giving):** Muslims believe that all wealth belongs to God, and is only held by humans in trust. Therefore, Muslims are required to do with it what wishes and God wishes for a Muslim to be generous.

4) **Sawm (Fasting):** The fourth practical duty obligatory to the Faithful fasting during the Ramadan, the 9th month of the Islamic lunar calendar. Sawm is an Arabic word, means to the abandoning of the cravings of food for Allah's sake.

Sawm is continued for one full month till the sighting of the moon of Shawwal. Next day is celebrated all over the Muslim Dom as one of the important festivals i.e. Id-ul-Fitr".

During Ramadan, many devote Muslim invite the poor for meals. Fasting and Zakat –these are the two glories of Ramadan. The popular belief is the fasting will burn away the sins of men.

5) **Hajj (Pilgrimage):** All Muslims, except for those physically or financially unable, must make a pilgrimage to Mecca at least once in their life. Before performing the Hajj, all debts must be paid one's will must be order in case of death on the perilous journey, and there must be enough money to provide for one's family while gone.

The annual Hajj takes place from the eight to the twelve days of the twelfth month of the Islamic calendar.

People come from every continent in the world to perform the Hajj. This means all races languages and ethnic languages are represented.



CHECK YOUR PROGRESS

Q.5: Give the derivative meaning of the word 'Salat'.

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Q.6: Give the meaning of Sawm.

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Q.7: When does the annual Hajj take place?

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4.6 SALIENT FEATURES OF ISLAMIC EDUCATION SYSTEM

Some of the distinguishing features and constituent characteristics of Islamic system of education may be described below:

1) **Aim of Education:** Islamic education was basically aimed at development of religion. System of education was dominated by the royal authority for which their rulers were aiming at the spread of religion and culture in their newly established kingdom. Education was aimed at teaching the principles of Islam through study of Quran. In view of this aim every mosque or the place of worship had an educational institution attached to it. In fact the mosques were serving the purpose of schools. In order to propagate Islamic religion among the people, education was used as an instrument.' Accordingly the religious leaders were playing the role of the teachers. Education was considered as act of developing the religious sentiment of people; child's education was therefore made a religious compulsion for the community people.

Formation of desirable qualities of character was another aim of education. It believed that religious activity and behaviour can

promote the moral standard of life of an individual. Accordingly more importance was given on teaching of the rules and behaviour of prayer.

Development of material life and culture of the people was another significant aim of education. Education was not merely aimed at spiritual development but also for satisfaction of the material needs of life.

2) **Curriculum:** It should be noted that the Vedic and Buddhist curriculum did not have any impact on Muslim curriculum. Their religion, language and culture being basically different, curricular contents were prepared accordingly. Their curriculum may be broadly divided into primary and higher.

Primary curriculum was meant for the Maqtabs where reading, writing and arithmetic were taught. Besides these, the principles of Quran and the procedures of worship were taught. The “Aiats” of Quran were committed to memory, children were given moral education through study of “Gulistan” and “Bastan of the famous poet Sheikh Shaddi. Moreover the story of “Laila-Majnu, “Poetry of Yusuf and Zulakha and “Sikandarnama “were taught to children. The royal princesses were given training in administration and welfare in their own families.

In Madrassa curriculum was of high order. It was divided into two types as religious and practical. Along with the study of Quran subjects like grammar, logic, science, medical, economics, politics, law, history, philosophy and music were included. King Akbar had modified the curriculum to make it more secular, practical and useful for life. He also included Sanskrit language and culture for study of the Hindu students.

3) **Method of Teaching:** Teaching method could not rise to the scientific level. Importance was given merely on verbal learning and its mechanical memory work. Most of the time and effort were spent on mechanically committing to memory of the “Kalimas” of Quran. No attention was given to students understanding of them. Akbar

the great had realized futility of such mechanical learning and tried to introduce more objective method. He ordered that every student should at first learn to write letters and then try to understand the meaning of the words. Names and size of the letters should be learnt within the two days. Such improved the method of teaching may be known from the famous book "Ain-E-Akbari." He also tried to simplify the method of writing letters.

In higher education also the method of learning was mostly verbal. The word "Madrassa comes from the word "Darsha" that means "delivering lecture." The learned scholars were invited to deliver lecture on different subjects. Method of experimentation was also used. One major characteristic of its teaching method was the use of the senior students to teach in the junior classes, popularly known as the "monitorial system." In the absence of the teacher the junior students were taught through this system. There was no method of annual examination. Students were promoted to the higher classes on opinion and impression of the teacher received in the total performances.

4) **Discipline:** Method of discipline in Muslim education may be known as repressive. It was the rule of rod in which the teacher believed in the maintaining of discipline. He had the right to give punishment. Indisciplined students were physically punished by applying various methods. Principle of using punishment was preventive rather than reformative. Punishment was given so that it may serve as an example for others. Even the teachers were also subjected to punishment by the king. Although there were provision for giving reward to the meritorious students in their achievement for effective motivation. The royal authority used to give scholarship to such students on successful completion of their education. Provision was made for giving medal and certificate of merit. The individual showing scholarliness in the royal court was appointed in the high post of the government. So, it may be said that there was the system of giving reward and punishment in Muslim education.

5) **Teacher-Pupil Relationship:** As education was tempered by the religious sentiment, relationship between the teacher and the students was based on moral ideals. They were like the father and the son. Teachers were the religious leader and as such they were responsible persons in society. Their honesty and integrity of personality were beyond doubt. It was thought that education of the students was not possible without the blessings and good wishes of the teachers. Students naturally showed respect to the teacher and their bond on relationship was based on moral and religious sentiment. Although Muslim education was not residential like that of the Vedic and Buddhist system. As such cordial relation between them could reach the height of these system.

6) **Women's Education:** During the reign of Muslim rulers education of women in general was not encouraged. They had the Purdah system and the male members did not like the women going out of home for education a result women's education had suffered in general. More particularly the rural women were largely suffering from illiteracy. The British administration in the later period had also repeatedly drawn our attention to this situation.

Although education of the Muslim women cannot be said as completely absent. The members of the royal families were given education privately. The girls were given education at home by private tutors. Rezia Sultana was a clear example in this regard. She not only got education of reading and writing but also had trained herself in administration and warcraft. During the Mughal rule education of the royal princess and ladies was reaching a new height. Gulbadan the daughter of Babar, was highly educated who wrote the Humayunnama, the royal ladies like Salima Nurjahan Mumtazmahal and Jahanara were highly educated and cultured Muslim women of the royal families. There was limited system of education for the ladies in the middle class family also. The elderly ladies and the widows used to give education to the girls of the neighbourhood in their houses. Such a system had served the need of woman's education to a considerable degree.

7) **Useful Education:** One significant feature of Islamic education was that their education was more practical and need based rather than being religious and spiritual. More importance was given on study of the practical subjects that serve the need of individual and society. They included warfare, use of weapons singing, dancing, fine arts, handicraft, sculpture and architecture. The Muslim rulers had felt the need of military education in order to conquer, expand and defend their kingdom. They were also lovers of music, art, culture and literature for which provision was made for their training. A group of artisans and sculpture were well trained and developed in order to construct buildings, royal palaces, mosques and tombs in the kingdom. The Tajmahal, Fatehpur-Sikri, Buland Darwaya, Lalkillah of Delhi etc. give clear evidence of this.

8) **Organisational System of Education:** Organisational set–up of Muslim education was basically different from that of the Vedic and Buddhist system. Education was controlled and regulated by the royal authority for which autonomy was absent. The king used to establish. Maqtabs and Madrassa, offered financial assistance, gave scholarship prizes and recognition to students.

9) **Development of Literature and History:** Great attention was given to the growth of History and art of writing History infact tradition of writing history had its root in this period. Various forms of Literature also underwent significant growth.

10) **Encouragement to Persian language and Science:** Persian language was the medium of education, so special emphasis was given on the teaching of Arabic and Persian language, and the study of science subject was emphasized.

4.7 EDUCATIONAL IMPLICATION OF ISLAMIC THOUGHT

According to Muslim religion education was considered essential for every people. So there was a sense of compulsion in education among the Muslims in the name of religion. This system of education had established

co-ordination between religion and material needs of life. Along with the teaching of Quran there was the practice of teaching subjects which had practical value and importance.

Education gave priority to formation of character of the students. The system had given education based on religion and morality with a view to develop character and personality of the students.

Education had combined theoretical and practical aspect of knowledge of students in order that it may be helpful to solve the problems of real life. There was the provision of giving reward and scholarship to students as recognition to their ability. Such an act had psychological effect of motivation to students for learning and development.

In Muslim education there was the system of teaching history along with general education. People were encouraged to write history and record the contemporary events for future.

This education can be credited for giving education free of cost. The Maqtabs and Madrassas did not charge any tuition fees.

An encouraging aspect of Muslim education was that there was the royal initiative in organising assembly of scholars. The learned scholars were given due honour and recognition in the royal court.

Muslim education was free from the differences of caste system. As such low caste Hindu people were converted to Muslim religion for education and their social recognition.



4.8 LET US SUM UP

- The word “Islam” has been derived from Arabic word “Sallam” meaning peace, complete submission (to God) and unbreakable (by stones of ignorance).
- Islam is a religion for all mankind and it is relevant for both spiritual and mundane life. Islam contains economic system a well–balanced social system, code of civil, criminal, international law, and philosophical outlook on the mission of life.
- Islamic education was basically aims at development of religion.

- Islamic doctrine, law and thinking in general are based upon four sources or fundamental principles– (1) The Quran, (2) Sunnah, (3) ijma, and (consensus) (4) ijtihad (individual thought).
- In order to propagate Islamic religion among the people education was used as an instrument.
- Formation of desirable qualities of character was another aim of Islamic education. It believed that religious activity and behaviour can promote the moral standard of life of an individual.
- Primary curriculum was meant for the Maqtabs where reading writing and arithmetic were taught and in Madrassas curriculum was of high order.
- In Islamic education system importance was merely given only verbal learning and its mechanical memory work.



4.9 FURTHER READING

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6) Rawal, P. L. (2003). *History of Indian Education*. Agra: Ram Prasad and Sons.
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4.10 ANSWERS TO CHECK YOUR PROGRESS

Ans. to Q. No. 1: The word "Islam" has been derived from Arabic word "Sallam" meaning peace, complete submission (to God) and unbreakable (by stones of ignorance).

Ans. to Q. No. 2: Five fundamentals of Islam are Shahada(faith), Namaz or Salat (prayer), Zakat (Charity), Sawm or Ramazan (Fast) and Hajj (Pilgrimage to Mecca). Namaz is for God, Zakat is for helping poor and needy, Ramazan (fast) is for self purification and Hajj is for establishing universality of Islam.

Ans. to Q. No. 3: The root of the doctrine of Islam is in the belief of–

1) Immorality of the soul.
2) The reality of a future life and
3) Predestination.

Ans. to Q. No. 4: i) The Pillars of Islam (Arkan-Al-Din)

ii) Sunnah was used by pre-Islamic Arabs to denote their Tribal or common law.

iii) Hadith provide the written documentation of the prophet's words and deeds.

Ans. to Q. No. 5: The word salat is thought to be derived from Persian word "Salwa". Salat means Du'a which is an important act of Islamic ceremonial Prayer.

Ans. to Q. No. 6: Sawm is an Arabic word, means to the abandoning of the cravings of food for Allah's sake.

Ans. to Q. No. 7: The annual Hajj takes place from the eight to the twelve days of the twelfth month of the Islamic calendar.



4.11 POSSIBLE QUESTIONS

A) Short Questions (Answer each question in about 150 words)

Q.1: Mention the basic tenets of Islamic thought.

Q.2: List out the features of Islamic thought.

Q.3: Give a brief note on educational implication of Islamic thought.

B) Long Questions (Answer each question in about 300-500 words)

Q.1: Explain the basic philosophy of Islamic thought.

Q.2: Discuss the main pillars of Islam.

Q.3: Discuss the salient features of Islamic Education System.

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UNIT 5: IDEALISM AS A SCHOOL OF PHILOSOPHY

UNIT STRUCTURE

5.1 Learning Objectives

5.2 Introduction

5.3 Meaning of Idealism

5.3.1 Essence of Idealism

5.4 Educational Implications of Idealism with Special Reference to Metaphysics Epistemology and Axiology

5.4.1 Idealism and Aims of Education

5.4.2 Idealism and Curriculum

5.4.3 Idealism and Methods of Teaching

5.4.4 Idealism and Discipline

5.4.5 Idealism and Teacher

5.5 Relevance of Idealism in Education

5.6 Let Us Sum Up

5.7 Further Reading

5.8 Answer to Check Your Progress

5.9 Possible Questions

5.1 LEARNING OBJECTIVES

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

- describe the concept of idealism philosophy;
- explain the importance of idealism in the field of education; and
- discuss the educational implications of idealism with special reference to metaphysics, epistemology and axiology.

5.2 INTRODUCTION

This unit is an important one to know about the philosophy of idealism and its importance in determining the various aspects of education. Already it is known by us that both education and philosophy are two sides of a same coin. Generally philosophy provides the theoretical knowledge and on

the other hand, education is the instrument which tries to make it practical. In the words of John Adams, "Education is the dynamic side of philosophy. It is active aspect of philosophical belief, the practical means realizing the ideal of life." To know about the influences of philosophical ideas on education, we should know about the various major schools of philosophy. In the present discussion we will take in to consideration about one of the major and oldest schools of philosophy that is known as idealism.

5.3 MEANING OF IDEALISM

Idealism can be regarded as one of the oldest philosophies in the world. This school of thought or philosophy is mainly related with ideas and ideals. By nature it is spiritual philosophy. According to this philosophy the entire universe is an extension of the mind or soul. Idealism always explains man as well as the universe in terms of "spirit" or "mind". Idealism considers the human personality as of supreme value and it constitutes the noblest work of God. Idealism asserts that the reality is to be found in man's mind rather than in material world. In this way, the aims and objective of this philosophy is development of idea and ideals of a person.

Etymologically, the word "Idealism" has been derived from "Ideals" or "Ideas". Here, it should be mentioned that Plato's metaphysical represents mainly of ideas and those ideas are universal, eternal and absolute by nature. The philosophical explanation of Plato is known as idealism. Plato made the word "idea" most celebrated in philosophy. According to him what is in human mind is idea. Here, if we see the history of this particular philosophy, we also find that along with Plato, Socrates, Kant, Hegel, Spinoza, Berkeley, St. Augustine were supporters of this system. In our country India, Idealism has attained the highest watermark under the great seers and sages since the Vedic period. Most of the great Indian philosophers are more or less Idealist. All these idealists have claimed that the ideas are supreme rather than the physical forms. The physical material things are temporary by its nature, whereas the ideas never perish. According to Plato, there are ideas that are so real and enduring that objects of sense cannot realize them,

even there are ideas which have no physical representations. These include absolute beauty, goodness and essence. These are the realities.

In the words of Ross “Man or spirit is the essential world stuff, that the true reality is of a mental character”. Such ultimate reality of ideas has given the modern meaning to idealism.

5.3.1 Essence of Idealism

- According to the idealism philosophy, the ultimate reality is mental or spiritual. The material world is temporary and it is nothing but the manifestation of spirit. It believes in the universality of one ultimate reality and that is absolute or the self.
- Idealism has stated that the material world is changeable as well as mortal. On the other hand, the spirit is immortal and permanent. The world of ideas and values are more important than the world of matter. The ultimate reality, which consists of ideals and values are eternal.
- Idealism believes man as a spiritual being. Their spirit alone is able to control their environment. Human beings are the noblest creation of God.
- Idealism says that there is a universal mind which rules the whole universe. This universal power is named God by this philosophical thought and the God is the source of all powers and values. Human mind is also an important part of this universal mind.
- Values are absolute. These are neither created nor destroyed. The outstanding eternal values are Truth, Beauty and Goodness.
- According to Idealism, through thinking, meditations well as intuition we can realize the real knowledge which is logical. On the other hand the knowledge that is gained through our sense organs from the material world is not real. Therefore it asserts that reality can be found only in the minds of men, not in the world of matter.
- Values are absolute and fixed. Truth is the intellectual value, goodness is the moral value and beauty is the aesthetic value.

They already exist and man can discover them by their conscious efforts.

- Idealism thinks that man is central to the universe. He has a mind or spirit. A man's rational self is superior to every other self-physical and emotional. It is the rational self which discovers truth.
- Idealism supports the fullest development of human personality. It should be noted here that according to idealists the fullest development of human personality means the achievement of perfection.



CHECK YOUR PROGRESS

Q.1: Give the etymological derivative meaning of the word idealism.

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Q.2: What is the basis of the philosophy of idealism?

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Q.3: Name the supporters of the philosophy of idealism.

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5.4 EDUCATIONAL IMPLICATIONS OF IDEALISM WITH SPECIAL REFERENCE TO METAPHYSICS, EPISTEMOLOGY AND AXIOLOGY

Idealism is an important part of education as it has its influence on every aspect of education. Before going in details about educational implications of idealism with reference to the metaphysics, epistemology and axiology, we should know their meaning. So, first of all let us discuss the Meaning of Metaphysics.

What is Metaphysics?

Metaphysics is the branch of philosophy which is responsible for the study of existence. It answers the question "What is?" It encompasses everything that exists, as well as the nature of existence itself. It says whether the world is real, or merely an illusion. It is a fundamental view of the world around us. Metaphysics is the foundation of philosophy. Without an explanation or an interpretation of the world around us, we would be helpless to deal with reality. We could not feed ourselves, or act to preserve our lives. Under metaphysics questions generally discussed are – what is the nature of the universe we live in? What is reality?

What is Epistemology?

Another important area of philosophy is epistemology. Epistemology generally deals with knowledge. Here questions usually discussed are how do we get knowledge? How does a man know what is real? Different philosophy has provided different answers.

What is Axiology?

This particular branch of philosophy generally deals with values. The problems of Axiology generally include such questions: what are the principles of life? How do they support the view of reality? Axiology includes standards or norms of conduct.

After knowing about some basic points of Idealistic philosophy let us discuss the influence of idealism on the various aspects of education. According to the supporter of idealism education is one of the most powerful inventions of mankind. Without education there is no difference between man and other animal. Education is the one and only instrument which leads the human world towards the highest moral conduct and deepest spiritual insight. Ultimately man will able to develop an insight into the truth, beauty and goodness. Idealism believes that education should help the individual to seek the truth and avoid error, enjoy the beauty and discard ugliness espouse the good and deprecate evil.

Since the very ancient period idealism has its influence on education. Most of the philosophers, educationists as well as thinkers from the Vedic Rishis to Gandhi, Tagore, Vivekananda, Aurobindo among others in India

and at the same time Socrates, Plato, Nunn, and Frobel among others in the Western world have emphasized spiritual development as an aim of education. All those idealists believe that man is born with a spiritual self and he can realize the spirituality and understand its real nature through the channel of education. Now, we are going to discuss the educational implication of idealism in the following way for our better understanding.

5.4.1 Idealism and Aims of Education

We have already known that according to idealism man is a spiritual being and God is the creator of them. Therefore, on the basis of such ideas idealism has given importance on shaping the educational aims and objectives. It prefers attainment of higher values, development of ideas, complete personality development, promotion of character, transformation of human nature in to the divine nature, and proper internal development along with spiritual enlightenment. In such a way idealists prescribed the following aims and objectives of education.

- **Growth and development of human personality:** The most important aims of education is to develop a well integrated human personality according to the idealism. Human individual is the noblest work of God. Therefore the most important responsibility of education is to develop the body, mind and spirit of each and every individual. The aim of education is to develop a natural man into an ideal man. The ideal man will be physically, intellectually, socially, emotionally and spiritually a perfect one.
- **Improved cultural environment:** Idealism stated that education is the way through which acquisition and enrichment of our cultural environment is easily possible. Culture is the complex whole, and the function of education is to preserve and transmit the cultural elements from one generation to the next. At the same time education should enable each individual to make their contribution to the development of their culture. The child has to

be trained to achieve the spirituality of the human race such as truth, goodness and truth in reality.

- **Universalisation of education:** It is already stated that idealism regards man as the noblest creation of God. Every mind is a significant part of God. So, it is not fair to make education available to only a small section of people in the society. Every individual has the right to fulfill their needs and expectations. Therefore education should be made available for all and it will be able to develop the spirit of brotherhood.
- **Self realization:** Idealism said that self realization is the final destination of education. It means knowing one's own nature. Human body cannot be regarded as the real self. His real self is his spiritual self. This is also called Brahma. Through self realization man can create harmony between the self and God.
- **Will power development:** Will power and enthusiasm are the assets behind the success of an individual. So, education should develop the will power in the students. "Simple living, high thinking" is the main motto of the idealistic view of education.
- **Morality Development:** According to this philosophy, development of moral sense in the mind of the child will make him able to distinguish between the right and wrong, good and bad. Therefore, sense of honesty, love, cooperation, sympathy, sincerity, purity should be developed by education.
- **Knowledge about the universal values:** It opines that the function of education is to help the child to explore the universal values. The duty of education is to enable the people to reconcile themselves to reality in all its manifestations and guide them to be united with God.
- **Development of Inventive and Creative powers:** It is a fact that the physical world is always in a state of change. Man should try to be inventive and creative in order to change and modify the environment according to his needs and mould nature to suit his purposes. Education should help the child in such situation to

change and modify the physical environment according to the need and also to have mastery over the material world.

5.4.2 Idealism and Curriculum

After the prescribed aims of education by Idealistic philosophy, let us discus the curriculum to fulfill those mentioned aims. Curriculum is the main path or the way towards the realization of educational goal. Idealistic curriculum is basically prescribed on spiritual and cultural heritage of the child along with his self and personality development. Idealism does not regard material world as the final truth. Truth and values are permanent. This permanent truth is called soul. The aim of human life is the realization of this immortal soul. To realize this aim of education, idealists have stated that the curriculum should impart eternal values that are truth, beauty and goodness. These eternal values generally imply activities like the intellectual, aesthetic and moral. Giving importance on such activities idealistic education prefers the following subjects to be included in the curriculum.

- First of all idealistic education has given emphasize on cognitive development of an individual. So it should be known 'what is cognitive development?' It means all those mental, intellectual, moral and spiritual activities. It supports that to encourage the development of the above mentioned activities, inclusion of subjects like language, literature, history, geography, mathematics and science will be suitable. Moreover, religious faiths, philosophy, ethics should be included to teach moral education. According to the idealistic viewpoints 3Ms that are mathematics, morality, and metaphysics are essential for cognitive development of children.
- Secondly idealistic thought has laid emphasis on affective development. It is related to emotional, aesthetic, creative as well as cultural development. Therefore, it will be appropriate to include subjects like art, painting, drawing, songs, dance, music etc as the curriculum contents.

- Lastly idealism has taken in to consideration the development of physical health of individuals. For physical growth and development it prescribed subjects like games, sports, physical exercise, and yoga and also meditation etc. Along with these for vocational and economic development agriculture, industrial art, and trade should also be added here.

Thus based upon idealistic thought, curriculum should be constructed in such a way as to develop knowing, feeling and doing of the child's life. To develop an all-round and balanced personality it has mentioned that curriculum must be designed with religious, moral, intellectual and physical activities. Actually idealism likes to give the individual such knowledge which have some permanent values. They should attach a higher importance to humanities rather than the physical or biological sciences. It likes to teach about art, culture, morality, history, philosophy and literature etc. It also gives importance to the teaching of all those subjects that centre on man and aid his moral as well as spiritual development. It expects only a fully developed human being for the pursuit of higher ideals.

5.4.3 Idealism and Methods of Teaching

After getting an overview of the curriculum of idealism, now it is time to know about real implementation of the prescribed courses in the real situation. In this regard Butler's statement can be given here. He said "Idealists consider themselves creators and determiners of methods, not devotes of someone method." They speak of the general nature of teaching. Any specific method to be adopted as the centre of learning is not clearly suggested by the idealists. So it can be said that though idealism is popular for its lofty and high spiritual aims of education, but method of teaching is regarded as the weakest aspects. They recommended that the method must be able to achieve the complete development of all the innate abilities of the children so that self realization is easily attained. Regarding methods the following have been getting special priority here.

- **Instruction Method:** This method has implied the organized and sympathetic guidance by the teacher in teaching learning situation. It also indicates modification and refinement of the mind of the children. Therefore, idealists always support in giving the training of all kinds.
- **Activity Method:** Another important prescription of idealism regarding the aims of education is the activity method or learning by doing. Such activities should be natural, continuous and progressive. This will help the children in self realization and manifestation of the innate tendencies or potentialities. Therefore according to them the instruction should be active. In this method of teaching famous and greatest contribution have been made by the idealists philosopher Froebel and Pestalozzi.
- **Experience:** Experience is the mother of all kinds of learning. It has also its significant place in the idealistic method of teaching. The children should get the opportunity of learning by their own experiences. Here the teachers' duty is to provide some insight into his own experience. Therefore freedom is the essential part of education. But the point to be noted is that this freedom should be provided under some controlled environment, not in the absolute one. Then freedom will help the children to be responsible.

It should be noted here that different idealists have recommended different methods of teaching. For example, Socrates had adopted the questioning method. Plato and his disciples however, changed it into the conversational method. One of his disciples Aristotle followed inductive and deductive method. Herbert also took help of discussion method and at times he suggested debate as a teaching technique. Thus, we can reach the conclusion that the idealists do not advocate properly any particular method to be superior. At times they prefer to use the story telling method, dramatization and sometimes, also advocate the use of maxims of teaching etc.

5.4.4 Idealism and Discipline

Self realization is the goal of life and the aim of education. To realize this aim, idealists generally do not support free discipline. They stated that strict discipline is essential in the educational environment for realizing the self. The child cannot attain his complete all-round development until and unless he submits himself to a process of discipline. Therefore, another duty of the teacher in the educational environment is to impose discipline upon his students. Freedom is not a license; it should be regulated by an authority. So, the teacher should create an environment which will help the students to realize the higher values of life through self-discipline. He should act as a guide at each and every step and should also encourage the students to realize the higher values of life and attain self realization. The power of self realization can be worked through self discipline. For our better understanding the following points can be pointed out.

- Idealism suggests inner discipline.
- It has stressed on the cultivation of higher values through moral education.
- Idealism accepts freedom within some boundaries.
- Teacher's duty is to create environment of self discipline.
- Discipline should be the product of our moral and cultural aspects.

5.4.5 Idealism and Teacher

Since learning is not reading but realization, the teachers occupied their place in the society, next to that of God. According to the idealistic philosophy also the role of the teacher is very much significant. This philosophy regards the teacher as the Preceptor or Guru. "Gu" means darkness and "ru" means its removal. In this way teacher is regarded as the remover of darkness of ignorance. Teacher should have the ideal personality and be a self realized

person. If the teacher becomes an embodiment of right conduct in thought, word as well as deed, the students by their association will learn and develop the qualities for self realization. He should act like a friend, philosopher and guide for his students. The teacher's duty is not confined to giving lessons only. He should also advise, direct and even control the behavior of the students so that they can achieve perfection in life.

Adams opined that both the educand and the educator are two parts of the intellectual universe and both are equally important. The educator inspires the educand to realize the ideals of truth, goodness, and beauty and guides him along the path to its realization. The teacher should be able to guide the students with love and sympathy. He should not create any fear in the minds of the students. He should present his ideals of conduct for the educand to follow and will see that his environment is conducive to the realization of his spiritual potentialities. The following points can be stated for better understanding–

- Idealism regards teacher as the spiritual guide.
- Teacher should develop an ideal personality.
- Teachers are the sources of spiritual development.
- Teacher should be a self realized man.
- He has to check unnecessary movements on the parts of the students.
- Most importantly teacher is regarded as a friend, philosopher and guide.



CHECK YOUR PROGRESS

Q.4: What is the matter of discussion in metaphysics?

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Q.5: Mention the aims of education of idealism as a school of philosophy?

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Q.6: According to Idealistic education what are the subjects to be included for cognitive development of children?

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5.5 RELEVANCE OF IDEALISM IN EDUCATION

Idealism can be called the father of all philosophies. It has made a significant contribution towards the development of education and its foundation. As a comprehensive philosophy, idealistic thoughts have highlighted all aspects of education as a whole. Though it is a western philosophy, still it has its impact on the emerging Indian society also. The following points can be stated here in this regard.

- **Lofty Aims of Education:** Idealism is relevant to the education in emerging Indian society also, because it provides quite lofty aims of education such as self realization, emancipation, harmony between nature and man, understanding of truth, beauty and goodness etc.
- **Preservation of Cultural Heritage:** This philosophy seeks to preserve the cultural heritage of the past by transmitting it to the next generation. As a result our future generation will be able to continue it. A great priority is given by this philosophy to studying and learning systematically organized bodies of knowledge and to cultivation of socially acceptable standards of behaviour.
- **Teachers' High Position:** The teacher is regarded as a "Co-worker with God in perfecting man" by the idealistic point of view. He is to be the model of knowledge as well as the values that the students of the emerging society can imitate. Accordingly, the personality of the

teacher becomes the single most important aspect in the pupil's learning experience.

- **Self Discipline:** They have given emphasis on self discipline. Human behavior should have the internal control rather than some external imposition. For natural development freedom is required, but freedom cannot be enjoyed without self discipline. It can make the environment quiet and peaceful.
- **Moral Development:** In the present human world morality is degraded. Therefore moral development is being considered as an urgent need. It is idealism in education which can educate the people to develop a moral sense of their own.



5.6 LET US SUM UP

- Idealism considers the human personality as of supreme value and it constitutes the noblest work of God.
- Etymologically the word "Idealism" has been derived from "Ideals" or "Ideas".
- Idealism is basically a philosophy of life and it has exercised, like all philosophies of life, a general rather than a specific influence on education.
- Metaphysics is the branch of philosophy which is responsible for the study of existence.
- Epistemology generally deals with knowledge.
- While going to discuss these philosophies we have gained knowledge about how many idealistic viewpoints have their influence on different aspects of education.
- Most of the philosophers, educationists as well as thinkers from the Vedic Rishis to Gandhi, Tagore, Vivekananda, Aurobindo among others in India and at the same time Socrates, Plato, Nunn, and Frobel among others in the western world have emphasized spiritual development as an aim of education.

- As one of the oldest philosophies idealism has given importance to self realization. According to this philosophy material world is changeable.
- This philosophy regards the teacher as the Preceptor or Guru. "Gu" means darkness and "ru" means its removal. In this way teacher is regarded as the remover of darkness of ignorance.
- Idealism has given guidelines regarding the aims of education, curriculum, methods of teaching, teacher's role and discipline also.
- Idealism has its lofty aims of education which has given importance on higher values of life.



5.7 FURTHER READING

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5.8 ANSWERS TO CHECK YOUR PROGRESS

Ans. to Q. No. 1: Etymologically the word "Idealism" has been derived from "Ideals" or "Ideas".

Ans. to Q. No. 2: Idealism considers the human personality as of supreme value and it constitutes the noblest work of God. Idealism asserts that the reality is to be found in man's mind rather than in material world.

Ans. to Q. No. 3: Plato, Socrates, Kant, Hegel, Spinoza, Berkeley, St. Augustine were supporters of Idealism.

Ans. to Q. No. 4: Under metaphysics questions generally discussed are– what is the nature of the universe we live in? What is reality?

Ans. to Q. No. 5: The main aims of idealistic education are attainment of higher values, development of ideas, complete personality development, promotion of character, transformation of human nature in to the divine nature, and proper internal development along with spiritual enlightenment.

Ans. to Q. No. 6: According to the idealistic viewpoints 3Ms that are mathematics, morality, and metaphysics are essential for cognitive development of the children.



5.9 POSSIBLE QUESTIONS

A) Short Questions (Answer each question in about 150 words)

Q.1: Give the meaning and essence of Idealism.

Q.2: Highlight the role of teachers in Idealistic Education System.

Q.3: What are the methods of teaching in Idealistic Education?

B) Long Questions (Answer each question in about 300-500 words)

Q.1: Discuss the educational implications of Idealism with special reference to metaphysics, epistemology and axiology.

Q.2: Write a brief note on idealism and aims of education.

Q.3: Discuss the relevance of idealism in education.

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UNIT 6: NATURALISM AS A SCHOOL OF PHILOSOPHY

UNIT STRUCTURE

6.1 Learning Objectives

6.2 Introduction

6.3 Meaning of Naturalism

- 6.3.1 Characteristics of Naturalism
- 6.3.2 Three Folds Meaning of Nature
- 6.3.3 Essence of Naturalism

6.4 Educational Implications of Naturalism with Special reference to Metaphysics, Epistemology and Axiology

- 6.4.1 Principles of Naturalistic Education
- 6.4.2 Naturalism and Aims of Education
- 6.4.3 Naturalism and Curriculum
- 6.4.4 Naturalism and Methods of Teaching
- 6.4.5 Naturalism and Discipline
- 6.4.6 Naturalism and Teacher

6.5 Relevance of Naturalism in Education in the Emerging Society

6.6 Let Us Sum Up

6.7 Further Reading

6.8 Answers to Check Your Progress

6.9 Possible Questions

6.1 LEARNING OBJECTIVES

After going through this unit, you will able to–

- describe about the concept of naturalism philosophy;
- recognize the importance of naturalism in the field of education; and
- explain the educational implications of naturalism with special reference to metaphysics, epistemology and axiology.

