

PHILOSOPHY AND EDUCATION

Unit Structure

- 1.0 Objectives
- 1.1 Introduction
- 1.2 Meaning of Philosophy
- 1.3 Branches of Philosophy
- 1.4 Meaning of Education
- 1.5 Philosophy of Education
 - 1.5.1 Nature
 - 1.5.2 Scope
 - 1.5.3 Function
- 1.6 Relationship between Philosophy and Education
- 1.7 Let Us Sum Up
- 1.8 Unit End Exercise
- 1.9 References

1.0 OBJECTIVES

Student will be able to:

- Discuss the meaning of Philosophy and Education
- Explain the meaning of Philosophy of Education
- Explain the nature and scope of Philosophy of Education
- Enumerate various functions of Philosophy of Education
- Describe the Relationship between Philosophy and Education

1.1 INTRODUCTION

Philosophy is a search for a general understanding of values and reality by chiefly speculative rather than observational means. It signifies a natural and necessary urge in human beings to know themselves and the world in which they live and move and have their being. Western philosophy remained more or less true to the etymological meaning of philosophy in being essentially an intellectual quest for truth. Hindu philosophy is intensely spiritual and has always emphasized the need for practical realization of truth. Philosophy is a comprehensive system of ideas about human nature and the nature of reality we live in. It is a guide of living because the issues it addresses are basic and pervasive, determining the course we take in life and how we treat other people. Hence we can say that all the aspects of human life are influenced and

governed by philosophical consideration. As a field of study, philosophy is one of the oldest disciplines. It is considered as a mother of all the sciences. In fact it is at the root of all knowledge. Education has also drawn its material from different philosophical bases.

Various fields of philosophy have great influence on the various aspects of education like educational procedures, processes, policies, planning and its implementation, from both the theoretical and practical aspects.

Progress of human civilization is the product of education, but the answer to every educational question is ultimately influenced by our philosophy of life. Philosophy against values in life and education tells us how these values can be realized, thus philosophy and education are closely interrelated with each other, therefore, this chapter is devoted to bring to light some aspects of philosophy which may be termed as foundations or basis of education.

1.2 MEANING OF PHILOSOPHY

A beginner in philosophy is perturbed to find that different philosophers have given different definitions of philosophy. Some philosophers have laid emphasis on psychological facts; others have given more importance to values. According to John Dewey, "Whenever philosophy has been taken seriously, it has always been assumed that it signified achieving a wisdom that would influence the conduct of life." On the other hand, according to Windelband, philosophy is "... the critical science of universal values."

The word philosophy literally means *Love of Wisdom*; It is derived from two Greek words i.e. 'Phileo'(love) and "Sophia" (wisdom)

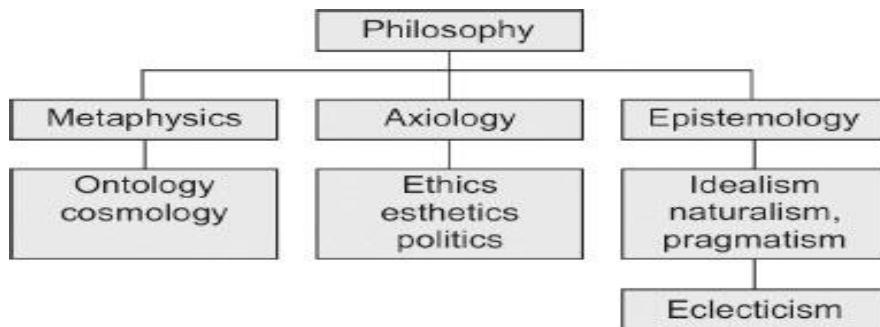
While there is much difference in Indian and Western definitions of philosophy, one finds widely different definitions presented by Western philosophers also. Of these definitions, some emphasize the critical aspect of philosophy while others lay emphasis upon its synthetic aspect. Some examples of these two types of definitions of philosophy are as follows:

- (a) Philosophy is a critical method of approaching experience. Examples of this type of definitions are as follows:
- "Philosophy is essentially a spirit or method of approaching experience rather than a body of conclusions about experience."
—Edgar S. Brightman
 - "If it is not the specific content of the conclusions, but the spirit and method by which they are reached, which entitles them to be described as philosophical..." —Clifford Barrat

- "Were I limited to one line for my answer to it, I should say that philosophy is general theory of criticism."—C.J. Ducasse
- (b) Philosophy is comprehensive synthetic science—The following definitions of philosophy emphasize its synthetic aspect:
- "Philosophy, like science, consists of theories of insights arrived at as a result of systematic reflection." —Joseph A. Leighton
 - "Philosophy is concerned with everything as a universal science." —Herbert Spencer
- (c) "Our subject is a collection of science, such as theory of knowledge, logic, cosmology, ethics and aesthetics, as well as a unified survey." —Roy Wood Sellars
- (d) The above mentioned definitions of philosophy show that while some philosophers have mainly emphasized critical philosophy, others have defined it as a synthetic discipline. In fact both these view-points are one-sided because philosophy is both critical as well as synthetic. The literal meaning of philosophy shows that the philosopher is constantly and everywhere engaged in the search for truth.
- (e) He does not bother so much to arrive at final conclusions and continues with his search for truth throughout his life. His aim is the pursuit of truth rather than its possession. Those who enjoy journeys do not care so much about the destination, nor are they perturbed when the destination is lost in sight in spite of continued long journeys. In an effort to define philosophy, one arrives at the difficulty that there is no genus in this case and also no differentia. In defining a science one points out to the genus science and also to the particular area of the particular science which differentiates it from others.
- (f) This is however, not possible in the case of philosophy because philosophy is one and not many. Hence in order to arrive at the meaning of philosophy you will have to discuss its problems, attitude, method, process, conclusions and results. In brief, philosophy is a philosophical process of solving some characteristic problems through characteristic methods, from a characteristic attitude and arriving at characteristic conclusions and results. Some might find this definition very vague and inadequate.
- (g) Therefore, what is vague and inadequate if we say that in order to understand philosophy one must understand the attitude, problems, activity, and conclusion and results peculiar to it? This will also clarify the distinctions between philosophy and science which has been forgotten by many philosophers.

1.3 BRANCHES OF PHILOSOPHY

While studying the philosophical thoughts of a philosopher, we study his thinking in different branches of philosophy.



These branches of philosophy are as follows:

- **Epistemology.** Philosophy is the search for knowledge. This search is critical. Hence, the first problem which arises before a philosopher is about the nature of knowledge and its limitations. Therefore, epistemology is the most fundamental branch of philosophy. It discusses philosophically truth, falsehood, validity of knowledge, limits of knowledge and nature of knowledge, knower and known etc.

Example: Idealism, Naturalism, Pragmatism etc.

- **Metaphysics.** This is the study of existence, reality or essence. Its main branches are as follows:

- (i) **Cosmogony-** This is a study of creation. Is the world created, or is it eternal? How was world created? Why was it created? Who created the world? What is the purpose in creation? All these are the problems of cosmogony.
- (ii) **Cosmology -** The main problems of cosmology are: Is the world one or it many, or is it both one and many?
- (iii) **Ontology-** Ontology is the study of ultimate reality. Is the reality one—or is it many or is it both one and many? If reality is many, what is the relation between these many elements? All these are ontological questions.
- (iv) **Philosophy of self-** This is mainly concerned with the philosophical analysis of self. What is self? What is its relation with the body? Is it free or does it depend on the body? Is it one or many? All these are problems of philosophy of self.
- (v) **Eschatology-** The discussion of the condition of soul after death, the nature of the other world, etc., form the subject matter of this branch of philosophy.

- **Axiology.** This branch of philosophy philosophically studies value. It has been divided into the following three branches:
 - (i) **Ethics-** Ethics discusses the criteria of right and good.
 - (ii) **Aesthetics-** Aesthetics discusses the nature and criteria of beauty.

Branch	Description	Key Questions
Metaphysics	An attempt to determine what is real	<ul style="list-style-type: none"> • What is the meaning of life? • Does life have a purpose? • Are people born good or evil? • Does the universe have a design or purpose?
Epistemology	Questions about knowledge and knowing	<ul style="list-style-type: none"> • What are the limits of knowledge? • Where do we find the sources of knowledge? • How do we acquire knowledge? • Are there ways of determining the validity of knowledge? • What is the truth?
Logic	Procedures for arguing that bring people to valid conclusions	<ul style="list-style-type: none"> • What is the validity of ideas and how can this be determined? • How can we communicate with others without contradicting ourselves? • What do our arguments mean?
Axiology	Seeking wisdom about the nature of ethical and aesthetic values	<p><i>Ethical:</i></p> <ul style="list-style-type: none"> • What are values and why are they important? • How should we live our lives? What is right and what is wrong? <p><i>Aesthetic:</i></p> <ul style="list-style-type: none"> • How do we judge what we see, touch and hear? • What is beauty?

1.4 MEANING OF EDUCATION

History shows that the most primitive tribes viewed education as a means for securing social solidarity and uniformity. For this, instructions in certain exercises were imposed on children under the guidance of the "wise men" of the tribe. During the medieval period education was used to serve political and religious ends. The Renaissance affected a change in the whole outlook of life and education was regarded as a means for independent personal culture and individual development. At first the Reformation was a continuation of the best educational influences of the Renaissance. But because of many sects, a new formalism crept into educational practices little different from medieval scholasticism. With Realistic tendencies during the seventeenth century we find the beginnings of the psychological, scientific and sociological movements in education which are trying to reach their peak today.

ETYMOLOGICAL MEANING OF EDUCATION:

The Latin word 'Educatum' means - to train. 'E' means from inside and 'Duco' means to draw out, to lead out or to bring up. By combining the two, education comes to mean to draw from within. Education is a process which draws from within. Each child is born with some innate tendencies, capacities and inherent powers. Education draws these powers out and develops them to the full. The Latin words 'Educare' and 'Educere' mean to bring up, to lead out and to develop etc. In this way the word education means to develop the inborn qualities of a child to the full. Thus education is a process of development. To understand its nature and rate of progress, one must know the data of education.

NARROWER MEANING OF EDUCATION:

In its narrow sense school instruction is called education. In this process, the elders of society strive to attain predetermined aims during a specified time by providing pre structured titbits of knowledge to children through set methods of teaching. The purpose is to achieve the mental development of children entering school. In the process, the teacher is the most important factor and the child is assigned a subsidiary role. The teacher is expected to instill ready-made doses of knowledge in the child's mind. By this, the child cannot attain the wholesome development of his personality. Such knowledge strangles the natural development of the child and hence is of no use to him for his actual future life. In spite of this, school education has merits of its own. In the words of John Stuart Mill—"The culture which each generation purposefully gives to those who are to be its successors, in order to qualify them for at least keeping up, and if possible for raising the level of improvement which has been attained."

Following opinions of some educationists represent the narrow meaning of education.

- a. "In a narrow sense, education may be taken to mean any consciously directed effort to develop and cultivate our powers." —S.S. Mackenzi
- b. "Education is a process in which and by which knowledge, character and behavior of the young are shaped and molded." —Prof. Drever

WIDER MEANING OF EDUCATION:

In its wider sense, education is not the communication of information by the teacher or the acquisition of knowledge by the child but the total development of the personality. Education consists of all those experiences which affect the individual from birth till death. Thus education is the process by which an individual freely develops himself according to his nature in a free and uncontrolled environment. It is a lifelong process of growth and development. It is not confined to the limits of time, place and individuality. Any person who gives the child a new experience is a teacher and any place where this giving and receiving takes place may be termed as a school. Thus, education is essentially a process of growth and development which goes on throughout the whole life. Rousseau developed his philosophy of naturalism keeping this wider concept of education in his view point. Following eminent scholars interpret education in the wider context.

- a. "In the wider sense, it is a process that goes on throughout life, and is promoted by almost every experience in life." —S.S. Mackenzi
- b. "By education, I mean the all round drawing of the best in a child and man—body, mind and soul." —M.K. Gandhi
- c. "Education in its widest sense includes all the influences which are upon an individual during his passage from cradle to the grave." —Dumvile

ANALYTICAL MEANING OF EDUCATION:

- a. Children in schools- Its programme goes on from birth till death. Every one learns something or the other throughout life through various experiences and activities. All this is education.
- b. Education as the Development of Child's innate Power- Education is developing the native endowment of a child rather than something forced into the mind from outside. Addison has rightly remarked, "Education, when it works upon the noble mind, draws out to view every latent virtue and perfection which without such help are never able to make their appearance."
- c. Education as a Dynamic Process- Education is not a static but a dynamic process which develops the child according to changing situations and times. It is a purposive activity always pursuing some aim of life to which an individual devotes himself fully.
- d. Education as a Bipolar Process- In his book "Evolution of Educational Theory" Adams has interpreted education as a bipolar process. He analyzed education as under:
 - i. "It (Education) is a bipolar process in which one personality acts upon another in order to modify the development of the other."
 - ii. "The process is not only a conscious one but a deliberate one. The educator has the clearly realized intention of modifying the development of the educand."
 - iii. "The means by which the development of the educand is to be modified are two folds:
 - iv. The direct application of the educator's personality to the personality of the educand and,
 - v. The use of knowledge in its various forms."

According to Adams, bipolar education has two poles. At one end is the teacher and at the other is the child. Both are equally important in education. If the teacher instructs, the child follows. If the teacher gives, the child receives. Thus in the process of education there is interaction between the teacher and the child. The teacher tries to mold and modify the behavior of the child so that the latter develops his personality to the full. With the active cooperation of the teacher and the child, the process of education goes on smoothly and efficiently.

- e. Education as a Tripolar Process. Like Adams, John Dewey also regards education as a process of development. But while accepting the psychological view, Adams emphasizes the importance of teacher and the child, John Dewey emphasizes the sociological view point. Hence according to John Dewey education has two aspects— Psychological, and Sociological.

He accepts the contention that education of the child should be according to his native endowments. He further asserts that the development of a child does not take place in a vacuum. It takes place in and through the society in which the teacher and the child both live. It is the society which will determine the aims, contents and methods of teaching.

In this way the process of education contains three poles, namely—(1) The teacher, (2) The child, (3) The society. These three factors actively cooperate in the efficient and successful working of the educational process.

MEANING OF EDUCATION IN THE WEST:

Educational thinking, like every other branch of knowledge, started in the philosophical deliberation of the ancient Greek philosophers. Thus the meaning of education in the west is initially available in the works of Plato. It is interesting to note that thousands of years ago Plato gave a meaning to education which is even now followed in the West with slight changes here and there. Plato defined education as a life-long process starting, "from the first years of childhood and lasting to the very end of the life." He used the term education in a very wide sense, "which makes a man eagerly pursue the ideal perfection of citizenship and teaches him how to rule and how to obey." Education not only provides knowledge and skills but also inculcates values, training of instincts, fostering the right attitude and habits.

In (Republic), Plato points out that "true education, whatever that may be, will have the greatest tendency to civilize and humanize them in their relation to one another and to those who are under their protection." This humanist definition of education propounded by Plato is still the most widely accepted meaning of education in the West. Education everywhere has been taken as a process of inculcating values. As Plato said, "Now I mean by education that training is given by suitable habits to the first instincts of virtue in children." These views of Plato have been universally accepted in the West as well as in the East. Education has been defined differently by the idealists, the pragmatists, the naturalists and the realist philosophers. However, its meaning has been generally idealistic. Without some sort of idealism there can be no education worth the name.

In the words of Robert R. Rusk, "We may accept the aim of education is the enhancement or enrichment of personality, the differentiating feature of which is the embodiment of universal values." The Western educational philosophers have generally agreed that the growth of the human child is the essence of education. In the words of A.G. Hughes, "The essence of discipline is, thus not forced subordination to the will of hated tyrants, but submission to the example of admired superiors".

In the middle ages Comenius declared education to be a process whereby an individual developed qualities relating to religion, knowledge

and morality, and thereby established his claim to be called a human being. "The fundamental principles of education", according to Froebel, "instruction and teaching should be passive and protective not directive and interfering."

The principles of liberty have found the most eloquent expression in the definition of education given by Rousseau when he said, "Let us obey the call of Nature. We shall see that her yoke is easy and that when we give heed to her voice we find the joy in the answer of a good conscience." Other have laid emphasis upon the social meaning of education whereby it aims at making an individual fit in the society. It was in this sense that Aldous Huxley said, "A perfect education is one which trains every human being to fit into the place he or she is to occupy in the social hierarchy, but without, in the process, destroying his or her individuality." All the foregoing definitions have stated that education is the process of development. It, therefore, becomes necessary to discover what is implied in this development. Although the ability to learn depends upon development, development is not synonymous with education. Development means the gradual and continuous progress of mind and body.

Through this development the child acquires the following elements:

1. Knowledge of the environment by which he is surrounded.
2. The necessary motor control to fulfill his individual needs.
3. Linguistic abilities to enable him to converse.
4. Some knowledge of individual and collective relationships.

The development of all these elements begins at home itself.

The educator's goal is to continue this process and to encourage it while the child is at school. In fact this process of development continues right through an individual's lifetime. Consequently, it is accepted that education in its general sense continues throughout a man's natural span of life. Even the successful teacher or educator himself remains a student throughout his life. On the one hand, he teaches certain things to some people but at the same time he learns something from them. All successful educators experience that the development undergone by their thoughts, personalities and abilities would have been impossible otherwise. In much the same way, people other than the educator, teach and learn simultaneously.

MEANING OF EDUCATION IN INDIA:

Turning to the Indian approach, it becomes necessary to include the spiritual aspect also because it is accepted as a part of the development of education. In fact, Indian thinkers have placed special emphasis upon this. Yajnavalkya opined that only that is education which gives a sterling character to an individual and renders him useful for the world.

Shankaracharya said that education is that which leads to salvation. Even the more recent educationists have stressed the importance of the spiritual aspect. In the world of A.S. Altekar, "Education has always been regarded in India as a source of illumination and power which transforms and ennobles our nature by the progressive and harmonious development of our physical, mental, intellectual and spiritual powers and faculties." This spiritual tradition has been carried on by contemporary Indian philosophers of education in their integral approach, synthesis of idealism and pragmatism, rationalism and humanism, diversity in unity and harmony of the individual and society.

It was due to this emphasis on the spiritual meaning of education that Vivekananda said. "Religion is the innermost core of education." In the words of Sri Aurobindo, "The child's education ought to be an outpouring of all that is best, most powerful, most intimate and living in his nature, the mold into which the man's action and development ought to run is that of his innate quality and power. He must acquire new things but he will acquire them best, most wholly on the basis of his own developed type and inborn force."

M.K. Gandhi expressed the same idea when he defined education by saying, "By education I mean an all-round drawing out of the best in a child and man, body, mind and spirit. Literacy is not the end of education, not even the beginning. It is one of the means by which man and woman can be educated. Literacy in itself is not education."

MODERN CONCEPT OF EDUCATION:

To understand the modern concept of education, one has to make a comparative study of the old and modern concepts. Following are the differences between the old and the new concepts.

- **Meaning of Education.** Education is derived from the Latin word 'Educatum' which means to draw out, to foster growth and to develop. Hence the modern concept of education seeks to develop the inherent capacities of a child in the social environment. In the old concept, education was taken to mean as a process to thrust ready-made titbits of knowledge into the mind of a child as if it was an empty vessel. The old concept has exploded under the weight of psychological research and democratic values. The mind is a dynamic self adjusting and self learning force needing proper guidance for wholesome growth and development modern education seeks to develop the mind according to its own inherent capacities in a social environment.
- **Aims of Education.** Ancient education emphasized scholarship and mental development. It kept an indifferent attitude towards other aspects of personality. Acquiring more and more knowledge was regarded as the prime aim. On the contrary modern educationists lay equal stress upon other aspects of development viz. physical, mental, emotional and social. Thus the aim of modern education is to develop individuality to the full and attain social efficiency and dynamism.

- **Curriculum.** In the old curriculum, only subjects promoting mental development were included and emphasized. Thus the old curriculum got rigid and stratified. It was confined mostly to classroom activities and experiences. Modern curriculum is flexible, varied and progressive in the sense that it tries to meet the needs of the developing child as well as the demands of ever changing modern society.
- **Methods of Teaching.** As the methods emphasized cramming and stimulated rote memorization education was a lifeless, dull and drab process. Modern methods condemn rote memorization and promote the adoption of lively and effective methods like Play way, Learning by doing, Learning by experience etc. These methods stimulate motivation, interest and attention.
- **Discipline.** Old concept of discipline emphasized the use of rods and punishments to enforce obedience and discipline in children. This concept of enforced discipline through repression has now been given up. The modern concept is self discipline leading to natural obedience.
- **Examination.** The old method of essay type examination encouraged cramming and rote memorization. Modern techniques evaluate as well as examine. These include objective tests, progress reports, cumulative records, interviews and practical performances.
- **Agencies of Education.** According to old beliefs, school was the only agency for the education of children. According to modern views all formal and informal agencies are harnessed to the task of education.
- **Teacher.** Old education put the teacher at the top of the educational process. In modern times a teacher is considered as a friend, philosopher and guide.
- **Child.** According to the old concept, the child was a mere passive recipient of whatever the teacher instructed. Modern education is child centered. The entire educational process is to cater to his needs and develop him according to his nature. He is to interact actively with the teacher and his classmates to achieve effective learning promoting his own development and the development of the society of which is an integral part.
- **School.** According to the old concept, school served as a shop for selling knowledge. Everything was pre-planned in advance. Teachers were concerned with the input and bothered little about output. Modern concept of education regarding school is a miniature of society laying emphasis more on output in comparison with input.
- **Education as a Discipline.** In ancient times, education meant only training for some aim. Modern education is a separate discipline of deep study, investigation and research. It is a very important process of human development in all fields of human activities. It has its own

distinct special features and factors to promote it as a vital formative process.

DEFINITIONS:

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

-Aristotle

- Education is helping the growing soul to draw out that in itself.

-Aurobindo

- Education is enfoldment of what is already enfolded in the germ. It is the process through which the child makes the internal-external.