6.2 INTRODUCTION

After having knowledge about idealistic philosophical thought as well as its influence on education, now we can proceed towards another important school of philosophy that is naturalism. Historically, naturalism as a philosophy of education developed in the 19th century. It was a reaction against humanism and medieval scholarship, which laid emphasis on book learning. Social curricula were seen to be at fault, and a radical change of aim and method on more natural lines was called for, by this school of thought.

6.3 MEANING OF NATURALISM

Since naturalism is an old philosophy in the western philosophical thought, it begins with the explanation of varied hues. It is the philosophical position, says Rusk, adopted by those who approach philosophy from the purely scientific standpoint. Naturalism explains phenomena on the basis of natural laws. According to this philosophy, nature is the ultimate reality. It has stated that the ultimate reality is matter, not the mind or spirit as prescribed by the Idealism philosophy. It simply denies the existence of the spiritual world. The material world is generally governed by the system of natural laws and man. There is nothing beyond nature, behind nature and other than nature.

While studying about naturalism, we should also know about its supporters. Bacon, Thomas Hobbes, Rousseau, Herbert Spencer, Nunn, Hurley, W. E. Hocking, James Ward are the chief exponents of this particular philosophical thought.

In the words of James Ward, “Naturalism is the doctrine which separates nature from God and subordinate spirit to matter and sets up unchangeable laws as supreme.”

Hocking also remarked that, “Naturalism denies the existence of anything beyond nature, beyond nature, behind nature and other than nature, such as supernatural or other worldly.”

Therefore, it can be concluded that naturalism implies that nature is the self sufficient entity that is complete by her and regulated by her own

laws. They believe only in the experimental and empirical world not in the spiritual world.

6.3.1 Characteristics of Naturalism

The main characteristics of Naturalistic Philosophy may be summarized as follows:

- According to naturalism nature is the final reality. All things have originated from matter and all are ultimately to be reduced to that.
- They opined the view that mind is the brain functioning and brain is matter.
- Laws of nature are unchangeable and the entire universe is governed by them. Science reveals the mysteries of nature; hence only that knowledge is true that is derived from science.
- Real knowledge comes through our senses. Matter is within the knowledge of human senses, and therefore the final truth can be known through the senses.
- Divine inspiration, revelation, strength of prayer, power of soul, other world-these are all illusory concept that mislead human mind.

6.3.2 Three folds Meaning of Nature

According to Rousseau, nature has the following three definite meaning.

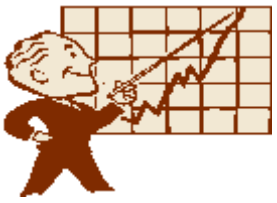
- **Nature as equivalent to endowment:** Man's instinct, primitive emotions and unsophisticated judgment are held to be trustworthy and reliable guides in human life, which may be called nature. For Rousseau, education should be provided according to the nature of the child. Nature means the natural dispositions of a child. Education should be according to the child's natural abilities, interest, aptitude, instincts, impulses etc.
- **Negative education:** The second meaning of nature is a negative one. According to Rousseau, society is not natural. It is the outcome of an artificial contract. Further he stated that "what is

natural is good and what is conventional or artificial is evil. Nature and society thus become opposed to each other; nature is accordingly defined negatively to society." Education should not be based on the forms of the society. Rather it should be totally based on knowledge of the true nature of man.

- **Positive Education:** The third meaning of nature according to Rousseau is a positive one. Education should take place in natural surroundings in natural phenomena. Rousseau says that nature is the best teacher and the best education can be obtained from it.

6.3.3 Essence of Naturalism

- Nature alone is the reality.
- Unchanging laws of nature explain all the events, occurrences of the world.
- Material world is the real world. All things have originated from matter and all are ultimately to be reduced to matter.
- The ultimate reality is matter. God, Soul, Mind, Heaven and Hell, Moral Values super human wonders are only illusion.
- Science or the scientific knowledge is true because it is based on observation and experimentation.
- The greatest slogan of naturalism is "Follow Nature". The natural development of a child is possible only in the natural environment rather than an environment that is artificially designed.
- Senses are the gateways of knowledge according to naturalists. Real knowledge can come through our sense organs.
- Child is born good by nature. But it is the society that makes him bad. Man must remain away from the society if he wants to remain pure and unsophisticated.
- There is no possibility of any super natural being and soul or supreme power. Devine inspiration, meditation etc mislead the human mind.



CHECK YOUR PROGRESS

Q.1: What does the philosophy of Naturalism explains?

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Q.2: Name the chief exponents of the philosophy of Naturalism.

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Q.3: Mention the greatest slogan of Naturalism.

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6.4 EDUCATIONAL IMPLICATIONS OF NATURALISM WITH SPECIAL REFERENCE TO METAPHYSICS, EPISTEMOLOGY AND AXIOLOGY

Like other philosophies, naturalism has also its influence on education. In fact, in the history of educational philosophy naturalism can be said to be the revolutionary movement. History and philosophy are almost silent specifically in regard to naturalism in education. Even, naturalism is still commonly practised in present day education system. Rousseau was the pioneer of the campaign of using naturalistic ideas in the field of education. In his famous book “Emile” his ideas on natural education as well as natural child have been reflected. In this regard we can also mention the name Adams and Herbert Spencer. Herbert Spencer wrote four essays dealing with naturalism in education in his book “Education: Intellectual, Moral and Physical.” Thus naturalism has emerged on the educational field.

As we already discussed the concept of metaphysics, epistemology and axiology, now we will discuss naturalism in education with reference to the mentioned terms.

6.4.1 Principles of Naturalistic Education

Rousseau has remarked "Everything is good as it comes from the hands of the author of nature, but everything degenerates in the hands of man." In the education system according to naturalism there is no place for class rooms, text books, time tables, curriculum and examination system etc. Spontaneous development of child is given importance here. "Back to Nature" is the famous slogan here. The following are the main principles of naturalistic education system.

- Naturalism believes that the final reality is the matter. All things have come from matter and all are ultimately reduced to matter. Matter always exists, but it changes form time to time.
- This philosophy maintains that mind is to be described as the brain functioning and the brain is a matter. It does not have any spiritual entity for our consideration.
- Mind is understood in terms of its intellectual activity. Experience of things, imagination, reasoning and problem solving are the process of our mental activity.
- Naturalism always believes in science and its experimentation. Science reveals the mystery of nature and only that knowledge is true which is derived from science.
- It maintains that human mind is going to work through experiences of the senses. True knowledge comes only from the human senses and not from the spiritual power as the idealists maintain.
- This philosophy does not believe in the spiritual terms. Concepts like divine inspiration, power of the soul, strength of prayer are illusory and they mislead the mind.
- This philosophy believes that mind and its process can be studied through the senses. Sense-experiences are the only knowledge which one can believe upon.
- It is the science of psychology that studies and explains the functions of mind. Thus, psychology is described as the positive and experiential science of mind.

- Philosophy of naturalism does not believe in the existence of the pre-supposed and pre-determined values of life. The values of life are determined by man through the contact with the reality and its needs.
- This philosophy gives all out importance to individual. Individuality of man can be understood in terms of the biological potentialities and their prospects.

6.4.2 Naturalism and aims of Education

On the formulation of educational aims different naturalists have expressed different ideas regarding the aims of education. Let us discuss the main aims as propounded by all naturalists under the following heads.

- **Present and future happiness:** The school of naturalism aims at achieving present and future happiness of the children. According to the naturalists, for the natural man natural impulses are in themselves good, because they yield pleasure. Hence, education is guided by pleasure principle. This pleasure is not necessarily immediate pleasure, but the pleasure that is lasting and permanent. Therefore, self restraint in education, prudence and the ability to evaluate pleasure are considered as the highest virtues. Cultivation of these virtues will lead our life to secure present as well as future happiness.
- **For struggle of existence:** In order to survive one has to constantly struggle with the environment. Those who fail to struggle do not survive. They altogether disappear and decay. Therefore, the aim of education must be to equip the individual or the nation for that struggle to ensure survival in the world.
- **Self Expression:** While the aim of education according to idealism is self realization, on the other hand naturalistic thought has emphasized on self expression and self preservation. In the process of education, they do not educate the child, but merely prepare him for education. The early stage of education of the

child is nothing but the wastage of time. Therefore, nature of the child should be given time to grow and develop, in a free atmosphere. As a result the child can express his self naturally.

- **Training of the instincts:** Naturalists support that our instincts are the basis of all education. The teacher should fully exploit the instincts and try to modify the behaviour of the child.
- **Development of the individuality:** Sir Percy Nunn, the educational philosopher has clearly emphasized that the aims of education should be according to the development of the individuality of the child. Education therefore, must enable every individual child for the development of innate potentialities.

6.4.3 Naturalism and Curriculum

Education is life itself, not a preparation for an uncertain future that burdens the child with all sorts of restrictions for some far off happiness which he may never enjoy. Hence, fixed and prescribed course of study is not at all desirable for the education of the students. The naturalists do not prescribed any fixed curriculum for the child. Education is a natural, not an artificial process. It is a development from within, not an accretion from without. It does not come through response to external force, but through the working of natural instincts and interests. Generally naturalistic curriculum can be divided in to two stages. They are earlier stage and later stage.

In the earlier stage, they have supported the sense training, because sense organs are the gateways of all kinds of knowledge. For example, Montessori schools through “Didactic Apparatus” and Kindergarten schools through “Gift and Occupation” give sensory education.

In the later stage, the subjects like nature study, agriculture, gardening, arts, crafts, Botany, Zoology, Geology, and Geography should be included in the curriculum according to the naturalistic viewpoints.

Rousseau has tried to shift the centre of gravity from the curriculum to the child. Borrowing this idea Percy Nunn also stated that "The school must be thought of primarily not a place where the young are disciplined in certain forms of activity, namely, those that are of great and most permanent significances in the wider world." Rousseau thought of curriculum in terms of activity and experience rather than knowledge to be acquired and facts to store. His curriculum does not aim at educating the child but merely preparing him for education.

On the other hand Spencer has said that curriculum should be determined in the content of life activities which can help a person to lead a "complete life". These activities are:

- *Direct self preservation:* Physical education, hygiene, physiology etc.
- *Economic efficiency:* Agriculture, crafts, industrial arts, physical and biological sciences.
- *Family life:* child psychology, home science.
- *Civic activities:* history, economics, sociology, political science.
- *Enjoyment of leisure:* literature, art, music, dance, drawing, painting.

6.4.4 Naturalism and Method of Teaching

Naturalism has opposed the old traditional method of teaching. Rousseau considered that education is the process of living. Moreover, according to the other naturalists also our old traditional as well as bookish system of education system is one of the obstacles in the natural development of a child. Some of the methods of teaching that are prescribed by the naturalists.

- **Heuristic method:** It means to discover or to find out. According to naturalism this method of teaching should be used while teaching the science and mathematics subjects. The teacher should provide an environment where the children can get the opportunity to find out the truth.

- **Learning by direct experience:** Naturalism is against the chalk and talk method. They advocated the learning by direct experiences of things or learning by doing self activity. Here the statement of Rousseau can be stated as "Give your scholar no verbal lessons, he should be taught by experience alone."
- **Play way method:** Play helps the child to express them fully. Therefore especially in the early period of life, the child should be educated through the play way method.
- **Self government:** The naturalists very clearly and psychologically have prescribed the concept of self government. Accordingly, the students should be made self governed and self ruled; thereby the students will solve their own problems and learn different qualities such as how to be a good social member, citizen or leader.

6.4.5 Naturalism and Discipline

This philosophy is remarkable so far its concept of freedom and discipline in education are concerned. It believes in the inner goodness of the child and accordingly gives full freedom for development of such goodness inherent in the child. Its concept of discipline is popularly known as "Free-discipline". We can highlight on the following points to consider the concept of discipline in the philosophy of Naturalism:

- Naturalism believes in the native and innate goodness of the child.
- It maintains that child should be given natural freedom for self-expression and development.
- Its concept of discipline is free, where all restrictions and control of the authority are completely removed.
- Child should be kept away from all sorts of suppression and repression through punishment and in its place be given full-freedom for self-expression.
- Nature is able to make the child disciplined better than man according to naturalism.

- It also believes that child may be punished by nature according to the natural consequences of his own act of wrong doing.

6.4.6 Naturalism and Teacher

According to naturalism the teacher is an observer of the child's development rather than a giver of information, ideas, ideals etc. His place is normally behind the scene. In the teaching learning environment, he not only works as an observer but also "as a setter of the stage, a supplier of materials and opportunities, a provider of an ideal environment, a creator of conditions under which natural development takes place."

A teacher is not a positive but a negative educator here. He is a mere observer. He should be one among children and not make his presence felt. He should not be the "village school master" described by Goldsmith. The naturalist teacher should be lovable, sympathetic, and affectionate. He is the friend, philosopher and guide. He is bound to give all favorable circumstances and opportunities for the natural development of his students.

Summarizing the view points of naturalism on role of the teacher following points may be drawn:

- Teacher should not interfere in the self-activity and self-learning of the students.
- He/She should help and guide the child when he is found to be unable to do so.
- A teacher should be keen observer on the educational progress of the child from behind the screen.
- Teacher is responsible to create a natural environment for self-learning and self-education of the child.
- Teacher should only play his role as a director or superintendent rather than as a teacher.
- In order to play his responsible role in a more effective way teacher needs to be professionally trained.



CHECK YOUR PROGRESS

Q.4: Who was the pioneer of the campaign of using naturalistic ideas in the field of education?

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Q.5: Who emphasized that the aims of education should be according to the development of the individuality of the child?

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6.5 RELEVANCE OF NATURALISM IN EDUCATION IN THE EMERGING INDIAN SOCIETY

Naturalism obviously has its relevance in education. Since naturalism is considered as a modern school of thought, it is relevant in the present educational system of India for the following reasons.

- **Child-centric education:** Naturalists have advocated child-centric education in which the child is not for education but education is for the child. Sir John Adams called it the concept of paedocentric education. The child should be provided with the kind of environment which will encourage him to develop the innate goodness and natural sense of the beautiful.
- **Psychological tendency in education:** Naturalism gave rise to the psychological tendency in education and it is quite relevant for educating children in modern Indian school also. By stressing the fact of the child's nature it emphasized the importance of natural development. It has been established that the child's mental activities like thinking, reasoning, problem solving, recalling, recognition, learning etc trigger from those similar activities of adult. Hence, naturalists stressed the value of psychology for education.

- **Freedom to the child:** Another aspect of naturalism is that education must give the child an opportunity of making a free choice in everything that it wants to study or play or even the manner in which it wants to behave. No external restraints should be placed on this freedom.
- **Play as the most natural method of teaching:** Naturalism considered childhood as playhood. Play is one of the most powerful opportunities for constructive activity. It is an important medium of creative education. Therefore, naturalists have placed adequate stress on values of play, which the modern Indian educationists also accept as relevant without reservation.
- **The Teacher as an observer:** Naturalism considered the teacher as an observer of the development of the child rather than a provider of information, ideas or moulders of character. Teacher has to create a joyful environment for education of the child in a natural way.



6.6 LET US SUM UP

- Naturalism as a philosophy of education developed in the 19th century.
- Naturalism is the oldest philosophy.
- Bacon, Thomas Hobbes, Rousseau, Herbert Spencer, Nunn, Hurley, W. E. Hocking, James Ward are the chief exponents of this particular philosophical thought.
- Naturalism explains phenomena on the basis of natural laws. According to this philosophy, nature is the ultimate reality.
- Education is a natural, not an artificial process.
- Generally naturalistic curriculum can be divided in to two stages. They are earlier stage and later stage– In the earlier stage, they have supported the sense training, because sense organs are the gateways of all kinds of knowledge. For example, Montessori schools through “Didactic Apparatus” and Kindergarten schools through “Gift and Occupation” give sensory education. In the later stage, the subjects like nature study, agriculture, gardening, arts, crafts, Botany,

Zoology, Geology, and Geography should be included in the curriculum according to the naturalistic viewpoints.

- Naturalism has opposed the old traditional method of teaching.
- According to naturalism the teacher is an observer of the child's development rather than a giver of information, ideas, ideals etc.
- Naturalism gave rise to the psychological tendency in education and it is quite relevant for educating children in modern Indian school
- Naturalists have placed adequate stress on values of play, which the modern Indian educationists also accept as relevant without reservation.
- Naturalism considered the teacher as an observer of the development of the child rather than a provider of information, ideas or moulders of character.



6.7 FURTHER READING

1) Agarwal, J. C. (2014). *Theory and Principles of Education*. New Delhi: Vikash Publishing House.
2) Bhatia K. K. (2012). *Principles and Theories of Education*. Ludhiana: Kalyani Publishers.
3) Brubachar, John. S. (2014). *Modern Philosophy of Education*. New Delhi: Neelkamal Publication.
4) Chaube and Chaube (2012). *Philosophical and Sociological Foundations of Education*. Agra: Binod Pustak Madir.



6.8 ANSWERS TO CHECK YOUR PROGRESS

Ans. to Q. No. 1: Naturalism explains phenomena on the basis of natural laws. According to this philosophy, nature is the ultimate reality.

Ans. to Q. No. 2: Bacon, Thomas Hobbes, Rousseau, Herbert Spencer, Nunn, Hurley, W. E. Hocking, James Ward are the chief exponents of the philosophy of Naturalism.

Ans. to Q. No. 3: The greatest slogan of naturalism is "Follow Nature".

Ans. to Q. No. 4: Rousseau was the pioneer of the campaign of using naturalistic ideas in the field of education.

Ans. to Q. No. 5: Sir Percy Nunn, the educational philosopher has clearly emphasized that the aims of education should be according to the development of the individuality of the child.



6.9 POSSIBLE QUESTIONS

A) Short Questions (Answer each question in about 150 words)

Q.1: Define Naturalism. What should be the educational principles according to the naturalists?

Q.2: Explain the curriculum that is prescribed on the basis of naturalistic schools of philosophy.

Q.3: Discuss the role of a teacher according to the naturalism.

B) Long Questions (Answer each question in about 300-500 words)

Q.1: Discuss the three fold meaning of nature as introduced by the philosophy of Naturalism.

Q.2: Discuss the essence of Naturalism as a school of philosophy.

Q.3: Discuss the educational implications of naturalism with special reference to metaphysics, epistemology and axiology.

Q.4: Highlight the relevance of naturalism in education in the emerging Indian Society.

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UNIT 7: PRAGMATISM AS A SCHOOL OF PHILOSOPHY

UNIT STRUCTURE

7.1 Learning objectives

7.2 Introduction.

7.3 Meaning of Pragmatism

7.3.1 Principles of Pragmatic Philosophy

7.4 Educational Implications of Pragmatism with Special Reference to Metaphysics, Epistemology and Axiology

7.4.1 Pragmatism and Aims of Education

7.4.2 Pragmatism and Curriculum

7.4.3 Pragmatism and Methods of Teaching

7.4.4 Pragmatism and Discipline

7.4.5 Pragmatism and Role of Teacher

7.5 Relevance of Pragmatism in Education in the Emerging Society

7.6 Let Us Sum Up

7.7 Further Reading

7.8 Answers to Check Your Progress

7.9 Possible Questions

7.1 LEARNING OBJECTIVES

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

- discuss the meaning and principles of Pragmatism as a school of philosophy;
- explain the scope of philosophy; and
- identify the educational implications of pragmatism with special references to the scope of philosophy– Metaphysics, Epistemology and Axiology.

7.2 INTRODUCTION

The discussion of philosophy and the relevance of philosophy in education is incomplete if we skip the school of Pragmatism, which is one

of the most significant schools of philosophy. Like the other schools of western philosophy it is one of the major philosophy popularly known in the history of philosophy. This philosophy has wide educational implications. The most important thing about this philosophy is that its contribution to the field of education is warmly welcomed and its practices are undergoing smoothly. Let us discuss this pragmatism as a major school of philosophy.

7.3 MEANING OF PRAGMATISM

Pragmatism is basically an American philosophy. It was introduced by American Philosopher. The chief exponents of pragmatism are– William James, John Dewey and S. Kilpatrik.

The word pragmatism has been derived from the Greek words– 'Pragma' and 'Pragmatikos'. The Pragma means action/active and efficient. The word Pragmatikos means- Utility or Practicability. Therefore, pragmatism as a school of philosophy is based on action or experimentation and criteria of an action or experimentation is its utility.

Technically, Pragmatism is a philosophy in which activity or experiment is done first and on the basis of its result, idea or principle is formed. Therefore, this philosophy is also known as– 'Experimentalism'.

As a philosophy Pragmatism has a long history. The Pragmatic ideals were found in the writings of Protagoras, an ancient philosopher who said, "Man is the measure of all things.''

William James opined, "Pragmatism is a temper of mind and attitude, it is also a theory of the nature of ideals and truth and finally it is a theory about reality."

In the words of John Dewey "Values are as unstable as the forms of clouds. They keep on changing from time to time and reality is still in the process of making. Ideals ends are remote by connected with immediate and urgent conditions."

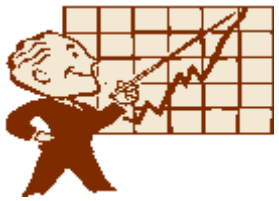
Thus, Pragmatism as a school of philosophy believes in practical and utilitarian philosophy.

7.3.1 Principles of Pragmatism

The Philosophy of Pragmatism believes in the following fundamental facts–

- **Changing nature of truth:** According to this philosophy, truth, reality, goodness or beauty etc. are all relative terms. These concepts are not predetermined or absolute. They change with the change in person, place, time or circumstances. That is to say truths are many and they are all in the making to reach the ultimate truth. What is true today may not necessarily be true or good to others and so on. Truth is actually that which can be experimented or verified by human activity. Thus, change is an important characteristic of this philosophy.
- **Useful result is the criterion of truth:** If truth is considered fixed and curtained it will hamper the progress of the world according to pragmatism. It is the change that will lead to progress. Progress is after all a value word and values are instrumental.
- **The solution of the problem is the criteria of truth:** Human life is full of problems. Experiments are carried out to solve these problems. The success of these experiments brings us to the point of truth. In short, truth is that which solves the problems of life.
- **Knowledge is the result of action:** Knowledge is something which is sought out in action that is ideas are born out of activities. Man learns various activities that he is engaged in his long path of life.
- **Social rather individual values:** Man is a social being. He is born in a society, lives there and dies in a particular society; so his existence without society is meaningless. Social values and ideals are important instead of individual ones and social values are nothing but democratic values. These values are freedom, equality, tolerance, responsibility and justice.

- **Utility of ideas:** Reality of an idea or principle lies in its utility or usefulness. Any idea or principle which is useful to us is proper and right, otherwise it is wrong. Thus, this philosophy is very much subjective because an idea or thing which is useful for one may not be useful for others.
- **Importance of manpower:** Man is a very powerful and dominating organism in the universe. By virtue of his power he can change his environment and make it useful and conducive for his development and development for society.
- **Emphasis on present:** This philosophy does not look into the domain of the past. It rather wants to solve present problems on the basis of present experiences. It does not give importance to the experiences of the previous generations. That is why it opposes old customs, traditions and taboos. It believes in the present realities of life and wants to make the people think and act in a realistic way.
- **Principle of pluralism:** Everyone in the society test the truth on the basis of his own way of experimentation. Thus, there comes many truths not one. If truths are many, everyone must be given full freedom to follow one's own path. Since the world is in the process of reconstruction and development, the nature of reality also changes with the change of time. All these things make the society pluralistic.



CHECK YOUR PROGRESS

Q.1: What do you mean by Pragmatism as a school of philosophy?

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Q.2: Mention three most important principles of Pragmatic Philosophy.

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7.4 EDUCATIONAL IMPLICATIONS OF PRAGMATISM WITH SPECIAL REFERENCE TO METAPHYSICS, EPISTEMOLOGY AND AXIOLOGY

As a practical and utilitarian school of philosophy, pragmatism has influenced education to the maximum extent. This philosophy does not believe in imparting education for its own sake, rather it is to be imparted with reference to human needs. This Philosophy has so many educational implications. We can present the educational implications of pragmatism in terms of the varied areas of study made of philosophy.

Metaphysics, Epistemology and Axiology are the three important divisions of the philosophy.

- **Metaphysics:** Metaphysics is a part of philosophy which believes in and studies about the existence of God, his nature, existence of soul, existence of life, the knowledge of universe, development of universe, origin and imposition of the creation. According to the area of study, Metaphysics has been divided into five parts– (i) Theology, (ii) Metaphysics regarding Soul, (iii) Science of Universe, (iv) Science of Creation, (v) Cosmology
- **Epistemology:** It is the important part of philosophy that deals with the theory of knowledge. Under this branch human intelligence and problems concerning his capacity for learning like limit of grasping

knowledge about creation, his means, nature of evidence, nature of truth and falsehood and the possibilities of realization of the real by human mind are studied.

- **Axiology:** Another significant part of philosophy which is concerned with the different values, objectives and ideals of human life. Axiology is categorized into three categories or parts–
  - Logic– which gives an understanding of the scientific method of enquiry through the inductive and deductive methods. Logic converse imagination or supposition, methods of enquiry etc.
  - Ethics– this part of axiology studies the conduct of man such as good and bad action, courtesy-discourtesy, good and bad behaviour etc.
  - Aesthetic– another part of Axiology which studies different problems connected with beauty.

These three are the important areas of study by philosophy. Pragmatism is one of the most important western philosophies. We can discuss the implications of this western philosophy with special reference to these three parts of philosophy.

7.4.1 Pragmatism and Aims of Education

Pragmatism does not believe in any pre-determined and fixed aim of life. When aims of life are indeterminate and changeable with the variation of time, place or person, there can never be pre-determined and fixed or general aims of education. According to this Philosophy–

With reference to Metaphysics: The aim of education should be–

- The formulation and cultivation of a dynamic, adoptable, resourceful and enterprising mind among the people.

With reference to Epistemology:

- Development of original and creative thinking which enables a person to cope successfully with the varied situations of life.
- To direct the impulses, interests and abilities towards the satisfaction of the felt needs of the child in the real environment.

- All round development of the individual is also an important aim of education. Education should develop an individual physically, mentally, socially, morally and aesthetically.

With reference to Axiology:

- The aims of education advocated by the school of pragmatism are significantly expressed in terms of axiology.
- According to Ross, "The general educational aim of the pragmatist is just the creation of new values.
- For creation of new values the aim of education is to provide physical, intellectual, moral and aesthetic activities as the media for the creation of values.

7.4.2 Pragmatism and Curriculum

Pragmatism is not in-favour of fixing curriculum in advance. Only an outline of the activities may be kept in view in the beginning and a curriculum be evolved according to the requirement of the situations.

According to pragmatic philosophy the following subjects should be included in the curriculum–

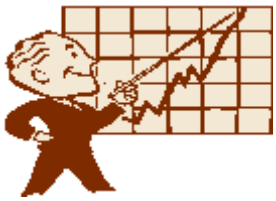
With special reference to Metaphysics: All subjects and activities should be integrated in order to make knowledge one unit. The subjects which are taught after dividing them into units for convenience must be integrated at the end. This follows the principle of integration.

With special reference to Epistemology: According to pragmatism, only the subject, activities and experiences should be included in the curriculum which have direct relevance and usefulness to fulfilling the specific needs of children. And it also helps them to real knowledge. The subjects like– Language, Physical Education, Geography, History, Science, Mathematics, Agriculture should be taught.

With special reference to Axiology: According to Pragmatic philosopher, students should be given full freedom to their specific interest. Thus it believes that–

- reading, writing, counting, crafts, art and natural sciences should be included.

- Purposeful and social activities should be included in the curriculum which makes the children good citizen and men of high moral character.
- Vocational and Technical education should be also included to enable the child to earn his living.



CHECK YOUR PROGRESS

Q.3: What is Metaphysics?

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Q.4: What are the educational implications of Pragmatism on the aims of Education?

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Q.5: Mention two methods of teaching advocated by pragmatism.

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7.4.3 Pragmatism and Method of Teaching

Pragmatism is not in favour of old and worn out methods of teaching. It believes in experimenting with new methods. Some of the methods of teaching advocated by pragmatic philosophy are as follows:

In tune with Metaphysics:

- **Purposive and progressive teaching:** According to pragmatism, the child must be able to achieve some goals of life through the process of education– self-learning or experiences. Teacher should guide the students to change their activities and experiences accordingly. In this way, process of search from good to better never to stops.
- **Problems centered teaching:** Under this method, a number of relevant problems are put before children and teaching is done through these problems. The child is initiated by the teacher to solve these problems through experimentation. Project method of Kilpatrick is very suitable for this

In tune with Epistemology:

- **Child centered teaching:** Each child is different in intelligence, limits of grasping knowledge and abilities and interest. As a result, no single and fixed method of teaching can be useful to all. The method of teaching should be child centric i.e. in this method-the child should be made the centre of all educational activities.
- **Activity centered method:** Instead of emphasizing thought, ideas and rote learning pragmatism believes in experimental or activity– Centered method, which develops creative power of the child which is useful both for children and for the nation.

In tune with Axiology:

- **Real method:** According to this pragmatic philosophy, education should be "Stresses action rather than reflection". Teacher should put the children in real situation so that he/she may himself solve the problems by using scientific method of enquiry which indicates their logical power.

- **Integrated approach of teaching:** Teacher should teach all the subjects in a correlated and integrated manner to make the knowledge a single unit as well as to make them developed with a good character.

7.4.4 Pragmatism and Discipline

The pragmatists believe that powerful and co-operative activities carried on in a free and happy environment are conducive to good discipline. The discipline followed by pragmatic philosopher can be examined in terms of the three parts of philosophy– Metaphysics, Epistemology and Axiology.

In terms of Metaphysics: Some such disciplinary activities are followed in pragmatic school of education by performing which the child becomes self restrained and co-operative and the sense of responsibility to know the world is automatically developed in them.

In terms of Epistemology: Children have their own rate of learning abilities. This philosophy believes in "Self-discipline". It is not imposed on the child by any external authority. On the other hand the child imposes it upon himself voluntarily. It emphasizes social discipline through participation in co-operative activities in the school society which helps them to earn knowledge from the real experiences.

In terms of Axiology: Pragmatism advocates 'Self-discipline'. Such discipline creates in children virtues like– tolerance, mutual respect, self control initiative and originality. Participation in the school society enables them to imbibe values like– tolerance, mutual respect, sympathy, initiative and service of humanity.

7.4.5 Pragmatism and Role of Teacher

The role of teacher is very important in pragmatic school of education. It is not a dictator here but he is a friend, philosopher and guide in the classroom. The chief function of a pragmatic teacher is to create real life situation in which some problems may emerge and the child be interested in the solution of these problems. Here,

the teacher is simply required to provide opportunity for activity and learning. Thus, the teacher puts his pupils in the position of a discoverer and experimenter.

Thus, the role of teacher followed by pragmatic teacher is characterized by the nature of philosophy. It helps the children to know the world through experimentation helps them to acquire knowledge as well as develop their logical power and socially needed values. Thus, metaphysically, epistemologically and axiological the role of teacher is sound.

Summarizing the teacher's role following points may be deduced–

- This philosophy does not believe in the traditional method of teaching and lesson making of the teacher.
- It believes in the principle of doing rather than knowing of the child.
- Teacher is to create a situation through which self-activity of the students may be possible to be undertaken by them.
- Teacher is to give instruction in all stages of child learning, but he should not make self-expression in education.
- Teacher should provide opportunity for self-expression of the students through their self-activity.

7.5 RELEVANCE OF PRAGMATISM IN EDUCATION IN THE EMERGING SOCIETY

Pragmatism as a philosophy of education cannot be readily acceptable to us. It may be accepted only after careful consideration of its strength and weakness as a philosophy. In this regard our attention may be reasonably drawn to the following points:

Strength of Pragmatism in Education:

- Pragmatic philosophy has drawn our attention to the social aspect of education. Consequently, we have been able to make effective realization of the democratic values in education needed at present.

- It has popularized the concept of utility and productivity in the present day education. Modern education is more conscious about the economic aspect of productivity. As such pragmatism represents the feeling and attitude of a modern man.
- The concept of utility in education has been able to make students more purposive and ambitious of life and education. This conscious state of education has made the students more interested to work and develop the sense of work-culture and work-attitude in society.
- This philosophy has popularized the concept of learning-by-doing in modern education. Education has been brought nearer to life and activity of the students by this philosophy.
- Pragmatism has discouraged blind imitation of subjective method of learning. In its place it has developed objective and purposive study of knowledge and experience through observation and experiment.
- This philosophy has encouraged problem solving ability of the learners. The project method is the practical outcome of this philosophy which aims at development of problem solving ability of the students.
- Pragmatic philosophy has developed a reasonable outlook in education, so far as its concept of discipline is concerned. Discipline through collective responsibility may be considered as an effective plan of education today.

Weakness of Pragmatism in Education:

- Pragmatism as a philosophy has encouraged more of activity and utility in learning. It has not given due attention to the spontaneous and natural playful spirit needed for child learning. Child is here required to sacrifice his joy and delight for the sake of utility and productivity.
- It makes the child more conscious of utility, practice and economic productivity. Such a plan cannot be considered healthy and effective in education from the child's point of view. It may certainly deprive him of his natural joy of learning and make him as money earning tools in society.

- Pragmatism as a philosophy has not given due attention to the moral, spiritual and aesthetic values of education for the child. In the absence of such values education is bound to be dull, lifeless and one-sided.
- In our existing system of education pragmatic principles of utility and practice may not always be practicable. It is also likely to create confusion in our practical working out of the educational methods.
- Use of project method as the practical outcome of this philosophy may also appear as an unaccustomed method of our education. As a method it is not capable of covering the whole course of a particular subject.



7.6 LET US SUM UP

- Pragmatism is a major school of Western philosophy which believes in practicability and utility.
- It is an American philosophy. The chief exponents are John Dewey, William James and S. Kilpatrik.
- The main principles of Pragmatic philosophy are– Changing nature of truth, Social Values, Utility of ideas, Importance of man power, emphasis on present, principle of pluralism etc.
- The pragmatic philosophy has contributed a lot in the field of Education.
- The three most important area of studies by philosophy are– Metaphysics which believes in the existence of God, soul; Epistemology which deals with the theory of Knowledge; and Axiology which is concerned with the various human values and ideals.
- The main objectives of education according to pragmatic philosophy are formation and cultivation of dynamic, adoptable and enterprising mind.
- Pragmatic philosophy believes in those subjects through which children can experiment and gain knowledge.
- Pragmatic philosophy also believes in vocational and technical education.

- Progressive teaching, problem centered teaching, child centric teaching, activity centered teaching, integrated approach of teaching are some teaching methods advocated by pragmatic philosophy.
- The discipline practiced in the pragmatic school of education is self discipline.
- In pragmatic school, the teacher is not a dictator, but he is a friend, philosopher and guide in the classroom.



7.7 FURTHER READING

1) Aggarwal. J. C. (2002). *Theory and Principles of Education*. Vikash Publishing House.
2) Chaube, S. P. & Chaube, Akhilesh (2005). *Philosophical and Sociological Foundation of Education*. Agra: Vinod Pustok Mandir.
3) Mathur, S. S. (2002). *A Sociological Approach to Indian Education*. Agra: Vinod Pustok Mandir.
4) Safaya-Shaida (2005). *Modern Theory and Principles of Education*. Dhanpat Rai Publishing Company.



7.8 ANSWERS TO CHECK YOUR PROGRESS

Ans. to Q. No. 1: The word pragmatism has derivative meaning which indicates the actual nature of philosophy. The word pragmatism has been derived from the Greek words- 'Pragma' and 'Pragmatikos'. The Pragma means action/active and efficient. The word Pragmatikos means– Utility or Practicability. Therefore, pragmatism as a school of philosophy is based on action or experimentation and the criteria of an action or experimentation is its utility.

Ans. to Q. No. 2: The three most important principle of pragmatic philosophy are–

1) Social rather than individual values: Man is a social being. He is born in a society, lives there and dies in a particular society so his existence without society is meaningless. Due to these

reasons social values and ideals are important instead of individual ones and social values are nothing but democratic values. These values are freedom, equality, tolerance, responsibility and justice.

2) **Utility of ideas:** Reality of an idea or principles lies in its utility or usefulness. Any idea or principle which is useful to us is proper and right, otherwise it is wrong. Thus this philosophy is very much subjective because an idea or thing which is useful for one may not be useful for others.

3) **Importance of manpower:** Man is a very powerful and dominating organism in the universe. By virtue of his power, he can change his environment and make it useful and conducive for his development and development for society.

Ans. to Q. No. 3: Metaphysics is a part of philosophy which believes in and studies about the existence of God, his nature, existence of soul, existence of life, the knowledge of universe, development of universe, origin and imposition of the creation. According to the area of study, Metaphysics has been divided into five parts– (i) Theology, (ii) Metaphysics regarding Soul, (iii) Science of Universe, (iv) Science of Creation, (v) Cosmology.

Ans. to Q. No. 4: Educational implications of pragmatism on aims of education reflects on the following objectives–

a) To develop creative mind
b) To creation of new values
c) Development of creative thinking
d) All round development of the child

Ans. to Q. No. 5: The three important methods of teaching advocated by pragmatism are–

- **Purposive and progressive teaching:** According to this philosophy, the child must be able to achieve some goals of life through the process of education Self-learning or experiences. Teacher should guide the students to change their activities and experiences accordingly. In this way, process of search from good to better never stops.

- **Problems centered teaching:** Under this method, a number of relevant problems are put before children and teaching is done through these problems. The child is initiated by the teacher to solve these problems through experimentation. Project Method of Kilpatrick is very suitable for this
- **Child centered teaching:** Each child is different in intelligence, limits of grasping knowledge and abilities and interest. As a result, no single and fixed methods of teaching can be useful to all. The method of teaching should be child centric i.e. in this method- the child should be made the centre of pivot all educational activities.



7.9 POSSIBLE QUESTIONS

A) Short Questions (Answer each question in about 150 words)

Q.1: Give the derivative meaning of pragmatism?

Q.2: Discuss the principles of pragmatic philosophy?

Q.3: What curriculum is followed in pragmatic school of philosophy?

B) Long Questions (Answer each question in about 300-500 words)

Q.1: Discuss the educational implications of pragmatism on aims of education with special reference to metaphysics, epistemology and axiology.

Q.2: Discuss the relevance of pragmatic education in the modern society.

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UNIT 8: EXISTENTIALISM AS A SCHOOL OF PHILOSOPHY

UNIT STRUCTURE

8.1 Learning objectives

8.2 Introduction

8.3 Meaning of Existentialism

- 8.3.1 Assumptions of Existentialism
- 8.3.2 Principles of Existentialism

8.4 Educational Implications of Existentialism with Special Reference to Metaphysics, Epistemology and Axiology

- 8.4.1 Existentialism and Aims of Education
- 8.4.2 Existentialism and Curriculum
- 8.4.3 Existentialism and Methods of Teaching
- 8.4.4 Existentialism and Discipline
- 8.4.5 Existentialism and Role of the Teacher

8.5 Merits and Demerits of the Existentialism

8.6 Let Us Sum Up

8.7 Further Reading

8.8 Answers to Check Your Progress

8.9 Possible Questions

8.1 LEARNING OBJECTIVES

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

- describe the meaning and beliefs of existentialism as a school of philosophy;
- identify the fundamental principles of existentialism; and
- discuss the educational implications of existentialism with special reference to metaphysics, epistemology and axiology.

8.2 INTRODUCTION

While discussing the western philosophies and their educational contributions, it would be unfair if we skip the most important as well as

modern philosophy of the world– Existentialism. Philosophies, what we have discussed far are old in comparison to the modern context. In the modern time to discuss about a modern philosophy, we can take– Existentialism as a base of school of philosophy. It emerged as a philosophy against idealism, naturalism, pragmatism, realism and Marxism. Though it is regarded as a modern philosophy originated after the World Wars, some are of the opinion that it dates back to the time of Socrates. They consider him as the first existentialist because of his statement, "I am and always have been a man to obey nothing in my nature except the reasoning except the reasoning which upon reflection appears to me to be the best." Even Dr. Radhakrishnan opined that, "Existentialism is a new name for an ancient method." Let us have a look at this school of philosophy in detail.

8.3 MEANING OF EXISTENTIALISM

Existentialism may be described as a modern and youngest philosophy. This is a post-war philosophy developed out of frustration from war. Generally, it is said that existentialism developed as a result of opposition to the methods of traditional Western philosophy after the Second World War.

The individuality of man was very much negated in the two world wars. During the eighteenth century, intelligence and nature got too much recognition. In order to re-establish the supremacy of man as an individual again, this philosophy came into being. As it is a post war philosophy, it is regarded as a modern twentieth century philosophy.

The main exponents of existentialism are-Soren Kierkegaard- the Danish philosopher, Jean Paul Sartre– a French Writer, Karl Jaspess-a German philosopher, Reinholf Neibuhr– a leading protestant theologian , Martin Heidegger-Greek philosopher. Today Kierkegaard is regarded as the founder of this philosophy. He protested against the dominance of the industrialized society and institutionalism on individuality. He pointed out "the individual loses his authentic reliability when he is swallowed up by history, by associations, by the public, or by the age in which he lives."

Etymologically the term "existentialism" has been derived from two German words 'ex-sister' meaning "which stands out" or "which emerges".

Therefore, it is understood as a philosophy that emerges out of the man's problems in life. It gives utmost importance to the individual and his superiority over everything else in this scientific and technological society. It is a philosophy that tries to understand all the conditions related to his existence and necessary for the betterment of his status.

Contemporary existentialist philosophy views man as participating in a world of things and events, and encountering other men. The meaning of human existence is that it is man's nature to exist– ''to stand out into reality, to participate in being to be present to all that is.''

8.3.1 Assumptions of Existentialism

- The centre of existence is man rather than truth, laws, principles or essence. Man is characterized by decisions, will and choice. Although existentialists emphasise man's place in the world, or man's relationship to being, or even man's relationship to God, they still indicate that there is a certain uniqueness and mastery about every human being. The phenomenon of man is life as it is lived, and the mystery is an awareness of man's deep and complex meaning. Science and rational thinking cannot grasp or explain it.
- This notion of the uniqueness and mystery of man implies that previous definitions of man have been completely unsatisfactory. 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 can man 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 of 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 choices, he becomes himself. He is the product of his choices. He is therefore, an individual who is different from other persons. The real living person is more important than any statement we can make about him. Man's existence is more important than his essence.

- Existentialism propounds the belief that man cannot accept the ready-made concepts of existence forced upon him. He is a free agent capable of shaping his own life and choosing his own destiny. Thus, we cannot treat people as machines, first pulling one lever, then another, and except predictable results. Therefore, we cannot say that the stimulus-response or conditioning is a sufficient description of man's behaviour. Man can transcend both himself and his culture.



CHECK YOUR PROGRESS

Q.1: What do you mean by Existentialism as a school of philosophy?

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Q.2: What is the chief belief of Existentialism?

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8.3.2 Basic Principles of Existentialism

The philosophy of existentialism is developed on the basis of some fundamental facts. Following are the underlying principles of existentialism—

- **Principle of existence:** Existentialism believes in existence of individuality. According to existentialists, existence does not mean mere living, but it means to maintain complete, strong, self-conscious, responsible and progressive self.
- **Principle of supremacy of man:** According to this philosophy, man is supreme organism. He should not be exploited in the interest of the society or the nation. Society or political system is a must but society should not give secondary place to man. Society is for man and not vice-versa.
- **Principle of struggle for existence:** This philosophy will never achieve old age i.e. it is not limited to time. According to it, struggle for existence was there when man first evolved and it is continuing even today. Man tries to become victorious at all costs.
- **Principle of self-realization and self-consciousness:** This philosophy believed in the inner and immediate realization of self-consciousness. There is a basic desire for the existence of individuality in man. If this individuality is recognized, his life becomes purposeful, meaningful and easy.
- **Principle of freedom and individual responsibility:** According to this philosophy, individual interest and individual discretions of man are very important. If a man wants to experience a real life, he would recognize freedom. The mechanical and industrial life today has snatched individual freedom from him and therefore he is being deprived of realities of life and individual responsibilities.
- **Principle of preservation of individuality:** The existentialists have attracted the attention of the world towards human weakness and insecurity. According to them, in this scientific age, man is leading a solitary life; surrounded by anxieties, frustration, fear and feeling of guilt. His individuality is being blunted continuously. If it continues such, one day individuality will be lost from the word forever. So for preservation and existence of individuality of man, according to this philosophy,

he should be kept free from all worries, frustration, fear and feeling of guilt.

- **Principles of progressiveness of human life:** According to existentialism, existence does not mean mere living. It rather advocates for complete, strong, self-conscious, responsible and progressive life of man.



CHECK YOUR PROGRESS

Q.3: Mention three most important principles of existentialism.

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8.4 EDUCATIONAL IMPLICATIONS OF EXISTENTIALISM WITH SPECIAL REFERENCE TO METAPHYSICS, EPISTEMOLOGY AND AXIOLOGY

Like the other schools of philosophy, this modern and youngest school of philosophy– existentialism has contributed a lot in the field of education. In the earlier unit, we have explained the three major scope or area of study by philosophy. The three major parts of philosophy as we have discussed earlier are– Metaphysics, Epistemology and Axiology. In reference to all these parts of philosophy we can discuss the educational implications of Existentialism.

8.4.1 Existentialism and Aims of Education

The following are the important aims of education according to existentialism with special reference **to Metaphysics**–

- To educate each and every individual of the society in order to develop his insights and feeling for the development of his inner self.

- To acquaint man with his destinations, by giving him understanding of his "Being" and this will ultimately lead him to his heavenly abode.
- The existentialist does not imagine a man devoid of circumstances. The objective world around man gives him the realization of "Self". Therefore, according to existentialism, education must aim at development of the whole man.
- Existentialism gives more importance to subjectivity rather than to objectivity. According to them, education should make a man subjective and should make him conscious for his individuality or self.
- To give special interest to individuality of man in education is an important objective of existentialism.

Aims of education with special reference **to Epistemology**—

- To provide opportunity for all-round development of personality. Education should develop individuals physically, mentally, emotionally and spiritually.
- To provide maximum freedom to the individual to develop his thinking power.

Aims of education with special **reference to Axiology**—

- To develop the ability of perseverance and tolerance in man so that he may live and adjust in the modern world without compromising his individuality and subjectivity.
- Education must also develop in the pupils a scale of values consistent with his absolute freedom. The pupils must develop a commitment to these values and act for them.
- Development of introspective power should be the main aim of education. It should develop powers like self-observation among the pupils.
- To develop the effective side of life, i.e. the emotional and aesthetic side of man rather than the rational and cognitive side of life.

8.4.2 Existentialism and Curriculum

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

Subjects to be included in existentialistic school of education in support with Metaphysics: Theology is one of the most important subjects to be studied in existentialistic school of education.

Natural sciences are also studied but with the spectacles of subjectivity.

Subject to be included in existentialistic school of education in support with Epistemology: According to the existentialists, some subjects should be included in the curriculum which change the thinking of children in such a way that he may evaluate every situation in his own context rather than in the context of others. For this, humanistic and social sciences are given importance.

Subject to be included in existentialistic school of education in support with axiology: According to existentialism, in order to develop subjectivity and inner self, moral science should be included in the curriculum. They believed that by learning science, there is a sort of inner misleading and no peace. Therefore, this philosophy supports the inclusion of the subjects– moral and religious education.

Any subjects in school even extra activities like-aesthetics, music, etc can present existential situation for teaching and the

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

8.4.3 Existentialism and Methods of Teaching

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

With special reference to Metaphysics:

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

With special reference to Epistemology:

- **Individualistic teaching:** Existentialism wants to develop the self of each individual separately by teaching which is very much individualistic in nature.
- **Teaching by using reflective thinking:** In order to develop the subjectivity of the individual reflective thinking is very much used. Efforts are made to develop thinking powers of the child and acquaint him with his existence in this method
- **Heuristic method:** This method can be used very easily by those who believe in this philosophy. Individuals discover here his own truth by applying his intellect.



CHECK YOUR PROGRESS

Q.4: Mention three subjects as advocated by existentialism.

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Q.5: Mention three important methods of teaching practiced in existentialistic school.

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8.4.4 Existentialism and Discipline

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

8.4.5 Existentialism and Role of Teachers

In existentialistic school of philosophy, teachers are given very much importance. He can facilitate development of originality and creativity by providing a climate as well as basic skill which

make exploration possible. The role of teacher is very flexible. There is a positive relationship between himself and his students.

The teacher is in the foreground and is the centre of attraction. In this school of philosophy, the teacher initiates the act of education through his action and influences the lives of students through his own life. His relationship with his students is not permissive but disciplined. By playing such a role, the teacher makes this philosophy significant in three most important aspects of philosophy– metaphysics, epistemology and axiology. It stresses on personal relationship between the teacher and the students. The teacher must pay individual attention to the students. Instead of imposing his own ideas, ideologies and values on his students, the teacher must encourage them to develop their ideas, thoughts and ideologies so that they can face any challenges in future life. The teacher must be only be a guide and treat his students as free individuals.

8.5 MERITS AND DEMERITS OF EXISTENTIALISM

Merits of Existentialism:

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

Demerits of Existentialism:

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



8.6 LET US SUM UP

- Existentialism is a post war philosophy as well as it is the youngest philosophy.
- It is said that existentialism is developed as a result of opposition to the methods of traditional western philosophies.
- The chief exponents of this philosophy were– Soren Kierkegaard- the Danish philosopher, Jean Paul Sartre– a French writer, Karl Jaspess– German philosopher, Reinholf Neibuhr– a leading protestant theologian, Martin Heidegger– Greek philosopher
- This philosophy believes in the individuality of man. It opposes industrial age, science and objectivity.
- The fundamental principles of existentialism are– principle of existence, supremacy of man, struggle for existence, self-realization etc.
- Existentialism has contributed a lot in the field of education which are significant in the three important aspects of philosophy– metaphysics, epistemology and axiology.
- The most important objective of education according to existentialism is to educate each and every individual to develop their insight and individuality.

- Theology, religious and moral education are the important subjects to be included in curriculum in existentialistic school of education.
- The important methods of teaching practiced in existentialistic school of education are– Individualistic method, teaching by reflective thinking and Heuristic method.
- Regarding the discipline of existentialistic philosophy, they believed that– self-evaluation is the beginning and end of learning process.
- The role of teacher in existentialistic philosophy is very important. He is the foreground and in the centre of attraction.



8.7 FURTHER READING

1) Aggarwal. J. C. (2002). *Theory and Principles of Education*. Vikash Publishing House.
2) Chaube, S. P. & Chaube, Akhilesh (2005). *Philosophical and Sociological Foundation of Education*. Agra: Vinod Pustok Mandir.
3) Mathur, S. S. (2002). *A Sociological Approach to Indian Education*. Agra: Vinod Pustok Mandir.
4) Safaya-Shaida (2005). *Modern Theory and Principles of Education*. Dhanpat Rai Publishing Company.



8.8 ANSWERS TO CHECK YOUR PROGRESS

Ans. to Q. No. 1: Existentialism may be described as a modern and youngest philosophy. This is a post-war philosophy developed out of frustration from war. Generally, it is said that existentialism developed as a result of opposition to the methods of traditional western philosophy after the Second World War.

Ans. to Q. No. 2: This philosophy prefers man to nation, body to intelligence and physical world to nature. It also opposes industrial age, science objectivity etc that have made man a tool in the hands of industrial society and political systems. Existentialism believes that everything should serve man and not vice-versa.

Ans. to Q. No. 3: The three important principles of existentialism are— principle of existence, principle of supremacy of man, principle of struggle for existence.

Ans. to Q. No. 4: Theology, Moral and Religious education are the three important subject advocated by existentialism.

Ans. to Q. No. 5: The three important methods of teaching practiced in existentialistic schools are– Individualistic teaching, Teaching by using reflective thinking, Heuristic method.



8.9 POSSIBLE QUESTIONS

A) Short Questions (Answer each question in about 150 words)

Q.1: What is the basis of Existentialism?

Q.2: Write a brief note on beliefs of Existentialism?

Q.3: Mention the basic principles of Existentialism.

Q.4: What type of discipline is followed in Existentialistic school?

Q.5: Highlight the points of merits of the Existentialism as a school of philosophy.

B) Long Questions (Answer each question in about 300-500 words)

Q.1: Discuss Existentialism as a school of philosophy.

Q.2: Discuss the educational implication of Existentialism on the curriculum with special reference to Axiology.

Q.3: Discuss the educational implications of Existentialism on methods of teaching with special reference to Epistemology.

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UNIT 9: FROEBEL AND HIS EDUCATIONAL THOUGHT

UNIT STRUCTURE

9.1 Learning Objectives

9.2 Introduction

9.3 Life Sketch

9.4 Froebel's Philosophy

9.5 Froebel's Educational Philosophy

9.6 Froebel's Educational System

- 9.6.1 Aims of Education
- 9.6.2 Curriculum
- 9.6.3 Methods of Teaching
- 9.6.4 Discipline

9.7 Critical Evaluation of Froebel's System of Education

- 9.7.1 Merits of Kindergarten System
- 9.7.2 Demerits of Kindergarten System

9.8 Let Us Sum Up

9.9 Further Reading

9.10 Answers to Check Your Progress

9.11 Possible Questions

9.1 LEARNING OBJECTIVES

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

- discuss the life and philosophy of Froebel;
- explain the main idea of educational philosophy of Froebel;
- recognize the contributions of Froebel to educational thoughts; and
- critically evaluate the educational system of Froebel.

9.2 INTRODUCTION

This unit introduces you to the philosophy of Friedrich Froebel and his contributions to the educational field– both theoretical and practical. His

contribution to the Western education system is one of the most prominent ones. The 'new education' of the nineteenth century is based on the works of Froebel, Pestalozzi and Herbart. Froebel's life and philosophy is influenced by the Napoleonic wars and nationalism of Germany, and therefore has also influenced the educational thoughts and practices.

9.3 LIFE SKETCH

Friedrich Froebel was born in Oberweisbach in Germany on 21st April, 1782. He lost his mother at the very young age of nine months. His father's re-marriage resulted in deprivation of parental affection. This deprivation led him to the lap of nature and he developed a love for nature. This company of nature inspired him with a new life which found its expression in his views about nature. His extremely unhappy childhood gave him ample opportunity for introspection. He also developed intensive sympathy for children. His father was a clergyman, from whom he inherited the religious mentality. Later, it developed into idealism.

At the age of 10 years, he was adopted by his maternal uncle and was admitted to a school. He was not at all interested in education and left school at the age of fifteen years. After working as an apprentice to a forester for two years, he went to the University of Jena, but could not complete his education due to financial constraints. He started seeking work to earn his livelihood. First he tried as a craftsman but later he got a job in a school. After joining the teaching job, he realized that this was the most suited profession for him. But he also realized that the job of a teacher required greater preparation. At the age of 20 years, he went to Pestalozzi's school in Yerdon to become a teacher. There he taught as well as learnt the methods and principles of Pestalozzi. But he did not agree with them because of lack of clarity and concreteness of the ideas. Therefore, he migrated to Berlin for further study. His educational capacities were encouraged when he became a teacher of drawing at Frankfurt. He established a school at Keilhau in the year 1817. Later he established several schools in Switzerland. In 1837, he established a Kindergarten, a school for small children, at Blankenburg. He

devoted all his time to the founding of Kindergartens and elaborating his methods and principles, and devising apparatuses for kindergartens till his death. One of his important work is *The Education for Man* (1862) along with some other German works.

In 1851, the German government closed all the kindergartens under the impression that his schools are spreading revolutionary ideas, which was actually extreme democratic nature of his education. However, he envisaged that his ideas can have full expression in the United States. He died in the year 1852.

9.4 FROEBEL'S PHILOSOPHY

Since the educational thoughts and practices developed by Froebel are based on his philosophy, so it is necessary to understand it before going to discuss his educational system. Froebel's philosophy has been founded on sound psychological and scientific lines. His philosophy is based on his conviction of the ultimate oneness of life, of nature and spirit. According to him, the destiny of all things is to unfold their divine essence and to reveal God in their transient being. As a child, Froebel was very troubled by the contrast between 'spirit' and 'the flesh' in the Christian supernaturalism and moralistic dualism of his father. Then he discovered the pervasive beauty of nature and the mystery of sex life in the whole creation. His conviction about the inner unity of the cosmos was confirmed by his scientific studies, his reading of the Zend-Avesta, and his acquaintance with Friedrich Schelling's philosophy of identity.

Froebel articulated the following idealist themes– (1) all existence originates in and with God; (2) humans possess an inherent spiritual essence that is the vitalizing life force that causes development; (3) all beings and ideas are interconnected parts of a grand, ordered, and systematic universe. Froebel based his work on these principles, asserting that each child at birth has an internal spiritual essence– a life force– that seeks to be externalized through self-activity.

In conformity with his metaphysics, Froebel conceived of education as a continuation of the world's unceasing evolution on the level of

consciousness, with the child's play being the first sign of life's urge towards purposeful activity. So, he believed that education consists in leading man, as a thinking, intelligent being, growing into self-consciousness, to a pure, unsullied, conscious and free representation of the inner law of divine unity, and in teaching him means thereto. Considering the inner law of unity, the instructional process should be organized in such a way that the order of the subjects to be taught supports the learner's inner development. The whole program of studies should help the student to realize the reflection of the unity of life in the unity of knowledge.

The basic principles of the philosophy of Froebel may be discussed under the following heads–

a) Law of unity– Froebel was a perfect theist and believer in the Almighty God. God is regarded as all powerful and the creator of nature and man. According to him, everything animated from the Almighty and therefore intrinsically there is unity. He categorized this unity into three types. Unity of substances refers to the premise that man and nature is made of one substance, i.e. spirit or soul which animated the mode of life. Unity of origin means unity of things, nature, etc. for growth within one source, i.e. God. Unity of purpose refers to the principle that everything in this world whether it be man or nature tries to reach a divine perfection which is nothing but God.

b) Theory of spontaneous growth– Froebel was very much influenced by the thinking of Leibniz in his theory of spontaneous growth. Leibniz propounded the theory of organic growth which says that the growth of a plant, animal or man takes place in an organic manner. Froebel propounded that in the same manner, proper development of the child can take place if like the plant, he is provided with good manure which is nothing but education.

c) Place and importance of God– According to Froebel, God formed the basis of the law of unity. He was a great believer in the power of God and its nature.

9.5 FROEBEL'S EDUCATIONAL PHILOSOPHY

Froebel's educational theory and practice was determined by his conviction of the ultimate oneness of life, of nature and spirit. The educational thoughts of Froebel were shaped by the German philosophical idealism that was marked by the work of Johann Gottfried Herder (1744-1803), Immanuel Kant (1724-1804), and Georg Wilhelm Hegel (1770-1831). The central theme in Froebel's educational work is mostly present in *The Education of Man*, which makes a unique attempt to provide an ontological explanation of the process of human learning.

His educational principles may be understood through the following points–

- The teaching of science, the humanities, and religion should demonstrate that the development of nature reveals itself in the development of the individual mind.
- Education should be structured to harmonize with the natural inner development of the pupil.
- Education should unfold the whole man in each person.
- Religion should be taught in order to cultivate the emotions.
- Nature should be studied because it is the self-revelation of God.
- Mathematics should be appreciated as the symbol of universal order.
- Language connects man with the order and rhythm of things and should therefore take its part in education.
- Art should be taught, as it is a general human talent and conducive to the harmonious unfolding of a person's inner life.

He designed an educational environment which was based on these principles. Child development follows the doctrine of unfolding the latent in the individual. According to him, knowing, feeling and willing are the three activities of mind and they should be so balanced as to bring about development as a whole. He believed that mind is based on the law of unity. It means that all its faculties grow and work in a united manner. That is home and the school should be inter-linked and there should be a unity between various stages of the mental development and growth. He pleaded

for co-ordination between various activities of the mind and various aspects of the life of the child. He gave a vital place to play in the education system. According to him, children are by nature attracted towards play because it incites their interests and brings a sense of joy to them. Education should be so designed as to make the children feel that it is play, not work. Therefore the foundation of the education system developed by Froebel is play.

9.6 FROEBEL'S EDUCATIONAL SYSTEM

Froebel was very interested in early childhood education. He developed the famous Kindergarten method. Kindergarten is a German word composed of two words– ***Kinder*** and ***Garten*****.** Thus the word kindergarten means the 'garden of children'. The school is said to be a garden and the children are the plants of the garden. As the plants in a garden are allowed to grow freely under the care of the gardener, the children in kindergarten are allowed to grow freely under the care and guidance of the teacher. The kindergarten is a special educational environment in which self-active development occurs. The kindergarten's gifts, occupations, and social and cultural activities, especially play, promote this self-actualization.



Kinder means child and ***Garten*** means garden.

In the school established by Froebel at Blackenburg, children used to play, jump, laugh, roam about and do many acts freely. There were no restrictions regarding time. There were small gardens in the compound of the school and the children used to do gardening themselves freely. The children were taught by the teacher in play. Children used to play together, think together and express their views together. The activities used to teach the children in kindergarten include paper folding, mat-weaving, clay modeling, symbolic games and action songs which were used in a methodical and systematic procedure.



LET US KNOW

- Froebel was a German educator and philosopher.
- He is regarded as the father of kindergarten system of education.

- He regarded children as plants and the school as garden.
- His philosophy is based on–
  - Law of unity
  - Spontaneous growth of the child
  - Great importance to power of God

9.6.1 Aims of Education

The aims of education are always based on the educational philosophy. According to Froebel, education should bring about harmonious and proper development of the personality of the child and elevate him to a higher level so that he may be a useful member of society. Education should be so organized that it should enable the child to know about his existence and start seeking his place in the human society. He does not separate nature from education, rather always keeps nature in the background while imparting education.

Froebel believed that the aim of education is to acquire knowledge of the eternal law of the unity of all things and to find one's place within this unity. The purpose of instruction is to bring more out of man rather than to put more and more into him. It is believed that human nature, like the spirit of God, is ever unfolding its inner essence. The ultimate aim of his education system was to unlock a child's inner powers by linking his inner being with the fundamental forms around him.

The aims of education according to Froebel may be summarized under the following heads–

- Self-realization– Every child has its own individuality. Each child grows in its own way. Self-realization may be described as an individual's development of natural inclination towards right direction. Education should aim at self realization of the child.
- Creativity– Each child has a tendency to make new forms and combinations which suggest the new ideas and images arising in him. Education should aim at providing children opportunities

for self-expression. Encouraging the child when he is young increases the chances of developing creative patterns in the later years.

- Cultivation of senses– According to Froebel, true education should always cultivate our senses, especially hearing and vision. This also includes the cultivation of awareness, love and independence. Considering facts as secondary, he gave more importance to development of perception for acquiring knowledge.
- Balanced development– Froebel advocated harmonious and balanced development of the child as the ultimate aim of education. According to him, the mind's power of prompting and nourishing, of maintaining and directing its own activities must never be neglected. But he was comprehensive in considering mental development which included knowing, feeling and willing.

9.6.2 Curriculum

Based on Froebel's belief on spontaneous growth of the child, certain principles are laid down for curriculum, which are–

a) Importance of child– The curriculum should be based on the principle that child is the most important aspect in the whole education system. So, the curriculum should be developed considering the inner tendencies and natural impulses of the child.

b) Self-activity– Froebel believed that the real growth and development of the child can take place only through self activity. If children are left by themselves they carry out certain activities and movements and their thoughts develop accordingly.

The curriculum in Froebel's kindergarten included small stories told in songs. The children are taught to sing songs and those songs relate to some stories. In this way, the children learn many things through the songs. Then the stories are told by means of various gestures. The teacher teaches the children how to make gestures and express the stories through gestures. Further the children are taught how to make and construct things. For this, the

children are asked to draw sketches of fruits, birds, etc. In this way, the children develop their faculties and attain knowledge.

Froebel developed a series of gifts and occupations in his kindergarten system of education. A gift was an object given to a child to play with– such as a ball– which helped the child to understand the concepts of shape, dimension, size and their relationships. He identified the gifts as the fundamental forms. They had both actual physical appearance and a hidden symbolic meaning. They were to stimulate the child to bring the fundamental concept that they represented to mental consciousness. Froebel's gifts included the following items–

- Six soft coloured balls
- A wooden sphere, cube and cylinder
- A large cube divided into eight smaller cubes
- A large cube divided into eight oblong blocks
- A large cube divided into twenty-one whole, six half, and twelve quarter cubes
- A large cube divided into eighteen whole oblongs: three divided lengthwise; three divided breadth wise
- Quadrangular and triangular tablets used for arranging figures
- Sticks for outlining figures
- Whole and half wire rings for outlining figures
- Various materials for drawing, perforating, embroidering, paper cutting, weaving or braiding, paper folding, modeling, and interlacing

All the gifts of Froebel involved three aspects– Forms of Life, Forms of Knowledge and Forms of Beauty. Forms of Life meant the child can use the gifts to create something they find in their life– such as a building, house, table, sofa or tree. Forms of Knowledge meant the child can use the gifts to explore maths, science and logical ideas. This enables them to develop their sense of proportion, equivalence and order. Forms of Beauty meant the child can use the gifts to create beauty.