-Froebel

- Education is the influence of the environment of the individual with a view to producing a permanent change in his habits of behavior, or thought and attitude. ***-G. H. Thompson***

- Education is the development of good moral character.

-J.F.Herbert

- Education is not a preparation for life, rather it is the living. Education is the process of living through a continuous reconstruction of experiences. It is the development of all those capacities in the individual which will enable him to control his environment and fulfill his possibilities.

-John Dewey

- Education is the training for a country and for the nation.

-Kautilya

- Human education means the training which one gets from nature.

-Panini

- Education is the harmonious and progressive development of all the innate powers and faculties of man- physical, intellectual and moral.

-Pestalozzi

- Education develops in the body and soul of the pupil all the beauty and all the perfection he is capable of. ***- Plato.***

- The highest education is that which does not merely give us information but makes our life in harmony with all existence.

-Rabindranath Tagore

- Education according to Indian tradition is not merely a means of earning a living; nor it is only a nursery of thought or a school for citizenship. It is initiation into the life of spirit and training of human souls in the pursuit of truth and the practice of virtue.

-Radhakrishnan

- Education is something which makes a man self-reliant and self-less.

-Rigveda

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

-The Education Commission (1964-66)

1.5 PHILOSOPHY OF EDUCATION:

1.5.1 NATURE

Philosophy of education is the branch of practical philosophy concerned with the nature of education, as well as the philosophical issues that can arise from educational theory and practice. The major philosophies of education can be divided into three main types: teacher-centered philosophies, student-centered philosophies, and society-centered philosophies.

A philosophy of education refers to the examination of the goals, forms, methods and meaning of education. The term can be used to describe the fundamental philosophical analysis of these themes and analysis of practical pedagogical approaches. Its subject matter includes both basic philosophical issues, such as the nature of the knowledge that is worth teaching and learning and the state of educational justice as well as problems concerning practical educational policies and practice, such as standardized testing or the social, economic, and legal implications of school funding.

The philosophy of education plays an important role in providing direction to education as well as a theory of knowledge for education to work upon.

Philosophy of education is essentially a method of approaching educational experience rather than a body of conclusions. It is the specific method which makes it philosophical and the Philosophical method is critical, comprehensive and synthetic.

Therefore,

- Philosophy of education is the criticism of the general theory of education.
- It consists of critical evaluation and systematic reflection upon general theories.
- It is a synthesis of educational facts with educational values.

METAPHYSICS & EDUCATION:

Even a cursory study of either historical or contemporary societies will reveal the impact of the cosmological, theological, anthropological, and ontological aspects of metaphysics upon their social, political, economic, and scientific beliefs and practices. People everywhere embrace answers to these questions and then live their daily lives in keeping with those assumptions. There is no escape from metaphysical decisions; unless

one chooses to vegetate and even that choice would be a metaphysical decision about the nature and function of humanity. Education, like other human activities, cannot operate outside the realm of metaphysics. Metaphysics, or the issue of ultimate reality, is central to any concept of education, because it is important for the educational program of the school (or family or church) to be based upon fact and reality rather than fancy, illusion, error, or imagination. Varying metaphysical beliefs lead to differing educational approaches and even separate systems of education. Why do Adventists and other Christians spend millions of dollars each year on private systems of education when free public systems are widely available? This is due to their metaphysical beliefs regarding the nature of ultimate reality, the existence of God, the role of God in human affairs, and the nature and role of human beings as God's children. At their deepest levels, men and women are motivated by metaphysical beliefs. History demonstrates that people are willing to die for those convictions, and that they desire to create educational environments in which their most basic beliefs will be taught to their children. The anthropological aspect of metaphysics is especially important for educators of all persuasions. After all, they are dealing with malleable human beings at one of the most impressionable stages of their lives. Views about the nature and potential of students form the foundation of every educational process. The very purpose of education in all philosophies is closely tied to these views.

Thus, anthropological considerations lie extremely close to the aims of education. Philosopher D. Elton Trueblood put it nicely when he asserted that "until we are clear on what man is, we shall not be clear about much else." It makes a great deal of difference whether a student is viewed as Desmond Morris's "naked ape" or as a child of God. Likewise, it is important to know whether children are innately evil or essentially good, or good but radically twisted by the effects of sin. Variations in anthropological positions will produce significantly different approaches to the educational process. Metaphysics is speculative and focus on issues as the nature of cause-effect relationships. It relates to teaching in terms of thoughts about educational goals, the selection of appropriate content and educational goals, and attitudes towards the general nature of learners.

EPISTEMOLOGY & EDUCATION:

Epistemology and education are tacit companions since both are primarily the act of knowing. Epistemology is the motor of education in a sense because it drives the educational process. Whatever educational theories and practices one employs will be consistent with his or her theories and practices of epistemology. Epistemology has a direct impact upon education on a moment-by-moment basis. For example, assumptions about the importance of various sources of knowledge will certainly be reflected in curricular emphases and teaching methodologies. Because Christian teachers believe in revelation as a source of valid knowledge, they will undoubtedly choose a curriculum and a role for the Bible in that curriculum that differs substantially from the curricular choices of nonbelievers. In fact, the philosophic worldview of their faith will shape

the presentation of every topic they teach. That, of course, is true for teachers from every philosophic persuasion and thus constitutes an important argument for educating Adventist youth in Adventist schools.

AXIOLOGY & EDUCATION:

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

This is why axiology requires an important educational dimension. Which are the components of this dimension? First, axiology, by projecting a system of values, proposes educational aims under the form of axiological objectives and ideals. Second, axiology comprises both general human or universal and specific values for a determined community, thereby giving it its personality. Education preserves and transmits values that guarantee the cultural identity of the human community. Third, the performance of values requires knowledge and experience, which means the involvement in this process of education on its two interrelated planes: cognitive and emotional. Finally, as axiology is the horizon of the manifestation of human creativity, education has among its fundamental functions that of cultivating the creative power of the individual and the human community. Otherwise expressed, though personality is the source of all values, it is not born, but is developed by education. That is why we estimate nowadays that education is one of the fundamental resources for future social development. From this concise presentation of the elements making up the content of the educational dimension of axiology, there results a very important conclusion: without education, axiology would be deprived of living power, and, without the light of axiology, education would grope about in the dark.

1.5.2 SCOPE

The scope of philosophy of education is the study of all those aspects or schools of philosophy, which are important from the educational point of view. Thus, it is philosophy in the field of education.

The scope of philosophy of education is concerned with the problems of education. These problems mainly include –

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

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

(a) Aims and Ideals of Education Philosophy:

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

(b) Interpretation of Human Nature: -

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

(c) Educational Values: -

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

(d) Theory of Knowledge: -

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

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

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

1.5.3 FUNCTIONS

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

A) DETERMINING THE ASPECTS OF EDUCATION:

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

B) HARMONIZING OLD AND NEW TRADITIONS IN THE FIELD OF EDUCATION:

In the process of social development the old traditions become outdated for the people. They are replaced by new traditions. But this process of replacement is not always smooth. It is faced with lots of opposition from certain orthodox sections of the society. At the same time it must be kept in mind that every 'old' is not outdated and every 'new' is not perfect. Therefore, there is a need of co-coordinating the two in order to maintain the harmony between both. This function can be performed by philosophy of education. (e.g., the crises of Indian culture –Indian NOTES 28 and Anglican, i.e. East and West) It tells us how the cultural tradition of the country is to be maintained.

**C) PROVIDING THE EDUCATIONAL PLANNERS,
ADMINISTRATORS AND EDUCATORS WITH THE
PROGRESSIVE VISION TO ACHIEVE EDUCATIONAL
DEVELOPMENT:**

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

**D) PREPARING THE YOUNG GENERATION TO FACE THE
CHALLENGES OF THE MODERN TIME:**

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

**1.6 THE RELATIONSHIP OF PHILOSOPHY AND
EDUCATION:**

Education is dependent of Philosophy due to following reasons:

(1) Philosophy Determines the Real Destination towards Which Education has to go — Education is a conscious dynamic process which needs proper guidance and supervision. Without proper guidance and supervision, it cannot achieve its goal. Philosophy determines the goal of life and also provides suitable and effective guidance and supervision for education to achieve that goal. Without the help of philosophers, education cannot be a successful process of development and achievement. Spencer has rightly remarked—"True education is practicable only by a true philosophy".

(2) Philosophy Determines the Various Aspects of Education —Some scholars believe that philosophy is concerned with abstract items and conceptions only, while education deals with practical, concrete things and processes. Hence, the two are different and there exists no relation between them. But this is a wrong belief. Both philosophy and education are intimately and integrally connected with each other. Separation between the two is not possible on any account. It is the philosophy, we must know, that has been influencing all aspects of education since the very beginning and will go on influencing education for all times to come. Once again it will be better to recollect the saying of Ross that—"Philosophy and education are like the sides of the same coin, present different views of the same thing, and that one is implied by the other."

(3) Great Philosophers have been Great Educationists Also —History bears eloquent testimony to the fact that great philosophers have been great educationists also of their times. Plato, Socrates, Locke, Comenius, Rousseau, Froebel, Dewey, Gandhi, Tagore, Aurobindo Ghosh and others who were great philosophers of their times have also talked about education. Their philosophical treatises have been important guide books for educational planning and determination of educational aims for children of the world. In other words, all great philosophers have employed education as a means to translate their philosophical ideas into practice for the people to follow and develop themselves.

Philosophy is dependent on education due to following reasons:

(1) Education is the Dynamic Side of Philosophy—

Two things are essential for completing any task—(1) Thought or plan and (2) Application or practicability. Philosophy is the thought or plan side and education is the application or practical side. Philosophy determines the aim of life and by analysis lays down the principles to be followed for achieving the set aims. Education translates these principles and ideas into practice, because the purpose of education is to mold human behavior. Thus, Adams has rightly said—"Education is the dynamic side of philosophy."

(2) Education is a means to Achieve the Goal—As said above it is philosophy which determines the aims of life. Through analysis and classification these are divided into goals to be achieved by the process of education. Herbart holds the same opinion—"Education has no time to make holiday till all the philosophical questions are once for all cleared up." At times educationists and educators put before philosophers such problems which face them and defy solutions. In this way, education contributes to new thinking and new philosophy may be born out of his thinking and analyzing. So close are these two, the philosophy and the education, that it will be better to discuss this relation in greater details as Philosophy and Aims of Education, Philosophy and Curriculum, Philosophy and Methods of teaching. Philosophy and Disciplines. Philosophy and Textbooks and so on.

PHILOSOPHY AND AIMS OF EDUCATION:

The answer to every educational question is ultimately influenced by our philosophy of life. Although few formulate it, every system of education must have an aim, and the aim of education is relative to the aim of life. Philosophy formulates what it conceives to be the end of life; 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 realized. That is why so much emphasis is placed on value in life while considering the nature of the school curriculum, the method of school discipline, and techniques of instruction and school organization. These values are nothing but a philosophy of education which in the ultimate analysis is a philosophy of life. Philosophy gives meaning to all that is done in an educational process. Philosophy is the main guide towards which we have to look at points of conflicts in the educational endeavor. We must have an aim of education for giving direction to various educational efforts. The aim of education is related with 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.

In the following lines more light is being thrown on this close relationship as borne by history:

Ancient Period—First of all, let us take the example of Sparta state in ancient Greece. It should be remembered that Sparta was under a constant attack by the enemies. Hence, the state needed resolute commanders and brave soldiers to defend its freedom and integrity. Hence, the aim of philosophy of ancient Sparta came to be a constant struggle against the enemy. To achieve this aim, the system of education tried to inculcate in children virtues of patriotism, courage, fearlessness, bodily power, strict discipline and a spirit of self-sacrifice at the call of the state. Weakness of body was condemned as vice and death in the service of the state was considered as the highest virtue. After Sparta; let us come to Rome, Athens and India. Romans were very conscious of their rights and duties and as such Roman education catered to the needs of fullest development of children in all spheres of human activity. In Athens, the aim of life was to have beauty of physique, beauty of character and a sense of appreciation for the objects of beauty. Hence, the aim of education was the development of wholesome character and inculcation of qualities which enable children to lead their lives comfortably. Thus, children were given full freedom and ample opportunities to develop themselves physically, mentally and emotionally. One can note here that with a change in the philosophy of life, the aims of education in Athens were quite different to those of Rome and Sparta. In ancient India, religion was regarded as most essential. The aim of life was to perform all worldly duties and then achieve salvation from worldly ties of rebirth. Hence, education, during those days, was organized to attain happiness, bliss and in the end salvation.

Medieval Period—Philosophy of life during medieval times saw great ups and downs. Aims of life changed from time to time and so the aims of education also changed accordingly. In these days Islam and Christianity were busy with proselytisation programmes in a very aggressive manner. Hence, religion entered the precincts of education also. The chief aims of Muslim education in India were:

- Propagation of Islam,
- Spread of education among Muslims,
- Extension of Islamic kingdoms,
- Development of morality,
- Achievement of material well being,
- Propagation of Shariat, and
- Building of character.

In Europe, the Reformation and Renaissance criticized the infallibility of Catholicism. People asserted their right to know the truth themselves and did not believe blindly in the rituals and ceremonies. Thus, the aims of education changed again. Education was to develop critical insight and reasonableness in all beliefs and activities. It was expected of education to demolish all blind beliefs and mechanical rituals.

Modern Period—Philosophy of life again changed in the modern period. As a result, revolutionary changes began transforming education also. Philosophy of Locke fell from prominence and it came to be argued that education should develop the inherent qualities, aptitudes and capacities of children. Psychological tendencies began to influence education very powerfully. Education became child-centered and according to famous educationist Pestalozzi the aim of education was declared to develop the personality of the child to the fullest extent. Herbart advocated the aim of education to be the formation of character. As times went by, the aims of life changed again. The industrial revolution had its impact on education. As a result, one of the aims of education, namely, development of vocational efficiency came to the forefront.

At present, all nations of the world are organizing their educational systems according to their needs and ideologies. In countries where the sentiment of democracy is strong, the aims of education are the inculcation of democratic values and promotion of democratic principles. On the contrary, in countries where communism, fascism or other kinds of despotism prevails as political ideology, education is so organized as to promote absolute obedience, blind beliefs and rigid discipline in children.

PHILOSOPHY AND THE CURRICULUM:

Nowhere is this dependence of education on philosophy more marked than in the question of the curriculum. In the first chapter of his work on Education Spencer asserts that in the determination of the curriculum "our first step must obviously be to classify, in the order of their importance, the leading kinds of activity which constitute human life." To this principle there can be but little objection. But immediately

we seek to fix the relative value of subjects, to classify them "in the order of their importance," differences of aim and of philosophy emerge and confuse the issues.

Smith, Stanley and Shores speak of moral authority as one of the chief guides of curriculum building. They say that 'moral authority is derived from fundamental principles of right and wrong. Evidently, the problem is philosophical. According to Spencer, the building of a curriculum should be based on the main human activities. He fixes the relative value of subjects in order of their importance; e.g., he gives first place to subjects that relate to self preservation.

According to the naturalists, the present experiences, activities and interests should be the guiding factor. The idealists, the child's present and future activities are not important at all in the curriculum construction. The experiences of the human race as epitomized in sciences and humanities should provide the primary consideration in deciding a curriculum. The idealist does not emphasize one subject in preference to another. In fact, he attaches great importance to the quality of personal greatness which some subjects have in abundance. The idealist's point of view is subjective, as opposed to merely objective values.

The pragmatists emphasize the principle of utility as the main criteria for determining the nature of curriculum. Lodge in "Philosophy of Education" writes: "All subjects on the curriculum will be used to develop mastery over techniques in order to solve new problems rather than to train memory capable of flawless reproduction of systematic contents." The realists think that a bookish, abstract or sophisticated curriculum is useless. They want to concentrate on the realities of life. They emphasize the importance of subjects that fall within the range of natural science. The surprising and welcome interest and activity recently manifested in the problem of the curriculum is at present arrested for the want of a philosophical criterion. Thus Bode in "Modern Educational Theories" ', remarks that unless we have some sort of guiding philosophy in the determination of objectives we get nowhere at all. Briggs in discussing Curriculum Problems says: "It is just here that education seriously needs leaders—leaders who hold a sound comprehensive philosophy of which they can convince others, and who can direct its consistent application to the formulation of appropriate curricula."

The philosopher, on the one hand, looking at life from the idealistic standpoint believes that work can, and ought to, be humanized, that man should be able to find satisfaction in his labour, that "we have somehow to discover there a theater for the attainment if not of the highest, certainly of genuine spiritual values." The educationist, on the other hand, has assumed a principle of 'compensation'. It is not without significance that almost the best plea ever made for practical work in schools was penned by one of the most idealistic of educational philosophers, namely, Froebel. The above discussion indicates that the problem of curriculum construction is philosophical in terms of the

philosophical beliefs held by a group of people. The same is true of textbooks as well.

PHILOSOPHY AND TEXT-BOOKS:

Intimately connected with the question of the curriculum is the adoption of appropriate text- books, and this too involves a philosophy, as Briggs in "Curriculum Problems", has recently recognized, saying: "Everyone familiar with the ways in which text-books are selected must be convinced of the need for ideals and standards. The reason they have not been prepared and accepted in practice is the same as that for slow progress in curriculum revision: they must be underlain by an entire and consistent philosophy of education."

The choice of appropriate textbooks involves a philosophy. We must have some ideals and standards for guiding us in the selection of textbooks. It is the textbook whose contents are to be imparted in conformity with the aim of education. The working of the chosen curriculum depends on the textbook. "The textbook reflects and establishes standards. It indicates, too frequently perhaps, what the teacher is required to know and what the pupils are supposed to learn...it markedly affects methods and reflects the rising standards of scholarship." It is true that some modern educational thinkers have revolted against the so-called tyranny of textbooks in the forms of their projects or concrete units of work etc. But to dispense with the textbook is nothing short of folly, and to continue the argument against its use is an educational fallacy. In fact, a textbook is an institution which cannot be demolished. In order to keep this institution healthy and serviceable there must be a philosophy in order to determine its nature and contents. Hence the need for a philosophical foundation of education cannot be over-emphasized.

PHILOSOPHY AND TEACHING LEARNING PROCESS: TEACHER

Philosophy has a great influence on the teacher both in the area of thinking and behaving. Really speaking, a teacher is not a teacher alone. He is also a philosopher. 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 well 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 principles of behavior 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 from them to form his own philosophy. Further, he must be a man imbued with high ideals and possess moral and spiritual values which go to form his character and shape his conduct. He must also be well-conscious of national needs in all spheres and plan his teaching activities to fulfill those needs. Only such teachers imbued with high ideals, moral and spiritual

values together with a sense of national responsibility for national prosperity and honor can create patriotic, dynamic, and resourceful and enterprising citizens devoted to national service and international goodwill.

METHOD OF TEACHING

As with curriculum, so with method. The outstanding problem in the educational method at the present time is the extent to which, if at all, the teacher should intervene in the educational process, and this raises philosophical issues. Non-intervention is justified for two quite different reasons, either because of the nature of the pupil's endowment or because of his environment. Rousseau, Fichte, and Froebel all assume that the child's nature is good, and any intervention is consequently harmful, hence the 'negative' or preventive education of Rousseau and the 'passive' education of Froebel. Montessori takes the environmentalist standpoint, and assumes that as the environment, comprising the didactic apparatus, etc., which she has prepared for the child, is ideal and perfectly adapted to evoke only the right type of response and the good impulses of the child, the teacher's intervention is unnecessary and unjustified. The choice of methods of teaching depends on a philosophy. Kilpatrick's use of the term "Philosophy of Method" shows that there is a close relation between educational method and philosophy. Method is a means by which a contact is developed between the student and the subject matter. But in absence of a definite aim of education or an adequate philosophy of life, the method of teaching employed by the teacher may repel the student from the subject. Teachers who think that they can do without a philosophy of life render their methods of teaching ineffective, because thereby the students are not able to see a relation between their life ideals and what they read. Evidently, there is a need of a philosophical foundation of education. Teachers who assume that they can afford to ignore philosophy, pay the penalty of their neglect, for their efforts, lacking a coordinating principle, are thereby rendered ineffective.

DISCIPLINE

Discipline reflects the philosophical prepositions of an individual or an age more directly than any other aspect of school work. We have already instanced the dependence of discipline by natural consequences on a hedonistic ethics and a naturalistic metaphysics; and freedom in education implies an idealistic philosophy. The general relationship was well expressed by Spencer in the following passage in 'Education': "There cannot fail to be a relationship between the successive systems of education, and the successive social states with which they have co-existed. Having a common origin in the natural mind, the institutions of each epoch, whatever be their special functions, must have a family likeness...."

Along with political despotism, stern in its commands, ruling by force of terror, visiting trifling crimes with death, and implacable in its

vengeance on the disloyal, there necessarily grew up an academic discipline similarly harsh— a discipline of multiplied injunctions and blows for every breach of them—a discipline of unlimited autocracy upheld by rods, and ferrules, and the black hole.

On the other hand, the increase of political liberty, the abolition of laws restricting individual action, and the amelioration of the criminal code, have been accompanied by a kindred progress towards no coercive education: the pupil is hampered by fewer restraints, and other means than punishment are used to govern him. Thus, alike in its oracular dogmatism, in its harsh discipline, in its multiplied restrictions, in its professed asceticism, and in its faith in the devices of men, the old educational regime was a kin to the social systems with which it was contemporaneous; and similarly, in the reverse of these characteristics, our modern modes of culture correspond to our more liberal religious and political institutions."

The need for a philosophical foundation of education becomes more apparent when we look to the problem of discipline. In fact, the nature of discipline is always governed by the philosophy one holds. Naturalism stands for unhampered freedom for the child. It emphasizes individual assertion as against social co-operation. Realism wants to discipline the student into objectivity. Lodge in "Philosophy of Education" writes: "The cult of objectivity for its own sake is identical with the essence of discipline; and as long as we have realist minded teachers, so long there need be no fear of the decline of the sterner virtues."

Idealism relies much on the personality of the teacher for the maintenance of discipline for the purpose of cultivating subjective power on the part of the student. With the help of such a discipline, idealism advocates the development of a transcendental self which is liberated from the forces of a merely physical reality. Pragmatism does not believe in the employment of external discipline as a means for the performance of school tasks. It gives complete freedom to the child and stresses the educational value of interest which is of empirical, biological, and social nature in the child. Thus we see that the problem of discipline is closely related with philosophy, and the conception of discipline as held by a teacher or educational regime will always be influenced by the philosophy believed in.

PHILOSOPHY AND EVALUATION:

For effective evaluation you need clear knowledge of educational aims and definite educational objectives. Evaluation is the continuous process of measuring the educational achievements in the light of educational aims already determined and Educational aims are determined by philosophy of life.

Evaluation is based on the philosophy in which the ability to learn is randomly distributed in the general population. It means that if some

learning task is assigned to a class and then a test is administered to study their performance.

1.7 LET US SUM UP

- Philosophy is rational enquiry to the reality of world which aims to find out Truth for the sake of attaining wisdom.
- Philosophy has 3 branches – Metaphysics, Epistemology & Axiology.
- Metaphysics deals with reality, Epistemology deals with Knowledge & Axiology study about Value.
- Metaphysical questions are divided in 4 subsets known as: Cosmological, Theological, anthropological & ontological aspects.
- Cosmology asks questions related to Universe, Theological questions related to religion or God, Anthropology ask questions related to Human being & Ontology is the study about nature of existence.
- Epistemology relates to the source of human knowledge which has divided into 4 categories such as: Empirical(knowledge obtained through sense & can be verified), Revelation (based on faith), Authoritarian (based on experts opinion or sanctified over time as tradition) , Rational (Use of reasoning, thought or logic for knowing something) & Intuition (Immediate feeling of certainty).
- Axiology has mainly 2 branches: Ethics & Aesthetics.
- Ethics is the study of moral value & conduct whereas Aesthetics deals with beauty & art.
- Education is a social process by which society deliberately transmits its accumulated knowledge, skills and values from one generation to another.
- Education in a narrower sense includes only getting degree/diploma/certificate after completion of a course in an institution but in wider sense it indicates as life long process.
- Application of philosophical principle in the field of education to solve various educational issues is regarded as educational philosophy.
- Philosophy and education are complementary to each other in the sense that both deal with the nature of human being.
- Philosophy determines the various aspects of education such as: aims, curriculum, methods of teaching, role of teacher etc.
- Philosophy provides theoretical guidelines to education whereas education makes it into practice.

1.8 UNIT END EXERCISE

1. Discuss the meaning of Philosophy and Education.
2. Distinguished between Metaphysics, Epistemology and Axiology.
3. Why should a teacher study philosophy of education?
4. Enumerate the functions of philosophy of education.
5. “The scope of philosophy of education is unlimited.” Critically evaluate this statement.

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2A

EDUCATIONAL IMPLICATIONS OF THE CONVENTIONAL SCHOOLS OF INDIAN PHILOSOPHY

Unit Structure

- 2A.0 Objectives
- 2A.1 Introduction
- 2A.2 Philosophy of Vedas
- 2A.3 Vedanta in Education
- 2A.4 Educational Implications of Vedanta
- 2A. 5 Let Us Sum Up
- 2A.6 Check Your Progress
- 2A. 7 Introduction
- 2A.8 Concept of Yoga
- 2A.9 Educational Implications of Yoga
- 2A.10 Let Us Sum Up
- 2A.11 Unit End Exercise

2A.0 OBJECTIVES

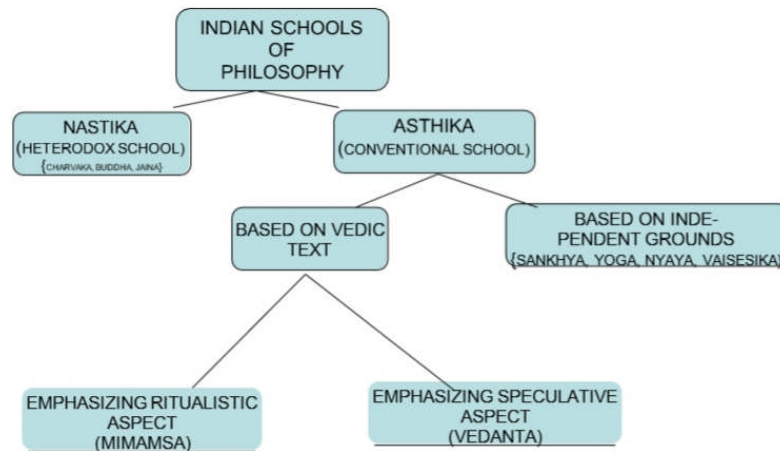
After reading this unit you will be able to:

- Acquire knowledge about Eastern philosophies of education.
- Develop an understanding about Vedanta and Yoga.
- Understand the impact of philosophy of Vedanta and Yoga in the field of Education.
- Realize the Educational Implications of Vedanta and Yoga.

2A.1 INTRODUCTION

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

INDIAN SCHOOLS OF PHILOSOPHY



Eastern schools of philosophy

Eastern philosophies are concerned with all aspects of life. Indian philosophies both orthodox and heterodox are more concerned with the perennial problems of life. So philosophy is —Tattva Darshan or vision of life.

Let us outline, now, briefly the salient features of the Indian philosophical tradition.

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

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

2A.2 PHILOSOPHY OF VEDAS

The Vedas, Upanishads, Puranas and epics are the sources to know the ancient Indian philosophy and education. With a view to understand the philosophy of Vedas, it is very necessary to understand the meaning of the word “Veda”. Veda is derived from the root of the Sanskrit word “Vid”.

Vid means to :

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

Vedas believe in:

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

Mantras (Hymns of God)

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

Brahmanas (Prose, Rituals, prayers)

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

Aryanakas (Appendages of Brahmanas)

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

The word Upanishad is derived from the root “sad” which means to:

- Sit down
- To loose
- To destroy
- “Upa” means nearby
- “Ni” means devotedly

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

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

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

• The Vedic literature consists of:

1) Four Vedas :

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

2) The Vedangas

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

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

3) The Upvedas : There are four Upavedas - Each deal with four subjects viz

- i. Ayurveda (deals with medicine)
- ii. Dhanurveda (Military science)
- iii. Gandharva Veda (Music)
- iv. Shilpa Veda (Architecture & Arts)

4) Brahmana Granthas:

They provide supplementary matter. Brahmana Granth is written in prose and composed by Rishis and Acharayas. Some of the known Brahmana granth are Satpath Brahmana, Gopatha Brahmana, Sam Brahmana, Aitareya Brahmana etc. The Satpath Brahmana is a voluminous prose work and provides valuable information about the Geography, History, Philosophy and Rituals etc of Vedic age.

5) The Upanishads:

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

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

6) Six systems of philosophy

- I.** The Nyaya system deals with knowledge. It is the science of science. According to it knowledge can be acquired through 4 methods:
Pratyaksha (Intuition) Anumana (Inference) Upma (comparison) Shabda (verbal testimony)
- II.** Sankhya system of philosophy by Rishi Kapil deals with matter.
- III.** Vaisheshika system of philosophy by Rishi Kanad deals with the theory of atoms.
- IV.** Yoga system of philosophy by Rishi Patanjali is related with self control through yoga.

- V. Purva-Mimansa system by Rishi Jamini deals with schemes of right living through appropriate action.
- VI. Uttar-Mimansa or Vedanta system of philosophy by Rishi Vatsayana elucidates the concept of supreme being.

7) Bhagwat Geeta :

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

- i) **Sutras : There are three sutras** Ashtadhyayi (14 sutras of grammar composed by Panini)
- ii) Dharma sutras (rules laid down for conduct of both teachers and students)
- iii) Graha sutras (related to art of living)

Characteristic of Vedas:

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

2A.3 VEDANTA IN EDUCATION

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

AIMS OF EDUCATION DURING VEDIC AGE

1. **Citta-Vritti- Nirodh** : Education must aim at self- fulfillment and provide freedom from material desires and attachment.
2. **Education of Mind** : Education must provide knowledge for creativity and pursuit of culture and civilization.
3. **Make living worthy** : Education should make life worthwhile, purposeful and relevant.
4. Tamso-ma-Jyotirgamaya : **Knowledge should dispel doubts, dogmas and darkness. Religion Centered:** Religion dominates every aspect of life, all national, personal, social and educational procedures and practices, hence education should be wedded to religion.
5. **Individual Centered:** Education was for individuals which was its chief concern. Education should therefore aim at overall development of an individual.
6. **Nature Oriented:** The centers of education were located from the populated and crowded areas, more in natural and sylvan surroundings. Education should make man one with nature.

EDUCATIONAL SYSTEM

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

CURRICULUM

According to Kathoupanishad, the subjects fell into two categories:

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

Paravidya:

Into this study fell the essential study of 4 Vedas.

Also included Vedangas, Upanishads, Puranas, Pitrya (rules for sacrifices for ancestors), Vakovakya (logic), Ekayana (ethics), Devavidya (etymology), Brahavidya etc.

Apara-vidya :

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

METHODS OF TEACHING

Two methods of Teaching were being practiced during vedic period. The first method was Maukhik (oral) and second was based on Chintan (thinking or reflection). In the oral method students were to memorize the mantras (vedic hymns) and Richayas (verses of Rigveda).

The process of education passed through three stages of comprehension i.e Shravan (Hearing), Manan (Meditation) and Nidhi-dhyasan (realization and experience).

Methods of teaching were based on apprenticeship and were psychologically sound. Teaching followed some strategies such as simple to complex, activity and skill oriented procedures. Question-Answer technique and illustration. Self-study (Swadhyaya) was considered more important.

DISCIPLINE

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

TEACHER

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

2A.4 EDUCATIONAL IMPLICATIONS

1) Pride in civilization and culture

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

2. Discipline and pupil teacher relationship

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

3. Subject of studies

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

4. Teaching Methods

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

5. All round development of child

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

6. Equality of opportunity

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

7. Education for self- sufficiency

Apart from the intellectual aspect of education its practical side was not lost sight of and along with art, literature and philosophy, students got a working knowledge of agriculture and other vocations of life. Modern education also lays stress upon preparing students to prepare themselves for their future life. Vocational subjects are included in the curriculum.

8. Commercial education and Vedic-Mathematics

Commercial education and Mathematics Education is one of the chief features of Vedic period. The ideas of the scope and nature of commercial geography, needs of the people of various localities, exchange value and quality of articles and language spoken at different trade centers were considered necessary.

Vedic mathematics has become more popular now. More and more parents are aware about the significance of Vedic mathematics and are taking keen interest to offer the opportunities to their child to learn Vedic mathematics.

2A.5 LET US SUM UP

Terms such as knowledge, awakening, humility, modesty etc are often used to characterize Vedic education. Education leads to the development of personality. The word “Veda” originates from the root “vid” which bears the meaning of knowledge. Sayana declares that the veda is a means to the obtaining of the adored, that which is worthy of worship, as well as a means to the banishment of the undesired, the evil. Knowledge of the four Vedas Rigveda, Yajurveda, Samaveds and Atharvaveda, along with the knowledge of shruti, smriti etc provided an individual with new knowledge which broadened his intellectual horizon. In the Vedic period, education had an idealistic form, in which the teachers (acharyas) laid stress upon worship of God , religiousness, spirituality, formation of character, development of personality, creation of an aptitude for the development of culture, nation and society.

2A.6 CHECK YOUR PROGRESS

- 1) Describe various salient features of Vedic education.
- 2) Discuss the impact of Vedic education in the present system of education.
- 3) Discuss educational implications of Vedanta education
- 4) Multiple Choice Questions:
 1. The method of teaching in Vedic education is____.
a) Sravana b) Manan c) Nididhyasana d) All of the above
 2. The aim of education of vedic system is____.
a) Chitta-Vritti- Nirodha b) Tamso-ma-Jyotirgamaya
c) Education of Mind d) All of the above.
 3. The subjects of study in vedic education is____.
a) Deva Vidya b) Brahmavidya
c) Rashi d) All of the above.

Key : 1. (d) 2.(d) 3. (d)

2A.7 INTRODUCTION

Since time honored the lore of Yoga was developed and refined by the Indian sages in search of the real-most state of human nature. In course of time that traditionally evolved system of Yoga has been a science of consciousness development and finally in modern time yoga was seen as the science of possibilities, latent within oneself and helpful in dealing with crucial problems of human life. After the popularization of health promotion potentials of Yoga practices among masses, certain other applied aspects of the yoga system, concerned with human resource

development, have remained to be substantiated scientifically. That's why modern educationists are taking interest in improving the quality of education with the help of the yoga system. It is seriously being felt that besides the development of national strength and scientific mentality among the students, the aim of education should be the liberation of mind and soul as well.

2A.8 CONCEPT OF YOGA

It is one of the six ancient Indian philosophy other being (Nyaya, Vaisishika, Mimansa, Vedanta & Sankhya). The word Yoga is derived from the word "YUJ" which means to unite or to combine or to bind yoke with the individual self with the universal self. To bring out the balance & harmony on every level viz. physical, mental & spiritual to transform humans into super humans.

Types of Yoga :

- ✓ Bhakti Yoga
- ✓ Gyana yoga
- ✓ Karma Yoga
- ✓ Mantra Yoga
- ✓ Layayoga

To attain physical, moral, mental and spiritual perfection, the following Eight Fold steps of yoga discipline are recommended which help in controlling and sublimating attachment which distracts the body and mind:

1. **Yama** : It is discipline to control will-power. It includes restraint of injury to anyone through thought, word or deed. Absenteeism from falsehood (satya), from stealing (asteya), from passions and lust, from greed and avarice (aparigraha).
2. **Niyama** : It is a moral culture and aims at cultivation of good habits . Individual discipline regulates one's own behavior. It leads to satisfaction.
3. **Asana** : It means steady & comfortable posture. Yogic posture does not involve physical strain or violence, but in turn tones up our body & mind. Reduces our fatigue, soothing nervous system and discipline of the mind.
4. **Pranayama** : Controlling breath to win overtime, is the discipline of breath control. It aims at regulation of inhalation, retention and exhalation of breath. Not only beneficial to health but also conducive to concentration and meditation.
5. **Pratyahara**: Controlling senses from their objects. Withdrawal of senses and turning the senses inwards.

6. **Dharna:** It is the discipline of fixing the mind without any modification on the object of meditation.
7. **Dhyana:** Means meditation, the steady contemplation of the object of meditation without any break. Concentrating on a point to reach higher self.
8. **Samadhi:** It is the state of mind in which contemplative consciousness disappears and has no awareness of itself.

Thus samadhi is the ultimate goal of life, being in that state means being in the universe. The first five are external aids to yoga while the last three are internal aids. The remarkable part of Vedic literature, Kathopanishad elucidates that Yoga is a system of holistic life where all the facets of human life as well of personality get due consideration as inevitable elements of a whole system. In Bhagavad-Gita, composed by the sage Ved-Vyasa, the practical implication of Yoga in active life situations has been wonderfully elaborated. In the modern period, after having been redefined as a system of modern sciences, yoga is presently being defined as a system of personality development, transformation of consciousness and integration within the human system leading to complete well-being.

The outstanding figure of contemporary Yoga, Sri Aurobindho defined yoga as a methodical effort towards self- perfection. It is a process by which the limitations and imperfections in man are washed away which result in all round personality development at the physical, mental, intellectual, emotional and spiritual levels.

There is a great relationship between holistic health and yoga has been proved by present scientists, educationists, psychologist not only in India but by the practitioners all over the world.

2A.9 EDUCATIONAL IMPLICATIONS OF YOGA

Commonly, the term Yoga Education has been referred to as the training and teaching process of Yoga, though it should also be seen as the application of Yoga techniques to bestow better support to the education process. The target of both the disciplines is the same and that is enhancement of socially useful potentials of human personality. To achieve this target, the system of Yoga lays foundation stones whereupon the education system may flourish in all areas. Modern educationists are taking interest in improving the quality of education with the help of the yoga system. Yoga in education should lead to the development of harmonious personality and behavior at all levels. An atmosphere needs to be created where the students study yoga with their own enthusiasm. To the whole the higher level of education is the fittest for integration of yoga.

In the current Indian perspective, the role to be played by the education system is facing new challenges. Normally the main aims of education have been the physical, psychological, interpersonal, professional and spiritual refinement of a personality. In modern Indian perspective it is deemed that the system of education should also be helpful in the attainment of the objectives of socialism and democracy mentioned in the Indian constitution too. Besides, to attain refinement at the level of thoughts (intellectual development) and feelings (affective aspect), contributing to the development of national character and scientific mentality among the people, at present it is seriously being felt that the aim of education should also include the liberation of mind and soul as well. Acharya Vinobha Bhave, the spiritual heir of Mahatma Gandhi suggested the same that = Education in India should be based on three principles i.e yoga (spiritual training), udyoga (vocational training) and sahayoga (social training)

Areas of educational processes

Certain thrust areas positively concerned with educational process have been identified, where the potential of yogic practices are duly proved:

Treatment of physical difficulties. Improvement of mental health, and developing resistance to strain. Promotion of emotional balances and control on hyperactivity.

Positive aspects of yoga :

- i) Promotion of willpower
- ii) Development of perseverance in students
- iii) Education and training about inner self
- iv) Unfolding creative consciousness
- v) Promotion of uniqueness or talent in the students

AIMS OF EDUCATION

- ✓ Comprehensive development of Human personality
- ✓ Free child from bodily, mental and supernatural miseries
- ✓ Physical, mental, intellectual and spiritual growth
- ✓ Moral preparation of pupil
- ✓ Understanding of human nature
- ✓ Development of scientific attitude and logical and
- ✓ Intellectual faculties

TEACHER & TAUGHT

- Great importance to teacher
- Not only a theoretician but also a demonstrator
- Give practical demonstration to the student (scientific notation)
- Teacher has power of knowledge, power of will and power of action.
- Role is that of scientist in our age

STUDENT

- Surrender to his teacher for his total cure
- Without a teacher nothing can be obtained by the student.

CURRICULUM

Not explicitly laid down

- ☐ System stands for psycho-physical training of human child
- ☐ Provides literature which arouses interest amongst students in moral life.
- ☐ Embodies such specific sciences as medicine, clinical psychology, social sciences
- ☐ Yoga approves all those subjects which deal with human physiology, true human nature and hidden laws of nature
- ☐ Comprehensive
- ☐ Most appropriate to the evolution of individual and society
- ☐ If society are highly evolved divine culture can be happily fostered

METHODS OF EDUCATION

- “Cittati Nirodha” (concentration/ meditation) involves right cognition, wrong cognition, imagination, memory.
- Concentration as the most essential method.
- Scientific attitude development method.
- Yoga adopts not only the scientific attitude but also the Programmatic one.
- The system also believes in a Discriminative method in acquiring knowledge.
- The law of Association in education constitutes great importance in yoga.

DISCIPLINE

- Education & Discipline are identical
- Discipline is the means of which yoga is the aim
- One has to discipline oneself bodily, mentally and intellectually whether he is a teacher or taught so that he may learn.(Teacher & Taught both)
- Disciplining the body and mind is the core of the educational process.

Education system not only in India but the modern globalizing world also really is in great need of taking help from the yoga system. Therefore it is high time to think seriously on the inclusion of yoga and yogic values in the education system.

Self education (education of self – realization): Yoga renders self education. It is nothing but education of self awareness. Yoga teaches us how to live with wisdom, not with worldly orientations. The present education system should inculcate this yogic value intensively. Yoga can impart progressive training for the development of self awareness and educate us about the realities of our being and becoming.

Pursuit of the transcendental state of Psyche: The paramount aim of the yoga system is the pursuit of the transcendental state of psyche i.e Nididhyasana, assumed as an essential aspect of the ancient Indian system of study and education. Samadhi leads to the Nididhyasana state which further escorts the wisdom. The experience of Samadhi is not a very difficult or rare stage. Like other components of yoga it is also attainable. Samadhi is a state of consciousness, which begets energy, awareness and delight to the experiencing being for his/her creative thoughts and actions. Moreover , real creativity is impossible to achieve without attaining Samadhi state. A creative Samadhi is again hard to achieve without adopting high moral values in daily life.

Samadhi (transcendental state) further leads to wisdom. Yoga teaches how to attain wisdom. Knowledge through real vision or wisdom, accomplished by profound meditation, directed to the Samadhi is the real attainment. Learning through mind and senses is a shallow class of knowledge, which leads to complexity. In most of the institutions today, we find that the majority of the students are growing with complexity. Complex living patterns lead to tensions. Methods of peaceful living are not being included in the present education system.

Development of General Awareness: The objectives of Yoga , besides causing physical, mental and spiritual enfoldment in an individual, are also the inculcation of social and ecological awareness within oneself. The Yoga system emphasizes awareness of very subtle aspects, hardly attainable subjects of single pointed focus. It leads to the awareness of the external environment in its fullest extent and awareness of the external environment in its full depth as well as awareness of the internal environment in its full depth as well as awareness of those aspects, which are beyond internal and external attainability. Normally people are so absorbed in self-centered endeavors and materialistic sensual enjoyments around their world that they are unable to see the pros and cons or good and bad effects of their conducts. With the awareness of Yogic values, slowly one experiences the joy present in his surroundings and after a time finds himself deeply connected with his external environment and starts appreciating the truths of ecology.. so the general awareness leading to deeper appreciation and realizations should be the essence of yoga in education.

Promotion of will Power and Perseverance: The path of Yoga is a test as well as the training of will power. Will power is a quality that plays its major role in every creative performance and success.

Management of Mental Health: In the Eight-limbic system of yoga, Patanjali recommended the observance of Yama and Niyama, for the management of conscious emotional conflicts, whereas, as far as the subconscious emotions are concerned he recommended Asana and Pranayama. Stability of the body , brought about by the practice of Asana may lead to emotional stability and psychological well-being. Many

psychologists on the basis of their experimental results and clinical experiences found that Yoga is an effective instrument of modification of human behavior.