The occupations were items such as paints and clay which the children could use to make what they wished– which helped them to externalize the concepts existing within their minds. The Occupations were crafts that could not be undone. The occupations were items such as paper, pencils, wood, sand, clay, straw, and sticks for use in constructive activities. Kindergarten activities included games, songs, and stories designed to assist in sensory and physical development and socialization. The occupation fixes the impressions made by the gift. They invite controlling, modifying, transforming and creating activities. They lead to invention. They train the hands to move long paper strips in an up and down fashion through precut slits on a paper mat. Both manual dexterity and intellect along with appreciation of beauty, creativity, gentleness and patience are developed. They introduce the child to pattern-forming and the world of primary and secondary colours and colour combinations.

Froebel published *Mutter-und-Kose-lieder,* (Mother's songs, games, and stories), a collection of kindergarten songs, in 1843. The 'Mother Songs' is a small book of about 50 songs. Each song is accompanied with a separate picture. The book has a motto for each picture and then a verse for mother and child. The songs are based on the plays and activities of the children. They are according to the taste of the children and therefore are very useful for the mental, physical and spiritual development of the children. Froebel describes family situations from daily life. One of the purposes of the book was to develop a child's body, limbs and senses in various plays and games with its mother.

It is evident that while the occupations are one-sided, the gifts are many-sided and universal. The occupations touch only certain phases of being and the gifts enlist the whole being of the child.

9.6.3 Methods of Teaching

Froebel's educational system is based on play-way method. The gifts, occupations, the mother's song and nursery songs are

the educational materials used for play. As a series, the gifts began with the simple undifferentiated sphere or circle and moved to more complex objects. Following the idealist principle of synthesis of opposites, Froebel's cylinders represented the integration of the sphere and the cube. The various cubes and their subdivisions were building blocks that children could use to create geometrical and architectural designs. Using the sticks and rings to trace designs on paper, children exercised the hand's small muscles, coordinated hand and eye movements, and took the first steps toward drawing and letter writing.

On the basis of his educational principles, Froebel emphasized on the following methods of teaching—

- Self-activity: Froebel believed that the child is born with some instincts and these instincts lead the child to be active. It means that children are active by nature. So method of teaching should involve this natural urge of children to do activities. They should be involved in self activities and have their self development.
- Learning by playing: Froebel strongly advocated the idea that by nature children like playing. So he laid a strong emphasis on teaching children through play. He says that play is the purest and most spiritual activity of children and it gives joy, contentment, rest and peace.
- Social participation: According to Froebel, children can develop their self activities only in the society. So he says that collective plays are necessary for the children. Collective games develop the feeling of co-operation, sympathy and oneness.
- Respect for the individual child: The teaching methods used for the children should always consider the individual differences among them. The individuality of each child should be respected.
- Guided play: As Froebel advocated for freedom of the child, guided play is the methodology used to draw out the child's creative self-activity. That is, the child is given the freedom to play under the guidance of the teacher.

Some important plays involved in Froebel's kindergarten method are–

a) Amusement and constructive plays– This involves the plays by which children derive amusement or construct something. For example, walking, running, swimming, paper-boat making, etc.

b) Plays developing imagination– These are the plays which provide opportunity for the development of the imagination capacity of the children. For example, flower making, modeling, etc.

c) Plays developing social feeling– Some plays develop social feeling among the children, particularly, the group plays. For example, group songs, group dance, group games, dramas, etc.

d) Plays building character– These involve the educational plays through which the character of the children can be built up. The children gain some knowledge. For example, earthen beads for counting, making sketches/drawings, etc.



CHECK YOUR PROGRESS

Q.1: What are the factors that shaped Froebel's philosophy?

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Q.2: What are the basic principles of Froebel's philosophy?

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Q.3: How did he design the educational environment?

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Q.4: Name the book on education written by Froebel.

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Q.5: Mention the aims of education according to Froebel.

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Q.6: How do gifts and occupations help in achieving the aims of Froebel's education system?

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Q.7: What are the different types of plays suggested for the children in kindergarten system of education?

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9.6.4 Discipline

Froebel's concept of freedom and discipline is quite modern and up to date. He wanted to give an opportunity for self expression so that they enjoy freedom. He believed more in inner discipline than the discipline being imposed, i.e. repressionistic discipline. He pleaded for freedom in education so that self-activity could be possible. The inner tendencies of the child would develop only when there was freedom of the atmosphere. However, this freedom was to be governed by certain limitations. The freedom he advocated was the freedom with responsibility, i.e. a child will be allowed to enjoy freedom keeping in view the freedom of his fellow children. The outer discipline is visible only when there is inner discipline.

9.7 CRITICAL EVALUATION OF FROEBEL'S SYSTEM OF EDUCATION

Froebel's kindergarten was a radical educational system which challenged the traditional system. It was the result of Froebel's dissatisfaction with the contemporary educational system, his scientific and psychological mind set and his acquaintance with nature. When we go for a critical evaluation of the system we can find both merits and demerits of the system.

9.7.1 Merits of Kindergarten System

Following are the merits of the kindergarten system of education–

a) Scientific and psychological: The kindergarten education system is very scientific and psychological in the sense that it takes care of the needs, interest, abilities and natural tendencies of children.

b) Self activity: The children are taught through self activities. They get the opportunity for self expression. The children learn many constructive activities. There are no books as burden and no strict time schedule.

c) Interesting and joyful: Teaching through play in the kindergarten system makes it interesting and joyful for the children to learn. Children are by nature attracted to play and therefore very eager to learn through play.

d) No repression: The teacher is the guide and care taker of the children. He does not use repression to maintain discipline among the children. They are allowed to move and learn freely. There is no compulsion for the children to learn.

e) Moral and social development: The children learn in groups. So they develop the moral and social values through playing together. They develop love, sympathy, affection and kindness.

f) Training of senses: Playing with different toys, singing songs and doing activities through occupations provide sense training to the children.

g) Aesthetic development: The children are taught in a natural environment with gardens, natural sceneries. They are made to realize the beauty around themselves which leads to their aesthetic development.

9.7.2 Demerits of Kindergarten System

The following demerits of kindergarten system may be pointed out for constructive criticism–

a) Freedom is limited: Although education is supposed to be given in free atmosphere, yet the freedom given to the children is limited. It is limited to the prescribed gifts and occupations.

b) Symbolism is not psychological: The gifts (toys) are supposed to be the symbols of the thoughts of children in this method. But they are not able to understand these symbols, which makes it un-psychological.

c) Defective theory of epistemology: Froebel opines that the children develop their tendencies themselves and in this way give education to themselves. But it is not wholly correct. The society and the social environment also influence the knowledge process of the children.

d) Lack of correlation: The subjects taught in the kindergarten system lacks correlation among themselves. There should be a correlation among the subjects.

e) Expensive: It is difficult to arrange the gifts and occupations through which education is provided. These may not be available in remote areas. Even if they are available, it will be expensive to arrange these for a large group of children.



9.8 LET US SUM UP

- In 1837, Froebel established a Kindergarten, a school for small children, at Blankenburg.

- According to him, the destiny of all things is to unfold their divine essence and to reveal God in their transient being.
- Froebel articulated the following idealist themes: (1) all existence originates in and with God; (2) humans possess an inherent spiritual essence that is the vitalizing life force that causes development; (3) all beings and ideas are interconnected parts of a grand, ordered, and systematic universe.
- The basic principles of the philosophy of Froebel are the law of unity, law of spontaneous growth and the belief in Almighty God.
- According to him, knowing, feeling and willing are the three activities of mind and they should be so balanced as to bring about development as a whole.
- The kindergarten is a special educational environment in which self-active development occurs. The kindergarten's gifts, occupations, and social and cultural activities, especially play, promote this self-actualization.
- The aims of education according to Froebel are self realization, developing creativity, cultivation of senses and balanced development.
- The curriculum of Froebel's education system includes gifts, occupations and mother's songs.
- His methods of teaching were based on play way method which included self activity, learning by doing, social participation and guided play.
- He believed in inner discipline. He pleaded for freedom in education so that self-activity could be possible.
- A critical evaluation of the kindergarten system of education leads to both merits and demerits. Merits are– it is scientific and psychological, based on self activity, free from repression, interesting and joyful, gives training to senses and considers moral, social and aesthetic development. The demerits are– freedom is limited in this method, teaching through symbolism is un-psychological, based on defective theory of epistemology, lack of correlation and is expensive.



9.9 FURTHER READING

1) Rai, B. C. (1991). *History of Western Education*. Lucknow: Prakashan Kendras.

2) Sharma, Y. K. (2006). *The Doctrines of the Great Western Educators– From Plato to Bertrand Russell*. New Delhi: Kanishka Publishers.



9.10 ANSWERS TO CHECK YOUR PROGRESS

Ans. to Q. No. 1: The factors that shaped the philosophy of Froebel are his closeness to nature, scientific studies, reading of Zend-Avesta and acquaintance with Friedrich Schelling's philosophy of identity.

Ans. to Q. No. 2: The basic principles of Froebel's philosophy are– law of unity, theory of spontaneous growth and the importance of the power of God.

Ans. to Q. No. 3: He designed an educational environment which follows the doctrine of unfolding the latent in the individual. It should be designed in such a way as to harmonize the development of the children with the natural development.

Ans. to Q. No. 4: The Education of Man (1817).

Ans. to Q. No. 5: According to Froebel, the aims of education are self-realization, creativity development, cultivation of senses and balanced development of the child.

Ans. to Q. No. 6: Gifts help the child to understand the concepts of shape, dimension, size and their relationships. They also help in the cultivation of senses. Occupations lead to invention and give power. They help in development of manual dexterity and intellect along with appreciation of beauty, creativity, gentleness and patience.

Ans. to Q. No. 7: Different types of plays for the children in kindergarten system are– amusement plays, constructive plays, plays developing imagination, plays developing social feeling and plays building character.



9.11 POSSIBLE QUESTIONS

A) Short Questions (Answer each question in about 150 words)

Q.1: Give a brief sketch on the life of Froebel.

Q.2: Write a short note on the educational system developed by Froebel.

Q.3: State the importance of play in kindergarten method of education.

B) Long Questions (Answer each question in about 300-500 words)

Q.1: What type of discipline is followed in kindergarten method of education? How is it related to Froebel's philosophy?

Q.2: How did Froebel's philosophy shape his system of education?

Q.3: Make a critical appraisal of the kindergarten system of education.

Q.4: Discuss the relevance of Froebel's education system at present times.

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UNIT 10: JOHANN HEINRICH PESTALOZZI AND HIS EDUCATIONAL THOUGHT

UNIT STRUCTURE

10.1 Learning Objectives

10.2 Introduction

10.3 Life Sketch

10.4 Pestalozzi's Philosophical Thoughts

10.5 Pestalozzi's Educational Philosophy

10.6 Pestalozzi's Education System

- 10.6.1 Aims of Education
- 10.6.2 Curriculum
- 10.6.3 Methods of Teaching
- 10.6.4 Discipline

10.7 Critical Evaluation of Pestalozzi's Education System

10.8 Relevance of Pestalozzi's Education System in Present Context

10.9 Let Us Sum Up

10.10 Further Reading

10.11 Answers to Check Your Progress

10.12 Possible Questions

10.1 LEARNING OBJECTIVES

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

- describe the life and philosophy of Pestalozzi;
- explain the educational philosophy of Pestalozzi;
- discuss the contributions of Pestalozzi to educational thoughts;
- identify the contributions of Pestalozzi to educational practice; and
- evaluate Pestalozzi's education system.

10.2 INTRODUCTION

In this unit, you will get acquainted with one of the most famous educationists– Johann Heinrich Pestalozzi. Pestalozzi is regarded as the father of modern education. He was an able pedagogue and educational

reformer who believed that every individual has the ability to learn and the right to education. He was the person who turned education into child-centred from teacher-centred. Paul Munroe aptly mentioned about him as: “It was he who first made clear and forced upon the public disposition that the whole problem of education was to be considered from the point of view of developing the mind of the child.” Many of the principles of modern pedagogy have their roots in Pestalozzi’s philosophy and practice. These include the ideas of student-centered education, inquiry-based learning, importance on the child’s needs and interests, cooperation and communication between teachers and parents and active learning. This makes it important to study his educational thoughts and practices.

10.3 LIFE SKETCH

Johann Heinrich Pestalozzi was born in January 1746 in Zurich, Switzerland. He lost his father at the tender age of 5 years. He inherited the traits of being emotional, affectionate, sensitive and generous from his mother. On holidays Pestalozzi would visit his maternal grandfather, a clergyman. He travelled the countryside with his grandfather. There he witnessed the intense poverty suffered by the peasants and the consequences of putting children to work in the factories. He was also disappointed at seeing the ineffectiveness of the local schools. These experiences subsequently influenced the development of his educational theories.

Pestalozzi could not learn much at the elementary and Latin schools. He attended the higher school at Zurich. Here he became acquainted with many political and social currents of that time. Philosophically, Pestalozzi was most influenced by Rousseau and his book *Emile*. Pestalozzi tried his hand in politics and farming before turning to education. He attempted to create a school for the poor in the 1770s, known as Neuhof, where peasants would be liberated from their poverty by learning to weave and by selling their products. He believed that he could prevent children’s alienation from the educational process by financing their own education through work. However, Neuhof ended in financial ruin for him and his family. In 1798, the

French army invaded the town of Stans, leaving many children without parents or homes. It was then that Pestalozzi was asked by the Swiss government to create an orphanage for the children. Here, with little support from the Swiss government, he became headmaster, teacher and nurse to the children. By 1804, Pestalozzi's fame had spread to Germany, France, Italy, England, Russia and the U.S. People started to study and follow his methods there. Pestalozzi was an impressive personality, highly esteemed by his contemporaries. His concept of education embraced politics, economics, and philosophy, and the influence of his "method" was immense. He died on February 17, 1827 and was buried at Neuhof, site of his first school.

10.4 PESTALOZZI'S PHILOSOPHICAL THOUGHTS

Pestalozzi's philosophy was shaped by his life experiences and observations. Pestalozzi believed in the ability and right of every individual human being to learn. He believed that it was the duty of society to put this right into practice. His beliefs made education democratic; particularly in Europe.

Pestalozzi was particularly concerned about the condition of the poor. Some of them did not go to school. If they did, the school education was often useless for their needs. He wanted to provide them with an education which would make them independent and enable them to improve their own lives.

His philosophy was based on psychological tendency. He believed in naturalism, which stood for child-centred education. The main features of his philosophy are discussed under the following heads–

- **Psychological Basis of Human Development:** According to this principle, the psychology or the mental traits of the child should be properly understood before imparting education to him. Pestalozzi was of the view that the development of the human beings is dependent upon the psychological characteristics of the individual like interest, aptitude, attitude, mental abilities, etc.
- **Naturalistic Philosophy:** Naturalism is related to the psychological basis of human development. This philosophy believes that the child should be given to grow naturally, i.e. the child should be left to nature.

This philosophy was originally developed by Rousseau. But Pestalozzi's naturalism was different from that of Rousseau in that he believed in guided freedom. The child should be led into nature with the care and guidance of parents and teachers. According to this philosophy, the child's natural development should be led by the teachers through careful guidance whenever necessary.

- **Positivism:** Pestalozzi wanted to adjust education according to the nature of the child. He regarded man as prone to instinctive behaviour like animal if proper education was not provided to him. He wanted to direct the growth of the child along definite lines, because he believed in the inherent moral, intellectual and physical power of man.
- **Ethical Society:** Pestalozzi maintained that society is a dire necessity for man. It controls the animal drive in man through laws and religion which develop the sense of right and wrong. However, society often enforces the wrong laws and protects the guilty. Pestalozzi felt that the claims of the society are not absolute. More than often they conflict with our ethical ideals. He wanted to establish a truly ethical society in which God was worshipped, morality was recognized and human creativity was stimulated.
- **Theory of Anschaunng:** Pestalozzi laid great emphasis on self-reliance. So, according to him, the knowledge investigated and experienced by oneself is most useful. He held that 'thought' must be cultivated by oneself free from any influence from others' 'love', by one's own act of loving and 'faith' by one's own act of believing and not by discussions about faith. Pestalozzi named this direct method of acquiring knowledge, thought, love and faith 'Anschaunng' or intuitive apprehension.

10.5 PESTALOZZI'S EDUCATIONAL PHILOSOPHY

The educational thoughts of Pestalozzi are influenced to a great extent by his life experiences and philosophy. Pestalozzi's educational philosophy was based on psychological tendency. He believed in naturalism, which stood for child-centred education.

Pestalozzi believed that education should develop the powers of 'Head', 'Heart' and 'Hands'. He believed that such education would help create individuals who are capable of knowing what is right and what is wrong and of acting according to this knowledge. Thus the well being of every individual could be improved and each individual could become a responsible citizen. He believed that empowering and ennobling every individual in this way was the only way to improve society and bring peace and security to the world. His aim was for a complete theory of education that would lead to a practical way of bringing happiness to humankind.

Pestalozzi saw teaching as a subject worth studying in its own right. Therefore he is aptly known as the father of pedagogy (the method and practice of teaching, especially as an academic subject or theoretical concept). He made education a separate branch of knowledge, alongside politics and other recognized areas of knowledge.

Under the principle of Anschaunng by Pestalozzi, it can be concluded that one should try to establish immediate acquaintance with the object of learning in order to understand it in real sense. Immediate experience of objects– simple or complex, sensory, visual or auditory– comes under the theory of Anschaunng. Anschaunng stands for first-hand knowledge acquired by the pupil's own experience.

10.6 PESTALOZZI'S EDUCATION SYSTEM

In 1774, Pestalozzi established his first educational institute, a self-supporting agricultural and handicraft school at Neuhof. At its height, the school enrolled fifty pupils, many of whom were destitute or orphaned. Here, Pestalozzi devised simultaneous instruction, a group method to teach reading, writing, and arithmetic. However, financial indebtedness forced the school to be closed in 1779.

In 1799, Pestalozzi re-entered active educational service when he was appointed as the director of the orphanage at Stans by the Napoleonic-backed Helvetian Republic. Here, he developed his concept of a residential school in which children were educated within an emotionally secure setting.

Operating for less than a year, the orphanage closed when French and Austrian armies battled in its vicinity.

Pestalozzi then conducted a residential and teacher training school at Burgdorf from 1800 to 1804. He trained such educators as Joseph Neef, who would introduce Pestalozzianism to the United States, and Friedrich Froebel, the founder of the kindergarten.

In 1804 Pestalozzi relocated his institute to Yverdon, where he worked until 1825. Both schools relied for funds on fee-paying pupils, though some poor children were taken in, and these institutes served as experimental bases for proving his method in its three branches—intellectual, moral, and physical, the latter including vocational and civic training. They also were to finance his life's "dream," an industrial (*i.e.,* poor) school. The Yverdon Institute became world famous, drawing pupils from all over Europe as well as many foreign visitors.

While dedicated assistants carried on the teaching, Pestalozzi remained the institute's heart and soul and continued to work out his method. *Wie Gertrud ihre Kinder lehrt* (1801) (*How Gertrude Teaches Her Children*) contains the main principles of intellectual education: that the child's innate faculties should be evolved and that he should learn how to think, proceeding gradually from observation to comprehension to the formation of clear ideas. Although the teaching method is treated in greater detail, Pestalozzi considered moral education as most important.

10.6.1 Aims of Education

The aims of education as propounded by Pestalozzi can be properly understood only when we study the influence of Rousseau and his naturalism on him. However, he was not a blind follower of Rousseau. He advocated that education should be imparted in a natural atmosphere free from interference but under the guidance, love, affection, sympathy, encouragement, etc. of the parents and others. He believed that the aim of education is the natural, progressive and harmonious development of all the powers and capacities of human beings. The ultimate aim of education is to make

every individual's life happier and more virtuous. Pestalozzi wants education to lead to a person who is well thought of and respected by his family and neighbours, one who understands the importance of relationships and appropriate behavior. He wanted education to be based on the development of innate tendencies, intellectual and moral powers and faculties. Education of the individual is to be guided by his natural dispositions toward thinking, learning and feeling.

10.6.2 Curriculum

Pestalozzi's curriculum was modelled after Jean-Jacques Rousseau's plan in 'E*mile'.* It emphasized on group rather than individual recitation. It focused on participatory activities such as drawing, writing, singing, physical exercise, model making, collecting, map making, and field trips. His ideas were considered radically innovative at the time. He laid great importance on individual differences. He preferred grouping students by ability rather than age, and encouraging formal teacher training as part of a scientific approach to education.

Pestalozzi's curriculum was in accordance with his philosophical views and the requirements of education. Before him certain important subjects like geography, language and geometry were not included in the curriculum. He prescribed the following subjects in the curriculum– music, moral and religious education, physical education, agriculture, etc. along with geography, language and geometry. Geography was considered necessary for encouraging children to observe things by themselves. He wanted the children to learn language efficiently and develop the power of expression. He wanted children to learn language and geometry in a psychological, scientific and natural manner.

He also wanted to include religion and virtue in the curriculum. The children should be given instructions in these subjects through maxims, songs, etc. Another important subject of school instruction is reading. He considered reading as the principal means of acquiring

knowledge for future. Reading should include the tone, accent, fluency and understanding instead of just rote reading.

10.6.3 Methods of Teaching

As Pestalozzi's education system was based on psychological tendency, his methods of teaching were scientific in nature. Pestalozzi's pedagogical doctrines stressed that teaching should proceed from the familiar to the new. It should incorporate concrete experience of actual emotional responses. It should be paced to follow the gradual unfolding of the child's development. His ideas are similar to those of Johann Friedrich Herbart, Maria Montessori, John Dewey and more recently Jean Piaget and also the advocates of the language experience approach such as R. V. Allen.

Pestalozzi's methods of teaching rested on two major premises: (1) children need an emotionally secure environment as the setting for successful learning; and (2) instruction should follow the generalized process of human conceptualization that begins with sensation. Emphasizing sensory learning, the special method used the *Anschauung* principle, a process that involved forming clear concepts from sense impressions. Pestalozzi designed object lessons in which children, guided by teachers, examined the form (shape), number (quantity and weight) of objects, and named them after direct experience with them. Teaching through objects was the most popular and widely adopted element of Pestalozzi's educational practice.

Pestalozzi developed two related phases of instruction—the general and special methods. The general method involves creating an emotionally secure environment for the students in the school. This was also a necessary condition for implementing the special method. Pestalozzi designed an elaborate series of object lessons, in which children examined minerals, plants and animals and human-made artifacts found in their environment. Teaching proceeds from simple to complex, easy to difficult, and concrete to abstract in a sequence.

Introduction of subjects like geography and natural science in the curriculum demanded teaching methods like guided field trips. Children explored the surrounding countryside, observing the local natural environment, topography, and economy. Another result of Pestalozzi's work was the movement to redirect instruction from the traditional recitation (each child recited a previously assigned lesson) to simultaneous group-centered instruction.

Pestalozzi's methods of teaching were based on the naturalistic and realistic philosophy of education. He was very disappointed at the un-psychological methods of teaching adopted in the traditional educational systems. He was in favour of child-centred methods of teaching. He proposed for the following methods of teaching–

a) Education through experience and discovery: Pestalozzi believed that real education was provided only when the child acquired it through experiences and discovery. Attempt should be made to create an atmosphere that would encourage the child to discover knowledge.
b) Based on individuality of the child: He believed that education should be based on the interest, aptitude and innate abilities of individual child. He regarded education as the birth right of each individual.
c) Simple to difficult: He was of the view that education should proceed from simple to complex. With the growth of the child his power of thinking, reasoning and attention grows which influences his ability to deal with difficult and complex subject matters.
d) Natural atmosphere: He believed that the child should be educated in a natural atmosphere but under the guidance, care and patronage of the parents or the teacher.
e) Motivation: Pestalozzi regarded words as only secondary instruments for acquiring knowledge and motivational foundations as the carrier of knowledge.

f) Home-like atmosphere: Pestalozzi believed that the atmosphere of the school should be like that of the home which is full of love, kindness and sympathy.



CHECK YOUR PROGRESS

Q.1: List the factors which influenced Pestalozzi's philosophy.

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Q.2: Why Pestalozzi's naturalism is called positivistic?

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Q.3: What is the implication of Pestalozzi's theory of Anschaunng on education?

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Q.4: What is the ultimate aim of education according to Pestalozzi?

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Q.5: What are the new subjects introduced in the curriculum by Pestalozzi?

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Q.6: What are the two basic premises on which Pestalozzi's methods of teaching are based?

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10.6.4 Discipline

Pestalozzi maintained that the classroom should be like a family. The atmosphere must be loving and caring, where the members are cooperative, loving and kind to one another. He developed the idea of the "family classroom" from the way his mother raised him and his sister. He regarded family as an essential component of education. He suggested that teachers always need to be loving and kind, and earn the trust of the children. He believed that without love, neither the physical nor the intellectual powers will develop naturally. He considered harsh discipline that was prevalent at that time as something which isolates children from the teachers. It prevents the normal and natural development of the child, particularly in areas of morality and ethics. However, Pestalozzi realized that punishment was sometimes unavoidable particularly when the children misbehave. So, he prescribed its use sometimes.

10.7 CRITICAL EVALUATION OF PESTALOZZI'S EDUCATION SYSTEM

Pestalozzi was not only a great educator and father of modern education, but a torch bearer in many regards in the field of education. He made tentative attempts. But his attempts inspired, guided and helped both his contemporaries as well as his successors. The positive aspects of his educational thoughts and practices are listed as–

- Child-centred education: Pestalozzi revolutionized the education system by making the child centre of education. The whole education system has to be designed on the basis of the requirements of the child.
- Scientific and psychological: Pestalozzi's educational system is based on psychological tendency which means that it considered the psychological characteristics and needs of children.
- Natural education: The children are taught through self activities. They get the opportunity for self expression. The children learn many

constructive activities. There are no books as burden and no strict time schedule.

- Belief in individual's potentialities: Pestalozzi believed in the greatness of the individual who is believed to have unlimited possibilities if opportunity is given for harmonious development.
- Education as an eternal quest: He believed that education is man's eternal quest for meaning, significance and enlightment. It helps in rising above our passion and to identify ourselves with mankind.
- Education for the poor: His education system was devised considering the needs of the poor people. It aimed at elevating the poor from their destitute condition.

Pestalozzi's educational system is criticized only on the basis that his contemporaries regarded his thoughts and ideas as obscure. Pestalozzi's works lacked the scientific precision that is demanded in present age. His efforts in education were tentative. In later times, Yverdon became a showplace. There were two causes of the ultimate collapse of the school. Pestalozzi's fame brought out some of his more disagreeable characteristics, and the original atmosphere of fellowship disappeared in the influx of visitors to the school. The school closed amid disputes and lawsuits. But his ideas were used in establishing national school systems during the 19th century, and his influence among educators continues to be great to this day.

10.8 RELEVANCE OF PESTALOZZI'S EDUCATION SYSTEM IN PRESENT CONTEXT

Pestalozzi's approach had a great influence on education. The scientific spirit in Pestalozzi's educational philosophy has made it relevant for all the times. His influence as well as his relevance to present education is put in the following points–

- Interests and needs of the child: Pestalozzi's emphasis on the needs and interest of the child in the education system is very relevant in the present education system.
- Child-centred approach to teaching: Child-centred rather than teacher-centred approach to teaching was advocated by Pestalozzi.

Today the whole world is making all the efforts to make education child centred.

- Active participation of the child: He was an advocator of active rather than passive participation of the child in the learning experience. Learning by doing is one of the most sought of principles of the present education system.
- Positive naturalism: He believed that education should be based on the freedom of the child, on his or her natural development balanced with the self-discipline to function well as an individual and in society.
- First-hand experience: The child having direct experience of the world and the use of natural objects in teaching leads to effective education. Direct sensory experience is regarded as the best teaching method in the present education system.
- Integrated effort of school and the home: Education is a matter of cooperation between the school and the home and between parents and teachers. In the present educational scenario, the influence of both home and school related factors on learning of the child is given importance.
- All-round education: The modern concept of education is all round development of the individual. Pestalozzi was very right in stressing the education of the head, the heart and the hands.
- Importance on both curriculum and method: Education which puts emphasis on how things are taught as well as what is taught is effective in the views of Pestalozzi. Therefore, he emphasized on teacher training, which is an immensely stressed aspect of the present education system.
- Practical discipline: Pestalozzi's discipline was practical in nature. He believed in authority based on love, not fear. But he did not negate the necessity of punishment in some cases.



10.9 LET US SUM UP

- Pestalozzi was a great educator and an educational reformer.
- His educational philosophy was based on psychological tendency of education.
- Johann Heinrich Pestalozzi was born in January 1746 in Zurich, Switzerland. He inherited the traits of being emotional, affectionate, sensitive and generous from his mother.
- He witnessed intense poverty suffered by peasants and the consequences of putting children to work in the factories. He was also disappointed at seeing the ineffectiveness of the local schools.
- He attempted to create a school for the poor in the 1770s, known as Neuhof, where peasants would be liberated from their poverty by learning to weave and by selling their products.
- His concept of education embraced politics, economics, and philosophy, and the influence of his “method” was immense.
- Pestalozzi believed in the ability and right of every individual human being to learn. He believed that it was the duty of society to put this right into practice. His beliefs led education to become democratic.
- His philosophy was based on psychological tendency. He believed in naturalism. However, his naturalism is positivistic in nature. He felt that the claims of the society are not absolute. In his theory of Anschaunng, he believed knowledge investigated and experienced by oneself is most useful.
- Pestalozzi believed that education should develop the powers of ‘Head’, ‘Heart’ and ‘Hands’.
- He saw teaching as a subject worth studying in its own right and therefore, he is known as the father of pedagogy.
- In 1774, Pestalozzi established his first educational institute, a self-supporting agricultural and handicraft school at Neuhof.
- Pestalozzi then conducted a residential and teacher training school

at Burgdorf from 1800 to 1804, which was later relocated to Yverdon.

- He believed that the aim of education is the natural, progressive and harmonious development of all the powers and capacities of human beings. The ultimate aim of education is to make every individual's life happier and more virtuous.
- He prescribed the following subjects in the curriculum– music, moral and religious education, physical education, agriculture, etc. along with geography, language and geometry.
- Pestalozzi's pedagogical doctrines stressed that instructions should proceed from the familiar to the new, incorporate the performance of concrete arts and the experience of actual emotional responses, and should be paced to follow the gradual unfolding of the child's development.
- Pestalozzi believed that discipline should be maintained in an environment of love and care. However, he also voted for punishment sometimes when necessary.
- His education system was scientific in the sense that it was child centred, natural and gave importance to individual's potentialities. His education system served the poor people. However, his system is criticized for being obscure and tentative.



10.10 FURTHER READING

1) Barnard, H. (1859). *Life, Educational Principles and Methods of John Henry Pestalozzi with Biographical Sketches of Several of His Assistants and Disciples*. New York: F. C. Brownell.
2) Gutek, G. L. (1999). *Pestalozzi and Education*. Prospect Heights, II: Waveland.
3) Rai, B.C. (1991). *History of Western Education*. Lucknow: Prakashan Kendras.
4) Sharma, Y.K. (2006). *The Doctrines of the Great Western Educators– From Plato to Bertrand Russell*. New Delhi: Kanishka Publishers.

5) Silber, K. (1973). *Pestalozzi: The Man and His Work*. New York: Schocken Books.



10.11 ANSWERS TO CHECK YOUR PROGRESS

Ans. to Q. No. 1: The factors which influenced Pestalozzi's philosophy are his mother's love and care, his experiences with the poor people, ineffectiveness of the local schools and Rousseau's book, 'Emile'.

Ans. to Q. No. 2: Naturalism believes that the child should be given to grow naturally, i.e. the child should be left to nature. But Pestalozzi's naturalism was positivistic in nature in that he believed in guided freedom. The child should be led into nature with the care and guidance of parents and teachers.

Ans. to Q. No. 3: According to the principle of Anschaunng, Pestalozzi advocated that the children should be given education through first-hand experiences.

Ans. to Q. No. 4: According to Pestalozzi the ultimate aim of education is to make every individual's life happier and more virtuous.

Ans. to Q. No. 5: The new subjects introduced by Pestalozzi are geography, language and geometry.

Ans. to Q. No. 6: Pestalozzi's methods of teaching are based on two major premises: an emotionally secure environment as the setting for successful learning and following the generalized process of human conceptualization in instruction beginning with sensation.



10.12 POSSIBLE QUESTIONS

A) Short Questions (Answer each question in about 150 words)

Q.1: Write a short note on the educational philosophy of Pestalozzi.

Q.2: Mention the aims of education according to Pestalozzi.

Q.3: What type of discipline was suggested by Pestalozzi?

B) Long Questions (Answer each question in about 300-500 words)

Q.1: Give an account of the efforts made by Pestalozzi to establish educational institutions.

Q.2: Discuss the basic principles of Pestalozzi's philosophy.

Q.3: Explain the methods of teaching advocated by Pestalozzi.

Q.4: Critically analyze Pestalozzi's educational system.