Treatment of Physical Difficulties: From the period of later Upanishads it was duly emphasized that the practice of yogic postures and yogic breathing, in addition to mental and ethical disorders are also able to alleviate physical pains and problems.

Management of Stress Disorders: Stress can be controlled by recommended Yogic techniques. Yoga appears as a system of self-healing, causing remarkable reduction in anxiety and hypertension.

2A.10 LET US SUM UP

The aim of entire education formal and informal is to attain bliss that comes after the empirical self is merged in the transcendental self or God. But the process of self-discipline implies that without the well-being of the human body and moral preparation on the part of man yoga is not possible. This aspect makes education a social necessity. The yoga lays stress on Yama- Niyama, Asana and pranayama and these four aspects point out how social values such as truth, non- violence, non-stealing, non-collection and celibacy are needed. The aim of education according to Yoga is the comprehensive development of human personality. Yoga is entirely a philosophy of doing with concentration.. Hence concentrating in education has value of great order. Also, discipline of body and mind is the core of the educational process and modern educators must know the inevitability of this factor in any kind of education. Discipline in education is of far reaching importance in the sense that if a teacher or student does not discipline himself he cannot concentrate on the subject and cannot know about it.

Educational process requires, by implication, an expert teacher in every subject. When a teacher gives anything to a student from his inner experiences with great confidence and demonstrates it is impossible that education should not take place. The system is therefore a challenge to a theoretical teacher of today who simply transmits knowledge from books to students.

2A.11 UNIT END EXERCISE

- 1) Enumerate the eightfold path of Yoga (Ashtanga yoga).
- 2) Discuss Yoga education with specific reference to aims of education, curriculum, and methods of teaching and role of a teacher.
- 3) Discuss in detail the educational Implications of yoga education.
- 4) Discuss the role of Yoga in education.



2B

EDUCATIONAL IMPLICATIONS OF THE HETERODOX SCHOOLS OF INDIAN PHILOSOPHY

Unit Structure

- 2B.0 Objectives
- 2B.1 Introduction
- 2B.2 Buddhist Philosophy
- 2B.3 Educational philosophy of Buddhism
- 2B.4 Educational Implications of Buddhist Philosophy.
- 2B.5 Philosophy of Jainism
- 2B.6 Jainism Education
- 2B.7 Educational Implications of Jainism
- 2B.8 Let us Sum Up
- 2B.9 Unit End Exercise

2B.0 OBJECTIVES

After reading this unit you will be able to,

- Know about heterodox schools of Indian Philosophy
- Understand the educational philosophy of Buddhism and Jainism
- Identify distant features of Buddhism and Jainism
- To understand about the contribution of Buddhism and Jainism in Education.

2B.1 INTRODUCTION

Strictly speaking it is not proper to use such a blanket term as Indian tradition of philosophical thinking. The Vedanta might be the dominant philosophical tradition in India, but it is not the sole system of thought. To emphasize and highlight the Vedanta only in lieu of Buddhism and Jainism is to omit a vast chunk of Indian tradition of philosophical thought.

Schools that do not accept the authority of Vedas are by definition unorthodox (nastika) systems. The following schools belong to heterodox schools of Indian Philosophy.

Charvaka: It is characterized as a materialistic and aesthetic school of thought. Accepted direct perception as the surest method to prove the truth of anything. Insists on joyful living.

Buddhist Philosophy : It is a system of beliefs based on the teachings of Siddhartha Gautama. Buddhism is a non-theistic philosophy whose tenets are not especially concerned with the existence or non-existence of God.

Jain Philosophy : Already in existence by 6th century B.C , it was revived by Mahavira , the 24th Jain Tirthankar.

2B.2 BUDDHIST PHILOSOPHY

Buddhism is one of the most remarkable developments of Indian thought. It is an offshoot of later Vedic thought. Buddhism is founded on the rejection of certain orthodox Hindu Philosophical concepts. It has many philosophical views with Hinduism, such as belief in Karma, a cause and effect relationship between all that has been done and all that will be done. Events that occur are held to be direct results of previous events. The ultimate goal for both is to eliminate Karma (both good & bad) , end the cycle of rebirth and suffering and attain freedom (Moksha or Nirvana).

The Buddhist education system (200B.C to 200 A.D) was founded by Lord Gautam Buddha. Gautam Buddha was primarily an ethical teacher and reformer and not a philosopher. He was concerned mainly with the problems of life. He avoided the discussion of metaphysical questions because they are ethically useless and intellectually uncertain. He always discussed the most important questions of suffering, its cessation and the path leading to its cessation.

Thus Buddha's enlightenment which he tried to share with all fellow-beings has come to be known as the four Noble Truths. Four Noble truths are:

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

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

- ✓ Right Faith (Samyak Dristi)
- ✓ Right Resolve (Samyak Sankalpa)
- ✓ Right Speech (Samyak Vakya)
- ✓ Right Action (Samyak Karmanta)
- ✓ Right Living (Samyak Ajiva)
- ✓ Right Thought (Samyak Smriti)
- ✓ Right concentration (Samyak Samadhi)
- ✓ Right Effort (Samyak Vyayama)

2B.3 EDUCATIONAL PHILOSOPHY OF BUDDHISM

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

AIMS OF EDUCATION

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

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

PRINCIPLES OF EDUCATION

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

EDUCATION SYSTEM

- Two tier system:

1) Popular Elementary Education

2) Higher Education

Elementary Education:

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

- **Curriculum of Elementary education :**

Thorough learning of Grammar, Hetu vidya (Logic), Nyaya (science of reasoning), Adyatma vidya (philosophy), shilpa sthan (arts & crafts) & chikitsa vidya (medicine).

Higher Education:

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

Following subjects were included in the syllabus of higher education:

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

METHODS OF TEACHING

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

TEACHER TAUGHT RELATIONSHIP

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

2B.4 EDUCATIONAL IMPLICATION OF BUDDHIST PHILOSOPHY

- **Cosmopolitan:** Buddhist education was free from communal narrowness; there was no favoritism on the basis of caste, creed in the centers.
- **Total development of personality:** Buddhist education laid much emphasis on the physical, mental and spiritual development of the novice, even today the aim of education is integration of personality that can develop the various aspects of the individual which are interlinked.
- **No corporal punishment:** corporal punishments were absolutely forbidden which is also very true in the present scenario of education.
- **Positivism:** Buddhist philosophy is positivistic and has a careful logical systematization of ideas
- **Ethical:** It is ethical; the eightfold path to Nirvana makes a universal appeal.
- **Democratic:** It is democratic as it believes in freedom of inquiry. Democratic and republican procedures were followed while running the educational institutions.
- **Development of good conduct:** The entire techniques of Buddhism provide directions to develop good conduct and which is also the essence of a sound system of education. Also its belief in Karma lays stress on the necessity to be constantly on the vigil to maintain one's conduct in the present life.
- **Moral Discipline:** The Buddha Bhikkhu (monk) took the vows of chastity and of poverty. Character was the basis of moral discipline.
- **Emphasis on Manual skills:** Training of manual skills like spinning and weaving was emphasized to enable men to earn for living.
- **Pragmatic:** It is pragmatic; everything is in a state of flux as it is only momentary. Change is the rule of the universe. It does not believe in absolutism. It is witnessed in the present era of globalization.
- **Methods of Teaching:** The methods of Instruction were oral. Preaching, repetition, exposition, discussion and debates were all used. The Buddhist council organized "seminars" to discuss the major issues at length. Learned conferences, meditation, educational Tours.
- **International impact:** Buddhist education helped India to gain international importance. It also developed cultural exchange between India and other countries of the world. International exchange of scholars attracted students and scholars from far off lands.

- **Value education & Character development:** To be a moral being one must follow a noble path, the eightfold path as preached in Buddhism provides guidance for moral education and peace. The entire technique of Buddhism provides directions to develop good conduct which is also the essence of a sound system of education.
- **Curriculum:** Curriculum included secular as well as religious subjects.
- **Organization and Structure of Universities:** Universities established during this period are still serving as a guiding force. The organization of Nalanda and Vallabhi university was advanced that it continues to influence the organization and structure of university till present day. The system of determining a minimum age for higher education, providing a set of rules and taking a test for admission are even today guiding the educational structure.
- **Education as a social Institution:** Education as a social institution got its existence as a result of the Buddhist system of education.
- **Imparting education in practical subjects:** An important contribution of this period is the imparting of education in various practical subjects, a tradition which has come down to the present day also.
- **Collective Teaching Methodology:** It was in this period that the method of collective teaching and the presence of numerous teachers in a single institution were evolved.

2B.5 PHILOSOPHY OF JAINISM

Jainism is independent of Buddhism yet it resembles it in several aspects, such as in its repudiation of the authority of the Vedas, its pessimistic outlook on life, and its refusal to believe in supreme God. But the differences it exhibits are equally noticeable, such as its recognition of permanent entities like the self (jiva) and matter. Derived from the word “jina” with root in “ji” it means “victor” i.e, the one who has successfully subdued his passions and obtained mastery over himself.

The origin of Jain philosophy traces back to the prehistoric time. It is said 24 Tirthankars or liberated persons preached this truth which was handed over one by one in course of time. The last of them was Vardhamana also called Mahavira, a contemporary of Gautam Buddha. Jainism is the smallest of the major world religions, but in India its influence is much more. Jain philosophy and culture have been a major cultural and philosophical, social and political force since the dawn of civilisation in Asia. Metaphysically, Jainism believes in plurality of souls and not in the existence of God. It holds that there are as many souls as there are living beings. They also accept the existence of souls even in animals and plants, with degrees of difference in the level of consciousness. They believe that every soul is capable of attaining infinite

consciousness, power and happiness by removing all “Karmas” or bondages.

Infinite faith, infinite knowledge, infinite power and infinite bliss are the state of liberation. According to Jainism Nirvana or liberation is obtained through three jewels: Right Philosophy, Right Knowledge and Right Conduct. (Tri-ratna) Right conduct implies 5 abstinences: not to lie, not to steal, not to strive for luxury and not to strive for possessions, not to be unchaste and not to injure (Ahimsa). Ahimsa is a vital principle of Jainism. Jainism rejects the idea of the creator of the world. It believes reality to be many-sided. Jainism emphasizes “Syat-vada” or “Ane-kant-vada” which lays the mind open to truth coming from any quarter. No preposition about the truth can be absolute. This generates tolerance and regard for all. In the theory of knowledge Jainism accepted three sources of getting real knowledge, namely perception, inference and testimony.

Practical teachings of Jainism

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

2B. 6 JAINISM EDUCATIONS:

AIMS OF EDUCATION

- Truth is relativistic and pluralist, in a state of “may be”. Knowledge therefore may be viewed differently. Nothing fixed.
Self-realization as jiva is divine. Education must focus on his divinity and remove the material bond of the soul.
- Education should lead to self-enlightenment and restore the full powers of jiva.
- Development of personality as an individual. Hence, more stress on individual aims.
- Cessation of Karma would disassociate jiva from it and regain its power and glory. Teaching must help train one for it.
- Believes in transmigration of soul, hence education may partly be the preparation for the next world.

CURRICULUM

- “Punya” and “Paap” are the two principles of the Nine categories. Hence, education should develop sense of discrimination.
- Education should include provision for attainment of Tri- ratnas, the precious principles of life, that bring happiness, success and love here and now.
- Education should inculcate non-violence as a virtue, practiced and not only aspired for, that would be socially desirable.
- Teaching of nine principles called as nine categories of Jainism to dissolve the partnership between soul and matter.

METHODS OF TEACHING

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

DISCIPLINE

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

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

2B. 8 EDUCATIONAL IMPLICATIONS OF JAINISM

- **Major Contributions:** Jainism has made important contributions to art, architecture and literature. Jain philosophy and culture have been a major cultural and philosophical, social and political force since the dawn of civilization in Asia.
- **Strong emphasis on Non-Violence:** The distinguishing feature of Jainism philosophy is its strong emphasis on non-violence, accent on multiple facets of truth, morality and ethics.
- **Integrated:** The contribution of Jainism philosophy in the development of Indian philosophy has been significant. Jain philosophy concepts like Ahimsa, Karma, Moksha, Sansara and like have been assimilated into philosophies of other Indian religions like Hinduism and Buddhism. It is impossible to separate Indian religion, philosophy and education.
- **Concept of Compassion:** Sense of sympathy extends to all living beings even to animals as stated in both Jainism & Buddhism.
- **Contribution to a strain of Pacifism:** Absolute respect for living beings is stressed, the best way to resist evil is through non- violence, it is successfully used in Jainism & Buddhism.
- **Law of Karma (cause and effect):** Universe is ruled by moral law which punishes all sins and rewards good deeds. The belief that our character creates its own heaven and hell is significant in nearly all schools of philosophy.
- **Aims of education:** The education has always aimed at some of the philosophical and religious objectives enlisted in Indian philosophy of education. It is clear that the main objective of education in India since earliest days of civilization had been Man- making who is capable of self-realization.
- **Highest state of knowledge:** The highest state of knowledge is intuition through which man achieves a realization of oneness of the universe. Most of the Indian philosophy's essence lies in this aspect.

2B. 8 LET US SUM UP

The education imparted during the Buddhist period in reality, reaction to the education of the preceding post-Vedic period. During this period, educational institutions or general education were established. They made provisions for imparting primary as well as higher education.

An important contribution of this period is the imparting of education in various practical subjects. Educational institutions were formally organized and established in this period. It may favorably compare with the modern Sarva Shiksha Abhiyan.

Summarizing Jainism education we can say that the distinguishing feature of this philosophy is its strong emphasis on non- violence, and emphasis on multiple facets of truth , morality and ethics. Education has always aimed at some of the philosophical and religious objectives enlisted in Indian philosophy of education. Education system according to Jainism has nothing special to mention except the following the Vedic and Buddhist system of schooling and discipline.

2B.9 UNIT END EXERCISE

- 1) Describe salient features of Buddhist education.
- 2) Comment upon the following in context of Buddhist Education:
 - Pabajja ritual
 - Upasampada ritual
 - Higher Education
- 3) Discuss aims of education and the role of teacher with specific reference to Buddhist education.
- 4) Discuss Buddhist education with specific reference to aims of education, curriculum, and methods of teaching and role of a teacher.
- 5) Discuss in detail the educational Implications of Buddhist education.
- 6) Discuss Jainism education with specific references to various components of education.
- 7) Discuss in detail the educational Implications of Jain education.



2C

EDUCATIONAL IMPLICATIONS OF ISLAMIC AND CHRISTIANITY THOUGHTS

Unit Structure

2C. 0 Objectives

2C.1 Introduction

2C.2 Basic Tenets of Islamic World View

2C.3 Features of Islam

2C.4 Islamic Education in relation to Components of Education

2C.5 Educational Implications of Islamic Thought.

2C.6 Let Us Sum up

2C.7 Introduction of Christianity Education

2C.8 A Christian Philosophy of Education

2C.9 Implications for the Teaching-Learning Process

2C.10 The place of Practical Teaching in the Philosophy of Christian Education

2C.11 Let Us Sum Up

2C.12 Unit End Exercise

2C. 0 OBJECTIVES

After reading this unit you will be able to:

- Define the basic tenets of Islam
- Identify the major features of Islam
- Understand the Islamic education in relation to components of education
- Understand the Educational Implications of Islamic thought.
- Explain Christian philosophy of education.
- Enlist the role of teacher in Christian education.
- Explain method of teaching learning process in education of Christian philosophy.

2C.1 INTRODUCTION

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.

2C.2 BASIC TENETS OF ISLAMIC WORLD VIEW

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

2C.3 FEATURES OF ISLAM

- **Islam is universal:** The Islamic system is such that it makes all men as one community and does not make any distinction on the basis of language, race, colour, culture or history.
- **Islam is comprehensive:** It provides a complete code of conduct for living. It is not merely for individuals but for 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 centuries ago, preached by the Prophet Muhammad. It is the religion God made known on the day when man first appeared on the earth.
- **Islam is dynamic:** Islam is not a static RELIGION. Its principles are not confined to any one particular period of history or particular set of circumstances, Islamic principles cannot be outdated. They are capable of meeting the demands of the modern age.
- **Islam is rational:** Several verses quoted from Holy Quran and sayings from Prophet clearly ask human beings to observe, to think, to analyse and to judge. All these are symptoms of rationalism and reasoning.

- **Islam is realistic:** Islam is a religion which does not make discrimination between theory and practice. It does prohibit such action which is difficult to do. Islam knows the characteristics and nature of human beings.
- **Islam does not make any distinction on the basis of colour:** Islam considers all human beings on the same footing and does not discriminate on the score of colour.
- Islam promotes harmony between the individual and the society, faith and science, the material and the spiritual
- **Islam is misunderstood:** It has been the misfortune of Islam that it has been misunderstood by various religions and their followers. The causes of misunderstanding are improper interpretations of Jihad, the alleged use of sword in spreading Islam, imposition of Jizya, polygamy, divorce etc. If non-Muslims try to understand how misgivings have arisen about these terms then Islam can be properly understood.

2C.4 ISLAMIC EDUCATION IN RELATION TO DIFFERENT COMPONENTS OF EDUCATION

Education system was essentially religious in character. It was patronized by the Muslim rulers. The sole aim of Muslim education became spread of Islam, perpetuation and preservation of Muslim culture. The Muslim rulers and beneficiaries established “Maktabs” and “Madarsas” where the study of Holy Quran became a prominent feature. The Islamic laws, opinions, customs and doctrines were subjects of study and all students were required to master them.

The object of Muslim education was attainment of worldly prosperity and social distinction. The main aim of education is “To understand the relation of man with God as revealed in the Holy Quran”.

AIMS AND OBJECTIVES

- To provide the teachings of Holy Quran as first step of education
- To provide experiences which are based on fundamentals of Islam.
- To provide experiences in the form of knowledge and skills with clear understanding that these experiences are likely to be changed in the light of changes in society.
- To develop understanding that knowledge without the basis in faith and religion is incomplete education
- To develop commitment towards the basic values which have been prescribed in religion and scripture.
- To develop sense of accountability towards Almighty creator so that man passes his life like a faithful servant.

- To encourage international brotherhood irrespective of differences in generations, occupations and social class.
- To foster great consciousness of the Divine presence in the universe
- To bring man nearer to an understanding of God and of the relation in which man stands to his Creator
- To develop piety and faith amongst the followers
- To produce man who has faith as well as knowledge in spiritual development
- To develop such qualities of a good man which are universally accepted by the societies which have faith in religion

Nature of Elementary & Higher Education

Maktaba & Primary Education :

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

CURRICULUM

The child was taught the letters of alphabets of Urdu, Persian and Arabic languages. Recitation sutras or chapters of Quran. Stories of muslim fakirs and the poems of persian poets were also taught. For character building, the books Gulistan and Bostan written by Shaikh Saddi were taught. Grammar and literature, history of laws of Islam, logic, philosophy, Law, Astrology, History, Geography, Agriculture, Unani system of medicine,

TEACHING METHODS

- Recitation ,learning kalama & collective repetition.
- Writing, reading and oral methods and also Monitor methods in Maktabas and madrasas.

Madrasas and Higher Education:

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

Lecture method was supplemented by discussions.

- Duration of education in Madrasas was 10 to 20 years.
- **Curriculum was divided into two categories:** (Religious education & Secular education).

- **Religious education:** The contents of the religious curriculum included intensive and critical analysis of the Quran, intensive study of Islamic Law, Sufism and the heritage of Mohammad Sahib.
- **Secular education:** The contents of secular education included the teaching of languages and literatures of Arabic and Persian, logic, History, Geography, Astronomy, Astrology, Arithmetic, Agriculture, Medicine, Economics, Ethics, Philosophy.
- **Teaching Methods:** Lecture method, self study, and practical method in subjects like music architecture.

DISCIPLINE

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

TEACHER- PUPIL RELATIONSHIP

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

2C.5 EDUCATIONAL IMPLICATIONS OF ISLAMIC EDUCATION

- **Practical and useful Education:** Education was for preparation for practical life. Education achieved more objectivity
- **Free- Education:** Education in Maktabas and Madarsas was free and compulsory up to elementary level for all muslim children. Boarding and lodging in Madrasas was also free.
- **Individual Contact:** Education was considered a personal process, the teacher had to live with his pupils.
- **Monitorial System:** Monitorial system was also more commonly used.
- **Status of Teacher:** Teacher had high status, they commanded respect in society where man of high moral character.
- **Patronage of Education:** Enjoyed state patronage. Almost all muslim rulers set up maktabas & Madarsa and showed their generosity, favour and love for education. Even learned persons, literary people, poets etc got patronage and encouragement from states and royal families.
- **Promotion of cultural Unity:** No restriction of caste and religion to get admission in Maktabas & Madrasas.
- **Encouragement to Persian language & 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 subjects was emphasized.

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

2C.6 LET US SUM UP

The stream of Islamic education continued to flow in India for a period of almost 500 years. Its system passed through the hands and reign of many rulers. This process inevitably left an indelible mark on Indian life.

In this period a synthesis between worldly or materialistic and religious education began, and consequently a tendency toward professionalization or vocationalisation emerged. During this period, great attention was paid to the growth of history and the art of writing history.

2C.7 INTRODUCTION OF CHRISTIANITY EDUCATION

Although the term *Christian education* does not occur in the Bible, the Bible speaks of the moral and spiritual instruction of believers in general and of children in particular. It places a high value upon knowledge, both of God and of His works. It describes the moral and spiritual fruits of this knowledge and defines its ultimate purpose.

The present Christian school movement can be understood only as a part—certainly in these times a very significant and necessary part—of the total endeavor of Christian education. A full understanding of this movement requires an examination of the basis upon which its educational theory and practices rest: its philosophy of education.

BIBLICAL FOUNDATIONS FOR CHRISTIAN EDUCATION

- God's revelation is the basis for all truth.
- Parental responsibility is the priority control.
- The example of early Christians.
- Significance of the Holy Spirit in the life of the teacher.
- Christian Education is education for the whole man.
- God's education is always in contrast to man's education.
- Biblical Education requires a submission of all intellect and will to the Lordship of Christ.

2C.8 A CHRISTIAN PHILOSOPHY OF EDUCATION

From a Christian philosophy of education, thoughts and actions can be derived, implemented, and defended. The elements to be

considered in developing a Christian philosophy of education range from theological and doctrinal to social and educational. The first step is the development of a Biblical base. The Bible becomes the skeleton on which the practical application of our philosophy can be arranged.

Christian school's educational philosophy shall be the Biblical base, implications for the teaching-learning process of the school, the role of the educator, and the role of the learner.

The importance of having a sound Biblical philosophy of education cannot be overemphasized. In referring to the importance of developing a distinctively Christian philosophy, more Christian educators are beginning to realize that to be truly Christian, the curriculum must be Bible integrated in theory and practice. By this the Bible is to provide more than theoretical guidance and generalization. It is to be a vital part of the content of the curriculum and integrated with all subject matter. The Bible should be the integrating factor around which all other subject matter is correlated and arranged, and provides the criterion by which all other subject matter is judged.

A God-centered pattern of education demands that the Christian educator spell out clearly the processes involved in the total structure of the curriculum. This means all procedures and processes must be based on a definite theory of knowledge.

Since education deals primarily with the communication of knowledge, the defining of knowledge of truth becomes important. Knowledge may be defined as an understanding or a clear perception of truth. The Biblical view of knowledge presupposes a source of all knowledge, for knowledge is dependent on truth; and truth, in turn, is dependent on God. All avenues of knowledge stem from God. God, Himself, is truth, and has chosen to reveal Himself through natural revelation and special revelation.

The implications of having a God-centered theory of knowledge as a base for the philosophy of education are clear. Since God is the source of all truth, then all truth is God's truth.

For the Christian, then, the seat of truth is God's revelation, contained primarily in the inspired Word, but manifest also in creation, and this truth, though on its highest level received by faith, can also be known through our reason, enlightened by the Holy Spirit. Any adequate basis for Christian education must, therefore, include God's revelation in creation as well as in His written Word. Our human understanding of the book of nature must not be made the norm for acceptance of the other book, the Bible. All the time, however, the ultimate criterion of truth is found in the revealed Word, the Bible.

Since God is central in the universe and is the source of all truth, it follows that all subject matter is related to God. Thus, the revelation of God must become the heart of the subject matter curriculum.

The Bible itself becomes the central subject in the school curriculum. It, as God's primary revelation to man, must become the integrating and correlating factor in all that is thought and taught at the school. It is the basis by which all other channels of knowledge are evaluated and used. Through the bible the inter-relatedness of all other subjects and truths is made possible.

We may conclude therefore that the function of the bible in the subject matter curriculum is two-fold. First, it provides content of its own. Second, it provides a service function to the other subjects. The principles of Biblical truth should be applied to and in all other subjects. Claim to truth from other areas should be tested and evaluated by the philosophical and theological truths of the Word of God.

God's Christian Schools are built on the premise that all truth is God's truth and that the Word of God is to be the key factor in the communication of knowledge. It is important to note that any and all education that is received should have the word of God as its foundation. This is not to imply that the Bible is a textbook on anything and everything; but rather, that the Bible is to be the point of reference from which we can evaluate all other areas and sources of knowledge. What one learns from God's natural revelation must be in harmony with what He has revealed in His Word. Since God is the author of both revelations it is reasonable that they would not contradict each other.

2C.9 THE IMPLICATIONS FOR THE TEACHING-LEARNING PROCESS

The implications of having a sound Biblical base for the educational process are many. The educative process is the process by which the communication of the foundational truth is accomplished, in other words, it is the process by which the Christian philosophy of education is implemented in the classroom.

A clear danger of not having a firm Biblical base is pointed out by lack of life and power and reality in some evangelical teaching. We have been content to borrow man-made systems of education instead of using God's system. Secular educators do not give central place to the unique revelation of God's Word. Our distinctive content calls for distinctive treatment.

The school's foundation, the Word of God, reveals the characteristics of true Christian education as to purpose, method, and results. The purpose is to put the believer into the right relationship with God, man, self, and his surroundings. The method is by the Spirit's

assistance in the appropriation of Biblical truth to the believer's life. The result will be a maturing believer who is able to live a life that is in conformity with the Word of God. In essence, Christian education is a process of guided learning where the teacher and the Holy Spirit combine efforts to help the learner to spiritually grow and mature, to more and more conform to the image of Christ.

The scope, or field of Christian education, though guided by Biblical truth, is not limited to Biblical exposition. A Christian School seeks to develop the learner's worldview, a perspective that enables him to understand, appreciate, and live a Christian life in the world in which God has placed him. The school's education, hopefully, shall help the individual develop the ability to separate truth from error, not only in Bible doctrine, but also in the facts and issues of his everyday life.

THE ROLE OF THE EDUCATOR

The Christian educator or teacher is to be a guide or resource person in the wonderful experience of learning. He is to be neither a drill sergeant nor a manipulator, but rather, a facilitator of learning. His learners must know that he cares about them. The educator must have experienced the reality of what he is attempting to teach or else he is just a blind man leading blind men.

"This is why the school or college that would develop a Christ-centered and Biblically grounded program must fly from its masthead this standard: 'No Christian education without Christian teachers', and must never, under any condition, pull its colors down. Compromise of this issue always results in the progressive de-Christianizing of an institution." 1

The nature of the teaching process gives us some clues as to the function of the teacher. As a Christian educator the teacher must be both a Christian and an educator. As a Christian he has experienced the reality of God's truth, and he has God's Spirit to empower him and his teaching. As an educator he functions in accordance with the mandate of God to teach in accord with the educational principles contained in the Word of God. Educating means to change one's behavior.

In the book of 1 Corinthians, Paul exhorts his readers to be followers of him as he is of Christ. This must be true of the teachers too, for as leaders they must exemplify what they are trying to teach. They must be spirit-filled men of God.

Six Qualifications for a Spirit-filled Teacher are:

1. The teacher is the communicator of truth, he must be openly and boldly a Christian.
2. Every teacher must know the bible. Because the Word of God is relevant to all subjects.
3. The Christian teacher must be committed in every aspect of his life and work, in all his being, to the truth.

4. The teacher must seek excellence. This is a seeking after intellectual excellence to the glory of God, and a Christian teacher should be content with nothing less than superiority in this area.
5. The Christian teacher must truly love his students, seeking their highest good even when at times the way may be hard. Not only should he love his students, he should genuinely like and understand them.
6. Finally, the Christian teacher should exercise complete submission to the one great teacher. Every teacher must listen to the Lord, and the Holy Spirit, for his lessons and never should he think that he does not need to be taught of Him.

THE ROLE OF THE LEARNER

The learner represents the challenge to the Christian educational process. Each believer brings to class a personal set of needs, wants, and goals. Each is looking for fulfillment and growth in his own personal and spiritual life. Every learner starts with his own basic needs, thus the educator must seek to motivate the learner to discover and apply God's provisions to his life. In Christian education true learning comes as the learner experiences the wonder of God's truth applied to his life.

A. Personality with attitudes, desires, knowledge, skills, etc

- Created in the image of God
- Marred by sin
- Adorned with mental, physical, spiritual, social interests.

B. Learner, follower, disciple, endowed with:

1. Mind to discover, understand, perceive truth confronted
2. Heart to appreciate, desire truth made attractive
3. Will to appreciate, respond to truth and opportunity

The pupil is to be considered as an individual, a person of worth, as God sees us as individuals. His personal experiences and knowledge have value. He is a responsible member of a learning group, having something to contribute and something to learn.

The truth that is learned must not be finally imposed from without, but rather must be discovered by the pupil under the guidance and leadership of the teacher and the Holy Spirit.

2C.10 THE PLACE OF PRACTICAL TEACHING IN THE PHILOSOPHY OF CHRISTIAN EDUCATION

After the exile period, we noticed that there was a direct parallel between the secular studies of mathematics, astrology, etc., with the study of the Torah. They complement one another. They were not separated, but

integrated. From this emerges yet another educational principle: secular truth is God's truth and should be integrated and seen as a cohesive whole.

Even within evangelical circles, the great gulf that often exists between the bible and everyday life and practice is all too apparent. A breakdown has occurred, intellectual schizophrenia if you please, with the result that business, science, and politics are almost totally unrelated to the Scriptures. As Schaeffer has so aptly put it:

"Today we have a weakness in our educational process in failing to understand the natural association between the disciplines. We tend to study all our disciplines in unrelated parallel lines. This tends to be true in both Christian and secular education. This is one of the reasons why evangelical Christians have been taken by surprise at the tremendous shift that has come in our generation."

To accomplish this integration is no easy task, but the Christian needs to understand that all truth is important and that Christian education needs to present a unified philosophy of life.

METHOD OF TEACHING LEARNING PROCESS

1. A. Pattern of teaching involves:

1. Introduction: intrigues interest in investigation
2. Interpretation: defines in framework of known to unknown
3. Interaction: encourages participation deepening impressions
4. Integration: assimilates new truth into enlarged life

B. Manner of instruction is:

1. More than telling or showing; engaging in participation
2. Many times unconscious in effort as well conscious
3. Multiplied in various activities as worship, camp, play, etc.
4. Manifested by imparting, counseling, discussing, living!

2. Through Experiences . .

A. Education involves a teacher-pupil-subject-relationship

1. Teacher introduces, interests, explains, encourages
2. Pupil investigates, appreciates, assimilates, acts
3. Subject is truth around which this interaction revolves

B. Education takes place only when truth is:

1. Understood in the mind, not mere mental assent or repetition .
 - a. Related to previous experience or fragmentary
 - b. Related to life situation or artificial
2. Believed in the heart (the entire being)
3. Actualized into life (adopted by will)

3. Of Truth . .

- A. All truth is God's truth, but received in portions
 - 1. Expressed in nature, providence, Scriptures, Christ
 - 2. Received by intuition, experience, authority, reason, faith
- B. Holy Spirit illuminates, providing super-rational truth

4. Into a Life...

- A. Purpose of grace and truth is conformity
- B. Christ is not only truth but life
- C. Provision of truth is complete
 - 1. Standard of measurement of maturity is Christ
 - 2. Instructions are adequate in Scriptures
 - 3. Power is provided in Gospel
- D. Completed only when see Him and become like Him

CONTENT OF THE CURRICULUM

- It should be value-driven according to reformed principles
- It should reflect a holistic and integrated, but also inclusive approach
- It should be written according to outcome-based principles where the affective outcome should be prominent
- It should be missioner in nature and contextualized within the Sub-Saharan African and more specifically the Mozambican context
- It should comply with high academic standards with emphasis on the enhancement and development of higher thinking skills
- Although the curriculum was developed from a reformed Christian perspective, it is not a prerequisite that applicants should be Christians.

THE AGENCIES OF EDUCATION

The Church

The Church is that group of individuals who have been regenerated by the Holy Spirit through faith in Jesus Christ as Savior and who have openly confessed this faith. The Church thus is not a building or even a denomination. It is the Body of Christ, composed of every true believer in the Lord Jesus Christ from Pentecost to Christ's return. Although true believers are commanded by Scripture to assemble in local churches, to be part of the true Church is not merely to be part of a congregation. It is not just to be religious or to belong to a religious group. It is to possess the life of God in the soul. The believer is made a partaker of the divine nature.

Education

From the moment a child is born, certain forces are at work influencing his development. As his inherited powers and tendencies surface and interact with his environment and his will, he takes on the characteristics of his adulthood. Human growth, however, does not end with physical maturity. Some faculties of the personality are capable of expansion and refinement into old age. Education, whether of child or

adult, is the directing of this total ongoing process of development toward specific objectives.

Purpose

The purpose of Christian education is the directing of the process of human development toward God's objective for man: godliness of character and action. It bends its efforts to the end "that the man of God may be perfect, thoroughly furnished unto all good works.

This goal of godliness presupposes the experience of regeneration. As education in general begins with physical birth, Christian education proper begins with spiritual rebirth, when the life of God is communicated to the soul. To say that Christian education proper begins with the new birth is not, however, to say that it is pointless before regeneration. The student can be provided with necessary awareness of God and responses to His Word so that when the Holy Spirit brings conviction of sin he will readily and with full understanding accept Christ as his Savior. Timothy from childhood knew "the holy scriptures, which are able to make the wise unto salvation through faith which is in Christ Jesus". To make children and even unregenerate adults "wise unto salvation" is no less a legitimate function of Christian education today.

The Christian School

Christians have a biblical mandate to educate in their homes and in their churches. In order to reinforce the educational ministries of these institutions or to protect their ministries from secular interference, Christian parents or church members, acting either individually or in concert, may elect to form a Christian school. In doing so, they are acting from religious conviction. To deny them their choice of means in carrying out the biblical mandate of Christian education is to deny them the exercise of their religious convictions.

It follows that the education of children is the prerogative not of the state but of the parents or church members. Allowing the state to dictate the standards and procedures of Christian education jeopardizes the ability of parents and church members to exercise their educational prerogative, to perform their responsibility to God for the education of their children. The subjection of the Christian school to the control of the state or of any other secular agency is, in effect, the subjection of the Christian homes and churches to secular domination. It is a religious subjection, rightly regarded as vicious, for secular control (even when it may appear benign) is incompatible with the aims of a spiritual ministry.

2C.11 LET US SUM UP

Efforts to bring about change in society should be focused on young people, as they are the leaders of the future. Abraham Kuyper is considered the father of Christian higher education. It was his conviction that everything belongs to Christ. Christian academics should develop and

exhibit a Christian perspective on, and an integral approach to all subjects in the curricula essential for students to become Christian professionals in a postmodern pluralistic society.

Through CHE, students' faith and education could be integrated in such a way that they would be competent in their profession, but also committed to apply their competency to address the spiritual and material conditions of their continent. Once they are morally transformed, they are equipped to contribute constructively to the transformation of the societies in which they will find themselves. This process could be enhanced by the inclusion of Christian ethics, Christian values and a Christian worldview in the curriculum, and by applying the correct methodology in the educational endeavor. The narratives of three Mozambican students bear witness to the impact that CHE had on their lives, their families, their professional lives and the community in which they live.

2C.12 UNIT END EXERCISE

1. Discuss the various salient features of Islamic Education.
2. Discuss the organization of Islamic Education
3. Discuss Islamic Education with specific references to aims of education, curriculum, and method of teaching and role of teacher.
4. Discuss biblical foundations for Christian education.
5. Explain Role of teacher and Enumerate qualities of teacher in Christian education.
6. How should the curriculum content of Christian education be according to Philosophy of education?



3A

ESSENTIALISM AND PERENNIALISM

Unit Structure

- 3A.0 Objectives
- 3A.1 Introduction
- 3A.2 Beliefs of Traditional Philosophy
- 3A.3 Beliefs of Progressive Philosophy
- 3A.4 Introduction of Essentialism philosophy
- 3A.5 Basic Principles of Essentialism
- 3A.6 Educational Implications of Essentialism
- 3A.7 Let Us Sum Up
- 3A.8 Check the progress
- 3A.9 Concept of Perennialism Philosophy
- 3A. 10 Educational Implications of Perennialism
- 3A.11.A) Strengths of Perennialism
- 3A.11. B) Weakness and Criticism of Perennialism
- 3A.12 Perennialism- Evergreen Ideas
- 3A.13 Let Us Sum Up
- 3A.14 Check the progress
- 3A.15 References

3A.0 OBJECTIVES

After reading this unit, you will be able to:

- Differentiate between the beliefs of Traditional Philosophy and Progressive philosophy
- Explain the philosophical principles of Essentialism .
- Discuss the educational implications of Essentialism.
- Describe the concept of Perennialism philosophy.
- Explain Educational Implications of Perennialism.
- Enlist strengths and weaknesses of Perennialism.
- Differentiate between Philosophy of Essentialism and Perennialism.

3A.1 INTRODUCTION

Both Philosophy and education permeate the fiber and texture of culture. Philosophy does so because every culture, literate and non literate

alike, symbolizes a basic pattern of beliefs providing those who accept that culture with greater or lesser articulation and significance. Education does so because every culture endows its members with formal and informal symbols and training that aim to acculturate its philosophy into attitudes, habits and skills. If philosophy expresses the belief of culture, education helps to carry them out.

It is important to understand and have some knowledge of these two conflicting philosophies. These are usually described as the conventional and progressive philosophies. It must be emphasized that those who support the traditional philosophy are not old-fashioned. Major beliefs of the traditional and progressive philosophies are listed below:

3A.2 BELIEFS OF TRADITIONAL PHILOSOPHY

- 1) Education is reasonably authoritarian and hierarchical.
- 2) The curriculum is subject-centered.
- 3) Emphasis is on content in the process.
- 4) Knowledge and accuracy are essential.
- 5) Rationality and the consideration of factual evidence should predominate
- 6) Recognition of right and wrong.
- 7) There should be a product
- 8) The product, or knowledge of content, should be objectively tested or measured.
- 9) Choice between different curricula and/or different types of school is essential to maximize individual strengths.

3A. 3 BELIEFS OF PROGRESSIVE PHILOSOPHY

- 1) Education is egalitarian. It is child-centered and relevant,
- 2) Emphasis is on skills.
- 3) Experience, experiment and understanding are more important.
- 4) Creativity and feelings are more important than facts.
- 5) Criteria provide a framework for subjective assessment or tasks based on skills.
- 6) Co-operation gets the priority
- 7) Entitlement for all replaces choice and differentiation; equal opportunities can be used to construct equality of result.

The traditionalists believe that the purpose of education is to pass on a body of knowledge (both factual and cultural) to future generations;

The progressive believe that the purpose of education is to change attitudes and values, to construct a politically correct secular and socialist

society. The progressives give particular attention to English, History and Research, because these subjects have enormous cultural importance.

3A.4 INTRODUCTION OF ESSENTIALISM PHILOSOPHY

Educational Essentialism is a theory that states that, children should learn the traditional basic subjects and these should be learned thoroughly and rigorously.

An essentialist program normally teaches children progressively, **from less complex skills to more complex.**

William Bagley (1874-1946) was The founder of the Essentialist Movement.

The term essentialism as an educational philosophy was originally popularized in the 1930s by the American educator William Bagley.

Bagley completed his Ph.D. in 1900 and spent the following academic year, as an assistant in Kitchener's laboratory. In 1908 Bagley joined the faculty at the University of Illinois Urbana-Champaign. At Illinois, Bagley helped to develop the Department of Education to the point that it became one of the most well known in the nation.

The foundation of Essentialism took place in 1938 by William Bagley.

- Early in the twentieth century, essentialism was criticized as being too rigid to prepare students adequately for adult life.
- But with the launching of Sputnik in 1957, interest in essentialism revived.
- Bagley's basic point with his role in the founding of essentialism was that the currently dominant theories of education were feeble and insufficient.
- He wanted these dominant theories complemented, and perhaps replaced, with a philosophy that was strong, forceful and positive.
- He did not, however, want to completely destroy the dominant theories that he was critiquing.
- Throughout his life, he supported both the academic disciplines and certain basic tenets of Progressive education.

Essentialism is a uniquely American philosophy of education which began in the 1930's and 1940's as a reaction to what was seen as an overemphasis on a child-centered approach to education and a concern that students were not gaining appropriate knowledge in schools.

Although essentialism, as a theory and program of education has developed to maturity before progressivism, it is considered mainly for its current formulations.

Most of the leading exponents are still strikingly devoted disciples of the two major systems of philosophical thoughts – idealism and realism – that emerged in the Renaissance and attained their matured formulations during the early parts of the 19th century. The expression into which each system matured is extremely diverged and not always internally consistent, with the consequence that essentialism, which include both idealism and realism, abounds with eclectic elements.

Despite their differences, idealistic and realistic philosophies are deeply concerned with the three chief areas of belief: reality, knowledge and value.

Essentialists believe in a critical core of information and skill that an educated person must have.

3A.5 BASIC PRINCIPLES OF ESSENTIALISM

In the Essentialists Platform, which Bagley published in April 1938, the essentialists offered several basic educational principles.

- First, they recognized the right of an immature student to the guidance of a well-educated, caring, and cultured teacher.
- Second, they proposed that an effective democracy demanded a democratic culture in which teachers impart the ideals of the community to each succeeding generation of the children.
- Third, they called for a specific program of studies that required thoroughness, accuracy, persistence, and good workmanship on the part of the pupils.

Underlying Philosophical Basis:

- Essentialism is grounded in a conservative philosophy that accepts the social, political, and economic structure of American society.
- It contends that schools should not try to radically reshape society.
Rather, essentialists argue, schools should transmit the traditional moral values and intellectual knowledge that make the students model citizens.
- Essentialists believe that teachers should instill such traditional virtues such as respect for authority, perseverance, fidelity to duty, consideration for others, and practicality.

Reflecting its conservative philosophy, essentialism tends to accept the philosophical views associated with the traditional, conservative elements of American society.

Metaphysics

- It acknowledges the primary nature of Essence.
- It is not dependent on objective facts and measurements and not limited to empirical understanding.
- It transcends self/other dualism to define the undivided source.

Epistemology

1. Truth exists in the classics and modern science.
2. Students must learn process and content.
3. Knowledge is gained through the interaction of experiences and rational thought.

Axiology

1. Determined by the natural order of things.
2. Values exist in the best of culture.
3. Rationality is best developed through interplay of deductive and inductive thinking.

3A.6 EDUCATIONAL IMPLICATIONS OF ESSENTIALISM PHILOSOPHY GOALS OF EDUCATION

The main aims of education are:

1. To prepare students to be productive, contributing members of the society.
2. To teach the young, the essentials they need to live well in the modern world.

CURRICULUM

Essentialism is related to the cultural literacy movement, which advocates the teaching of a core set of knowledge common to (and assumed to be possessed by) members of a culture or society.

Strong emphasis is on basic skills in elementary schools. Emphasis is on knowledge and scholastic achievement in secondary schools.