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UNIT 11: MARIA MONTESSORI AND HER EDUCATIONAL THOUGHT

UNIT STRUCTURE

11.1 Learning Objectives

11.2 Introduction

11.3 Life Sketch

11.4 Montessori's Philosophy

11.5 Montessori's Educational Philosophy

- 11.5.1 Principles of Education
- 11.5.2 Aims of Education
- 11.5.3 Curriculum
- 11.5.4 Method of Teaching
- 11.5.5 Place of Teacher
- 11.5.6 Discipline

11.6 Contributions of Montessori to the Present Education System

11.7 Conclusion

11.8 Let Us Sum Up

11.9 Further Reading

11.10 Answers to Check Your Progress

11.11 Possible Questions

11.1 LEARNING OBJECTIVES

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

- describe the life and philosophy of Maria Montessori;
- explain the main idea of educational philosophy of Maria Montessori;
- identify the contributions of Maria Montessori to educational thoughts; and
- discuss the contributions of Maria Montessori to educational thought and practice.

11.2 INTRODUCTION

This unit introduces you to the philosophy of Maria Montessori and her contributions in the field of education. Today, Maria Montessori enjoys global acclaim as one of the world's great educators. Her life story is a remarkable one in which a dedicated woman used her scientific training, her experience, and her insights to develop a method of education that challenged conventional patterns of education. The conventions she challenged were not only educational ones, she had to surmount the obstacles that limited the freedom of women to enter into new careers. Graduating from Rome University Medical School in 1896, she was appointed assistant doctor at the Rome University Psychiatric Clinic. Her work during the next three years with retarded children reflected not only deep compassion but also rigorous scientific quality. Her contribution to the education of early childhood, especially mentally challenged children has revolutionized the world of education.

11.3 LIFE SKETCH

Dr. Maria Montessori was born on August 31, 1870 in Chiaravalle, a hill town overlooking the Adriatic Sea, in Italy's Ancona province. She was the only child of Alessandro Montessori, a business manager in the state-run tobacco monopoly and Renilde Stoppani, the well-educated daughter of a highly respected family. Maria Montessori wanted to become an actress and for this purpose she actually joined a drama school. Then she decided to become an engineer. But after her schooling she changed her mind and decided to become a doctor of medicine. But no women were admitted to the medical college in those days. So, she used a trick to get herself admitted to a medical college. She signed herself as M. Montessori in the application form. The authority admitted her thinking she was a man. In this way, she became the first Italian woman to get the degree of Doctor of Medicine.

She worked as a professor of Anthropology in the University of Rome from 1900 to 1907. Here she got an opportunity to supervise a ward of mentally challenged children. She studied those children very intensively

and reached the conclusion that mental deficiency was due to the dullness of sense. So from her experience and observation she thought that training of sense organs could achieve marvelous results. In 1907 she was appointed as a supervisor of schools by the Director of Roman Association for Good Building. Under this there was a school where the children between 3 to 7 years who were neglected by their parents could play and work under the guidance of a teacher. Dr. Montessori opened a new school in 1907, and called it 'Children's House'. Here she developed a unique method for the education of young children through a process of sense training. She used a self-learning and self-correction apparatus known as 'Didactic Apparatus'. Like a true scientist, she studied these children deeply and developed a novel method of teaching which is based on sense training. Her method attracted the attention of the whole world.

Though she was a doctor by qualification, she entered the field of education through her interest in mentally deficient children. By coming into contact with feeble-minded children she realized that such children were more in need of education than of medical treatment. Through some experiments she discovered that the defective children trained by her did better than many normal children taught in other schools. This encouraged her to apply her new method in the teaching of normal children as well as their mental development.

From 1912 till the end of her life, she put her ideas into twenty-five books and pamphlets on various aspects of her educational theory and practice. Dr. Montessori died in Holland in 1952 at the age of 82 years.

11.4 MONTESSORI'S PHILOSOPHY

Maria Montessori believed that education should be regarded as a development from within. Montessori's philosophy is based on love for the child, respect for the child's dignity as a person and a strong desire to help the child realize his or her fullest potential in the society. She observed children's need for independence, for self-confidence, for control over their own impulses and emotions and a natural curiosity and desire to learn. Following points can help us to understand the philosophy of Montessori–

- Education must help in the complete unfolding of child's individuality.
- Suitable environment should be provided so that the child may grow and develop the potentialities within him.
- Freedom is the birth right of every individual. She advocates spontaneous development of the child with full liberty.
- Montessori believes in self education or auto education. The child should remain undisturbed by adult interference.
- The sensory training is the key to intellectual development.

11.5 MONTESSORI'S EDUCATIONAL PHILOSOPHY

Children can absorb information from their surroundings without any conscious effort. Montessori called this phenomenon "absorbent mind". It means that learning does not have to be forced upon them. If the environment is orderly and readily accessible and if the children are free to work at their own pace, they can learn to read, write and calculate in the same natural way that they learned to walk and talk. According to her, 'Child is a body which grows and a soul which develops these two forms, physical and psychic have an eternal front, life itself". She wants each child to develop himself from within and not from without. Education should guide the process of unfolding the hidden powers of the child. In her words, "Education is the active help given to the normal expansion of the child." She says that every child is different from the other, physically as well as mentally. So the child's individuality must be respected and not suppressed through collective teaching. Each child should be bestowed individual attention and allowed to grow at his own pace. In order to develop his physical, intellectual and spiritual powers to the fullest, he must have a freedom achieved through order and self-discipline. From the chaos, the child must gradually create order and learn to distinguish among the impressions that come in contact with his senses. Following points can help us to know in a better way about her educational philosophy.

11.5.1 Principles of Education

- ***Respect for the child:*** Respect for the child is the keystone on which all the other Montessori principles rest. Teachers show respect for children by providing them with the opportunity to do, think, and learn for themselves. Through freedom of choice, children are able to develop the skills and abilities needed to become confident learners.
- ***The Sensitive Periods:*** Maria Montessori believed that children pass through specific stages of development. In these developmental periods they are most willing and able to learn specific skills and knowledge. She referred to these times as 'sensitive periods.' During this period, children should have the opportunity to work on activities without interruptions. As a result, children follow their natural interests, and progress naturally. In Montessori classroom, the role of the teacher is to be a skilled observer of sensitive periods. Based on these observations, the Montessori teacher guides children towards activities and materials that are suited to their stage of development.
- ***The Absorbent Mind:*** Montessori believed that the first six years of life are crucial to the development of the child. In her research, Montessori refers to this period of development as the 'absorbent mind,' which describes the period of time when the child's mind readily absorbs information from the world around them. The first phase of the absorbent mind occurs from birth to age three, and is known as the period of 'unconscious creation.' During this time, children learn to walk, talk and develop their sense of self through experiences with their environment. From the ages of three to six, children move into the second phase of development, known as the 'conscious absorbent mind.' In this period the children begin to actively seek out experiences that will help them to develop their intelligence, coordination, and independence.

- ***Mixed Age Groupings:*** In Montessori system of education, it is common for students to be grouped with children within a three-year age range. This structure of the Montessori environment encourages older children to take leadership roles, and the younger children to learn through imitation. In mixed age classes children are taught how to engage socially with both younger and older children. In effect, mixed age class groups lead to imitative learning, peer tutoring, and mixed-age team work.
- ***Prepared Environment:*** According to Montessori, children learn best in a prepared environment where they have freedom of movement and independent choice. Accordingly, she prepared a child-centered learning environment that makes the educational experience available in an orderly format. Montessori materials are displayed in progression, ordered from left to right within their specific curriculum area. The goal of the Montessori classroom is to create a harmonious learning space that encourages independent learning. Elements of Montessori environment include– freedom, structure, order, beauty, nature and the integration of the social and intellectual aspects of child development.
- ***Learning as a developmental process:*** The Montessori curriculum is divided into five key areas of learning: practical life, sensorial, mathematics, language and culture. The curriculum emphasizes that learning is a developmental process that cannot be determined by a child's age. As a result, the learning process is viewed as a process that is determined by the rate and speed that a child can acquire one skill or knowledge area before they progress to the next.
- ***Sensory experiences:*** Montessori materials are sensory based learning tools that are designed to teach children through hands-on experience. Each material is designed with an inbuilt control of error. In effect, this unique design allows children to discover the outcome of the learning material independent of an adult.

This also encourages children to organize their thinking. In addition, they learn to solve problem in a clear way, and absorb the outcome of the material, under the careful guidance of their teachers.

An important opportunity to implement her educational principles came in 1907, when she was asked to establish a school in a slum area in Rome. The invitation to Montessori was an attempt to resolve a very practical problem. When parents who lived in the remodeled housing development went to work, their children, under school-age, were left alone and unsupervised. The association decided to establish the school as a kind of day-care center for these children. She got the opportunity to create a school that could serve as a laboratory to test her ideas. Montessori opened her first school, the Casa dei Bambini, or Children's House, in a large apartment in Rome's poverty-ridden San Lorenzo district, on January 6, 1907. Her first pupils were fifty children, from ages three to seven, whose families resided in the tenement.

Montessori's philosophy and method of education emphasizes the potential of the young child and develops this potential by utilizing specially trained teachers and special teaching materials. She recognizes the natural curiosity and desire to learn in the child. The Montessori materials awaken the desire and channel this curiosity into a learning experience which the child enjoys. Montessori materials help the child to understand what he learns by associating an abstract concept with a concrete sensorial experience. In this manner, the Montessori child is actually learning and not just memorizing. The Montessori Method stresses that children learn and progress at their own pace. Montessori's *Children House,* is a place where children are taught in homely atmosphere and provides them everything necessary to develop in their own way. The children house has many rooms for study, assembly, lunch, rest, manual work, gymnasium, bathing and lab. Montessori classrooms are: bright, warm and attractive. It is filled with pictures

of plants and animals, art, music, books and specialized hands-on materials which are designed to allow children to move around and work independently or in small collaborative groups. There are small gardens where children can enjoy the open air, play, work, take rest or sleep. A pedometer and a weighing machine are used in this house to measure the height and weight of the students. Didactic apparatus is used to provide sensory training, motor training and teaching language and arithmetic.

11.5.2 Aims of Education

The main aims of Montessori education are–

- To develop essential skills already within the child.
- To inculcate the thirst of knowledge in the child.
- To develop a sense of order.
- To nurture functional creativity.
- To boost self-confidence.
- To bring in a sense of independence.
- To allow the child to have hands-on experience by exploring the choices available and picking his own choices.
- To help the child with specific information.
- To care, love and give attention to the child along with a proper learning environment.
- To show respect to the children's individuality.
- To develop natural curiosity of the child that helps him in later life for continuous learning process even outside the classroom.
- To help the child to cultivate his own desire to learn naturally.
- To develop the habits of persistence and initiative.

11.5.3 Curriculum

The curriculum is not compartmentalized into separate subjects. The concepts are introduced simply and concretely and are reintroduced several times over succeeding years at increasing degrees of abstraction and complexity. The integrated approach is

one of Montessori's great strengths. The curriculum is interrelated so that concepts are reinforced across the classroom culture. The curriculum emphasizes that learning is a developmental process that cannot be determined by a child's age. Her curriculum includes first of all sensory training then children are taught reading, writing and arithmetic. In Montessori schools, students spend the majority of their time participating in different sessions of uninterrupted activities that last approximately three hours. These projects consist of independent and group problem-solving tasks and other sensory activities related to mathematics, science, language, history, geography, art, music and nature. The integrated curriculum follows a chronological order based on Montessori's Five Great Lessons– The story of the universe, the timeline of life, the story of language, the story of numbers, and the timeline of civilization.

Based on her theory of sensitive periods, her observation and experimentation, she designed a curriculum that sought to develop children's competencies in three areas– practical life skills, motor and sensory training, and more formal literary and computational skills and subjects.

First Group: Exercises of Practical Life

Montessori designed the practical exercises so that children could use them to develop the skills needed in everyday life, such as serving food, sweeping their rooms, dusting and cleaning the furniture, washing one's hands and face, cleaning their nails, brush their teeth, dressing and undressing, tying a shoelace, or buttoning a shirt or blouse, polishing their shoes and combing their hair. The aim of the exercises was to move children from being dependent on adults to performing the exercises independently. The practical skills were generic in that once a child had mastered a particular skill, it could be transferred to the many occurrences when it was needed in daily life. Designed to exercise and develop motor, muscular, and coordination skills, the successful performance of everyday skills gave children a sense of independence and self-confidence that they

could do things without adult assistance. The school also utilized ordinary household objects—washbasins, dishes, silverware, and gardening tools. Cabinets to store materials were accessible so that children could reach them and then return materials to their proper locations.

Second Group: Sensory Training

Montessori assigned greater importance to sense training than learning or thinking. So, she used a device called *Didactic Apparatus* to sharpen the pupil's sense and to accelerate learning. She designed the materials and activities for sensory education to develop the children's ability to perceive distinctions in colour and shade and in sound and tone. The curriculum included the skills needed to manipulate various kinds of objects. Montessori developed an order to use the materials. They began with a series of solid insets– wooden cylinders of different sizes, to be inserted in holes of the same size in a wooden block. Then, with ten pink wooden cubes of graduated size, the child built a tower, then knocked it down and rebuilt it. In addition, there were ten brown wooden prisms and ten red rods with which the child built a broad and long stair. There were geometric solids (pyramids, spheres, cones), little boards with rough and smooth surfaces and forms of different weights and colours, and pieces of fabric of different textures. There were wooden plane insets, a little cabinet of drawers, each containing framed geometrical figures– blue triangles, circles, squares of different sizes– to be taken out and replaced correctly in their frames. There were cards with paper geometrical shapes pasted on them, a series of cylindrical boxes filled with different materials that produced different sounds when shaken; sixty-three little tables in nine different shades, from light to dark of seven different colors. A series of musical tone bells was used with a wooden board that had musical staff lines and a set of wooden disks to represent the notes. The tone bells were used to develop the child's ability to discriminate between various tones. Sensory boxes included those filled with spices with

distinctive odours. As the child worked with the didactic materials, he or she learned to recognize, group and compare similar objects and contrast them from dissimilar ones.

Third Group: Language Development

Montessori believed that muscular skill in children is very easily developed through the teaching of writing rather than reading. She is of the view that writing is purely mechanical activity, and reading partly intellectual. Didactic apparatus was used to impart language and arithmetic teaching. The children were taught reading, writing and arithmetic only after sensory training.

11.5.4 Method of Teaching

Dr. Montessori wrote, ‘’The most important period of life is not the age of university studies but the period from birth to age six.” It is also true that children mature at different rates and their periods of readiness for academic subjects vary greatly. Montessori observed that a young child has periods of intense fascination for developing various skills such as climbing stairs or counting. During these sensitive periods it is easier for the child to acquire particular skills than at any other time in his/her life. The Montessori classroom allows each child freedom to select activities which correspond to his/her own periods of interest and readiness.

The structure of Montessori learning involves the use of many materials with which the child may work individually. At every step of his learning, the teaching material is designed to test his understanding and to correct his errors. Dr. Montessori recognized that the only valid impulse to learning is the self-motivation of the child. Children themselves move towards learning and the teacher prepares the environment, programmes, offers the child stimulations etc. But it is the child who learns, who is motivated through the work itself (not the teacher’s personality) to continue his chosen task. If the Montessori child is free to learn, it is because he has acquired from his exposure to both physical and mental order, and “inner

discipline." This is the core of Dr. Montessori's educational philosophy. Social adjustment is a necessary condition for learning in a school, but it is not the purpose of education. Patterns of concentration, determination and awareness established in early childhood, produce a confident and competent learner in later years. Montessori introduces children to the joy of learning at an early age and provides a framework in which intellectual and social disciplines go hand in hand. Didactic apparatus is a concrete material used to educate the young children who are mentally challenged. The word 'Didactic' means instructive. This is a great contribution of Montessori by which learning becomes joyful. She recommends the use of this apparatus to control every error and to help the child to correct himself automatically. Thus, this apparatus is a substitute for teacher which enables even the dull and challenged children to receive education.

After sensory training, children are taught reading, writing and arithmetic. She suggested that writing should be started before reading. In this regard she depends on psychological principle of 'Transfer of Training'. There are three factors involved in the procedure of teaching of writing they are– recognizing the form of letters, learning of phonetic sounds and manipulating the pen. In the words of Montessori, "Reading is the interpretation of an idea from written signs and not merely looking at print. Until the child receives a transmission of ideas from the written words, he does not read". Next is arithmetic where she wants to teach the four fundamental rules of arithmetic– addition, subtraction, multiplication and division.

11.5.5 Place of Teacher

The function of the teacher in a Montessori classroom differs considerably from that of the traditional teacher. Dr. Montessori used the term "director/directress" for teacher. Here the word directress means a teacher should be a sympathetic guide having instinctive understanding of the needs and difficulties of the child. The directress brings the child into contact with the world in which he lives and the

tools by which he learns to cope with his world. She is, first of all a very keen observer of the individual interests and needs of each child. The daily plan proceeds from the observation rather than from a prepared curriculum. The correct use of materials is demonstrated, as they are individually chosen by the children. The directress carefully watches the progress of each child and keeps a record of his work. The individual child's total development as well as his progress toward self discipline is fully guided by the directress who prepares the environment, directs the activities, and offers the child enticement and stimulation. The mutual respect of the student and the teacher is the most important factor in this process. Montessori believed that "it is necessary for the teacher to guide the child without letting him feel her presence too much, so that she may be always ready to supply the desired help, but may never be the obstacle between the child and his experience".

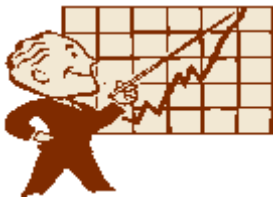
The Montessori teacher demonstrates the following key behaviors to implement child-centered approach–

- Make children the center of learning by preparing and arranging a series of motives for cultural activity in a special environment made for the child.
- Encourage children to learn by providing freedom for them in the prepared environment.
- Observe children so as to prepare the best possible environment, recognizing sensitive periods and diverting inappropriate behavior to meaningful tasks.
- Prepare the learning environment by ensuring that learning materials are provided in an orderly format and the materials provide for appropriate experiences for all the children.
- Respect each child and their work.
- Introduce and demonstrate learning materials, and support children's learning. The teacher introduces learning materials after observing each child.

- Montessori replaced the word 'teacher' by the word 'directress' because she thinks that the duty of teacher is to direct and not to teach the child.
- Teacher should have knowledge of child's mind and character.
- Teacher should be partly a doctor, partly a scientist and a completely religious missionary.

11.5.6 Discipline

Montessori believed that discipline cannot be attained by way of commands, by sermons, by any of the disciplinary methods universally known. Therefore she suggested that discipline should be fostered in the child indirectly by developing activity in the spontaneous work. In this way each child is expected to learn how to control himself by his own efforts and through calm, silent activities which is directed towards no external aim but is meant to keep alive that inner flame on which his life depends.



CHECK YOUR PROGRESS

Q.1: Give a short life sketch of Maria Montessori.

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Q.2: Why sense training is important according to Montessori?

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Q.3: What is Didactic Apparatus?

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Q.4: What is the Montessori's concept of freedom in the classroom?

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Q.5: Why should we send the child to Montessori school?

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11.6 CONTRIBUTIONS OF MONTESSORI TO THE PRESENT EDUCATIONAL SYSTEM

Dr. Maria Montessori is one of the greatest pioneers of child education of both normal and the mentally challenged children of the pre-school age. Her work has considerably influenced modern educational theories and practices especially in the case of nursery school stage. Some of her contributions are–

- ***Scientific approach to education*:** Montessori was a physician and educationist. She formulated her method of teaching in the light of her observation, experience and experiments. She applied scientific methods in education. The scientific approach to education has been accepted and put into practice in modern education.
- ***Psychological approach to education*:** She accepted that every child has a peculiar interest, aptitudes, capacities and endowments. The child, therefore, can learn according to his own interest, rate and speed. The physical and mental difference of the individual must be recognized and collective method of teaching or group activities which crush the individuality should be shunned. Therefore, she advocated individualized instruction based on the interest and the ability of the child.
- ***Learning through exercise:*** The most important contribution of Montessori is the introduction of "Didactic Apparatus." She used this mechanical and artificial devise for imparting sensory training, muscular coordination and instruction in 3R's. Learning through practical life experience is a valuable contribution of Montessori.
- ***Role of teacher*:** In her system of education, teachers are regarded as directresses. Teacher's work is to direct and guide the movement of children. They must have love, sympathy, patience and humanity for the child.
- ***Method of teaching writing:*** She paid due attention to the muscular movement and exercise needed in the process of writing. She insisted that the child should be taught the art of writing before he learns how to read. Her attention to muscular movement and exercises in the process of writing is a unique contribution to modern education.
- ***Emphasis on self-education:*** She emphasized the child's development from within through his/her own efforts. For this she advocated self education or auto education in an atmosphere of freedom, joy and activity. There should be no strain or effort on the education of children. Children should be provided an educationally rich and aesthetically attractive environment so that they can learn naturally by their own experiences and observation.

11.7 CONCLUSION

The word Montessori is freely associated with schools, meant for young children. Montessori Method as described above has the potential to bring about some positive changes not only to our education system but to the society at large. The question then remains, if the Montessori Method offers such a potential for success why is it not used in every school? One very simple answer is that not every educator is familiar with the Montessori Method. Those educators who are familiar with it try to use it or at least some aspects of it. There are many private schools all over the world that use Montessori Method to teach young children and adolescents. There are many other schools, institutions, and research institutes that use the Montessori-based programming for education, therapy and research.



11.8 LET US SUM UP

- Dr. Maria Montessori was born on August 31, 1870, in Italy and died in 1952 at the age of 82.
- She was the first Italian women who got the degree of Doctor of Medicine.
- She worked as a professor of anthropology in the University of Rome from 1900 to 1907.
- In 1907 she was appointed as a supervisor of schools by the Director of Roman Association for Good Building.
- She developed a unique method for the education of young children through a process of sense training.
- She used a self-learning and self-correction apparatus known as 'Didactic Apparatus'.
- Though she was a doctor by qualification, she entered the field of education through her interest in mentally deficient children.
- The philosophy of Montessori is based on love for the child, respect for the child's dignity as a person, and a strong desire to help the

child realize his or her fullest potential in society. Therefore the foundation of her approach is respect for the child as a worthy individual, developing himself into a mature human adult.

- Learning does not have to be forced upon the children. If the environment is orderly and readily accessible and if the children are free to work through their own cycles of activity at their own pace, they can learn to read, write and calculate in the same natural way that they learned to walk and talk.
- The main aims of Montessori education are– to develop essential skills already within the child, to inculcate the thirst of knowledge in the child, to develop a sense of order, to boost self-confidence, to bring in a sense of independence, to care, love and give attention along with a proper learning environment, to show respect to the children's individuality.
- The Montessori curriculum is divided into five key areas of learning: practical life, sensorial, mathematics, language and culture.
- She suggested that discipline should be fostered in the child indirectly by developing activity in the spontaneous work.



11.9 FURTHER READING

1) Gutek, G. L. (Ed.) (2004). *The Montessori Method– The Origins of an Educational Innovation: Including an Abridged and Annotated Edition of Maria Montessori's The Montessori Method*. USA: Rowman & Littlefield Publishers, Inc.
2) Montessori, M. (1989). *Education for a New World*. Oxford: Clio Press.
3) Montessori, M. (1995). *The Absorbent Mind*. New York: Henry Holt.
4) Rai, B. C. (1991). *History of Western Education*. Lucknow: Prakashan Kendras.
5) Sharma, Y. K. (2006). *The Doctrines of the Great Western Educators– From Plato to Bertrand Russell*. New Delhi: Kanishka Publishers.



11.10 ANSWERS TO CHECK YOUR PROGRESS

Ans. to Q. No. 1: Dr. Maria Montessori was born on August 31, 1870 in Chiaravalle, a hill town overlooking the Adriatic Sea, in Italy's Ancona province. She was the only child of Alessandro Montessori, a business manager in the state-run tobacco monopoly and Renilde Stoppani, the well-educated daughter of a highly respected family.

Ans. to Q. No. 2: She believes that mental deficiency was due to the dullness of senses, and therefore, proper training of sense was necessary for acquiring knowledge. From her study she found that sense of children were particularly very active between the age of 3 to 7. As such a lot of learning could take place during this period. She therefore devised a graded apparatus called didactic apparatus.

Ans. to Q. No. 3: "The didactic apparatus" are concrete materials used to educate young learners who are mentally challenged. They are not a set of mere separate toys nor are used simply for the purpose of sense training. In the fullest sense they are the instruments of the psychological laboratory.

Ans. to Q. No. 4: The Montessori environment includes a fine balance between structure and freedom. The concept of freedom carrying responsibility is gradually introduced from the time the child enters school. The Montessori child has a wide variety of constructive paths to choose; he gains the skills and tools to accomplish his choice and he is taught the social values that will enable him to become enlightened. An undisciplined and unskilled child is not free, but rather he is a slave to his immediate desires. Freedom does not involve being able to do what you want to do. It does involve being able to distinguish what is constructive and beneficial.

Ans. to Q. No. 5: Montessori is education not a preschool. The best time to start the child's education is during the early years 2 ½ to 4 ½ when most of his intelligence and social characteristics are formed.

Fifty percent of the child's mental development occurs before 4 years of age. In a Montessori school, the child will learn to think in logical patterns and to deal with reality. He will become better prepared to cope with the complex challenges of tomorrow's world.



11.11 POSSIBLE QUESTIONS

A) Short Questions (Answer each question in about 150 words)

Q.1: Write a short note on the educational system developed by Montessori.

Q.2: State the importance of sense training in the method of education.

Q.3: Mention the aims of education according to Montessori.

B) Long Questions (Answer each question in about 300-500 words)

Q.1: Do you support Montessori's idea of 'respect the child'? Justify your answer.

Q.2: Discuss the basic principles of Montessori's philosophy.

Q.3: How did Montessori design the educational environment of 'Children's House'?

Q.4: Discuss the relevance of Montessori's education system at present times.

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UNIT 12: SWAMI VIVEKANANDA AND HIS EDUCATIONAL THOUGHT

UNIT STRUCTURE

12.1 Learning Objectives

12.2 Introduction

12.3 Life Sketch of Swami Vivekananda

12.4 Vivekananda's Philosophy

12.5 Vivekananda's Educational Philosophy

- 12.5.1 Aims of Education
- 12.5.2 Curriculum
- 12.5.3 Method of Teaching
- 12.5.4 Discipline
- 12.5.4 Place of Teacher
- 12.5.5 Place of Women

12.6 Contribution of Vivekananda's Philosophy to Present Education System

12.7 Conclusion

12.8 Let Us Sum Up

12.9 Further Reading

12.10 Answers to Check Your Progress

12.11 Possible Questions

12.1 LEARNING OBJECTIVES

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

- describe the life and philosophy of Swami Vivekananda;
- explain Vivekananda's educational thoughts; and
- discuss the contributions of Swami Vivekananda to educational thoughts.

12.2 INTRODUCTION

This unit introduces you to the philosophy of Swami Vivekananda and his contributions to the educational field– both theoretical and practical.

He was a practical saint of modern India, who wanted to revive the ancient Vedic wisdom and succeed in re-establishing the glorious traditions of great India. In his dynamism of thought he laid emphasis on the amelioration of body and soul for human excellence. The central theme of his inspiring speeches for the whole world was man– his growth, development and fulfilment. Work and more work to strive for excellence of body, mind and spirit were noticeable in all his teachings and preaching. He is considered as a key figure in the introduction of Indian philosophies of Vedanta and Yoga to the Western world, mainly America and Europe. He was also one of the contemporary Indian philosophers who revolted against the imposition of British system of education in India. He criticized such education on the ground that it is not related to India's culture and pointed out that it brings about external change without any profound inner force. He emphasized on new ideas such as mass education, physical education, religious education, vocational education and women education based on Indian culture and needs of the society.

12.3 LIFE SKETCH OF SWAMI VIVEKANANDA

Swami Vivekananda, a philosopher, preacher and a reformer, dedicated his whole life for the upliftment of humanity. He was a great teacher as well as practical saint of modern India. He was born in a Bengali Kshatriya family on Monday, 12 January, 1863, in Kolkata. His real name was Narendranath Dutta. His father Vishwanath Dutta was a famous lawyer in Kolkata High Court. His mother Bhuvaneshwari Devi was a pious lady. The Dutta family was rich, respectable and renowned for charity, learning with a strong spirit of independence. Narendranath's grandfather, Durgacharan Dutta was well-versed in Persian and Sanskrit and was skilled in law. But after the birth of his son Vishwanath, he renounced the world and became a monk. The atmosphere of Narendranath's home was indeed religious. He inherited a religious temperament and far sighted intelligence from his parents. He was deeply interested in the study of philosophy and religion. He studied History, Literature and Philosophy since very early age. Herbert Spencer and J. S. Mill were his favorite philosophers and Wordsworth was his favorite poet.

He passed the matriculation examination at the age of 16 and joined the Presidency College. His headmaster Mr. Heasty introduced him to Shri Ramkrishna Paramhansa. He remained in his contact for about six years. Shri Ramkrishna Paramhansa inspired him to lead the life of a monk and spread the light of Indian philosophy throughout the world. Here he got initiated into saintly order and was given the title of Swami Vivekananda. When Shri Ramkrishna Paramhansa died in the year 1876, Swami Vivekananda established Ramkrishna Mission to carry on further the unfinished religious assignments of his Guru further. He set out for the Himalayas in 1890 and stayed there for 2 years. In 1892, he reached Kanyakumari and visited the sacred shrine of the goddess. He jumped into the sea and reached a rock. He started meditation there. He then went to Chennai where people were impressed by his personality. They collected funds to send him to America to participate in the Vishwa Dharma Sammelan in September 1893. He introduced to the world Indian religion, culture and philosophy to the world. As a consequence, the unknown monk of India suddenly leapt to fame and gained international attention at the Parliament of Religions held in Chicago in 1893. As a philosopher he proved that the ancient philosophy of Vedanta could successfully meet the challenges of today and solve the modern problems very effectively. He was actually the person who synthesized the idealistic philosophy of the West and creative Vedantic philosophy of Hindu religion. He preached universal brotherhood and interpreted humanism in his idealistic manner. He died on July 4, 1902 at a very young age of 39 years.

12.4 VIVEKANANDA'S PHILOSOPHY

Swami Vivekananda describes God as supreme power and omniscient. God is of infinite existence, infinite knowledge and infinite bliss. He is present in man. Vivekananda has a firm faith on different world religions. He thinks that every religion is progressive and has many good points. He advocates that no religion is inferior or superior to another. The goal of all religion is reaching god through spiritualism and brotherhood. By synthesizing the idealistic philosophy of the west and creative philosophy of the ancient Hindu Dharma, he got glory and greatness in the Hindu way of living. One of

the most significant contributions of Swami Vivekananda to the modern world is his interpretation of religion as a universal experience of transcendent reality, common to all humanity.

He believes that one can serve God best only when he serves the world of creatures. Vivekananda thus brought religion down to earth from supernatural mysticism and made religion relevant to worldly existence. Vivekananda met the challenge of modern science by showing that religion is as scientific as science itself; religion is the science of consciousness. On the other hand, his interpretation of ancient Hindu scriptures, philosophy, institutions etc. prepared the mind of Indians to accept and apply in practical life two best elements of western culture in practical life, namely science and technology and humanism. He taught Indians how to master western science and technology and at the same time develop spiritually. Swamiji has also taught Indian how to adopt western humanism to Indian ethos. He gave Indians proper understanding of their country's great spiritual heritage and thus gave them pride in their past. Furthermore, he pointed out to Indians the drawbacks of western culture and the need for India's contribution to overcome these drawbacks. The main essence of his philosophy of life is to become fearless through struggle and serve humanity with peace. He wanted to develop the individuals, who are without fear from enemies, face all the challenges boldly and confidently without any suppression. He firmly believed in the equality of mankind and preached extensively to remove biases and exploitation based on caste, creed, race and gender.

12.5 VIVEKANANDA'S EDUCATIONAL THOUGHTS

Vivekananda has been ranked among the greatest educationists of the world. His philosophy of education is based on permanent truths of Upanishads, Bhagavad Gita and Advaita Vedanta. To him education is the manifestations of the perfection, already in man. No knowledge comes from outside; it resides in the human mind. Man manifests knowledge and discovers it within himself which already exists there through eternity. Generally we regard that man as educated, who obtains some degree, has passed out of some examinations and is able to deliver fluent lecture. But this is not real

education. Education is not the mass of knowledge or information inserted into the minds of children by force. Real education is that which prepares a man for struggle of existence. It prepares a man for social service, develops his character and finally imbues him with the spirit and courage of a lion. He emphasized on spiritual development of child along with material advancement. According to Swamiji, if education means information only, then libraries could be the great saints of the world and encyclopedia the seers and rishis. Education is that process which prepares a man for struggle of existence by making himself reliant and by developing his character and intelligence. It is in fact, a lifelong process.