Reflecting the essentialist emphasis on technological literacy, **A Nation at Risk** recommends that all high school students complete at least one semester of Computer Science.

Essentialism refers to the "traditional" or "Back to the Basics" approach to education.

Essentialism tries to instill all students with the most essential or basic academic knowledge, skills and character development.

It is so named because it strives to instill students with the "essentials" of academic knowledge and character development. The foundation of the essentialist curriculum is based on traditional disciplines such as math, natural science, history, foreign language, and literature.

Essentialists frown upon vocational courses. In the essentialist system, students are required to master a set body of information and basic techniques for their grade level before they are promoted to the next higher grade.

The content gradually moves towards more complex skills and detailed knowledge.

METHOD OF INSTRUCTION

Essentialist avoids methodological add-ons and soft pedagogy and concentrates on sound, proven instructional methods.

The students would learn passively by sitting on the desks and listening to the teacher. An example of essentialism would be lecture based introduction classes taught at universities. Students sit and take notes in a classroom which holds over one hundred students. They take introductory level courses in order to introduce them to the content. After completing one course, they will take the next level course and apply what they have learned previously.

- Elementary students receive instruction in skills such as writing, reading, measurement, and computers.
- Subjects most often associated with the development of creativity such as Art and Music to be provided.
- The students are required to master a body of information and basic techniques, gradually moving from less to more complex skills and detailed knowledge.
- Only by mastering the required material for their grade level, the students are promoted to the next higher grade.

Essentialism is different from what Dewey would like to see in the schools. Students in this system would sit in rows and be taught in masses.

ESSENTIALIST CLASSROOM

Essentialists urge that the most essential or basic academic skills and knowledge be taught to all the students.

The essentialist classroom is centered on students being taught about the people, events, ideas, and institutions that have shaped American society. Essentialists hope that when students leave school, they will not only possess basic knowledge and skills, but they will also have disciplined, practical minds, capable of applying lessons learned in school in the real world.

In an essentialist classroom, students are taught to be —Culturally Literate,"

Essentialist programs are academically rigorous, for both slow and fast learners. Essentialists believe in strict classroom management for two reasons.

- ✓ The first being that students will learn better and concentrate better if there are few distractions.
- ✓ Secondly the teacher can teach better with few distractions.
- ✓ If a student does something wrong then he or she needs to be punished.

ROLE OF A TEACHER

Moreover, essentialists maintain that classrooms should be oriented around the teacher, who ideally serves as an intellectual and moral role model for the students.

- The teachers or the administrators decide what is most important for the students to learn and place little emphasis on student interests, particularly when they divert time and attention from the academic curriculum.
- Essentialist teachers focus heavily on achievement test scores as a means of evaluating progress.

Essentialists believe that the teachers should try to embed traditional moral values and virtues such as respect for authority, perseverance, fidelity to duty, consideration for others, and practicality and intellectual knowledge that students need to become model citizens.

DISCIPLINE

- The report **A Nation at Risk** reflects the essentialist emphasis on strictness.
- It calls for more core requirements, a longer school day, a longer academic year, and more challenging textbooks.

3A. 7 LET US SUM UP

Essentialism, a dynamic force in the earlier stage of modern history, becomes a conserving force as the culture that formerly nourished it and to which it has since been loyal and grateful strains towards further sweeping change.

3A. 8 CHECK THE PROGRESS

Answer the following questions:

- 1) Explain the differences between the beliefs of traditional philosophy and progressive philosophy.
- 2) Explain the philosophical principles of Essentialism.
- 3) Discuss the educational implications of Essentialism.

3A.9 CONCEPT OF PERENNIALISM PHILOSOPHY

Perennial means 'Everlasting' like 'a perennial flower that comes up year after year'. The perennial philosophy goes by many names – eg. Neo Thomism, Traditionalism, Rational Humanism etc. Whatever the name the end result is essentially the same: a belief that certain universal truths or ideas exist at all times and that the level of existence that man attains is determined by his attention or in attention to these external principles.

The perennialist traces the foundation of his philosophy back to Plato and Aristotle together with the revised understanding of their ideas as interpreted by Augustine and Thomas Aquinas.

A perennialist is "One who believes that certain perennial truths in and about education have existed from the very beginning and continue to have existence and validity as first principles which all right thinking men will accept." Perennialism is a philosophical and literary theory that argues for the existence of universal truths. It is also an artistic movement which was popular in the 19th century. This theory's idea is that certain truths about life can be found by looking at different cultures throughout history. Perennialism is a school of thought in the philosophy of arts. The theory proposes that some art works have universal and lasting values regardless of their age or style.

● PERENNIALISM PHILOSOPHY OF EDUCATION

This philosophy of education focused on teaching in a way that focuses on the progress of the individual. This philosophy of education is based on the belief that it's not the teacher's job to focus on the group but on the individual.

It doesn't matter if a student is below average in the group; as long as they progress to their own goals they are excelling.

The philosophy argues that children should be educated to provide them with the knowledge and skills they need to succeed across time periods. Perennialist education is designed to provide children with relevant skills today and will be relevant in the future.

● EDUCATIONAL PERENNIALISM PHILOSOPHY

Educational perennialism is a philosophy that stands for the idea of "learning without education". It promotes lifelong learning and an education system i.e. constantly evolving.

The philosophy was 1st introduced in 1975 by Dr. James Baston who believed that education should be tailored to each student's needs.

Perennialists believe that all students should have access to a wide variety of educational opportunities throughout their lives.

3A.10 EDUCATIONAL IMPLICATIONS OF PERENNIALISM AIMS OF EDUCATION

Perennialism values knowledge that transcends time. This is a subject centered philosophy. The goal of a perennialist educator is to teach students to think rationally and develop minds that can think critically.

A perennialist classroom aims to be a closely organized and well-disciplined environment which develops in students a lifelong quest for the truth.

They believe that education should epitomize prepared efforts to make these ideas available to students and to guide their thought process towards the understanding and appreciation of the great works.

Perennialists are primarily concerned with the importance of mastery of the content and development of reasoning skills.

1. Aims to develop student's intellectual and moral qualities.
2. They emphasize that students should not be taught information that may soon be outdated or found to be incorrect.
3. Classrooms are centered on teachers.
4. It ensures that students acquire understanding about the great ideas of western civilization.
5. It teaches concepts and focuses on knowledge and the meaning of knowledge.
6. Aimed at teaching student's way of thinking that will secure individual freedom, human rights and responsibilities through nature.

WHY IS CALLED TEACHER –CENTERED?

1. Emphasize the importance of transferring knowledge, information and skills from the older generation to the younger one.
2. The teacher is not concerned about the student's interest.
3. More focus on the curriculum and nature.
4. The teacher set everything based on the syllabus.

TEACHER CENTERED PHILOSOPHY

1) FOCUS ON CURRICULUM-

- Universal and unchanging truth
- To espouse personal development and internal transformation
- To search and disseminate the subjects based on the universal and immutable truth.
- History, Science, Language, Mathematics, Religion.

2) SAMPLE CLASSROOM ACTIVITY (INDOOR-SCIENCE EXPERIENCE)

3) ROLE OF TEACHERS –

- Instill respect for authority, Perseverance duty, consideration and practicability
- Act as the director and coach of intellect-respondents.
- Must deliver clear lectures
- Coaching in critical thinking skills

4) GOALS FOR STUDENTS-

- Train the student's intellect and moral development.
- Able to discipline themselves
- Will gain the ability to develop a full range of rational powers.

5) EDUCATIONAL LEADERS-

- 1) Robert Maynard Hutchins
- 2) Mortimer J. Adler
- 3) Jacques Mortain

CURRICULUM

The Perennialist curriculum is a teaching method that focuses on the study of timeless topics. It is a theory of formal education that suggests all systematic knowledge can be divided in 4 types.

- 1) Arts
- 2) Science
- 3) Philosophy
- 4) Mathematics

Perennialist thinkers generally believe this because they think nature's laws are universal meaning if you learn one type of knowledge or skill from any source, it would be necessary to know the other three kinds.

3A.11.A) STRENGTHS OF PERENNIALISM

1. Perennialism is a history theory that argues the same basic patterns and structures are at work in all cultures.
2. The strengths of perennialism include its ability to explain similarities between different cultures and its emphasis on the importance of certain values, such as progress.
3. It promotes self-sufficiency and discourages ones depending.
4. It is a holistic approach to understanding the world and life.

3A.11.B) WEAKNESS & CRITICISM OF PERENNIALISM

1. It can be seen as deterministic because it does not account for change overtime or for cultural differences.
2. Some Scholars argue there are no universal values.

3. It is a form of environmental determinism critics argue that it does not account for the complexities of human behavior & social change.
4. It believes that humans are inherently good but critics disagree.
5. It is not a very strong theory, it does not account for change every time.
6. It is a history theory that argues the past, present and future are all connected.
7. Critics argue that this theory does not take into account the possibility of change in society overtime. It also ignores how different cultures have their own unique histories.

3A.12 PERENNIALISM- EVERGREEN IDEAS

Perennialism states that the ideas taught in schools should be evergreen and everlasting. Explore an overview of perennialism, discover the impact of evergreen ideas, assess the Great Conversation, and review practical teaching examples.

Example

She's a teacher, and her principal has just asked her to plan her school's curriculum for next school year. It's a great honor; it shows that her principal has faith that Sita knows what should be taught!

But what, exactly, should Sita choose for the curriculum? Some people believe that the school should be teaching the classics, like Shakespeare and Darwin. Others think it's important to look at newer, less classic figures and learn from them.

Perennialism in education is the idea that school curricula should focus on what is everlasting. You can remember the word 'perennialism' by remembering that **perennial** means lasting for many years. Thus, perennialism is focused on things that have lasted for many years.

One of the cornerstones of perennialism is the concept of **evergreen ideas**, or philosophies that last through many generations. Think of the old adage, 'All's fair in love and war.' Whether you believe that it's true or not, it's been around a long time, and many people have explored it in different ways.

To create a perennialist curriculum, Sita will want to focus on evergreen ideas and avoid fads and other new ideas. In other words, she'll want to stick with what's tried and true. The way that an evergreen lasts all year round (and for many, many years), evergreen ideas last a long time and are applicable to many people through many generations.

For example, in social studies, Sita might want to focus on big, evergreen ideas of democracy; that is, things like human rights, educating voters, and things like that. Voting machines and drones may be new issues faced by humans today, but they are tied to the same ideals that our

grandparents and great-grandparents faced, things like national security versus privacy, or voting rights for all. So instead of talking about drones in social studies, Sita will want the school to look at how the founding fathers balanced personal rights with national security.

Because perennialism is so focused on evergreen ideas, Sita should make the most of the curriculum about evergreen ideas. That way, students are learning what their grandparents learned. The belief is that ideas that have stood the test of time have proven themselves to be worthy of study. Newfangled concepts might add something to the curriculum, but they may not. Why not just stick with what Sita knows will work because it's worked for generations before?

3A. 13 LET US SUM UP

Perennialists believe that the focus of education should be the ideas that have lasted over centuries. They believe the ideas are as relevant and meaningful today as when they were written. They recommend that students learn from reading and analyzing the works by history's finest thinkers and writers.

Essentialists believe that when students study these works and ideas, they will appreciate learning. Similar to perennialism, essentialism aims to develop students' intellectual and moral qualities. Perennialist classrooms are also centered on teachers in order to accomplish these goals. The teachers are not concerned about the students' interests or experiences. They use tried and true teaching methods and techniques that are believed to be most beneficial to disciplining students' minds. The perennialist curriculum is universal and is based on their view that all human beings possess the same essential nature. Perennialists think it is important that individuals think deeply, analytically, flexibly, and imaginatively. They emphasize that students should not be taught information that may soon be outdated or found to be incorrect. Perennialists disapprove of teachers requiring students to absorb massive amounts of disconnected information. They recommend that schools spend more time teaching about concepts and explaining they are meaningful to students.

Perennialists believe that one should teach the things that one deems to be of everlasting importance to all people everywhere. They believe that the most important topics develop a person. Since details of fact change constantly, these cannot be the most important. Therefore, one should teach principles, not facts. Since people are human, one should teach first about humans, not machines or techniques. Since people are people first, and workers second if at all, one should teach liberal topics first, not vocational topics. The focus is primarily on teaching reasoning and wisdom rather than facts, the liberal arts rather than vocational training.

3A.14 CHECK THE PROGRESS

- 1) Explain the concept of perennialism in your own words.
- 2) Why is the perennialism philosophy teacher centered?
- 3) Enlist the strengths and weaknesses of perennialism.

3A.15 REFERENCES

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3B

PRAGMATISM AND NATURALISM

Unit Structure

- 3B. 0 Objectives
- 3B. 1 Pragmatism – a modern school of thought
- 3B. 2 Basic principles of Pragmatism
- 3B. 3 Leaders in Pragmatism
- 3B. 4 Forms of Pragmatism
- 3B. 5 Chief affirmations of Pragmatism
- 3B. 6 Basic Rules of Pragmatism
- 3B. 7 Educational Implications of Pragmatism
- 3B. 8 Let Us Sum Up
- 3B. 9 Check the Progress
- 3B.10 Introduction of Naturalism
- 3B.11 Educational Implications of Naturalism
- 3B. 12 Let Us Sum Up
- 3B. 13 Check the progress
- 3B.14 References

3B.0 OBJECTIVES

After reading this unit, you will be able to:

- Explain the chief affirmations of pragmatism.
- Discuss the educational implications of Pragmatism with compare of Naturalism Philosophy
- Describe the meaning of Naturalism.
- Enumerate the leaders of Pragmatism and naturalism.

3B.1 PRAGMATISM – A MODERN SCHOOL OF THOUGHT

Pragmatism is a modern school of thought and plays an important role in the educational system. Pragmatism is essentially a humanistic philosophy maintaining that human creates his own values in the course of activity, that reality is still in making, and awaits its part of completion from the future. Pragmatism as such, is an attitude of mind which views that reality is in flux, in a continuous process of action,

making and dissolution, and is in the state of becoming responding vigorously to the need and demand of human experiences and fluctuating with the insight and progress that man may acquire during his journey on earth.

3B.2 BASIC PRINCIPLES OF PRAGMATISM

Philosophy of pragmatism is a movement consisting of varying but associated theories, and distinguished by the doctrine that the meaning of an idea or a proposition lies in its observable practical consequences. A practical, matter-of-fact way of approaching or assessing situations or of solving problems.

The term is derived from the same Greek word *pragma*, meaning action, from which our words practice and practical come. It was first introduced into philosophy by Mr. Charles Peirce in 1878. In an article entitled *How to Make Our Ideas Clear*, in the *Popular Science Monthly* for January of that year Mr. Peirce, after pointing out that our beliefs are really rules for action, said that, to develop a thought's meaning, we need only determine what conduct it is fitted to produce: that conduct is for us its sole significance. The root of the word Pragmatism is a Greek word meaning work. It is primarily a 20th century philosophy developed by Americans.

Let us discuss the basic principles of Pragmatism:

- Truth is what works in the real world. We must keep the desired end in mind.
- Ideas should be applied to solving problems; including social problems.
- Truth is that which works in Practical situation.
- Action is real, ideas are tools.
- Man is an Active being.
- No absolute values of life.
- Faith is man's ability to solve problems.
- Through the logic of scientific methods.
- Rejects authoritarianism – govt religion edu.
- Knowledge is always tentative and functional.
- Child is the center of an activity.
- Stress on social and physical environment.
- Education should be preparation for life
- Solving problems is important; therefore use real-life situations
- Teaching methods should be varied and flexible
- Education should be action oriented
- Needs and interests of students should be considered
- Project approach to teaching is desirable
- Curriculum is varied.
- A broad education is more desirable.

3B.3 LEADERS IN PRAGMATISM

- **Charles Darwin, 1809-1882 according to him,**
 - Reality is not found in Being, but in Becoming
 - Reality is open-ended, in process, with no fixed end.
- **American Pragmatists**
- **Charles Sanders Peirce, 1839-1914**
 - Widely acknowledged as the father of pragmatism
 - Wrote an article on —How to make our Ideas Clear || in Popular Science Monthly that is regarded as the basis for pragmatism.
 - True knowledge of anything depends upon verification of our ideas in actual experience
- **John Dewey, 1859-1952**
 - Need to concentrate on real-life problems
 - Sought practical solutions for practical problems
 - How We Think
 - Felt Difficulty
 - Define the problem
 - Formulate possible solutions
 - Examine & Evaluate possible solutions
 - Accept or reject solutions

3B.4 FORMS OF PRAGMATISM

Humanistic Pragmatism:- It considers only those things or principles as true which satisfy the needs, requirements, aspirations and goals of human beings thus furthering the cause of mankind. Truth is the index of human satisfaction. Hence truth is relative and contingent subject to satisfying human needs.

Experimental Pragmatism:- Only those things and principles are true which can be verified experimentally. Experimentally verified things only are true. Therefore, the outcome is verification.

Biological Pragmatism:- According to it ,whatever helps oneself to adjust and to adapt with the environment or helps in changing the environment, is valuable and important. Truth, therefore, is biologically useful. It also may be called Instrumentalism as ideas are tools and instruments. They are meant to attain practical knowledge. It means a thinker, is a manipulator and not a beholder. Ideas or thoughts enlarge their scope by testing themselves on practical issues.

3B.5 CHIEF AFFIRMATIONS OF PRAGMATISM

1. **A revolt against Traditionalism & Absolutism:-** They believe in change. To them reality is change which lies in man making- That which works in a practical situation.
2. **Thought is Subordinate to action:-** Believe in action rather than thought. Though thoughts create means for action yet it is passive to action. Ideas are the tools.
3. **Rejects ultimate values:-** Values are man made, which are created in the course of activities and experiences. They do not believe any ultimate values because these values are constantly changing with the passage of time, situation and need.
4. **Pragmatism is instrumentalism:-** Dewey says —the test is found in the function of thought, in adapting the human organism to its environment —It considers thoughts a mean, instrument, for solving problem-situations to achieve adjustment and harmony.
5. **Pragmatism is Experimentalism:-** It stands for testing every statement by finding out its practical implication. So they gave special emphasis on experimentation. Everything subjected to experiment is good.
6. **Pragmatism is Humanism:-** Pragmatism has total faith in man's power, capacities and initiative, as man is competent to mold his circumstances to his advantage as well as to that of society. Man is the creator of his environment and has uncontrolled initiative in this regard.
7. **Faith in Democracy:-** It is only through democracy that the individual develops his personality to a fullest extent. Because democracy gives importance to both individual and social development resulting in total national development.

3B.6 BASIC RULES OF PRAGMATISM

1. Changing nature of truth. Truth lies in successful application and result.
2. Problems act as motivations for truth.
3. Faith in social interaction.
4. Principle of utility.
5. No fixed values and ideas.
6. Human initiative.
7. Activity as central.
8. Forward looking.
9. Pluralistic and flexible.
10. Reality in making.

3B.7 EDUCATIONAL IMPLICATIONS OF PRAGMATISM

AIMS OF EDUCATION

The pragmatists do not consider any aims or values fixed in advance. These all emerge during reconstruction of experience, and as such no way to education is the true way. Aims of education, therefore, are emergent and subject to change from time to time.

1. Social efficiency.
2. More & more education & continued growth.
3. Adaptation to the environment.
4. Harmonious development.

CURRICULUM

- Experience Curriculum, graded curriculum. (Activity curriculum)
- Utility as the prime mover in determination of career.(utilitarian curriculum)
- Assigns due place to the interest of the child.
- Provides problem solving activities.
- Integrated subjects, not static, include purposive, productive & socialized activities. (Integrated curriculum).
- Dynamic, Stress on Subject & studies like physical training, hygiene, social science, math, science.

METHODS OF TEACHING

- Creative activities in teaching learning process (spontaneous, purposeful socialized activities.)
- Learning by doing.
- Curriculum advocates powerful activities.
- Project method. This method is followed by certain principles and steps which are given below as the principle of project method.
- Life oriented.
- Problem centered Purposeful in nature.
- Activity based Manual or motor in nature.
- Types of educational project-
 1. Producer type.
 2. Consumer type.
 3. Problem type.
 4. Drill type.

ROLE OF TEACHER

As a helper and guide Teacher's role is to put a child in a real life situation, so that he might be able to understand his life's problems and thereby solve them. Doing is more important than knowing, the pragmatic teacher wants his pupil to think and act for them to do rather than to know,

to originate rather than to repeat. Teaching should not be based on lecturing and repeating only. The teacher should create a problem solving attitude in his pupils.

DISCIPLINE

Pragmatism believes in Social discipline. Project method deals with all such essentials. They believe that play and work should be combined and this combination will perform a mental attitude – discipline, inner discipline cannot be maintained through force and domination. Discipline comes through purposive & Cooperative activities.

3B.8 LET US SUM UP

Pragmatism is an attitude of mind and a way of life which opposes tradition in search of the greener pastures and creates a world of its own. It is an innovative, naturalistic, experimental and problem solving approach to life and education.

3B.9 CHECK THE PROGRESS

Answer the following questions.

- 1) Explain the historical background of Liberal Philosophy.
- 2) Explain the basic characteristics of Liberal Philosophy.
- 3) Explain the basic principles and chief affirmations of Pragmatism.
- 4) Which are the forms of pragmatism?
- 5) Discuss the educational implications of pragmatism.

3B.10 INTRODUCTION OF NATURALISM

Naturalism is concerned with ‘natural self’ or ‘real self’. The naturalist says that the material world is the real world. The naturalist sees things as they are. They want to “apprehend reality as it is in its own nature.” They want to develop the self which is influenced by reality. They do not believe that there are any spiritual values or absolute truths. Opposed to the spiritual nature of man, the naturalists take recourse to such concepts as instinct evolution and recapitulation. Instincts, they say, are responsible for all our activities - biological, Psychological or social. It is the evolutionary process which helps in increasing the freedom of organisms. Man being endowed with imagination has been undergoing evolution. The principle of recapitulation helps the idea that the education of the child must accord both in mode and arrangement with the education of mankind considered historically.

Naturalists like Rousseau, Locke, Fichte and Kant believe that man is not born evil. About the inherent goodness of man naturalist have idolized man in very glowing expression some of which are;

“God makes all things good man meddles with them & they become evil”.

“Man’s conscience is the voice of reason & the voice of nature”.

“In man there is an innate capacity for morality.”

“Man is born rational”.

The naturalist said does not believe in established truths or values of life. They say that values of life are created by the needs of life. Man creates them, when he reacts to, or interacts with the environment. He must adapt himself to the environment. They want to build up that knowledge which is in accord with the teaching of physical science. They want to be objectives, except in the study of psychology, which is studied from the behaviouristic point of view.

Nature, according to the naturalists, is complete in itself having its own laws. It does not therefore require us to have insight or intuition to understand Nature.

Three Schools of Naturalists –

From educational point of view, naturalists group themselves under three heads:-

- 1) Instinctivists and Physical naturalist
- 2) Darwinians and Biological naturalist
- 3) Experimental naturalist

1) Instinctivists and Physical Naturalists-

This school of thought wants the development of children without any restriction. Instincts must have their own way. The development of the child should be from within and not from without. Let the child learn by himself in the lap of nature. Book of nature is the best of all the textbooks in the world. The interests and likings of children should determine the educational programmes.

Rousseau’s Emile was to be educated according to the laws of nature away from society. He wanted that sensory experiences should be tapped to the full to impart knowledge to children. Every child has two basic urges-expression and activity. Complete freedom in both will develop the personality of the child. Interference on the part of the teachers should be reduced to the minimum let them learn by their own experiences and make the mistakes and learn from them

2) Darwinians and Biological Naturalists-

Darwinians School of naturalism lays great stress on intelligence which according to them is very helpful in dealing with experiences of life in controlling them and giving them a proper direction. Intelligence is very helpful in all walks of life - moral, social, economics etc. It helps in solving the problems of life and in adjusting the individual to the environment.

3) Experimental Naturalists-

This school believes that all activities and experiences of the human race should be subjected to scientific enquiry and then truths should be established. They believe in the total education of the whole man for complete life.

3B.11 EDUCATIONAL IMPLICATION OF NATURALISM

AIMS OF EDUCATION

1. Under the naturalistic school of philosophy, the aim of education is self expression. 2. The naturalists who consider man as a machine they lay down that the aim of education is “To make the human machine as good a machine as possible by attending to its construction by elaborating it and making it capable of more & more complicated tasks.
3. According to some naturalists the aim of education should be the restriction and coordination of instincts in such a way that man should achieve those goals which “have individual and social value”.
4. On the whole, the naturalists believe that education is “the process of development of the child into a joyful, rational, harmoniously balanced, useful and natural child.
5. It is true education “when the nature powers and inclination of the child are allowed to develop freely with a minimum of guidance. Such naturalists regard the development of individuality as the supreme educational aim but development of individuality should not mean that the individual should develop tendencies like self-assertion, acknowledging no authority or bragging of his own personality and not caring for his neighbors.
6. Pupils must be taught “not only to think for themselves but to think like other people. It is only the animals that think for them. In the words of Aldous Huxley, personality is not an absolutely independent existence; persons are an interdependent part of a greater whole.

CURRICULUM

1. Naturalists emphasize the study of sciences which deals with nature- Physics, Chemistry, Zoology, Botany etc. They want so much mathematics and language as is necessary to understand those subjects.
2. Textbooks, Methods and Teachers whose whole idea is to prepare him to plunge into poetry and literature rather than Science are in the eyes of the naturalists, the greatest mistakes of the whole school system. They would like to see texts, subjects and teaching oriented wholly towards science and the scientists, point of view with simplicity and

objectivity as the watch words and with knowledge of relevant facts as the sole controlling aim.”

3. They explain the origin of the present and also help to give an insight into the future. They want history to be included in the curriculum in order to make available the morals of history to the children. These morals can help them in bringing a new social order in the present time and also in planning the future line of action.
4. In the curriculum there is no place for teaching about God and religion. They believe that no child wants to practice religion when he is free and there are no signs that worship is a natural thing in children.
5. Reasoning power should be developed to the maximum.
6. According to naturalists children do not like classical music or classical paintings so these subjects should not be taught.
7. According to Spencer, ‘a curriculum centered on science would provide a liberal education. He gives priority to the activities which minister to self preservation’. Thus he assigns in the curriculum a place to ‘laws of life and principles of physiology.’

METHODS OF TEACHING

1. Naturalist education is child-centric. The child occupies the central place in it. The child in order to develop should be left on its own.
2. Naturalism was responsible for a violent denunciation of the traditional methods of education. It opposed all kinds of negative techniques and the stress on rote learning.
3. Being empirical it preferred to educate the child by giving him actual experience of all that he is to learn.
4. Locke believed that training of the sense organs or sensory training should be the first stage in child education.
5. They propounded the principle of “do and learn”.
6. Much emphasis is laid upon direct experience, Reasoning, teaching of science can be more effective if it is done through practical work in the laboratory just as geometry is better learnt by calculating the configuration of actual objects and space than through hypothetical problems posed in the textbooks.
7. Geography can be taught better through tours of places of geographical interest than through maps and charts.

Naturalist thinkers suggest the following two methods of education:

- 1) **Positive Method** – In this the educator tries to inform the child about various subjects. This is the traditional method which the naturalist rejects as old fashioned and ineffective.
- 2) **Negative Method** – It consists in training the child to use his sense organs and motor organs instead of filling his mind with bits & pieces of

information. By using the various bodily powers at his disposal the child will generate much knowledge for himself.

The play way method of education is very popular with naturalists.

TEACHER

1. According to the naturalists the educator is acceptable only on terms. They think that the original glory of the child fades because of the “well-meant interference of the educator.” It is therefore essential that the teacher must understand children and should not unnecessarily interfere. This should be “the attitude of knowing what not to do” and a positive attitude of love and approval for only thus can ensure sincerity on their part. To love and approve of children he must have remained a child himself avoiding the tragedy of growing up and for getting childhood.
2. The educator's aim is to be the voice of science, clear, distinct, systematic and thoroughly impersonal. He should have supreme reverence for truth and fact and just assist his pupils to understand the truth and the fact. The place of educator is behind the scenes he is an observer of the child's development rather than a giver of information ideas, ideals and will power or a molder of characters”.
3. The teacher has only to “set the stage ,supply the materials and opportunities, provide an ideal environment and create conditions conducive to natural development. Such a role of the teacher is advocated in all the modern methods of teaching project methods.

DISCIPLINE

1. As in the case of curriculum and educational methods the naturalist philosopher opposes the traditional concepts of discipline and more than anything else. They opposed the method of physical punishment for they believe that this gives rise to undesirable conflict in the child.
2. Rousseau has written “Children should never receive punishment Freedom and not power is the greatest good.” If the child makes mistakes he will get his reward from nature itself and thus he will learn to distinguish between the right and the wrong through the consequences of his own actions. For this reason the child should be given even liberty.
3. To the naturalist liberty does not imply freedom to interfere with the activity of others. The child can never be independent in this sense because he is controlled by many rules and laws which unconsciously or consciously operate in his mind. Only external and obvious discipline should be done away with.
4. Respect for discipline is sought to be instilled in the child's mind through natural consequences. The system of reward and punishment has been found effective everywhere. But it must be remembered that

the value of the naturalist concept lies in that it hints at the shortcomings of excessive external discipline although there is no doubt that the theory is definitely one-sided.

3B.12 LET US SUM UP

One cannot justifiably deny the contribution of naturalism to education for it has influenced all spheres of it, the aim of education, methods curriculum, discipline teacher etc.

It achieved the complete refutation of traditional and dogmatic concepts of education by basing child education on the principles of child psychology and development psychology.

Although the emphasis laid on experimental teaching was justified it soon gave way to evolutionary influences. Naturalism limited its interpretations of nature to a very narrow field by considering human nature to be nothing more than biological.

In more recent years, one finds that the gap between naturalism is rapidly filling up. Modern naturalism is more comprehensive in that it has abandoned the purely biological explanation and had come nearer the idealistic conceptions.

3B.13 CHECK YOUR PROGRESS

- 1) Explain the concept of Naturalism philosophy.
- 2) Discuss aims of education and three schools of naturalists
- 3) Write a short note on:
 - Naturalism and Curriculum
 - Naturalism and Teacher
 - Naturalism and Method of teaching

3B.14 REFERENCES

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HUMANISM AND EXISTENTIALISM

Unit Structure

- 3C.0 Objectives
- 3C.1 Introduction of Humanism Philosophy
- 3C.2 Meaning of Humanism
- 3C.3 Educational Implications of Humanism
- 3C.4 Let Us Sum Up
- 3C.5 Check the progress
- 3C.6 Introduction of Existentialism
- 3C.7 Fundamental Research
- 3C.8 Chief Components of Existentialism
- 3C. 9 Themes in Existentialism
- 3C.10 Educational Philosophy of Existentialism
- 3C.11 Critical Evaluation
- 3C.12 Let Us Sum Up
- 3C.13 Check the Progress
- 3C.14 References

3C.0 OBJECTIVES

- To Understand the concept of existentialism.
- To Explain features of Existentialism.
- To Identify the exponents of Existentialism & their views.
- To Deliberate on some themes in Existentialism.
- To Explain the meaning of Humanism.
- To Describe the educational philosophy of Humanism and Existentialism.

3C.1 INTRODUCTION OF HUMANISM PHILOSOPHY

1. Humanism in the philosophy according to which man is central in the scheme of things. Man is the only worthy object of knowledge. Humanism is the criterion to solve the controversies arising in human life. Ever Since reason dawned in man, thoughtful persons have been in search of some one or the other criterion of reality to solve the controversies arising in human life. Such have been the attempts of Socrates, Plato, Aristotle and other ancient Greek Philosophers.
2. Philosophical thinking in ancient times was not distinguished from religious thought. But gradually philosophers extricated themselves

from religious dogmas and established philosophical thinking on independent grounds. Such were the rationalists, the empiricist, the realists and the idealist and other Modern philosophers.

3. In the contemporary world of philosophy, philosophical thought was very much influenced by the development in physical and social sciences with the results that new criteria of reality were accepted by the philosophers. The unprecedented progress in the means of transport and communication have today made the world small and brought human beings very near to each other. Human problems therefore have become central in all serious thinking; this has created a favorable climate for the rise of humanism.
4. Like other trends of thought the roots of humanism can be traced in the old Greek philosophy and in the ancient thought of India .In the west Protagoras of Greece declared that man is the measure of all things. After Protagoras the humanist idea could be seen in the thought of sophist philosophers and the ideas of Plato and Socrates. But this humanist trend received maximum encouragement by the naturalist and materialist philosophies.
5. Charles Darwin's Theory of evolution established that there is no deep gulf between man and animal in nature. After Darwin the idea of evolution was utilized in almost every field of human thinking and so many theories were established. Today it has been generally accepted that animal and man are two different stages in the same process of evolution.

3C.2 MEANING OF HUMANISM

The English word humanism has been derived from the Latin term- "Homo" which means human being. Thus literally speaking, Humanism is the philosophy in which man occupies a central place.

Etymological meaning however is not the sufficient meaning of a term; it includes its historical usage as well. The use of a term in the historical tradition gradually unveils the different aspects of its meaning. Thus in order to understand the full implication of the term humanism one must take into account its historical evolution.

In this historical evolution whatever has been found to be useful for human welfare has been attached with the concept of humanism such as the idea of social welfare, scientific attitude, progress of democratic institutions etc.

● **Leaders in Humanism**

- 1) Abraham Maslow
- 2) Carl Rogers
- 3) Malcolm Knowles

Humanism is a movement organized to gain for man a proper recognition in the universe. Educational thought in humanism is concerned with the restoration of lost values.

In humanism a man is considered an end and not a means. He is a free agent.

Humanism operates on two principles;

- 1) Values upheld by a nation affect history. Good follows when a nation's values are of the highest quality. Modern man must learn from history.
- 2) Great literature stresses values and man comes to recognize pieces.

In humanism learning is student centered and personalized and the educator's role is that of facilitator. Affective and cognitive needs are key and the goal is to develop self actualized people in the cooperative, supportive environment.

3C.3 EDUCATION IMPLICATIONS OF HUMANISM

1. According to the humanist school of thought educational programmes should foster an admiration and love for ancient cultures. These serve as an important source for the growth of human civilization.
2. The younger generation should learn to respect the wisdom of the scholars as it relates to the field of human values.
3. Intellectuals through their vast knowledge and intellectual ability are in a favorable position to set goals for society.
4. Respect for language should be inculcated among the students. Education must stress on the correct and appropriate use of vocabulary and follow rules of grammar.

PRINCIPLE OF HUMANISM

There are basic principles of humanistic education. They are as follows

- 1) Students should be able to choose what they want to learn. Humanistic teachers believe that students will be motivated to learn a subject if it's something they need and want to know.
- 2) The goal of education should be to foster students' desire to learn and teach them how to learn. Students should be self motivated in their studies and desire to learn on their own.
- 3) Humanistic Educators believe that grades are irrelevant and that only self-evolution is meaningful. Grading encourages students to work for a grade not for personal satisfaction.

- 4) Humanistic educators are opposed to objective tests because they test a student's ability to memorize and do not provide sufficient educational feedback to the teacher and students.
- 5) Humanistic educators believe that both feeling and knowledge are important to the learning process unlike traditional educators humanistic teachers do not separate the cognitive and affective domains.
- 6) Humanistic educators insist that schools need to provide students with a non-threatening environment so that they will feel secure to learn. Once students feel secure, learning becomes easier and more meaningful. They emphasize the "natural desire" of everyone to learn so the teacher relinquishes a great deal of authority and becomes a facilitator.

IMPLICATION FOR INSTRUCTION

1. Instruction should be intrinsic rather than extrinsic. (student centered)
2. Students should learn about their cultural heritage as part of self discovery and self esteem.
3. Curriculum should promote experimentation and discovery of open - ended activities.
4. Curriculum should be designed to solicit student's personal knowledge and experience. This shows they are valuable contributors to a non threatening and participatory educational environment.
5. Learned knowledge should be applicable and appropriate to the student's immediate needs, goals and values.
6. Students should be part of the evolution process in determining leanings worth to themselves –actualization.
7. Instructional design should facilitate learning by discovery.
8. Objectives should be designed so students have to assign value to learned ideas more & concepts.
9. Take in account individual learning styles needs and interests by designing much optional learning experience.
10. Students should have the freedom to select appropriate learning from many available options in the curriculum
11. Instruction should facilitate personal growth.

STUDENT ROLE

1. The student must take responsibility in initiating learning. The students must value learning.
2. Learners actively choose experience for learning.

3. Through critical self reflection, discover the gap between one's real and ideal self.
4. Be truthful about one's own values, attitudes and emotions and accept their values & worth.
5. Improve one's interpersonal communication skill
6. Become empathetic for the values, concerns and needs of others.
7. Values the opinion of other members of the group even when they are oppositional.
8. Discover how to fit ones values and beliefs into a societal role
9. Be open to differing viewpoints.

TEACHERS ROLE

1. Be a facilitator and a participating member of the group.
2. Accept and value students as viable members of society.
3. Accept their values and beliefs
4. Make learning student centered.
5. Guide the student in discovering the gap between the real and the ideal self.
6. Facilitate the students in bridging this gap.
7. Maximize individualized instruction
8. To facilitate independent learning, give students the opportunity to learn on their own and promote open-ended learning and discovery.
9. Promote creativity, insight and initiative.

3C.4 LET US SUM UP

From the humanism concept of philosophy. We have learned about the concept or meaning of it with educational implications. The principles of humanism, Curriculum, Teachers & Students roles plays an important aspect while studying in the view of the educational process. The aim of this is to make a complete development of human personality. It enables man to solve individual and social problems. Its purpose is to increase efficiency and happiness of human beings.

3C.5 CHECK THE PROGRESS

- 1) What is Humanism? Describe in your own words
- 2) Write a short note on:
 - Teacher's role in Humanism
 - Student's role in Humanism
- 3) How will the philosophy of humanism affect/ Implement in today's educational system? Explain.

3C.6 INTRODUCTION OF EXISTENTIALISM

Existentialism is a way of philosophizing that may lead those who adopt it to a different conviction about the world and man's life in it. Existentialism is mainly a European philosophy that originated before the turn of the twentieth century, but became popular after World War II (1939 – 45).

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

Existentialist philosophy is not a creation of any single philosopher. The existentialist writings scattered in the works of many philosophers, the important ones of which are : Friedrich Nietzsche, Soren Kierkegaard, Gabriel Marcel, Martin Heidegger, Jean Paul Sartre, Karl Jaspers, Abbagnano, Bardyaev and Albert Camus etc.

In American education, such people as Maxine Greene, George Kneeler, and Van Cleve Morris, are well-known existentialists who stress individualism and personal self-fulfillment.

3C.7. FUNDAMENTAL RESEARCH

1. Existence precedes Essence: This philosophy begins from man, but from man as existent rather than man as a thinking subject, having a definite nature or essence. A man first exists, encounters himself, and defines himself afterwards. Existence comes before man is set with value or essence. It is because to begin with man is nothing, has no essence, he will be what he makes of himself. Man defines himself in his own subjectivity, and wanders between choice, freedom, and existential angst. Existentialism often is associated with anxiety, dread, awareness of death, and freedom.

2. Importance of Subjectivity: The Danish philosopher S Kierkegaard has said that truth is subjective, truth is subjectivity: objectivity and abstraction are hallucinations. Existentialism is the philosophy of subject rather than of the object. Each individual by probing into the depths of one's subjectivity can discover the truth of one's being and discover his authentic role in life. This is a creative process which gives rise to fresh insights.

3. Man's Freedom: The basic feature of a human person is his freedom – unfettered and unrestrained. Society and social institutions are for the sake of man and not vice versa, as believed by idealists and others. There is no —general will to which the —individual will is subject.

4. Criticism of Idealism: Existentialism has emerged and developed as a reaction against idealism. Existentialist philosophers are highly critical of idealism and conceptualism. They criticize idealist's contention about universal elements and man's good being subject to general good. They regard the search for essence a mistaken pursuit and according to them it is not the essence but existence which is real.

5. Criticism of Naturalism: The existentialist philosophers are also critical of the philosophy of Naturalism. According to naturalists, life is subject to physico – bio – chemical laws, which in turn, are subject to the universal law of causation. Human acts are as mechanical as the actions of an animal. This, however, is anathema to the existentialists and they stoutly defend the freedom of man. As a matter of fact, man is so free, according to J. P. Sartre, that he is fearful of his freedom.

6. Criticism of Scientific Culture: With tremendous progress in science and technology, rapid industrialization and urbanization have taken place. This has given rise to crowded towns in which individuals are lost. Everything is done or happens on a large – scale and all personal values, individual likes and dislikes are altogether lost sight of. Today, it is not the individual who chooses his end; rather all decisions are made by computer or statistical laws and data. Thus, science has made the value of man negligible. This is why the existentialists are opposed to scientific philosophy and culture.

7. Attention on Human Weakness and Security: In this scientific life of today, the individual is leading a life of tension, worries, frustrations, fear and sense of guilt. His individuality is getting continually blundered; therefore for security of individuality the individual should be given an environment free of worries, anxieties and tension.

Thus, existentialism is a philosophical movement that is generally considered a study that pursues meaning in existence and seeks value for the existing individual. It, unlike other fields of philosophy, does not treat the individual as a concept, and values individual subjectivity over objectivity. As a result, questions regarding the meaning of life and subjective experience are seen as being of paramount importance, above all other scientific and philosophical pursuits.

Check your progress-1

1. What is meant by existentialism?
2. What were the consequences of industrial developments?
3. Bring out existentialist's criticism against idealism and naturalism.

4. Discuss the importance of subjectivity and human freedom in terms of existentialism.
5. Existence precedes essence. Do you agree? Justify your answer.

3C. 8 CHIEF EXPONENTS OF EXISTENTIALISM

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

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

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

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

3C.9 THEMES IN EXISTENTIALISM

Themes such as freedom, decision, and responsibility are prominent in all existentialist philosophers. These matters constitute the core of personal being. It is the exercise of freedom and the ability to shape the future that distinguishes man from all other beings that we know on earth. It is through free and responsible decisions that man becomes authentically himself.

Another group of recurring existentialist themes includes such topics as finitude, guilt, alienation, despair, moods, changing feelings, emotional life of man and death. Discussions of these have not been prominent in traditional philosophy, yet they are discussed at length in existentialism.

For the existentialist man is never just part of the cosmos but always stands to it in a relationship of tension with possibilities for tragic conflict.

Check your progress – 2

1. Name some of the existentialists.
2. Bring out the views of Sartre and Nietzsche.
3. Which are the most frequently repeated themes in existentialism.
4. Write 10 sentences about the philosophy of existentialism in your words.

3C.10 EDUCATIONAL PHILOSOPHY OF EXISTENTIALISM

The object of education is to give man the unity of truth...

In the field of education the contribution of existentialism is as follows:

The aim of Education : Existentialists believe that the most important kind of knowledge is about the human condition and the choices that each person has to make, and that education is a process of developing consciousness about the freedom to choose and the meaning of responsibility for one's choices. Hence, the notion of group norms, authority, and established order – social, political, philosophical, religious, and so on – are rejected. The existentialists recognize few standards, customs to traditions, or eternal truths; in this respect, existentialism is at odds with the ideas of idealism and realism.

Total Development: The existentialists have aimed at total development of personality through education. Education should aim at the whole man. It should aim at character formation and self – realization. In the existentialist classroom, subject matter takes second place to helping the students understand and appreciate themselves as unique individuals who accept complete responsibility for their thoughts, feelings, and actions. Since feeling is not divorced from reason in decision making, the existentialist demands the education of the whole person, not just the mind.