He further observes, "The education which does not help the common mass of people to equip philosophy and the courage of a lion is it worth the name? Real education is that which enables one to stand on one's legs". These words of Swamiji give a very practical concept of education. In other words, real education is meant for character formation, and intellectual and vocational development in the child.

To Vivekananda, education is not the amount of information, put into brain, which may lie there undigested all one's life. It is, rather a life-building assimilation of ideas. He stressed on positive education. He felt that the existing system of education provided only negative education, an education which took the individual far away from our culture, religion and original thinking. It did not train our will and inner conscience. So according to Swamiji, real education is that training by which the current and the expression of will are brought under control and made fruitful.

According to him we have a hold on the spiritual and secular education of the nation. We must dream it, talk it, think it, and must work it out. The education that we are getting now has some good points, but it has a tremendous disadvantage which is so great that the good things are all weighted down. In the first place, it is not a man making education, it is merely and entirely a negative education. We must have life-building, man-making, character-making assimilation of ideas. He added that if we can assimilate five ideas and make them our life and character we have more education than any man who has got by heart a whole library.



LET US KNOW

- Born on January 12, 1863 in Calcutta, Vivekananda's name at birth was Narendranath.
- His father was Sri Vishwanath Dutta, a very successful and distinguished lawyer and mother Bhuvaneshwari Devi, a very pious lady.
- Mr. Heasty introduced Narendranath to Shri Ramkrishna Paramhansa.
- He gained international attention at the Parliament of Religions held in Chicago in 1893.
- His Philosophy of Life is "To become fearless and through struggle, serve humanity".
- His significant contributions to the modern world are his interpretation of religion as a universal experience of transcendent reality, common to all humanity.
- He has taught Indian how to adopt western humanism to Indian ethos.
- He gave Indians proper understanding of their country's great spiritual heritage and thus gave them pride in their past.
- His educational thought is that man manifests knowledge and discovers it within himself which already exists there through eternity.
- Real education is that which enables one to stand on one's feet.

12.5.1 Aims of Education

Swamiji has summed up the aims of education in two words "man making". According to him, "the ultimate aim of all education and training is man making". Thus, education aims at bringing about an all round development in an individual.

- ***Making a man perfect:*** Education makes a man perfect by diagnosing the perfection which is already present in him. All

materials and spiritual knowledge is already present in man but it is covered with a veil of ignorance. Education should remove these and bring him to the level of self actualization. It is only through self-reliance and self-realization that a person can attain perfection and achieve the glory of life.

- ***Create self-confidence and self-realization*:** Education should create self-confidence and self-realization, based on balanced human relationships. Education must provide self-knowledge, which makes a man conscious about his hidden powers, which brings material prosperity and freedom from the bondage of worldly existence. Man must know that he is neither the perishable body frame nor the changing mind. All knowledge, he discovers within himself. Education should aim at removing the veil of ignorance from our mind and make us understand what we actually are and what we should ultimately be.
- ***Physical and mental development:*** He remarks that aim of education is producing men of iron muscles and steel nerves to promote national development and produce fearless and physically well developed citizens of tomorrow. In his words power is life and weakness is death. Stressing the need for mental development of the child he wants the kind of education which enables the child to stand on his own feet. For this he stressed on the study of Vedanta and modern science.
- ***Moral and character development:*** Swamiji emphasized on the practice of Brahmacharya for building a strong character leading to purity in thoughts, words and deeds. According to him what is needed by us today is men and women endowed with quality of character. Education is not meant for information but for life building, man making, character making and assimilation of ideas. Hence fostering moral development and formation of character in child should be the aims of education.
- ***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 training should be this man making.

- ***Development of spirituality:*** Without spiritual development we cannot experience the highest power. He believes that spiritual development is possible only through social setting, by people. This spirituality should lead to development of a spirit of fellow-feeling, sympathy and sharing and solution of common problems aiming at the people themselves.
- ***Serving to mankind:*** Another important aim of education is serving the God in man. It is not the God in symbols and images that we generally find in temples. It is the God in the sick, the poor, the miserable, the ignorant and the down trodden that we should worship. He therefore wanted that education enable everyone to stand on his own feet and satisfy his own primary needs, at least.
- ***Promotion of universal brotherhood:*** He stands for the unity of mankind and universal brotherhood. He says "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".
- ***Scientific and technological progress:*** He believes that material, technological and scientific progresses are essential to prepare the child for survival in this world. He advocates teaching of western science and technology for the prosperity and fulfilment of the basic necessities of human life.

12.5.2 Curriculum

He said the education that did not help the common people to equip themselves for struggle of life and which did not bring out

strength of character, was not worth the name. We want the education through which character is formed, strength of mind is increased, intellect is expanded and by which one can stand on one's own feet.

In order to achieve the aims of education advocated by Swamiji, curriculum included those subjects through which material progress along with spiritual development can be brought. According to him a curriculum should have three parts– (a) *For spiritual perfection*, Swamiji prescribed Religion, Philosophy, Puranic lore, Upanishads, company of saints and their preaching. (b) *For material advancement and prosperity*, he recommended languages, geography, science, political science, economics, psychology, art, agriculture and technical subjects. (c) *For physical development*, he advised games, sports and other physical exercises. Religious education should be imparted through sweet impressions and fine conduct of teachers rather than through books. He especially recommended the study of Sanskrit language for all, to enable them to go through religious scriptures. In philosophy different branches of knowledge, quite independent of foreign control should be included in curriculum. He looked upon religion as the innermost core of education. Along with Sanskrit and other Indian vernaculars he also recommended the teaching of English language and literature. The study of humanities, with special reference to Indian culture, Science, Geography, Social Science, Economics, Psychology, Arts, Agriculture, Industrial and Technical and Physical Education were also emphasized by him.

12.5.3 Method of Teaching

To him there is only one method of attaining knowledge and that is concentration. The more the power of concentration, the greater the knowledge is acquired. High achievements in art, science, music and literature etc. are the result of concentration. When the mind is concentrated and turned back on itself, all within us will be

our servant and not our master. He prescribed the same ancient methods of instruction which were in practice in Gurukula like yoga, meditation, self-learning etc. In that system Guru and his disciples lived in close association like the members of a family. Other characteristics of his methods of teaching are given below–

- Practice of yoga for controlling the mind and emotions.
- Deep meditation for the development of mind.
- Brahmacharya is necessary for the power of concentration.
- Self-learning, guru will work as guide and helper only.
- Activities for developing creative potentials.
- Lecture and discussion methods for elaborating essential facts.
- Guidance and counseling by the teacher is essential and helpful to remove doubts of the child.
- Behavioral change through a fine model presented by teacher.
- Individual guidance of the students by the teacher.

12.5.4 Discipline

He emphasized child-centred education in which child is given full freedom for activity and self learning. Child should be given full opportunity to develop in a natural environment. According to Swamiji, each child is his own teacher. He has knowledge latent in his mind. The task of the external teacher is only to guide and inspire the child so that his inner knowledge is brought out.

12.5.5 Place of Teacher

According to Swami Vivekananda a person with an attitude of renunciation, influencing children through his ideal example and love for his students, sympathy at their difficulties, teaching according to their needs, abilities and interests, contributing to their spiritual development can be a good teacher.The personal life of the teacher is more important than the knowledge he posseses. He should be pure in speech and deeds and a model for his students. He must

know the true spirit of the text he teaches, before he tries to disseminate knowledge. The external teacher only guides and inspires the inner teacher (soul) to rise up and start working to develop the child. Hence discussing the role of teacher Swami Vivekananda said "Teacher is a philosopher, friend and guide helping the students to go forward in this own way." It is the teacher whom the students trust most after their parents and sometimes more than their guardians. So, it is a must for the teachers to maintain their dignity while being friendly and supportive to their students. Their distraction from morality can lead the students towards evil.

Vivekananda emphasizes the fact that education should be child centred. He states that the true teacher is he who can immediately come down to the level of the students, and transfer his soul to the students' soul and see through and understand through his mind. Such a teacher can easily teach. The main function of the teacher is to eliminate obstacles on the way of the self-development of the child and help him in making the potential actual. The main duty of a teacher is to provide a suitable environment for the all round development of the child. The teacher should share with the student the conviction that they are both truly one in spirit– at the same time cultivating in the student a feeling of dignity and self-respect. A teacher should be a *tyagi*.

12.5.6 Place of Women

Swami Vivekananda was particularly worried about the degradation of women in India. He was emphatic that women must be educated, for he believed that it is the women who mould the next generation, and hence, the destiny of the country. According to Vivekananda, there is no chance for welfare in the world unless the condition of woman is improved. He felt that it was impossible to get back India's lost pride and honour unless the condition of women was improved. Swami Vivekananda said that since the *atman* (soul)

has neither sex nor caste, it is wrong to discriminate between sexes. He suggested not to think of people as men and women, but as human beings. He believed on restoring the dignity and image of women by citing the words of Manu who said, 'where women are respected, there the God's delight, and where they are not, there all work and effort come to naught'. He had seen with his own eyes how women in America and in other Western countries being highly educated and trained, worked, shoulder to shoulder with men in the service of their nation. But in India they were totally neglected and prompted under all sorts of restrictions. He wanted a female education which will put them in a position to solve their own problems in their own way. This is only possible through education. He stated, "If you do not raise the women who are the living embodiment of the divine Mother, don't think that you have any other way to rise". He stressed that the country and the nation which do not respect woman have never become great, nor will ever be in future. He pleaded that *Brahmacharinis* of education and character should take up the task of teaching. This will help in the real spread of female education in the country. Vivekananda observed that women education should be spread with 'religion as its center'. All other things should be secondary to religion.



CHECK YOUR PROGRESS

Q.1: What was the real name of Vivekananda?

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Q.2: What are the basic principles of Vivekananda's philosophy?

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Q.3: What are the basic principles of Vivekananda's philosophy of education?

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Q.4: Mention the aims of education according to Vivekananda.

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Q.5: Mention the curriculum suggested by Vivekananda.

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Q.6: What kind of methods of teaching did Vivekananda suggest?

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Q.7: Explain the role of teacher suggested by Vivekananda.

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12.6 CONTRIBUTION OF VIVEKANANDA'S PHILOSOPHY TO PRESENT EDUCATION SYSTEM

Swami Vivekananda strives for the reconciliation of human contrast and conflicts and the establishment of the brotherhood of men. To the world he held out the vision of the universal religion which would recognize divinity in every man and woman and which would help humanity to realize its own true, divine nature. He stood impartially between East and West, prizing the virtues and condemning the defects of both together. Making an objective

assessment of Swami Vivekananda's contributions to world culture, the eminent British historian A. L. Basham stated that "in centuries to come, he will be remembered as one of the main moulders of the modern world…" Some of the main contributions that Swamiji made to the modern world are mentioned below—

a) ***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 requirements 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.

b) ***Free and compulsory mass education:*** He is a great champion of free and compulsory mass education. He stresses the ideas that education should be universal and it must be provided to cottages because India lives in them. He remarks that neglecting mass education is a great national sin and is one of the causes of our downfall.

c) ***National system education:*** Vivekananda is in favour of a national system of education based on the needs and requirements of the country. A national system of education should include a study of India's philosophy, culture, arts, religion, history and language. The scheme of studies should be built around it.

d) ***The importance of 'yoga' in education:*** Vivekananda wants to place maximum emphasis on concentration and meditation in the teaching-learning process. He is convinced of the fact that all knowledge is in the human mind and that the same can be experienced by practicing concentration and meditation.

e) ***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.

f) ***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. 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.

g) ***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.

h) ***Emphasis on Western science and technology:*** He emphasized the teaching of modern science and technology for prosperity and progress and to meet all the basic necessities of life.

i) ***Ramakrishna Mission:*** The greatest contribution of Swamiji in the educational social sphere is the establishment of Ramakrishna Mission in 1889. The mission has opened many centres all over India in order to preach the teaching of Ramakrishna and render social services for the welfare of our nation. The mission has its own hospitals, charitable dispensaries, maternity clinics, clinics, and mobile dispensaries. Orphanages and homes for the elderly are included in the mission's field of activities, along with rural and tribal welfare work. The mission has established many renowned educational institutions in India, having its own university, colleges, vocational training centres, high schools and primary schools, teacher-training institutes, as well as schools for the visually handicapped.

12.7 CONCLUSION

Swami Vivekananda's ideas are a great heritage of India and it can be very useful for our society and the nation. He was actually the greatest synthesizer of ever time. He wanted to remove the evils of the society by giving re-orientation to politics, sociology, economics and education. Swami Vivekananda laid stress on education as a powerful weapon for this change. As an educationist he believed in absolute values which have to be realized by a good system of education. Education should be the preparation for life. It should develop a feeling of nationalism and international understanding, it should lead to the development of character and make individuals self-dependent. Today there is a deterioration of cultural ethics and standards. The supreme need of the hour is to counteract this emotional, moral and cultural collapse. Only a process of a good system of education can bring about a healthy political and social life. Swami Vivekananda stands for this and his message is for all time.



12.8 LET US SUM UP

- Narendranath Dutta was born in Shimla Pally, Kolkata, West Bengal, India on January 12, 1863 as the son of Viswanath Dutta and Bhuvaneswari Devi.
- Even as he was young, he showed a precocious mind and keen memory. He practiced meditation from a very early age.
- Narendra met Ramakrishna for the first time in November 1881.
- In the West Vivekananda was received well at the 1893 World Parliament of Religions in Chicago, where he delivered a series of lectures.
- His philosophy of life was "To become fearless and through struggle, serve humanity"
- According to him, "Education is the manifestation of perfection already reached in man."

- Basic principles of educational philosophy– Knowledge lies hidden in the mind of man, concentration is the key to all knowledge, purity of thought, speech and deed is self-discipline, education should develop the child physically, mentally and spiritually, education should develop character, mental power, intelligence and inculcate self-confidence with self reliance, religious education should be imparted through sweet impressions and fine conduct in preference to books, and boys and girls should receive the same education.
- Aims of education are– Making a man perfect, Creating self-confidence and self-realization, Physical and mental development, Moral and character development, Development of personality, Development of spirituality, Serving mankind, Promotion of universal brotherhood, Scientific and technological progress.
- His curriculum included– Religion, Philosophy, Puranic lore, Upanishads, company of saints and their preaching, languages, geography, science, political science, economics, psychology, art, agriculture, games, sports and other physical exercises.
- Methods of teaching suggested by him are– Brahmacharya, Self-learning, Lecture and discussion methods, Guidance and counseling by the teacher, Individual guidance, etc.
- The true teacher is he who can immediately come down to the level of the students, and transfer his soul to the students' soul and see through and understand through his mind.
- There is no chance for welfare in the world unless the condition of woman is improved.
- Vivekananda's contributions are in the form of– New understanding of religion, spirit of humanism, reconcilation of spirit and matter as the base of modern education, free and compulsory mass education, national system education, the importance of 'yoga' in education, learning through activity, the ideal of womanhood in India.



12.9 FURTHER READING

1) Bhatia & Bhatia (1996). *The Great Educators of the East and West.* Delhi: Doba House Booksellers Publishers.

2) Rolland, R. (1947). *The Life of Vivekanda and the Universal Gospel.* U.P: Advaita Ashrama.



12.10 ANSWERS TO CHECK YOUR PROGRESS

Ans. to Q. No. 1: Narendranath Dutta.

Ans. to Q. No. 2: Vivekananda's philosophy are– Doctrine of divinity, Patriotism, Humanism, Service, Equal position to women.

Ans. to Q. No. 3: Basic principles of Vivekananda's educational philosophy are–

- Only study of books is not education.
- Knowledge lies hidden in the mind of man. He uncovers and develops it by his own efforts.
- Concentration is the key to all knowledge.
- Purity of thought, speech and deed is self-discipline.
- Education should develop the child physically, mentally and spiritually.
- Education should develop character, mental power, intelligence and inculcate self-confidence with self reliance.
- Religious education should be imparted through sweet impressions and fine conduct in preference to books.
- Boys and girls should receive the same education.
- Mass education.
- Technical education.

Ans. to Q. No. 4: Making a man perfect, creating self-confidence and self-realization, Physical and mental development, Moral and character development, Development of personality, Development of spirituality, Serving mankind, Promotion of universal brotherhood, Scientific and technological progress

Ans. to Q. No. 5: Cultural heritage in terms of History, Poetry, languages, Vedantic studies, Scientific knowledge & technological studies, Vocational studies, Subjects for girls, Games, Sports & Physical education.

Ans. to Q. No. 6: Lectures, discussions, self-experience, developing the mind by concentration & meditation & yoga Individual guidance by the teacher.

Ans. to Q. No. 7: Role of the teacher is to motivate, demonstrate, and persuade individuals to discover their own potential, intellect and to properly understand their mind, body and spirit. Love, affection & empathy, dedication, commitment, understanding of the scriptures and value-based life.



12.11 POSSIBLE QUESTIONS

A) Short Questions (Answer each question in about 150 words)

Q.1: Write a short note on family background of Vivekananda.

Q.2: Write a note on the educational philosophy of Vivekananda.

Q.3: Write a note on man making education system of Swami Vivekananda.

B) Long Questions (Answer each question in about 300-500 words)

Q.1: Swami Vivekananda is a great educational philosopher and humanist. Explain.

Q.2: State the contribution of Swami Vivekananda to education.

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UNIT 13: AUROBINDO GHOSH AND HIS EDUCATIONAL THOUGHT

UNIT STRUCTURE

13.1 Learning Objectives

13.2 Introduction

13.3 Aurobindo's Life Sketch

13.4 Aurobindo's Philosophical Thoughts

13.5 Aurobindo's Educational Philosophy

13.6 Aurobindo's Educational System

- 13.6.1 Aims of Education
- 13.6.2 Curriculum
- 13.6.3 Method of Teaching
- 13.6.4 Discipline

13.7 Merits and Demerits of Aurobindo's Education System

- 13.7.1 Merits of Aurobindo's Education System
- 13.7.2 Demerits of Aurobindo's Education System

13.8 Contribution of Aurobindo's Education System in Present Context

13.9 Let Us Sum Up

13.10 Further Reading

13.11 Answers to Check Your Progress

13.12 Possible Questions

13.1 LEARNING OBJECTIVES

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

- describe the life and philosophy of Aurobindo;
- explain the main ideas of educational philosophy of Aurobindo;
- discuss the educational system of Aurobindo;
- identify the positive and negative aspects of Aurobindo's education system;
- give reasons for the application of Aurobindo's educational philosophy in present time; and

- discuss the contributions of Aurobindo to educational thoughts and practice.

13.2 INTRODUCTION

This unit will introduce you to Sri Aurobindo Ghosh, a great philosopher of 20th century India. He was an extra-ordinary personality. He outshined all the spiritual and noble personalities by virtue of his versatile genius and splendid personality across the entire human race. His contributions to spiritual philosophy and thus to Indian philosophy is matchless. Sri Aurobindo's philosophy is the foundation of his educational philosophy. His life was different from others and he was deeply immersed in gaining insight into the spiritual realm. Being an idealist and spiritualist to the core, he devoted the last part of his life after leaving politics to develop his spirituality in his own Ashram at Pondicherry through Yoga and meditation. To his credit he penned a few, namely 'Bande Mataram', 'Karm Yogin', 'Dharm' and his magnum opus 'Life Divine'.

13.3 LIFE SKETCH

Sri Aurobindo Ghosh was born on 15th August, 1872 in Calcutta, West Bengal. His father, Dr. D. K. Ghosh was totally westernized in his lifestyle while his mother, Swarnalata Devi was the daughter of a great nationalist. Aurobindo's education began at the age of 5 years in a Christian convent school, Loretto Convent, Darjeeling. At the age of 7 years, he was sent to England for further studies. Later he entered the University of Cambridge, where he became proficient in two classical and several modern European languages including German, French and Italian. After returning to India in 1892, he held various administrative and professorial posts in Baroda (Vadodara) and Calcutta (Kolkata). Turning to his native culture, he began the study of Yoga and Indian languages, including classical Sanskrit. Here, besides devoting himself to cultural and literary activities, he learnt Sanskrit, Bengali, Gujarati and Marathi.

From 1902 to 1910 Aurobindo took part in the struggle to free India from the British rule. He joined the Indian National Congress and became

an active freedom fighter. He declared 'Swaraj' (self-government) as the goal for India. He started the Bengali daily 'Yugantar' and English daily 'Bande Mataram' to promote his revolutionary ideas. He was considered as one of the most dangerous leaders by the British government. 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. He became a philosopher and seer. He went to Pondicherry in 1910 and spent his remaining 40 years in his Ashram there. He devoted the rest of his life to the development of "integral" yoga, which was characterized by its holistic approach and its aim of a fulfilled and spiritually transformed life on earth. He changed himself and involved in several educational and social activities.

He set up an International Ashram and International Centre of education and social activities. His educational philosophy is only a corollary to his philosophy. Therefore, before going to the educational thoughts and practices of Aurobindo, a brief view of his philosophical thoughts is necessary.

13.4 AUROBINDO'S PHILOSOPHICAL THOUGHTS

Sri Aurobindo's philosophy of life emerged out of his own life, education, experiences and insight. At a philosophical plane, Aurobindo Ghosh claimed that he acknowledges the divergence between Indian ascetic transcendental idealism and Western secularist materialism. His views on life were based on the synthesis of the Eastern and Western culture, spiritual and material values and science and Vedanta. According to him, the Indian mind had achieved tremendous credit in the realm of intellectual, vitalistic and political activities. Aurobindo's philosophy laid emphasis on *Sadhana*, Integral Yoga and divine life. He believed that the highest truths– the truth of science and religion were already contained in the Vedas.

The evolutionary philosophy underlying Aurobindo's integral yoga is explored in his main prose work, *The Life Divine* (1939). He rejected the traditional Indian approach of striving for *moksha* (liberation from the cycle of death and rebirth, or *samsara*) as a means of reaching happier, transcendental planes of existence. Instead, he held that terrestrial life itself, in its higher evolutionary stages, is the real goal of creation. He believed that the basic

principles of matter, life and mind would be succeeded through terrestrial evolution by the principle of supermind as an intermediate power between the two spheres of the infinite and the finite. Such a future consciousness would help to create a joyful life in keeping with the highest goal of creation, expressing values such as love, harmony, unity and knowledge and successfully overcoming the age-old resistance of dark forces against efforts to manifest the divine on earth.

Sri Aurobindo's philosophy is based on the concept of 'reality of Being and consciousness' amidst the big universe in which we live. He taught people to become aware of their true self and feel the presence of divinity lying within them. He asked people to feel the spirit while spending each and every moment of their lives. He asked people to integrate spirit in their daily lives. He said that the main object is to experience the delight of existence. He showed a different path of enjoying and deriving pleasure. He said that if a person wants to experience delight, then he must strive to discover the higher spiritual nature. He was of the opinion that when a person discovers his true self and the power of divinity lying within, it brings about a rise in his level of consciousness. This enables him to rise above his ego, which often tends to hinder his progress. Ignorance is thus replaced by knowledge, which paves way for the success of a person.

The main principles of Sri Aurobindo's philosophy may be crystallized as–

a) Yoga– Aurobindo's philosophical system contains four-fold Yoga– Jnana (knowledge) Yoga, Bhakti (devotion) Yoga, Karma (activity) Yoga and Dhyana (concentration) Yoga. Yoga divides the whole man bringing down the super mind to transform the human mind, life and body. The moment this aims get fulfilled man becomes a superman. He believes in traditional concept of man and accepts the classical views about the union of individual soul with supreme soul. He considers all forms in the universe as multiple cells of one consciousness. He holds that Yoga is the means through which one can come in contact with the true self and unite the separate parts of oneself and can also see the same divine in others. According to him, 'All life is Yoga'.

b) Supermind– Aurobindo has given a new concept of the process of evolution. He believes that there is not only an evolution of forms but also an evolution of consciousness. The forms are developed and more consciousness dawned. From a stage of unconsciousness, the organized matter, life and mind come into being. This evolution of consciousness does not end with mind but extends to greater consciousness called 'supermind'. This higher consciousness gives a possibility of the future emergent of evolution of man into superman. Sri Aurobindo aimed at gradual spiritualization of the society. He welcomed an age of super mind where the realization of good freedom and unity will predominate in all social groups.

c) Integralism– According to Aurobindo, integralism is possible through transformation of human mind, life and body into supermind. As this transformation takes place, man becomes superman. Usually, this transformation takes place in a supramental plane. Diverse elements get transformed and then integrated. It begins with psychic change. He holds that there is a dynamic relationship between the human mind and the higher level of consciousness. He believed that for attaining unity among human beings, integral living and development of integral personality is necessary which are possible through Yoga. His philosophy is based on an experienced integralism. It is a synthesis of idealism, realism, pragmatism and spiritualism.

d) Ignorance– Sri Aurobindo interpreted the concept of ignorance in a different manner. According to him, man with a mind cannot be ignorant. He holds that man is conscious of his personality and oblivious of the rest of his infinite being.

According to Aurobindo, both the Indian and the European philosophical understanding are on the extremes. He hoped that Indian spiritualism and European secularism and materialism could be reconciled. He felt that this reconciliation is possible only by creating a philosophy that gives equal importance to both spirit and matter. He attempted this reconciliation through his philosophical books.

13.5 AUROBINDO'S EDUCATIONAL PHILOSOPHY

Aurobindo's educational philosophy emerged directly from his general philosophy of life. His life was a unique experience in harmonizing the two important ends of existence, namely, mind and spirit. It was this ideal, which he tried to translate into the system of education. The important features of Aurobindo's educational philosophy are–

- ***Three focal points:*** Aurobindo said that these are three things that education must take into account: (i) the man (ii) the nation or people and (iii) universal humanity. Inter-relationship among these three points is important to realize the purpose of life.
- ***True basis of education:*** Aurobindo holds that the true basis of education is the mind. It is the principal instrument of education. Education is a building up process of the powers of the human mind; it is the formation of knowledge and will of the power to use knowledge, character and culture.
- ***Development of the spirit:*** The guiding principle of Aurobindo's educational philosophy lies in awakening of man as a spiritual being. According to Aurobindo education should act as the instrument for the real working of the spirit in the mind and body of the individual and the nation.
- ***Education according to child's own nature:*** Education must be according to the child's own nature. The child must be induced to expand in accordance with his own nature. Every child has in him something divine, the task is to find it, develop it and use it.
- ***Perfect liberty for the child:*** According to Aurobindo every child is an enquirer, an investigator, analyser and a merciless anatomist. He is endowed with intellectual curiosity, patriotic zeal and idealistic spirit. He has in him a combination of the gift of imitation and a touch of imaginative power. Let all these faculties and qualities be put to use to their best by the teachers and education will automatically be turned into a self learning process.
- ***Religious education:*** Aurobindo doubted whether direct teaching

in any form of religion is important or not. The essence of education, which is to live for God, for humanity, for country, for others and for oneself, must be made the ideal for every school. He said that religious education should be imparted by the practice of religious life.

- ***Moral education:*** The best method of moral education is by personal example, daily conversation and extensive reading of good books. The child must habituate himself to the right emotions, the noblest associations, the best mental, emotional and physical habits. The teacher must remember that the first rule of moral training is to "suggest and invite, not command and impose".

13.6 AUROBINDO'S EDUCATIONAL SYSTEM

The educational system advocated by Aurobindo is known as '**Integral Education**'. Integral Education implies two things–

- Education gives an integrated view of the universe to the pupil. A synthetic understanding, a holistic view of the universe and the life around is required.
- Education attempts at all-round, balanced, harmonious and integrated development of the individual.

Sri Aurobindo believes that the function of education is to study the mind of the individual, the people, the nation and the universe. Man and society can be changed through the study of human mind. Human mind consists of four layers– *chitta* (the storehouse of memory), *manas* (the sixth sense), *buddhi* (the intellect) and the *atimanas* (supramental).

In the integral education system, attempts are made for integral development of the physical being, vital being, psychic being and mental being. All these are necessary for transforming man into a spiritual being. Accordingly, the four principles of Aurobindo's Integral Education are–

a) Physical Being: Aurobindo believed that beauty is the ideal of physical life. When beauty grows, liberation gradually takes place. Education should try to build a body that is beautiful in form, harmonious in posture and powerful in functions.

b) Vital Being: It refers to enabling a man to be conscious of himself

and to control and direct himself. It is related to the control of sensations which should be trained to acquire and develop knowledge.

c) Mental Being: For the education of the mental being, emphasis is given on mental silence and concentration, so as to acquire knowledge with the help of Yoga. This helps in gradual liberation from ignorance.

d) Psychic Being: Psychic being is the psychological centre of man. It means the control of mind on the basis of reality.

In 1943, Sri Aurobindo International Centre of Education was established at Pondicherry to put into practice the educational views of Sri Aurobindo. He considered the formation of an Education Centre as one of the best means of preparing the future humanity to manifest upon earth a divine consciousness and a divine life. The Centre serves as a field of experiment and research in education. It aims at providing the teachings of Sri Aurobindo. It reflects the character of the community living. Education from kindergarten till the end of studies is imparted to students who are supposed to study here for 10 to 15 years. It provides all the requirements for free growth of the child, according to nature. There is no compulsion for any activity. It has many departments and services, workshops, farms and a number of commercial and industrial undertakings to meet various requirements of teaching.

The international zone seeks unity in diversity. Teachers and students coming from various parts of the world live together. Cultures of different countries are accepted here to promote unity. Painting, sculpture, dance, music, games and sports are conducted to promote unity and integrity. As a whole, the inmates living in the Ashram experience a spiritual and pious life by conducting Yoga.

On 28th February, 1968, Auroville, 'the city of dawn' was inaugurated 5 miles away from Pondicherry. It aimed at searching for a new order of education. The purpose of Auroville is to realize human unity in diversity. It is the first and only internationally endorsed ongoing experiment in human unity and transformation of consciousness. The town itself reflects the character of University where ideologies, cultures, knowledge are synthesized. It is the 'city of the 21st century man'. The environment of the town is such that

the people get themselves humanized. The city has four zones– cultural, industrial, residential and educational. It is the source of constant progress of education.

13.6.1 Aims of Education

Sri Aurobindo did not give any particular aim of education. The educational theory of Sri Aurobindo aimed at the development of the latent powers of the child, training of six senses, training of logical faculties, physical education, principle of freedom, moral and religious education and above all, training for the spiritualization of the individual. He believed that education should aim at integral development of the individual based on reality. On the basis of his views, ideas and principles, following aims of education may be derived–

- Physical development: Education should aim at physical fitness of an individual. According to Aurobindo, physical education helps in disciplining and controlling the physical functions, brings harmonious development of body and its movements, rectifies the body's limitations and defects and brings consciousness in man. As a part of physical education, he suggested physical exercise (*aasana*) and breathing techniques (*pranayama*).
- Vital development: It emphasizes on observation of the impulses, energies and desires of being vital in man. According to Aurobindo, a vital being controls his sense organs. Therefore, education should aim at sense training.
- Mental development: Mental education helps in acknowledging the old knowledge, inventing new ones and practicing the acquired knowledge in real life. Aurobindo believes that *Chitta* is both active and passive. *Buddhi* is the most vital instrument of collecting and disposing the thoughts. *Manas* receives images directly or through senses. Final level (*atimanas*) applies intuition and reveals the vision to grow an extraordinary personality. Training all these levels help to reorganize ideas, experiences

and integrate them into one whole.

- Psychic development: Aurobindo's education begins with the discovery of psychic being. He felt that education should aim at making a man psychic being. Psychic being develops the capacity to realize his potentialities and to prepare him for facing reality.
- Spiritual development: According to Aurobindo, spiritual transformation of man is one goal of education. He suggests that through spiritual education, power of thinking, knowledge, beauty and love can be developed. Spiritual knowledge liberates man from miseries, ignorance and sufferings.

13.6.2 Curriculum

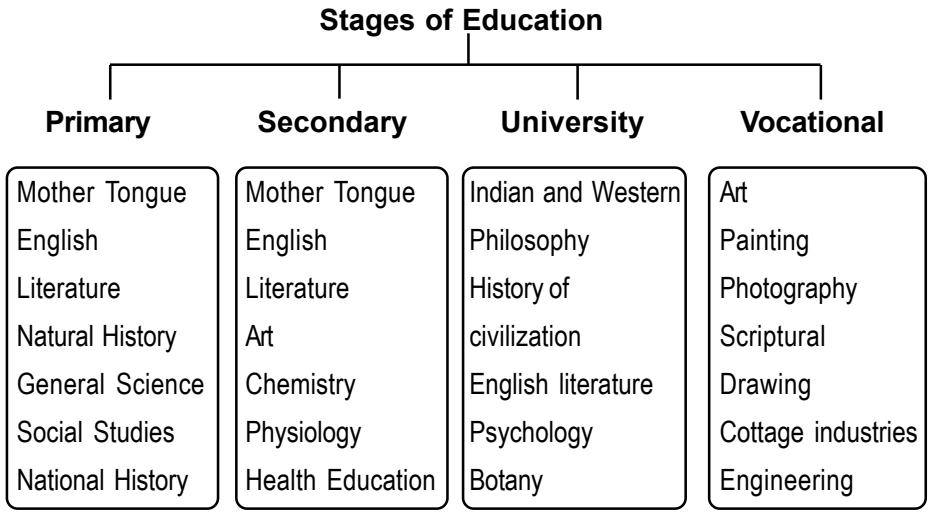
Sri Aurobindo stressed on integrated curriculum for the students which includes activities, subjects and spiritual experiences all in a unifying whole. The nature of this curriculum is flexible, interest based and environment based. He suggested such subjects which could be helpful in all round development of the individual. He suggested reading, writing, geography, history, mathematics, psychology, overall view of modern science, language etc. He also recommended for teaching English and French. On the basis of the four fundamental aspects of his philosophy– physical, vital, mental and psychic, his curriculum may be organized as–

- Physical: Physical training, games, sports, gymnastics, balanced diet and preventive care were given due importance for physical development of the child.
- Vital: Activities like music, art, dance, craft, ballet, etc. improve vital power by channelizing energy through freedom, leadership, responsibility and learning by doing.
- Mental: Various academic studies like mathematics, social science, applied and pure science, language (both Indian and foreign) help in developing mental power.
- Psychic and Spiritual: Aurobindo emphasized on spiritual

atmosphere. All curricular and co-curricular programmes should aim at inculcating values like love, truth, faith in God, competence in performance, strength of mind and heart.

- Universal knowledge: Curriculum should include whatever is universal truth. That is the basis of all scientific knowledge and philosophy.
- Vocational: The curriculum for vocational education includes arts, painting, photography, sewing, cottage industries, engineering, nursing, etc.

Aurobindo also provided a stage wise curriculum which may be described as–



13.6.3 Methods of Teaching

Sri Aurobindo suggested activity method, observation, self discovery, discussion method, learning by doing and learning by self experience as teaching methods. Sri Aurobindo has given a very respectable and responsible job for the teacher because in his system, activity was needed more on the part of the students. So the teacher should be careful enough to observe the working of the student minutely so that he could guide those students who were going on wrong track. He suggested the teacher should not teach but suggest the students, organize their work and show them the direction to responsibility, and to help them to find out inner guidance.

His methods of teaching were based on three basic principles–

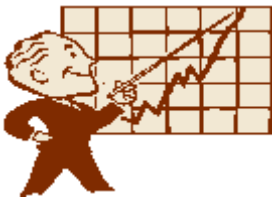
- Nothing can be taught: The teacher has to show to the child where the true knowledge is and how knowledge can come to the surface. It is the function of the child to bring out the knowledge.
- Individual needs: The child should be consulted in his growth, i.e. education has to be provided according to individual need and will. Flexibility, innovation and initiative are extremely essential for natural growth and education of the child.
- Near to far: Education should follow the principle of known to unknown, which emphasizes experiences as the basis of all learning. So, audio-visual materials are useful in teaching learning process.

The method of teaching should be based on the interest, aptitude, impulse and aspiration of the child. Balance should be maintained between meditation and action and between silent mind and practical learning. Learners should be given free choice of study. Though there is no fixed method of teaching given by Sri Aurobindo, there are some essentialities of education which are to be followed.

- *Freedom of the child*: Free environment should be created for the children so that they may gain more and more knowledge by their own efforts. If any restriction is imposed on them, it will retard their natural growth and development.
- *Mother tongue as medium of instruction*: Use of mother tongue as medium of instruction increases their grasping capacities and it becomes easier for them to learn even the difficult subjects.
- *Love and sympathy for the child*: It is necessary on the part of the teachers that they have love for the children and show sympathy towards them. This will help to reduce the tension of learning from the minds of the pupils.
- *Interest of the learner*: Learners can be motivated only when education is given to them according to their specific interests. It

is necessary for the teacher to identify the interest of the learners and teach them based on their interest.

- *Learning through activity*: Learner's teaching through books should be supplemented by activities and experimentations. He supported Montessori method of teaching for primary classes and practice of drawing in secondary classes.
- *Group learning*: Aurobindo believed that teaching learning is a cooperative process. So teaching and learning should be based on cooperative activities among the learners as well as between the teacher and the learners.
- *Based on nature of the child*: Each child is gifted by nature some mental and spiritual potentialities. Teachers should try to develop these potentialities to the maximum level possible. In this way, the elements of divinity present in the child will give him some divine power.
- *Sensory approach*: Senses are the gateway of knowledge. Being a realist, Aurobindo advocated that the senses of the children should be trained properly to acquire knowledge and experience.



CHECK YOUR PROGRESS

Q.1: How did Aurobindo contribute to national freedom movement?

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Q.2: How was Aurobindo's philosophy of liberation different from that of traditional Indian approach?

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Q.3: What is Auroville?

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Q.4: Write about the concept of Integral education.

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Q.5: According to Aurobindo, what should the curriculum of primary stage include?

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Q.6: Mention the principles on which Sri Aurobindo based his methods of teaching.

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13.6.4 Discipline

Sri Aurobindo greatly emphasized the child's liberty. The child should be given to develop freely as an organic person. Individuals are competent enough to develop their psychic being. So, maximum liberty for the development of psychic being should be given. There should be no compulsion on any area. He discarded the idea and practice of punishment and the stimulation of fear. The teacher should not interfere in the self experience of the learners. He should not pose as an instructor or task master, but as a guide and helper.

13.7 MERITS AND DEMERITS OF AUROBINDO'S EDUCATION SYSTEM

Aurobindo's educational system is one of the most scientific, progressive and pragmatic education systems of the world. However, it also suffers from some drawbacks. The merits and demerits of Aurobindo's education system are discussed below–

13.7.1 Merits of Aurobindo's Education System

The education system of Sri Aurobindo was a modern scientific system with the foundations of Upanishadic ideals which made it very strong and relevant. The merits of the system are–

- *Synthesis of East and West*: Aurobindo's philosophy is based on the synthesis of Eastern and Western philosophy. So, his education system has the advantages of both the eastern and western education system.
- *Integral education*: Aurobindo advocated integral education which considered the development of all the aspects of the individual. Moreover, it was not confined to the development of the individual only but the nation as a whole.
- *Supramental education*: Sri Aurobindo provided the unique concept of supramental education which means the education that leads to our evolution towards the supramental through evolution of the physical, the vital, the mental and the psychic.
- *Child-oriented*: Aurobindo's education system was totally child-oriented. The curriculum should be planned according to individual difference. The mind has to be consulted in its own growth. The aim of the teacher is to help the growing soul in drawing out his best and to make it perfect for a noble use.
- *Self-discipline*: Aurobindo advocated self discipline for the children. The child is given to develop freely. Individuals are competent enough to develop their psychic being. He discarded the idea and practice of punishment and the stimulation of fear.

The teacher should not interfere in the self experience of the learners.

13.7.2 Demerits of Aurobindo's Education System

The educational system formulated by Sri Aurobindo was very scientific which has made it relevant even in the present context. Therefore, it is difficult to find limitations of the system. It has survived through various tests of time. However, its implementation is confined to Aurobindo's Ashrams only and could not be widely integrated into the general education system.

13.8 CONTRIBUTION OF AUROBINDO'S EDUCATION SYSTEM IN PRESENT CONTEXT

Although Sri Aurobindo had given his theory in the early 20th century, yet his theory is relevant to the modern system of education. His theory is relevant in respect of all round development of the child, compulsory education at least up to the age of 6-14 years, lifelong and continuing education, vocational education, creativity, study of science and technology, literature etc. His main contribution in future education is to prepare for future life. He also gave preference to national integration, international integration, value education and non formal programs for rural and unorganized sectors. Sri Aurobindo's teaching and philosophy is very important if human being wants to live in peace and harmony. He is very much relevant in this 21st century where science and spirituality must be given equal importance. Though, the present age has achieved many miles through scientific developments but real change and progress can be attained through the integration of spirituality and science, which Sri Aurobindo understood very well.

His contributions to the present education system may be organized in the following points–

1) Integral education: Sri Aurobindo provided the unique concept of integral education in which he not only emphasized the integrated development of the individual but also at providing a holistic view of the universe to them.

2) Supramental education: Another important contribution of Sri Aurobindo is the concept of supramental education, which means the education that leads to our evolution towards the supramental through evolution of the physical, the vital, the mental and the psychic.
3) Auroville: The idea of establishing Auroville may be taken as a model to establish an ideal society, where ideologies, cultures and knowledge are synthesized.
4) Aurobindo International Centre of Education: It provides an educational environment which is characterized by community living, free development of the child and diverse learning experiences.
5) Aurobindo was a multifaceted man having a magnanimous personality. He occupies a special place not only in the Indian history, but in the International arena. His profound knowledge in Western and Eastern cultures helped him to integrate them for the development of human potential and growth. Sri Aurobindo's philosophy is based on facts, experience and personal realizations. His spirituality was inseparably united with reason. The goal of Sri Aurobindo was to bring about a spiritual transformation and to bring down the divine nature and a divine life into the mental, vital and physical nature and life of humanity.



13.9 LET US SUM UP

- Aurobindo Ghosh was born on 15th August, 1872 in Calcutta.
- He was educated in the Loretto Convent School and the University of Cambridge. He learnt many languages and studied Yoga.
- He joined the Indian National Congress and became an active freedom fighter in Indian national movement.
- Later he turned to yoga, meditation and study of religious, philosophical and spiritual literature. He spent his later part of life in his Ashram in Pondicherry.
- He devoted the rest of his life to the development of "integral" yoga, which was characterized by its holistic approach and its aim of a fulfilled and spiritually transformed life on earth.

- His philosophy was based on the synthesis of the Eastern and Western culture, spiritual and material values and science and Vedanta. It laid emphasis on *Sadhana*, Integral Yoga and divine life.
- He held that the higher evolutionary stages of terrestrial life is the real goal of creation in opposition to the traditional Indian view on liberation.
- The main principles of Sri Aurobindo's philosophy are four-fold Yoga– Jnana (knowledge) Yoga, Bhakti (devotion) Yoga, Karma (activity) Yoga and Dhyana (concentration) Yoga; Supermind (evolution of consciousness); Integralism (integration of diverse elements) and the principle that man with a mind cannot be ignorant.
- Aurobindo made a five-fold classification of human nature i.e. physical, vital, mental, psychic and spiritual and corresponding five aspects of education– physical education, vital education, mental education, psychic education and spiritual education.
- The educational system advocated by Aurobindo is known as 'Integral Education' –education for integral development of the physical being, vital being, psychic being and mental being.
- In 1943, Sri Aurobindo International Centre of Education was established and in 1968, Auroville, 'the city of dawn' was inaugurated at Pondicherry to put into practice his philosophical and educational views.
- The educational theory of Sri Aurobindo aimed at the development of the latent powers of the child, training of six senses, training of logical faculties, physical education, freedom of the child, moral and religious education and above all, training for the spiritualization of the individual.
- Sri Aurobindo stressed on integrated curriculum for the students which includes activities, subjects and spiritual experiences all in a unifying whole. He suggested reading, writing, geography, history, mathematics, psychology, overall view of modern science, language etc.
- Sri Aurobindo suggested activity method, observation, self discovery,

discussion method, learning by doing, learning by self experience as teaching methods.

- Sri Aurobindo greatly emphasized the child's liberty and advocated self discipline.
- The education system of Sri Aurobindo was a modern scientific system with the foundations of Upanishadic ideals which made it very strong and relevant.
- The implementation of Aurobindo's education system is confined to Aurobindo Ashrams only and could not be widely integrated into the general education system.
- His theory is relevant in respect of all round development of the child, compulsory education, lifelong and continuing education, vocational education, creativity, study of science and technology, literature etc.



13.10 FURTHER READING

1) Acharya, K. D. (1978). *Guide to Sri Aurobindo's Philosophy*. Pondicherry: Divya Sahitya Parkashan.
2) Aggarwal, J. C., & Gupta, S. (2006). *Great Philosophers and Thinkers on Education*. New Delhi: Shilpa Publications.
3) Chaube, S. P. (1988). *Indian and Western Educational Philosophers*. Agra: Vinod Pusthak Mandir.
4) Pani, R. (1997). *Integral Education Thought and Practice*. New Delhi: A. P. H. Publishing Cooperation.



13.11 ANSWERS TO CHECK YOUR PROGRESS

Ans. to Q. No. 1: Aurobindo joined the Indian National Congress and became an active freedom fighter. He declared 'Swaraj' (self-government) as the goal for India. He started the Bengali daily 'Yugantar' and English daily 'Bande Mataram' to promote his

revolutionary ideas.

Ans. to Q. No. 2: Aurobindo held that terrestrial life itself, in its higher evolutionary stages, is the real goal of creation. He believed that the basic principles of matter, life, and mind would be succeeded through terrestrial evolution by the principle of supermind as an intermediate power between the two spheres of the infinite and the finite.

Ans. to Q. No. 3: Auroville is a city, inaugurated 5 miles away from Pondicherry in1968. It aimed at searching for a new order of education. The town itself reflects the character of the University where ideologies, cultures, knowledge are synthesized. It is the city of the 21st century man. The city has four zones– cultural, industrial, residential and educational. It is the source of constant progress of education.

Ans. to Q. No. 4: Integral Education is the education system advocated by Aurobindo. It gives an integrated view of the universe to the pupil. It also attempts at all-round, balanced, harmonious and integrated development of the individual.

Ans. to Q. No. 5: According to Aurobindo, the curriculum of primary stage should include mother tongue, English literature, natural history, general science, social studies and national history.

Ans. to Q. No. 6: The principles on which Sri Aurobindo based his methods of teaching are– nothing can be taught, importance of individual needs and teaching from near to far.



13.12 POSSIBLE QUESTIONS

A) Short Questions (Answer each question in about 150 words)

Q.1: Give a brief sketch of Aurobindo's life.

Q.2: Write a note on the features of Aurobindo's educational philosophy.

Q.3: Mention the methods of teaching suggested by Aurobindo.

Q.4: What is the view of Aurobindo on discipline?

B) Long Questions (Answer each question in about 300-500 words)

Q.1: Explain the main principles of Aurobindo's philosophy.

Q.2: Explicate the aims of integral education.

Q.3: Analyze Aurobindo's education system.

Q.4: What aspects of Aurobindo's education system are relevant at present?

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UNIT 14: MAHATMA GANDHI AND HIS EDUCATIONAL THOUGHT

UNIT STRUCTURE

14.1 Learning Objectives

14.2 Introduction

14.3 Gandhiji's Life Sketch

14.4 Gandhiji's Philosophy

14.5 Gandhiji's Educational Philosophy

14.5.1 Principles of Education

14.6 Gandhi's Basic Education System

14.6.1 Aims of Education

14.6.2 Curriculum

14.6.3 Method of Teaching

14.6.4 Discipline

14.7 Merits and Demerits of Gandhiji's Education System

14.7.1 Merits of Basic Education

14.7.2 Limitations of Basic Education

14.8 Contribution of Gandhiji's Education System to Present Education

14.9 Let Us Sum Up

14.10 Further Reading

14.11 Answers to Check Your Progress

14.12 Possible Questions

14.1 LEARNING OBJECTIVES

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

- describe the life and philosophy of Gandhiji;
- explain the main ideas of educational philosophy of Gandhiji;
- analyse the educational system of Gandhiji;
- identify the positive and negative aspects of Gandhiji's education system; and
- discuss the contributions of Gandhiji to educational thought and practice.

14.2 INTRODUCTION

Mahatma Gandhi was a great leader, a practical philosopher and educational thinker of great repute. He wanted to establish a free and casteless society with no exploitation and racial discrimination. For this purpose he devised a potential means and that was education. His philosophy of education was the outcome of his long experience of political, social and economic life of the country.

14.3 GANDHIJI'S LIFE SKETCH

Mahatma Gandhi was born on 2nd October, 1869 at Porbandar in Kathiawar of Gujarat. His father Karamchand Gandhi was a Dewan (Chief Administrator and Chief Revenue Officer) of Rajkot at Porbandar. His mother Putli Bai was a saintly woman who had a strong influence on his life. After completing his studies up to matriculation in1887, he went to England for studying law. He passed his Law examination and was called to the bar in 1891. He started his practice at Rajkot and Mumbai. But he did not do well here. In 1893, he went to South Africa in connection with a civil law case of an Indian company and stayed there for about twenty years and it brought about a turning point in his life. The racist system of South Africa was very much discriminatory against the coloured people including Indians. He found that Indians were treated like animals. He put up tough fight for the rights of his countrymen and the right of black Africans there. He completely devoted himself to the service of the people through *Satyagraha* and *Ahimsa*. He decided to adopt *Brahmacharya* in 1906 for the sake of better dedication to the service of humanity.

From South Africa, Gandhiji came to India, and started taking leading part in struggle for India's freedom. Since then he led the whole nation through Indian National Congress till the attainment of freedom in 1947. He launched three important movements during his leadership– *Civil Disobedient Movement, Non Co-operation Movement and Quit India Movement.* It is really a great irony that this follower of Peace and Non-violence was shot dead on 30th January, 1948.

14.4 GANDHIJI'S PHILOSOPHY

Gandhi did not claim any originality for his thoughts. His philosophy is, however, based on the philosophy of idealism. A brief description of some of his philosophical ideas is given below:

- *His belief in God:* He believed in God implicitly. God is the all pervasive reality. He says, "To me God is Truth and Love. God is Ethics and Morality. God is the source of light and life".
- *Sense of human unity:* Gandhi advocated that as the source of all the rays of the sun is the sun– absolute and one whole, in the same way though the persons are different, yet the same soul pervades in all of them. He experienced and realized unity in diversity or human unity.
- *A new concept of education:* He interpreted education as the development of human personality. This can be matched with any modern concept of education.
- *Truth:* To Gandhiji, truth is the supreme principle. The realization of truth is the only way to realize god. According to Gandhiji, god is truth and truth is god. Truth has a divine significance and is manifested in the voice of the conscience. Truth should be the basis of the whole life– in all the fields of life.
- *Non-violence (Ahimsa):* It is the second main tenet of his philosophy of life. Ahimsa is the only means to realize truth and God. To him truth and Ahimsa are the two sides of the same coin. They are so inter related that it is practically impossible to disintegrate and separate them.
- *Love:* Love is the core of Gandhian philosophy. He advocated that the true religion of man was the religion of love. His love attained the form of universal love.
- *Brotherhood of man:* His motto was to establish a universal community of free persons without racial discrimination and artificial barriers of caste and creed. He has firm faith in the gospel of brotherhood of man.

- *Satyagraha:* Satyagraha is the practical application of non-violence. It is a method of securing a right by personal suffering. It is to achieve change of heart by self-suffering of the adherence to truth and non-violence. It is the justification of truth not by inflicting suffering on the opponent but on one's self.
- *Service into humanity:* It is the core of his philosophy. His greatest creed was service of God through service of humanity. For Gandhi, God lives in the temple of humanity and man becomes great exactly by the degree in which he works for the welfare of his fellow man.
- *Sarvodaya Samaj:* This was the type of socialism he wanted, as opposed to the socialism of the Marxian type. He wanted the structure of the society to be built upon moral principles, humanitarianism and equality.
- *Fearlessness:* He emphasized the fact that without fearlessness, it is practically impossible to practice truth and ahimsa. A coward cannot adhere to these principles of truth and ahimsa.
- *Ram Rajya:* He tried to establish Ram Rajya which he identified with justice, peace, happiness and welfare of all.
- *Useful citizens:* Gandhiji tried to create a society in which the government may guarantee freedom, justice and fraternity for all. He wants that each individual should be trained to be a useful citizen, shouldering responsibilities and fulfilling duties he owes to the society.
- *Economic equality:* He realized that industrialization leads to mass production, over profits, exploitation, accumulation of wealth, evils of capitalism, poverty of the workers, loss of personal joy of the workers and loss of skill of the craftsman. Therefore he despises industrialization which makes the rich richer and the poor poorer. He is in favour of decentralization of capital, promotion and distribution of wealth and income among the masses, absence of competition and co-operation and encouragement of the native skill of the craftsman.

14.5 GANDHIJI'S EDUCATIONAL PHILOSOPHY

Gandhiji's thoughts on education form the dynamic side of his philosophy. He viewed education as a potent instrument of social reconstruction. His scheme of education is known as 'Basic Education'. Gandhiji is considered as the starting point of modern educational theory and practice of the East. He observes, "By education I mean an all-round drawing out of the best in child and man-body, mind and spirit." Education should not confine itself to the teaching of 3Rs. According to him, teaching of 3Rs is neither the beginning nor the end of education. He paid greater attention towards the personality of the learner. He, in fact proposed a balanced development of the child, physically, psychologically and intellectually, to enable him to be able to achieve the ultimate aim i.e. Truth.

14.5.1 Principles of Education

The basic principles of Gandhiji's philosophy of education are summarized as follows–

- Education for each child up to 14 years of age should be free, compulsory and universal.
- All education should be imparted to the child through the medium of his mother tongue.
- English should not be given any importance in the education of a child.
- Mere literacy cannot be equated with education. Education should develop human values in the child.
- Education should enable the child to realize the ultimate truth (God) through non-violence and purity of means.
- Education should develop all the powers of the child so as to fit him into the community of which he is an integral part.
- Education should develop the total personality of the child, that is, education should aim at achieving harmonious development of his mind, body and soul.
- Education should create vocational efficiency in the child in order to prepare him to earn his living. Hence, craft education should

be emphasized in the curriculum and it should be correlated with the local industries.

- Education should create useful, responsible and dynamic citizens to fulfill the duties they owe to the society.
- Education (Basic Education) should purify the heart and mind of the people and create a society free from all exploitation and aggressions.
- A child should also be given gainful work experiences through practical training without which theoretical knowledge is useless.
- Education should inculcate universal moral values in the child for achieving success in the field of education.

14.6 GANDHIJI'S BASIC EDUCATION SYSTEM

Gandhiji initiated and strengthened several constructive programmes for the economic, educational and social development of the people. He found that the present system of education is not only wasteful but positively harmful. In July 1937, Gandhiji wrote in the Harijan, "Literacy itself is not education, I would, therefore, begin the child's education by teaching it a useful handicraft and enabling it to produce from the moment it begins its training. Thus every school can be made self-supporting, the condition being that the state takes over the manufacture of these schools." He was a practical educational philosopher and an experimentalist to the core. His experiments with truth and education were the instruments for the realization of his ideals in life. For improving the terrible condition of education, Gandhiji advocated a scheme of primary education based on Indian traditional culture through the medium of mother tongue. But this required a huge sum of money. To end this dilemma Gandhiji put forward the proposal of free and compulsory primary education to every child in which the process of schooling could be made self supporting by teaching a useful and productive craft. Gandhiji expressed his views on education as the Scheme of Basic Education and placed it in the Wardha Conference held on 22nd and 23rd October, 1937 under the chairmanship of Dr. Zakir Hussain. The report of the committee, published in March 1938, came to be known as the Wardha

Scheme of Education. It was accepted by the Indian National Congress at its Haripura Session held in March 1938. The following resolutions were passed–

1) Free and compulsory education be provided for seven years on a nation-wide scale.
2) The medium of instruction be mother-tongue.
3) The process of education throughout this period should centre around some productive form of manual work, and that all other abilities, as far as possible, be integrally related to the central handicraft chosen with due regard to the environment of the child.
4) That the conference expects that the system of education will be gradually able to cover the remuneration of the teachers.

The Wardha Scheme of Education is also known as Nai Talim/Basic Education/Buniyadi Talim (Shiksha). The scheme was the outcome of sound thinking of Gandhiji who considered education as an effective instrument of national reconstruction. The word 'Basic' is derived from the word 'Base' which means foundation. Basic education has close relationship with the basic needs and interests of the society as child is the focal point of education. The central point of this scheme is craft, which enables the students to earn livelihood as well as to develop qualities of good citizenship. Moreover it is based on ancient Indian culture and civilization. It is again basic because it lays down the minimum educational standards which every Indian child is entitled to receive without any distinction. It makes use of native potentialities of the child and it is intimately related to the basic occupations of the community. This education is for the common man of the country, who is the foundation and backbone of the national life.

The fundamental features of the basic education scheme are–

1) **Free and compulsory education:** Gandhiji wanted education to be free and compulsory for all boys and girls between the ages of seven to fourteen. Gandhiji believed that primary education is the minimum education that must be available to all.
2) **Craft-centred Education:** The basic idea of this scheme is to impart education through some craft or productive work. Craft work helps

the child to acquire sensory and motor co-ordination and to appreciate the value of honest labour. Gandhiji was of the opinion that the method of training the mind through village handicraft will help to develop self-confidence and working ability and promote the real, disciplined development of the mind as it activates the thinking power in the child and helps his intellectual development.

3) **Self supporting aspect of the Scheme:** 'Earn while you learn and learn while you earn' is another fundamental feature of basic education. The self supporting aspect of the scheme may be interpreted in two ways– (a) Education that will help one to be self supporting in later life, (b) Education which in itself is self supporting.
4) **Medium of instruction:** The medium of instruction in basic education system is mother tongue. It is based on the belief that without the capacity to speak effectively, to read and write correctly and lucidly, no one can develop precision of thought or clarity of ideas. Moreover, it is a valuable means of social education.
5) **Ideal of citizenship:** Basic education aimed at giving the citizens of the future a keen sense of personal growth, dignity and efficiency and social services in a cooperative community. Basic education envisaged to provide the children an opportunity of understanding their own problems, rights and obligations.
6) **Flexible Curriculum and free Environment:** The flexibility of the curriculum and free environment for the child to perform according to their own capacity are another features of basic education. There is no compulsion for completing a prescribed portion for examinations. Necessary changes may be introduced in the curriculum if the situation demands. The teacher is also free to organize necessary environment for the development of the child.

14.6.1 Aims of Education

Gandhi's concept of education has two fold aims before it— immediate aims and ultimate aim of education.

- **Immediate aims of education:** The immediate aims of Gandhiji's education are related to our day-to-day life.
- ***The Utilitarian Aim:*** Considering the basic needs of human life, such as food, shelter, clothing etc., Gandhiji advocated self-supporting education. He was fully aware of the financial condition of our people. It is because of this that he introduced a manual productive craft, the sale of which would make education self-supporting.
- ***Cultural Aim:*** Mere acquisition of knowledge is not enough for a man. He needs culture to refine his personality. Education should develop qualities of mind, which should be reflected through his behaviour.
- ***Moral aim:*** According to Gandhiji, the end of all knowledge should be building up of character. Character building implies cultivation of moral values such as courage, strength of mind, righteousness, self restraint and service of humanity. He, therefore, made this the central purpose of education.
- ***Perfect development:*** Gandhiji observed that man is neither mere intellect, nor gross animal body, nor heart or soul alone. Harmonious development of all powers innate and acquired was the chief goal of Gandhian education.
- ***Ultimate aim:*** Gandhiji's ultimate aim of education is knowledge of God, spiritualism and oneness with God. It is nothing but self-realization which has been in vogue in Indian philosophy since long. All the immediate aims are subordinate and complementary to this supreme aim of life and education. By emphasizing this aim, Gandhiji did not preach for seeking the world for a monastic life. He never suggested isolating education from life. Actually, in his later speeches and writing, Gandhijii emphasized the ideals of education being a preparation for life or it being the training of the whole man as much as that of self realization. He did not find any conflict between these two sets of ideas.

14.6.2 Curriculum

The curriculum of Gandhiji's system of education has been constructed with the definite view of achieving the aims and objectives laid down by him. The curriculum of basic education scheme is aimed at developing the whole man– the intellectual, physical and spiritual powers. The basic education is designed for children between seven and fourteen years of age and accordingly curriculum has been suggested. For the boys, general science and for girls, home science has been emphasized. The various subjects are–

- **Basic Craft:** Spinning and weaving, carpentry, agriculture, fruit and flower cultivation, leather work, culturing fish, pottery, book binding, any handicraft according to the local need, home science for girls.
- Mother tongue
- Mathematics
- Geography, History and Civics to be combined as Social Studies
- Painting and Music
- P.T., Drill and Sports etc.
- General Science comprising Physics Chemistry, Botany, Zoology, Hygiene and Nature Study etc.
- Hindustani: It is the combination of Hindi and Urdu languages spoken in Hindustani speaking areas. The study of Hindustani will be compulsory during the fifth and sixth years of school life in non-Hindustani speaking areas.
- There is no place for religious and moral education in the curriculum.
- External examinations are to be abolished. The day-to-day work of the student is to be the determining factor.
- Text books are to be avoided as far as possible.
- Cleanliness and health, citizenship, play and recreation are to be given sufficient importance.

14.6.3 Methods of Teaching

By discarding subject centred education, Gandhiji, for the first time advocated craft based child centred education. He said that local crafts should be made the medium of education so that child might develop his body, mind and soul in a harmonious manner. The methods of teaching to further craft centred education are given below–

- Learning by doing: Everything is taught to the child by activity and practical works of crafts. Even alphabet is taught through the practice of arts. For this purpose, children are given art training first.
- Learning by experience: Children are not taught everything by the teacher. Knowledge is organized very systematically for them and then they learn many of the things through their own experiences. Efforts are also made to establish correlation between teaching methods and learning experiences.
- Project method: Students are also assigned various projects by the teacher. They complete the projects by cooperation of their fellow being. This project is evaluated on the basis of the usefulness and beauty of items prepared by them.
- Technique of correlation: Basic education envisages that the whole instruction should be imparted through the medium of some activity, experience or craft. The teaching of various subjects should be in the form of correlated knowledge and not in the form of separate subjects.
- Lecture method, questioning and discussions are some more techniques which are employed in the Gandhian scheme of education as and when considered appropriate.

14.6.4 Discipline

Gandhiji's approach to discipline is based on discipline of mind, thought and action. He laid stress on inner discipline or self-

control. Discipline should not be imposed, it should spring from within. Like naturalists, Gandhiji also advocated freedom for the child. At the same time he wanted children to be prepared to accept the appropriate discipline and training. He should be given full opportunity to develop in a natural environment. He did not say that children should be left free to follow their own impulses. According to him, education should stress on self discipline. His concept of discipline was not individual. It was a concept of social discipline. He envisaged the idea of building up of ideal citizens though education. He wanted students to be successful and responsible future citizens of the country. He was against corporal punishment for the child. He also states that if the boys and girls do not learn discipline in their school days, money and time spent on their education is a national loss. He put forward his idea of voluntary discipline. It is a synthesis of freedom and internal control. He wants the children to be prepared to account the appropriate discipline and training.

14.7 MERITS AND DEMERITS OF GANDHIJI'S EDUCATION SYSTEM

Like any system of education, Gandhiji's Basic Education system also had some positive and some negative aspects. It was a radical system of education which was very necessary to make the Indian education system free from blind British influences. But probably the Indian education system was not yet ready to accept such radicalism. The merits and the limitations of the basic education system are discussed below.

14.7.1 Merits of Basic Education

- *Compulsory free education:* Compulsory free education was very necessary for India at that time. Imparting free and compulsory education to all boys and girls, between the age of seven and fourteen, eased the financial burden of the parents.
- *No wastage:* In the scheme of basic education, there was no system of failure which helped in preventing wastage.

- *Ideal citizenship:* Training in ideal citizenship was very necessary at that time. Basic education provided the children opportunity to acquire traits of citizenship and learn to solve the problems of their future life.
- *Close to life:* Basic education was closely related with life. Education was directed towards the needs of life. The subjects taught and the activities or experiments done through craft in the school are correlated with life.
- *Productive and self sufficient education:* Basic education system was not only work centered but also self-supporting. Craft-centred education in basic education system prepares the individual to become self-reliant and self-supporting.
- *Activity based Curriculum:* The curriculum of basic education system was based on activity. It means that the school must be places of work, experimentation and discovery, not of passive absorption of information. Education was imparted through concrete life situations relating to craft or to social and physical environment.
- *Social Activities and Community Life:* Apart from craft, productive activities and occupations find an important place in the curriculum of a basic school. Living together and doing together is the soul of the curriculum and methods of teaching of basic education system.
- *Education through Correlation:* The basic education is an effort to correlate the life of the child with his immediate physical and social environment. It is an effort to make knowledge easier and at the same time more meaningful.
- *Integrated knowledge:* Basic education treats knowledge as an integrated whole. Curriculum is built around three integrally related centers: physical environment, social environment and craft work.
- *Greater freedom for the teacher and the taught:* In basic

education, discipline does not mean order and external restraint but an intelligent use of freedom. The teacher gets opportunities to make experiments, think for himself and put his idea and plan to practice.

14.7.2 Limitations of Basic Education System

- *Concept of basic education is not clear:* Most of the educationists, educational administrators and teachers are in a state of confusion in understanding the concepts and fundamentals of basic education. As a result of this, the government of India was reluctant to implement it and the general masses fail to grasp the significance of basic education.
- *Unsound psychological foundations of Wardha Scheme of education:* Basic education has completely ignored the development of the tender mind of the child. It forces the child to learn a craft before he is twelve. Moreover, it is cruel to make the child earn during the stage when he ought to be playing and enjoying himself.
- *Not suitable for urban people:* This scheme of education is useful only in the villages and not suitable for the urban population.
- *Undue emphasis on craft as the only basis of correlation:* It is impossible to establish any natural association between craft and all the subjects of cultural value as a curriculum.
- *Not suited in an age of industrialization:* Basic education fails to relate to the economic policy. With rapid industrialization of India, knowledge of science and mathematics may become more desirable than skill in handicrafts.
- *Neglect of the child:* Basic education neglects the child. In a basic school only two-third or half the normal time is given to academic education, the rest being taken up by crafts. Moreover, since on the time-table academic subjects generally come after the craft work, students are sometimes too tired to take academic work keenly.

- *Lack of finance and the absence of sound administrative policy:* It was also responsible for the failure of Basic Education. Practically there was no coordination between the official and non-official agencies engaged in the organization and development of Basic education.
- *Lack of adequate supply of efficient, trained and sincere teachers:* Teacher occupies the central position in Basic Education. Suitable orientation and training of teachers of basic schools was highly needed, which was rare. The majority of the teachers had no faith in this system.



CHECK YOUR PROGRESS

Q.1: What are the basic philosophies of Gandhiji?

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Q.2: What is the meaning of education according to Gandhiji?

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Q.3: Briefly discuss the educational philosophy of Gandhiji.

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Q.4: What is the implication of the word 'basic' in Basic Education?

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Q.5: What are the reasons for failure of Basic Education?

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14.8 CONTRIBUTIONS OF GANDHIJI'S EDUCATION SYSTEM TO PRESENT EDUCATION

Gandhiji's scheme of basic education has brought about a lot of changes in the educational pattern of this country. The primary schools, more or less, all over India, were converted into basic schools. This system of education made important contributions to the field of education.

- *Psychologically, socially and biologically sound Scheme:* Gandhiji's philosophy of education is sound in all these three respects. He envisaged the craft centred education which would bring about the intellectual development through purposeful and productive physical activities in the light of social objectives. This scheme would also encourage the learners to plan experiment and reflect.
- *Manual work:* Manual work not only encourages the physical activities and brings about the physical development but also encourages intellectual development. Learning by doing would satisfy many of the psychological urges of the child.
- *Opportunity for self-expression:* Self-expression is very necessary for the balanced development of the child's personality. Basic scheme of education made ample provision for creative self-expression. It also provides for the outlet of the creative urges which are innately present in every human being.
- *Provision for affection and respect:* Affection, self respect, creativeness and activity are the psychological need of the child. These activities bring about the sense of security and Gandhiji had the provision for all these in the scheme of education.
- *Pedagogically sound educational theory:* Education should be concrete and realistic. Gandhijis concept of education had provision

for all these things. The child, after acquiring education has to play his role in a non-violent social order. This order of life shall be based on democracy and freedom.

- *Free and compulsory education:* Gandhiji's wanted free and compulsory primary education for all boys and girls between the ages of 7 and 14. Elementary education up to matriculation should be minus English.
- *Women education:* Gandhiji had a firm belief that education of little boys and girls could be more effectively handled by women than by men. He is of the opinion that the education of boys cannot be complete unless equal emphasis is laid on the provision of education for women.
- *Religious education:* He believed that the effective means of development of a personality and character is the study of religion. In fact, religion is the way of life. Hence religious education should be imparted to the child through virtues like truth, peace, love, justice and non violence.
- *Medium of instruction:* He observed that medium of instruction should be in one's mother tongue. He believed that mother tongue makes the process of education natural and meaningful. He was against English to be made as the medium of instruction.
- *Craft-centred education:* He wanted to impart education through the medium of some craft that is all the subjects should be taught around some craft.
- *Self-supporting education:* A great contribution of Gandhiji's Basic Education system is its self supporting aspect. It is not only work-centred but also self-supporting. Earning while learning is the feature of basic education.
- *National education:* He formulated a new system of education keeping in mind the prevalent situation in India. It is his suggestion that every youth should devote one year to social service or service to the country by making craft as a centre of education. This is national education, suitable for the whole country.

- *Comprehensive education:* Basic education system was very comprehensive opposed to the intellectual kind of education prevalent at that time. He visualized a very broad based concept of education. His education system was based on all round personality development of the child.

Mohandas Karamchand Gandhi secured a unique place in the galaxy of the great teachers who have brought fresh light to the field of education. He successfully synthesized different philosophies of education and emerged as an idealist, naturalist and pragmatist. Gandhiji keenly wanted to create a new social order based on truth and non-violence. This can be brought about only through a silent social revolution. He believed that revolutionary change in the educational system can help to bring this silent social revolution. The scheme of Basic Education does not stand for mere technique, it stands for a new spirit and approach to all education.



14.9 LET US SUM UP

- Mahatma Gandhi was born on 2nd October, 1869 at Porbandar in Kathiawar of Gujarat.
- He is honoured by the people of India as the father of our nation.
- He was a saint, a politician, a patriot and nationalist, an economist, a great freedom fighter and a practical educator.
- His philosophy is based on the philosophy of idealism.
- According to Gandhiji education means, “All round drawing out of the best in child and man– body, mind and spirit.”
- Gandhiji placed his Basic Education System to the nation in the Wardha Conference in 1937.
- The aims of basic education are to help the child to become self-supporting, preserve own culture, character development, moral, spiritual, social development, inculcate democratic ideas etc.
- The curriculum of basic education was life centred, activity centred and craft centred to train man by developing his soul. Mother tongue,

arithmetic, social studies, general science, art, music etc. were included in the curriculum.

- Regarding methods of teaching, it was advocated that the child should be educated through craft. Mother tongue should be medium of instructions. Learning by doing method and engaging students with different creative and productive activities were supported.
- Self discipline was emphasized rather than imposing disciplinary rules.



14.10 FURTHER READING

1) Bhole, L. M. (2016). *Educational Philosophy of Mahatma Gandhi and Vinoba Bhave*. New Delhi: Shipra Publications.
2) Patel, M. S. (1958). *The Educational Philosophy of Mahatma Gandhi.* Navajivan Publising House.
3) Pillai, P. (1959). *The Educational Aims of Mahatma Gandhi*. Kalyanmandir Publication.
4) Sharma, A. P. (2010). *Indian and Western Educational Philosophy*. New Deli: Unicorn Books Publishers.
5) Singh, Y. K. (2014). *Educational Philosophy of Mahatma Gandhi*. APH Publishing Corporation.



14.11 ANSWERS TO CHECK YOUR PROGRESS

Ans. to Q. No. 1: Gandhiji had belief in God, truth, Ahimsa, love, fearlessness, satyagraha and economic equality.

Ans. to Q. No. 2: According to Gandhiji education means, “All round drawing out of the best in child and man– body, mind and spirit.”

Ans. to Q. No. 3: He synthesized the 3 important philosophies– Idealism Naturalism and Pragmatism. His educational philosophy emerged

out of his own experiments with truth and non-violence. He said that education not only moulds the new generation, but also reflects society's fundamental assumptions about itself and the individuals who comprise it.

Ans. to Q. No. 4: The word Basic means the foundation. Here by using this word with education Gandhiji wanted to make the foundation of the educational structure strong. The aim of this scheme is to make a child self-reliant by enabling him to use his acquired knowledge and skills in practical affairs of life. It has close relationship with the basic needs and interest of the education as child is the focal point of education.

Ans. to Q. No. 5: Vague conception of basic education, ignoring the tender nature of child's mind, unsuitableness for urban areas, undue emphasis on craft and unsuitableness for industrialized age are some of the causes of failure of basic education system.



14.12 POSSIBLE QUESTIONS

A) Short Questions (Answer each question in about 150 words)

Q.1: Write a note on Gandhiji's views on education.

Q.2: Write a note on the features of Gandhian educational philosophy.

Q.3: Explain briefly Gandhiji's 'Basic Education'.

Q.4: What is the rationale behind craft centred curriculum in basic education system?

B) Long Questions (Answer each question in about 300-500 words)

Q.1: Explain the fundamentals of Basic Education.

Q.2: State the contribution of Gandhiji towards Indian education.

Q.3: Is basic education system relevant to the present age? How?

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UNIT 15: SANKARADEVA AND HIS EDUCATIONAL THOUGHT

UNIT STRUCTURE

15.1 Learning Objectives

15.2 Introduction

15.3 Sankaradeva's Life Sketch

15.4 Sankaradeva's Philosophical Thoughts

- 15.4.1 Metaphysics
- 15.4.2 Epistemology
- 15.4.3 Axiology

15.5 Sankaradeva's Educational Philosophy

15.6 Sankaradeva's Educational System

- 15.6.1 Aims of Education
- 15.6.2 Curriculum
- 15.6.3 Method of Teaching

15.7 Relevance of Sankaradeva's Educational Thoughts and Practices

15.8 Conclusion

15.9 Let Us Sum Up

15.10 Further Reading

15.11 Answers to Check Your Progress

15.12 Possible Questions

15.1 LEARNING OBJECTIVES

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

- describe the life and philosophy of Sankaradeva;
- explain the main ideas of educational philosophy of Sankaradeva;
- recognize the contributions of Sankaradeva to educational thought and practice; and
- discuss the relevance of Sankardeva's educational principles at present times.

15.2 INTRODUCTION

This unit introduces you to the philosophy of the life of Sankaradeva, a great Vaishnavite saint of Assam and his contributions to the field of education, both theoretical and practical. Though his contributions are not direct in the field of education, but his philosophy and teachings have great implications in this field. He was excellent in all the dimensions of human personality– mental, emotional, social, moral and physical. So he is revered for his multi-faceted personality. His contributions to the society cannot be measured in any terms. He has multi-dimensional contributions to the Assamese society.

15.3 SANKARADEVA'S LIFE SKETCH

Sankaradeva was born in the year 1449 in a place called Bordowa in Assam. He was contemporary to an atmosphere of Vaishnavite movements in other parts of India. At a very tender age, his Guru, Mahendra Kandali identified the genius in him. He lost his mother three days after his birth and was brought up by his grandmother. At the age of 23, he married a Kayastha girl, Suryavati, who died four years after marriage leaving a girl child. Sankaradeva looked after the motherless girl. Soon he married her off and in his zeal for the faith he had discovered, he undertook an extensive tour which must have extended for a period of twelve years. He visited places like Gaya, Puri, Vrindavana, Mathura, Dwaraka, Varahakunda, Ayodhya and Badarikasrama.

Sankaradeva's philosophy of life was influenced by many factors like his grandmother's upbringing, the socio-political situations, and his travels to different parts of India among others. His moral philosophy was based on the mouldings of his grandmother during his young days. His religious and social philosophy was a result of his far and wide travel and contact of various Vaishnavite saints. His endeavours had brought an order to a chaotic social order in Assam prevailing during his days.

As a boy, Sankaradeva exhibited qualities of an erudite scholar. He was a prolific writer and had deep knowledge of the *Vedas*, the *Vedanta*, the

Gita and the *Bhagavata-purana*. In order to give a permanent basis to his teachings he created a vast religious literature. The unique feature of his works is that he wrote all of them in vernacular language. He dealt with all branches of literature to fulfil the demands of the people. He was not only the author of works of original thinking, but was also an expert in translating from Sanskrit. He rendered into music, poetry and drama the entire life-story of Krishna. The result was the great output of literature in various branches of learning such as *Kavya*, theology, etc. Dr. B. K. Barua pointed out, "The writings of Sankaradeva had been, for the last few centuries, a source of delight, inspiration and wisdom to the Assamese people. He contributed a good deal to the development of the Assamese language, to the widening of the imaginative range of Assamese literature. He raised it to the classical elegance and richness by imparting into it what is good and beautiful in Sanskrit."

15.4 SANKARADEVA'S PHILOSOPHICAL THOUGHTS

The philosophical consistency of Srimanta Sankaradeva is very unique, which is not seen in any other preachers of India. He propagated practical philosophy which inspired people to have a direct, immediate and intuitive vision of the highest truth which is also the Supreme Reality. The equality of *Brahma* and *Iswara*, as preached by Srimanta Sankaradeva was a unique thing. His philosophy was different from all branches of Hindu philosophies– monism, qualified monism dualism, etc. There are elements of all these branches of Hindu philosophies in Srimanta Sankaradeva's philosophy.

The practical philosophy of Sankaradeva inspired people to have a direct, immediate and intuitive vision of the highest truth which is also the Supreme Reality. He not only professed his philosophy, but also gave instructions for the ways of its practical realization. He desisted from building any philosophical system/schools. But he wrote many books of philosophical importance. Metaphysical, social and ethical concepts are distinctly found in his writings. His philosophy may be understood in terms of three branches of philosophy, i.e. metaphysics, epistemology and axiology.

15.4.1 Metaphysics

According to Srimanta Sankaradeva, the supreme reality is Brahman. He is *Parmatman*. He identified Brahman with the highest God of *Bhagavata Purana* and *Gita*– *Vishnu* or *Bhagavan*. According to him, *Brahman*, *Paramatma* and *Bhagavan* are the one and same truth which is manifested in three names. He conceived God as the *Purusottama*– eternal, omnipresent and omniscient. God is regarded as the creator, preserver and destroyer of the universe. He is the possessor of all good qualities– free from all imperfections. God is infinite reality by nature and qualities. There is no other Supreme Reality. He is one and the ultimate truth. He is *advaita* or non-second. His manifestations as souls or matter are neither unreal nor illusion. He is the material and efficient cause of the universe. So, according to Sankaradeva, the world is as real as God.

15.4.2 Epistemology

Sankaradeva claims that valid knowledge is direct and immediate. It is the intuitive knowledge. Immediate knowledge arises in the mind of a devotee through his earnest devotion to God. True knowledge dawns through the devotion to the supreme God or *Bhagavan*. Attainment of true knowledge vanishes the ignorance or wrong knowledge of man. So, according to Sankaradeva, valid knowledge is intuitive.

Sankaradeva also holds that perception, inference and testimony are sources of practical knowledge, but not of real knowledge. Perception is direct knowledge produced by sense of object contact. Inference is mediate knowledge which depends upon the knowledge of invariable relation between two things. Testimony is the source of knowledge acquired from religious source of knowledge, acquired from religious scriptures like the *Vedas*, the *Upanishads*, the *Bhagavata Purana* and the *Gita*.

Sankaradeva holds that knowledge is intrinsically valid. The validity of knowledge cannot be proved by other knowledge. It is self-

proved. True knowledge arises in the mind of the devotee of God and then only he can realize what is true and real. Knowledge without devotion is unreal and misleading.

15.4.3 Axiology

Sankaradeva built his ethical system upon the socio-ethical thoughts of the *Gita* and the *Bhagavata Purana*. He accepted the authority of the ancient Indian scriptures for the philosophical foundation of his theory of social reform. He accepted the ethical codes prescribed by the ethico-religious literatures of ancient India. He took ethics and religion as the prime means to purify human life.

15.5 SANKARADEVA'S EDUCATIONAL PHILOSOPHY

The contemporary society of Srimanta Sankaradeva was inflicted by many problems like illiteracy, religious chaos, practice of social evils, etc. Education was available only to very few people belonging to the upper section of the society. People at large remained in the darkness of ignorance and illiteracy. Srimanta Sankaradeva was not only a religious leader, but also an educationist in his own inimitable way. He could realize the pathetic situation of the Assamese society and as such he set on a literacy mission. Though the disciples of Srimanta Sankaradeva constituted a very small minority in the vast sea of illiterate masses, but he and his followers engaged themselves in the work of propagating knowledge and wisdom in their own ways. He helped the people acquire knowledge of the scriptures as well as of behavioural science. There were even elements of social science and analysis of social conditions in his writings although in a primitive form. His teachings were always full of advices about an ideal life-style. There were exhortions to give up aggressive nature. He asked people to avoid evil. Ethics constituted the main component of his teaching. People were also cautioned against pride. Thus he stood as a teacher of the entire society. He also reminded the devotees to abide by the norms of a disciplined life. He can be regarded as a global pioneer in adult education programme. His plays, discourses and prayer meetings were always full of people. People of all

age groups including old ones and ladies invariably attended these. The main message conveyed to all was that there was no intrinsic difference among people, all being expositions of the same God.

Srimanta Sankaradeva studied all the Vedic literatures in Sanskrit language of that time. He studied four 'Vedas', eighteen 'Puranas' and fourteen different '*Sastras'* (books) of different subjects like Grammar etc. which also includes '*Bhagawata Sastra*'. His ideas about society and people were based on the knowledge gathered from this wide range of studies. He created many literatures like '*Dashama'*, '*Kirtana'*, '*Uttarakanda Ramayana'*, '*Bhakti Pradip', 'Bhakti Ratnakar', 'Nimi Nama Sidha Sambad', 'Hari Chandra Upakhyan', 'Rukmini Haran'* and so on. He propagated the philosophy of '*Vaishnavism'* and '*Bhakti'* (total surrender in front of God) based on these literatures. He studied both Sanskrit and vernacular languages of that time from where he achieved poetic quality of his language. He searched the Sanskrit literature, analyzed and trans-created them to Assamese language by his own style of writing which were understandable to all the classes of people. Another language used by him was Brajawali. All these reflect his educational thoughts. His writings, creations and trans-creations were the basis of his educational system.

Srimanta Sankaradeva did not work directly in the field of education. As such there is no system of education developed by Sankaradeva. But his philosophical principles and practices have profound implications on the education system. He was able to educate a large number of people with his multi-faceted activities or programmes. He understood and undertook education as an instrument for social reforms. His system of education was largely informal, but very scientific and psychological.

15.6 SANKARADEVA'S EDUCATIONAL SYSTEM

Sankaradeva's education system was based on the institutions of *Namghars* and *Satras*. He took religion as a medium of education probably because it was easier for him to bring more people into the education system through religious activities. Therefore, *Namghars* and *Satras* were used as educational institutions. The system of education provided was mostly

informal. People were deliberately engaged into different activities but they did not know that they were being educated.

The Asomiya language as a popular medium of instruction developed during the medieval period. As an educationist, he introduced the *tol* system of education in the *Namghars* and *Satras* where students were provided with *sachi pat* (tree bark), *tula pat* (cotton-made paper), pen, ink, etc. for reading and writing purpose. Moreover, the *kewaliya bhakats* or young *bhakats* were taught to be self-dependent by producing *sachipât*, *tulapat*, utensils out of bell and brass metal, wood-craft, ivory-craft, masks, sculptures, etc. Many of these items are preserved in Satras spread across the North East region of India for centuries. For example, the Auniati Satra of Majuli is preserving an ivory comb and mat made by freedom fighter Bahadur Gaonbura who belonged to the Akhorkatia clan.

Srimanta Sankaradeva surveyed the social needs. To organize the society he required knowledge of organizational structure of a society and needs of the individuals. He found out extraordinary talents from general people and the responsibilities of art, music, literature, social works etc. were bestowed on them according to their qualities and talents. He created the titles like '*Gayan'* (Singer) '*Bayan'* (Musician), '*Sutradhar'* (Director), '*Pathak'* (Reader), '*Hatimota'* (Public relation Officer), '*Gandhia'* (Librarian), '*Dhanbharali'* (Treasurer), '*Adhikari'* (Proprietor), '*Medhi'* (Manager), '*Oza'* (Instructor, Teacher), '*Kakati* (Paper producer), '*Lekharu'* (Copy writer) etc. These professionals served the society according to their talents. Srimanta Sankardeva also surveyed the places to establish *Satras* according to the productivity, from the point of condition of society, communication and life style of the people. He established '*Satra'* institutions, where agricultural production was rich. For communication, he searched the places, where river roads were available. He always tried to serve and teach the down-trodden people.

His system of education was a perfect example of inclusive education. He aimed for mass education. He was the first person in Assam to introduce mass-education. No one should be excluded from the education system. In his magnum opus *Kirtan Ghosa*, Srimanta Sankardeva stated all living beings as the creation of one God:

"Kukura srigala gardhabaru atma Ram janiya sabako pari kariba pranam"

According to him, no distinction should be made on the basis of caste. Sankaradeva visualized an equal society, where members from all sections of life irrespective of caste, tribe and community will be able to sit together for the prayer of God and dine together. This great and reformist idea of the saint truly reflects itself when proselytized members from Naga, Miri, Garo and many other tribal communities of the valley were proselytized to form the embryo of an equal society.

15.6.1 Aims of Education

Srimanta Sankaradeva used education as an instrument to bring about social reforms in the then broken Assamese society. So, the main aim of Sankaradeva's education was to bring social reforms.

- He used education to liberate people from the darkness of ignorance. He wanted to show the people of Assam a society free from any discrimination, inequality, hatred, etc.
- Education should free people from the superstitious beliefs, particularly the beliefs that were created by a superficial priestly class.
- Another aim of education was to bring unity among various sections of Assamese people through Vaishnavite movement.
- Education aimed to bring about spiritual consciousness among the people of Assam. Education should be free from the influence of the concept of many gods and goddesses mentioned in the *Puranas*, the practice of *Tantra* and performance of varieties of expensive but ineffective rites and rituals to satiate the sensuous desire of the people, by presenting before us the supreme ideal of *Param Brahma*, the cause of all incarnations of God, creation of the Universe and all other gods and goddesses. He simplified the process of self realization for the people by discarding the sophisticated but ineffective rites and rituals.

- Education was aimed at bringing about a cultural revolution in Assam. He brought various cultural aspects from the places he visited and contextualized them to the Assamese society. It was only after Sankaradeva that the closed Assamese society opened up to the world outside slowly but steadily, following the footsteps of the Guru who alone could sensitively and creatively combine the small with the large, the regional and the local with the national and the global, all in a most harmonious manner thereby transforming Assam from a land of magic and superstition to one of an advanced humanism.



CHECK YOUR PROGRESS

Q.1: What are the factors that shaped Srimanta Sankaradeva's philosophy?

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Q.2: What knowledge according to Sankaradeva is valid knowledge?

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Q.3: List the literatures created by Srimanta Sankaradeva.

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Q.4: Why did Sankaradeva use Namghar and Satra as the educational institutions?

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Q.5: How did Sankaradeva organize the society?

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Q.6: What languages did Sankaradeva use in his creations?

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15.6.2 Curriculum

As religion is a very strong component of social life, Srimanta Sankaradeva took it as an instrument to educate people. Though the activities or programmes he took up for reforms had religious basis, they were not restricted to religious aspect only and had immense educative value. Despite the fact that the cultural tools adopted by him were seeped in the love of God, there were many secular elements too in his dance, music, art and craft. He imparted these mainly to his disciples. But gradually the knowledge was passed on to the people at large. He preached people through the medium of art. The art forms evolved by him flourished because he had a keen interest in those things. Though he could have easily preached the people with his influential image, yet he took up the medium of art and culture, and trained people in those. In this respect he went beyond the then residential schools which remained confined to theological teachings. Srimanta Sankaradeva imparted knowledge of vocational education too. He was a master craftsman. He supervised the manufacturing of musical instruments as well as other accessories used by his disciples in rendering of his songs under his guidance. He had also been in charge of one hundred weaver families. He helped those people increase their productivity and income. He was an expert costume designer too. All the costumes of his plays were designed by himself. Over time an institutional arrangement came up within the *Than* to impart all these skills to the new entrants. Srimanta Sankaradeva always advised his disciples to be very cautious about where and

what they ate. He said that food offered by a pious man could liberate one while the food offered by an unmeritorious person destroyed one's merits. He was never overawed by any powerful king to partake of unholy and unclean food just because it was offered by a king.

There is no fixed curriculum formulated or proposed by Sankaradeva. But he propagated the principles of social equality, love and brotherhood using various things like songs, drama, stories, etc. He authored many songs, plays, prayers and philosophical writings. These contained a major portion of the course material prevalent in the then residential schools. The teachers of these schools taught mostly the religious scriptures like *Vedas, Puranas, Srimad Bhagavat Gita*, the two epics etc. The essence of this curriculum was very much present in the writings of Srimanta Sankaradeva. So when his plays were enacted, when his songs were sung, when his hymns were chanted, people received the very knowledge which one received in the then residential schools and which made one educated by the standard of those days. But there were more in the teachings of Srimanta Sankaradeva than what the residential schools used to teach. For instance, the value education imparted by him remains a crucial ingredient in modern education also. He was also concerned about the health of the people. He incorporated healthy food items in *prasad* like grams, moong, ginger and fruits. So, health and hygiene may also be considered under the curriculum of his educational system.

15.6.3 Methods of Teaching

Srimanta Sankaradeva had the total understanding of the people of the society of that time. People were already frustrated with the religious preachings and rituals. So, it was necessary to revive the trust of the people on the religious knowledge and philosophy. Also, he wanted to disseminate knowledge to every section of the society and to remote places. So, he used various media to teach people. His methods of teaching were based on multi-

media and psychological principles.

Sankaradeva had a good understanding of the psychology of the people of then Assamese society. So, he tried to grab and sustain their attention towards his teaching by using some interesting activities like craft, music, dance, drama, stories, etc.

- **Music:** He used music as a medium to teach. He wrote many songs which were known as Bargeets. Sankaradeva's Borgeets are some of the most sublime devotional songs of India. They were composed in different places and periods and enshrine his most cherished emotions. They were written in praise of the God (the Supreme). The beautiful lyrics, language and its raga-based music have made a good amount of influence on the world. Their place in standard of music and expressing the devotion to Lord is undoubtedly the greatest. His songs were the ways to realize the self and the God, which in turn were the aim of education.
- **Drama:** Sankaradeva produced dramas which are known as Ankiya Nata. Ankiya Nata is a form of religious theatre created by Sankaradeva. *Ankiya* means 'act' or 'episode' and *Nata* means 'drama'. Thus, *Ankiya Nata* means a 'one-act drama' composed in a particular form. Sankaradeva created Ankiya Nata and wrote many popular plays as a means of spreading and maintaining the tenets of Vaisnavism among his people. The first play composed by him entitled 'Cihna Yâtrâ' at the tender age of 19 was in fact the beginning of modern theatre in East India. Culturologist Ratna Ojah is of the opinion that Sankardeva was the first personality to use a stage for performing the play. Significantly, performance of the play was responsible for breaking the age-old caste barriers as persons from various backgrounds– from 'high' caste *brahmins* to 'low' caste *koibartas* participated together. So, along with other values, it was a strong medium to teach equality to the people.
- **Language:** Use of 'Brajawali' language in his writings was another

experiment of Srimanta Sankardeva. It was really wonderful that he not only created literature, art and music, but also created a language. This experiment was also successful because it was easily understandable to all the people of North-East and North India and because no scholar denied this language. 'Brajawali' language is unique contribution of Srimanta Sankardeva.

The saint also taught people by embodying his teachings in himself, not merely by uttering those. He was not only a preacher, but also a practitioner.

15.7 RELEVANCE OF SANKARADEVA'S EDUCATIONAL THOUGHTS AND PRACTICES

Though Sankaradeva lived in the 15th century, his philosophy was so pragmatic that his wide and strong influence over the present Assamese society is well reflected. The *Satras* and *Namghars* are still used as meeting places for value education, moral and religious discussions, propagation of fellow-feeling, cooperation, etc. His system of education was so strong that he could bring peace and calm to the then chaotic situation. This is an obvious indication of the relevance of his system of education. The lacking of values in the present education system can be fulfilled by following his system of education. Though he emphasized on moral values, they were practically applicable. He also emphasized on vocational efficiency of the people. Another modern principle which prevailed in his system was the regard for individual difference. He identified the talented people from the society and assigned them duties and responsibilities according to their abilities. Thus his system of education is more relevant than anything else in the modern period. His thoughts and practices, if implemented in true spirit will be able to bring stability to the present society.

15.8 CONCLUSION

Sankaradeva was like the glorious sun under whose warmth of mind Assam blossomed like a lotus of thousand petals (*sahasradala kamala*). It is difficult to imagine how deep and widespread was the influence of

Sankaradeva on the cultural renaissance that burst forth in medieval Assam. Sankaradeva rebuilt the poetry of the Assamese language in its classical perfection. He himself wrote in several styles. He was the master of music, drama and musical instruments, and had a wonderful genius for creating musical performances which go by the name of Ankiya Nata.

Sankardeva, as a social reformer, was responsible for creating a casteless and classless Asomiya society. He was single-handedly responsible for eradication of a social evil like untouchability which still exists in other parts of India. He emphasized upon child care, respect for the dignity of women, forging of unity among the various tribes, castes and communities and called for maintenance of ecological balance, apart from promoting health and sports. The clarion call for universal brotherhood was accepted by the contemporary society in the making. In conclusion, it can be said that his system of education catered to the aim of all round development of the individual as well as the society.



15.9 LET US SUM UP

- Srimanta Sankaradeva was born in the year 1449 in Bordowa, Assam. He was contemporary to an atmosphere of Vaishnavite movements in other parts of India.
- He undertook an extensive tour which included places like Gaya, Puri, Vrindavana, Mathura, Dwaraka, Varahakunda, Ayodhya and Badarikasrama.
- Sankaradeva's philosophy of life was influenced by many factors like his grandmother's upbringing, the socio-political situations, and his travels to different parts of India among others.
- He was a prolific writer and had deep knowledge of the *Vedas*, the *Vedanta*, the *Gita* and the *Bhagavata-purana*. He created a vast religious literature in vernacular language.
- He propagated practical philosophy which inspired people to have a direct, immediate and intuitive vision of the highest truth which is

also the Supreme Reality.

- According to him, the supreme realty is Brahman. He is *Parmatman*.
- He claims that valid knowledge is direct and immediate. It is the intuitive knowledge. Immediate knowledge arises in the mind of a devotee through his earnest devotion to God. Attainment of true knowledge vanishes the ignorance or wrong knowledge of man.
- Sankaradeva built his ethical system upon the socio-ethical thoughts of the *Gita* and the *Bhagavata Purana*.
- He helped the people acquire knowledge of the scriptures as well as of behavioural science.
- There is no system of education developed by Sankaradeva as such. But his philosophical principles and practices have profound implications on the education system.
- He used education to liberate people from the darkness of ignorance, free people from the superstitious beliefs, bring unity among various sections of Assamese people through Vaishnavite movement, bring about spiritual consciousness among the people and bring about a cultural revolution in Assam.
- Sankaradeva's education system was based on the institutions of Naamghars and Satras. He took religion as a medium of education.
- Sankaradeva surveyed the social needs. He found out extraordinary talents from general people and the responsibilities of arts, music, literature, social works etc. were bestowed on them according to their qualities and talents.
- His system of education was a perfect example of inclusive education. Srimanta Sankaradeva was the first person in Assam to introduce mass-education. No one should be excluded from the education system.
- Though the activities or programmes he took up for reforms had religious basis, they were not restricted to religious aspect only and had immense educative value.
- There is no fixed curriculum formulated by Sankaradeva. But he propagated the principles of social equality, love and brotherhood

using various things like songs, drama, stories, etc. He authored many songs, plays, prayers and philosophical writings.

- His methods of teaching were based on multi-media and psychological principles. He used music, drama, language, art and craft as the methods of teaching.
- Sankaradeva had a deep and widespread influence on the lives of Assamese people. His education system was so extensive that it is difficult to identify it as an education system.



15.10 FURTHER READING

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15.11 ANSWERS TO CHECK YOUR PROGRESS

Ans. to Q. No. 1: Sankaradeva's upbringing by his grandmother, his extensive tours to places of Vaishnavite movement, his contemporary society and his multi faceted personality shaped his philosophy.

Ans. to Q. No. 2: According to Sankaradeva, intuitive knowledge is valid knowledge.

Ans. to Q. No. 3: *Dashama'*, '*Kirtana'*, '*Uttarakanda Ramayana'*, '*Bhakti Pradip', 'Bhakti Ratnakar', 'Nimi Nama Sidha Sambad', 'Hari Chandra Upakhyan', 'Rukmini Haran'* are some of the literatures created by Srimanta Sankaradeva.

Ans. to Q. No. 4: He took religion as a medium of education probably because it was easier for him to bring more people into the education system through religious activities. Therefore, *Namghars* and *Satras* were used as educational institutions.

Ans. to Q. No. 5: To organize the society he found out extraordinary talents from general people and the responsibilities of arts, music, literature, social works etc. were bestowed on them according to their qualities and talents.

Ans. to Q. No. 6: Sankaradeva used Assamese and Brajawali languages in his creations to make them better understandable for the common people.



15.12 POSSIBLE QUESTIONS

A) Short Questions (Answer each question in about 150 words)

Q.1: Write a short note on metaphysical philosophy of Srimanta Sankaradeva.

Q.2: What were the aims of Sankaradeva's education?

Q.3: State the implications of using vernacular language in Sankaradeva's creations.

Q.4: Why Sankaradeva's education system is called as inclusive in nature?

B) Long Questions (Answer each question in about 300-500 words)

Q.1: How did Sankaradeva's philosophy shape his system of education?

Q.2: Critically analyze the programmes and activities included in the curriculum of Sankaradeva's educational system.

Q.3: How did Sankaradeva use drama as a medium of education?

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