Subjective Knowledge: The present age of science has made too much of objective knowledge, so much so, that the term has come to mean unreal, non-sense, ignorant and irrelevant. The existentialists rightly point out that subjective knowledge is even more important than objective knowledge. They rightly hold that truth is subjectivity. It is a human value and values are not facts. Reduction of values to facts has led to widespread loss of faith in values. Therefore, along with the teaching of science and mathematics, the humanities, art, literature should also be given a suitable place in the curriculum at every stage of education. Most of the ills of the modern man are due to an over – objective attitude. This requires a subjectivist correction in the light of existentialist ideas.

Importance of Environment: The present industrial, economic, political and social environment is valueless. Therefore, it helps confusion and corruption, tensions and conflicts. The existentialists seek to provide an environment proper to self – development and self – consciousness. This

environment in the school requires contribution from humanities, arts and literature. These will help in the development of individuality in education so that he may cease to become a cog in the social wheel. Rather he should develop into a self – conscious and sensitive individual.

Child – Centered Education: Existentialist education is child – centered. It gives full freedom to the child. The teacher should help the child to know himself and recognize his being. Freedom is required for natural development. Education should convert imperfection into perfection. Education should be according to the individual's needs and abilities of the child. The relation of the child to himself should be strengthened by education.

Curriculum: Existentialists prefer to free learners to choose what to study and also determine what is true and by what criteria to determine these truths. The curriculum would avoid systematic knowledge or structured disciplines, and the students would be free to select from many available learning situations. The learners would choose the knowledge they wish to possess. The humanities are commonly given tremendous emphasis. They are explored as a means of providing students with vicarious experiences that will help unleash their own creativity and self – expression. For example, rather than emphasizing historical events, existentialists focus upon the actions of historical individuals, each of whom provides possible models for the students' own behavior.

Existentialist's approach to education is almost an inversion of the realist approach. In the field of curriculum while the realists exclusively emphasize science, the existentialists find out that science and objective education severs our relation with ourselves. Science cannot help in inner realization and achievement of peace. This, however, does not mean that science education should be ignored. It only means besides science the curriculum must include humanities, ethics and religion. In keeping with this viewpoint contemporary engineering colleges have included some philosophy, ethics and social studies, in their curriculum. Without this synthetic approach to curriculum the aim of character formation and personality development will be defeated.

Learning Experiences: An existentialist curriculum would consist of experiences and subjects that lend themselves to philosophical dialogue and acts of choice making. Because the choice is personal and subjective, subjects that are emotional, aesthetic and philosophical are appropriate. Literature, drama, film – making, art, and so on, are important, because they portray the human condition and choice – making conditions. The curriculum would stress self – expressive activities, experimentation, and media that illustrate emotions, feelings and insights.

The classroom would be rich in materials that lend themselves to self – expression, and the school would be a place in which the teacher and students could pursue dialogue and discussion about their lives and choices.

The Teacher: According to the existentialists the teacher creates an educational situation in which the student may establish contact with himself, become conscious of it and achieve self – realization. This requires an existential approach in the teacher himself. He should also have an experience of self – realization so that he may be capable of guiding the students in this process. The teacher’s role is to help students define their own essence by exposing them to various paths they may take in life and creating an environment in which they may freely choose their own preferred way.

Existentialist methods focus on the individual. Learning is self-paced, self directed, and includes a great deal of individual contact with the teacher, who relates to each student openly and honestly.

The student: The student should feel completely free for realizing his Self. Under the guidance of the teacher, the student should try to realize himself through introversion. The student accepts the discipline prescribed by the teacher and does not become irresponsible. The purpose of freedom given to him should be to enable him to effect the full development of his individuality.

Religious and Moral Education: The existentialists particularly lay emphasis upon religion and moral education. Religion allows a person to develop himself. Religious education gives him an understanding of his existence in the cosmos. It shows the religious path of self – realization. It also makes him capable of utilizing faith in self – development. Moral education is closely related to religious education. Both develop the inner self and help in the realization of the infinite within the finite.

3C.11 CRITICAL EVALUATION

Some critics (mainly traditionalists or Conservatives) claim that existentialism as philosophy for the schools has limited application because education in our society, and in most other modern societies, involves institutionalized learning and socialization, which require group instruction, restriction on individual behavior and bureaucratic organization. Schooling is a process that limits students freedom and that is based on adult authority and on the norms and beliefs of the mass or common culture. The individual existentialist, exerting his or her will and choice will encounter difficulty in school – and in other large, formal organizations.

3C.12 LET US SUM UP

Philosophy and education are two sides of the same coin, and thus different philosophies bring out a different facet of education and as education can change the philosophy of man and his life. Existentialism as a philosophical idea was revolutionary, dynamic and passionate; it changed the way of thinking and brought to forefront the cause of

individualism. Moreover its views on education may seem dramatic but taken in the right sense and moderation is necessary in today's materialistic society.

In this unit, we have seen the philosophy of existentialism, the criticism of them prevailing traditional rigid systems. The philosophy of existentialism brought man, his existence, his emotions and his subjectivity into forefront; they were forerunners of individualism and uniqueness of each man.

The views of various exponents of existentialism and the themes they brought out makes their philosophy better understood.

The philosophy of education of existentialism speaks about aims, curriculum, the role of teacher, method of teaching, learning experiences and religious and moral education.

3C.13 CHECK THE PROGRESS

1. What is the role of teacher and the student according to the existentialist?
2. Bring out the importance of learning experiences in teaching – learning process.
3. What is the aim of education according to the existentialist?
4. What kind of curriculum does the existentialist recommend?
5. Bring out the importance of existentialism in today's education System. Illustrate your answer.
6. Critically evaluate existentialist general and educational philosophy

3C.14 REFERENCES

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DR. ZAKIR HUSSAIN (1897-1969)

Unit Structure

- 4A.0 Objectives
- 4A.1 Introduction
- 4A.2 Brief life history
- 4A.3 Dr. Zakir Hussain's philosophy
- 4A.4 Dr. Hussain's views on education
- 4A.5 The four essential values
- 4A.6 Educationally productive work
- 4A.7 Freedom, discipline and authority
- 4A.8 The teacher's role
- 4A.9 Teacher as custodian of values
- 4A.10 Education and culture
- 4A.11 Characteristics of good school
- 4A.12 Contribution of Dr. Zakir Hussain to Education
- 4A.13 Let Us Sum Up
- 4A.14 Unit End Exercise
- 4A.15 References

4A.0 OBJECTIVES

After reading this you will be able to:

- Explain his views on various aspects of his general philosophy. Understand his educational philosophy.
- Explain his expectations of good school. Appreciate his contribution to education.

4A.1 INTRODUCTION

A graceful stylist, a sensitive soul vibrant with deep emotions, a practicing educationist of long standing, Dr. Hussain is by far one of the best representatives of a secular, free and civilized India. Known for his devotion and sacrifice to the educational cause he is one of the chief exponents of Basic Education. It is a great privilege for the people of our country that two of her most eminent educationists, Dr. Radhakrishnan and Dr. Zakir Hussain, have functioned as presidents of our country. By virtue of their office they have dignified the teaching profession and given a new leadership and direction in national practice.

4A.2 A BRIEF LIFE HISTORY

Dr. Zakir Hussain was born on February 8, 1897 in Hyderabad. When he was hardly nine years old his father died and his family returned to his ancestral home in Qaimganj in Uttar Pradesh. After finishing his schooling in Etawah, he joined the Mohammedan Anglo-Indian College in Aligarh. While studying for M. A. Zakir Hussain responded to the clarion call of Gandhiji and left the college to join the Non-cooperation Movement with the British. Along with other students, he founded Jamia Milia Islamia (National Muslim University) in 1920 at Aligarh. To satiate his hunger for higher education, he went to Berlin University wherein he earned his Ph. D. degree in Economics. On returning to India in 1926, he took over as Vice Chancellor of Jamia Millia Islamia, Delhi, at the age of 29 only. In 1948 he was made the Vice Chancellor of the Aligarh Muslim University. In 1952, he was nominated to the Rajyasabha. In 1957, he became the Governor of Bihar. In 1962, he was elected to the office of the Vice President of India. In 1967, he became the President of India and remained at this post till his death in 1969. On being elevated to the presidency of India he said, —My choice of this high office has mainly been made on account of my long association with the education of my people. It is, indeed a great honor that the nation has bestowed on a mere teacher who some 47 years resolved to devote the best years of his life to national education || .

4A. 3 DR. ZAKIR HUSSAIN'S PHILOSOPHY

Dr. Hussain was an idealist. A clear evidence to this is his zeal to translate Plato's Republic in Urdu. Belief to him was an essential prerequisite of character. He said, Feeble beliefs must be replaced by healthier habits and irrelevant institutions by progressive institutions. Our will should get guidance not from the twilight of the intellect but from the broad daylight of true beliefs.

Secularist to the core, he was a humanist with a broad vision and never allowed his Islamic principles and his nationalism fall into narrow grooves but set them in the context where the East and West, the ancient and the modern, the Muslim and the Non-Muslim could find a happy meeting ground. In the words of Moraes, He loved India, he loved the world. He loved truth, justice and humanity. He advocated humanistic education, the foundations of which are best laid in the early years of life.

About reality he says that this universe is real. There are two worlds; the material world and the spiritual world. Material world is of the senses and deals with things of the world. The spiritual world is of soul and spirit. Hence pleasures of the world are considered secondary. The spiritual world is to be realized by mind through its ideas.

He attaches the highest value to man in his educational philosophy and seeks to evolve man to the best of his potentialities. He had faith in Man and it is clearly visible in his philosophy and educational ideas.

4A.4 DR. ZAKIR HUSSAIN'S VIEWS ON EDUCATION

According to Dr. Zakir Hussain education in this country is sadly handicapped. He considers education as the very life sustaining sap of a cultured society. The problems for this state of affairs are as follows:

1. Sitting for long hours silently in the classroom receiving lessons in complete passivity in a manner, which is most un-child like conformity. This system kills the natural ardor the child once had and transforms him into a listless non-reaching entity.
2. Scarcity of good teachers. What is available in the system are teachers with cruelty, harshness and strict regimentation.
3. Another source of indiscriminate hardship is the heavy and meaningless curriculum.
4. The existing educational system enables the democratic educator to dispose of the mistaken notion that education must be the shaping of the education according to a given generic type, according to a ready-made educational ideal with a sharp delineated content. He believes that education is not the process of pressing into shape but letting loose and setting free which respects the unique and specific individuality of the education. The success of Indian education depends on the ideas and principles and how its evolution helps in the growth and development of the democratic way of life, on how it provides for the full growth and development of individuality, on how it harnesses harmoniously developed individuality to social ends, and how it masters the mysteries of selflessness.

To him the basic principle of education in a democracy should be reverence to the individuality of the child, the child who is to grow into a citizen through his intelligent and willing participation in education. For democracy is nothing but the full discharge of duties to himself and to the society by every citizen. This is possible only if the competencies are discovered and developed to their fullest by education.

Regarding the process of education, he compares it with the growing development of human body, from its embryonic beginnings grows and develops to its full stature by means of agreeable, assimilable food, movement and exercise, in accordance with physical and chemical laws, so does the mind grow and develop from its original disposition to its full evolutionary cultivation by means of mental food and mental exercise according to the laws of mental growth. This development of the individual human mind must start from infancy. He firmly believed that the process of education is a continuing one in which the journey is as important as the destination.

Dr. Hussain expresses his deep concern for the fact that more often than not the means become the ends in due course. It appears to him that schools are the creation of an evil mind; otherwise they could not have been what they actually are. He says, —Schooling is not equated with learning the three R's but it is on the other hand, a gradual initiation to life || . He would like schools to be familiar with society, family and individuals.

He believed in having and acquiring only that knowledge which is functional and in support of this he cites an English educator:- —knowledge is idle in a community if it becomes the private possession of an esoteric coterie. He wanted education to provide effective leadership in a world of change. Dr. Hussain's primary objective is to provide leadership to the community, which gives sustenance to its academic organ.

His views on university education are very clear. He considers work as the main instrument of education. He wants education to be lifelong. It should be relevant and provide effective leadership to the community to which they belong. This is possible only by learning to respect work and treat it as an instrument of educating minds so that universities could repay their debt to society. In this connection Ramaswamy Iyer observes that the principal purpose of university education is to enable one to serve the country in its variegated scientific and technological necessities.

He dislikes the peculiar reaction to a problem by an Indian, which he says, is evasion. No matter what a university has to face it must never evade an issue but face it boldly and squarely. A true university should possess a passion for excellence. He has reservations on the people having patience especially with poverty, dirt, disease and incompetence. He says, unless patience is combined with diligence, it is a crime. If a university discharges its obligations well, there is no earthly reason why a new world of which Dr. Hussain so fervently and sincerely dreams of may not come to pass.

Dr. Hussain has his clear view on the long-standing controversy between science and humanities. He believes that the advance modern world has made in the recent past is entirely due to the application of scientific knowledge and its application to social and political problems that man is faced with. He laments that the specialization in each field of technology has reached to such an extent that the jargon of is hardly understood by those in the other field of specialization. This phenomenon is rightly described by C. P. Snow, —never was the exclusion of one branch of knowledge from another so pronounced, and neither was one faculty so developed at the expense of the other as we find today. Dr. Hussain concludes that humanities and science are not mutually contradictory but complementary. One should realize the fact that science is devoid of values, especially moral and ethical values. He points out that science is a system of philosophy without ethics. Science devoid of ethical

judgment becomes an ally of everyone – of the good as well as the bad – and is of service in changing the world into a paradise or reducing it to a veritable hell.

Regarding the importance of education, he said in his speech after being sworn in as the President of India in the following words. —I maintain that education is a prime instrument of national purpose and that the quality of its education is inseparably involved in the quality of the nation || .

Dr. Hussain laid stress on the following aims of education:

- i. Education should develop a sense of common national ethos.
- ii. Education should develop higher values of life.
- iii. Education should develop qualities of citizenship.
- iv. Education should also derive inspiration from traditional knowledge and real work experience.
- v. Education should develop a positive attitude.
- vi. Education should develop a sense of social responsibility.
- vii. Education should develop vocational efficiency.

His views on education and politics are that education is the master and politics is its servant. About education and morality he says it is necessary to combine power with morality as well as with science and technology. Regarding education, science and technology his views are very distinct. Scientists and technologists must keep social welfare in mind. Education thus should develop the totality of the child. He laments that Indian education is lacking in the following major drawbacks.

- (1) Indian education has been like stagnant water for quite some time.
- (2) Indian education ignores new ideas and fresh thinking in educational matters.

Check your progress

Answer the following in one or two sentences:

1. What are Dr. Zakir Hussain's views on belief?
2. Why Zakir Hussain is considered a humanist?
3. What is his view on reality?
4. Who does he attach the highest value to in his educational philosophy?
5. Why does he say education in India is handicapped?
6. What is his view on the relationship between education and society?

4A.5 THE FOUR ESSENTIAL VALUES

During a convocation address, Dr. Zakir Hussain gave four self-evident values for the young people. They are healthy, strong, beautiful, and clean. These simple values tend to expand as one endeavors to realize them. When one pursues health, he finds himself pursuing the objectives of a healthy body, healthy mind and a healthy character. A strong vigorous body enables one to have a strong, alert, disciplined mind and a strong character. Such a person possesses a firm, efficient, persevering and

thorough personality. Beauty refers to beauty inside and outside as well as a beautiful world around. The objective of a clean body entails one to have an unbolted clean mind and a clean life.

4A.6 EDUCATIONALLY PRODUCTIVE WORK

Dr. Zakir Hussain in his own choicest words gave one of the finest statements about the meaning of work in education. He placed work on the niche of honor and worship. His idea of work has developed across the years not through bookish knowledge but through devotion and experience. He says, after years of thinking on the subject, I have come to the conviction that work is the only instrument of effective education. It may sometimes be manual work and sometimes non-manual work. Although it is work alone that can educate, I have also come to the conviction by long observation and experience that all work does not educate. Only that work is educational which serves value. Dr. Hussain calls such work of educational value as educationally productive work; work which helps in the cultivation of the mind.

Other views on education are: (i) productive work should be related to mental work. (ii) The sequence in work education is thinking and doing and doing and thinking'. The real school work consists in training children to think before they take up an activity. He lays emphasis on the fact that work should be planned and executed. It's why and how must be carefully considered. He firmly believed that work is worship.

4A.7 FREEDOM, DISCIPLINE AND AUTHORITY

He reiterates that freedom and authority are not opposites. There is no authority in education without inner freedom. There is no freedom without creative work and an orderly environment. The individual is helped by the school to go through certain stages. In the beginning the authority of teachers is of experience and maturity. At the end, the authority is of the values developed by the child. Responsibility, freedom and discipline go hand in hand and education should train the student in each of these.

4A.8 THE TEACHER'S ROLE

The teacher must make all efforts to lead his pupils to acquire higher values of life. This he should do through his personal conduct and character. The teacher is not to dictate or dominate, instead he is to help and serve the student. The teacher must also understand that the pupils have their own personality and the personality must be well looked after and nourished. The teacher should be an embodiment of love and patience in dealing with the children.

4A.9 TEACHER AS THE CUSTODIAN OF VALUES

What sort of person could be an ideal teacher? Dr. Hussain has a clear vision about this. He has categorized human beings based on some dominating principles. The highest principle of theoretical man is truth, that of imaginative man is beauty, that of the economic man is gain, that of religious man is salvation, that of political man is power, and that of social man is love. It is rather difficult to find a pure type but they have some dominating principles. Dr. Hussain considers predominantly a character of the social type can make a good teacher. The teacher belonging to social type is characterized by love for other fellow beings, a feeling of solidarity and belongingness with them, an urge to help them, and finds joy in giving oneself up for them. The teacher is not to dictate or dominate the pupils but help and serve them in order to mold and shape them in faith and love. The teacher should be the custodian of the highest values cherished by the society. It is his pious duty to transmit these values to his pupils through the charisma of his personality.

4A.10 EDUCATION AND CULTURE

History is the record of the past and in it are the roots of our inheritance. The depth and expanse of it is very vast. Our present should be based on a sound footing of the past experience taking into consideration the present and aimed at a bright future. Our history is enriched by a variety of cultures and civilizations, a good number of world religions and great philosophers. It is the function of education to sift through the rich heritage and make them available for the moral and spiritual nourishment of growing generations. Dr. Hussain says—Education should be able to distinguish between the heritage that helps and that heritage hampers the tradition that undermines and the tradition that fortifies.

4A.11 CHARACTERISTICS OF A GOOD SCHOOL

In his speech on founder's day celebration of Modern School, New Delhi, on November 25, 1962, Zakir Hussain gave the following characteristics of a good school.

1. Knowledge of individuality of each child: A proper understanding of the individuality of each pupil should be the prime concern of the school and the teacher. The children come from different social and family backgrounds, possess different capabilities and tastes, different likes and dislikes and different personalities. The school and the teacher should make sincere attempts to understand these and deal with them in such a way that the students benefit fully from the school activities.

2. Understanding the stages of development: The second concern of the school should be directing the school programmes in consonance with the stages of development of the pupils.
3. All round development: Another characteristic feature of a good school is that it devotes its efforts to the growth and development of the three H's of the pupil.
4. Purposeful activities: Education is a purposeful activity and the programmes of the school should be leading to educationally productive work.
5. Social and individual development: The school should aim at individual development as well as generating a sense of social responsibility.
6. Self-education: the school should take initiative in enhancing the process of self-learning in the pupils. In fact the best way to teach is to help the learner how to learn i.e. learning to learn.

4A.12 CONTRIBUTION OF DR. ZAKIR HUSSAIN TO EDUCATION

Dr. Hussain's contribution to education is worth noting. Some of them are given below.

1. Establishment of the Jamia Millia Islamia.
2. Formulation of the Wardha Scheme of Basic Education.

In 1937, Gandhiji expressed his views on education that literacy itself is no education. He therefore wanted children to be taught useful handicrafts to enable them to produce and earn from the moment they begin training.

A conference of National Workers was held at Wardha in the same year under the presidency of Gandhiji. The conference appointed a committee of eminent educationists under the chairmanship of Dr. Zakir Hussain to prepare a detailed syllabus. This report of the committee on education later came to be known as the 'Wardha Scheme of Education'. Dr. Zakir Hussain played an important role in the preparation of this report.

Salient features of Basic Education as suggested by the Committee

1. The duration of the course has to be seven years.
2. Students are free to choose one basic craft of their choice from among the options given.
 - Spinning and weaving, Carpentry
 - Agriculture,
 - Gardening, (Fruits and vegetables) Leather work,
 - Any other craft which the local and geographical conditions permit. Example: Cane work, coir manufacturing, handicrafts, etc.

3. Other subjects of the course: (i) Social studies, (ii) General science, (iii) Drawing, (iv) Music, (v) Hindustani.
4. The medium of instruction should be mother tongue.
5. Duration of work in the curriculum per day is 5 hours thirty minutes.
6. Total working days per year should be 228 days.
7. The school should be a residential one.

Check your progress

Fill in the blanks with the correct option given below.

1. According to Dr. Hussain, educationally productive work is that one _____.
 - a) Which helps in cultivation of knowledge.
 - b) Which has devotion and experience.
 - c) Which is placed at the niche of honor and worship.
 - d) Which serves the society.
2. Education should train the students in -----and -----
 - a) Responsibility and authority.
 - b) Freedom and discipline.
 - c) Discipline and creativity
 - d) Authority and maturity.
3. According to Zakir Hussain the dominating principle that makes a good teacher is -----
 - a) The truth of a theoretical man.
 - b) The love of a social man
 - c) The beauty of an imaginative man.
 - d) The gain of an economic man.

4A.13 LET US SUM UP

Economist by training, educationist by profession, humanist by temperament, Dr. Hussain is one of the most creative and distinguished sons of India. He has been an important liberating force in education, enriching its purpose as well as contents, experimenting in methods and techniques, elucidating its true relationship and responsibility not only to society but also with the precious legacy of man as a whole. He has, on the one hand, shown sensitiveness to its social and psychological foundations and, on the other, has been deeply involved in its moral and spiritual implications. His views on work and aims of education are crystal clear. His contribution to education is no less than many other educationists by any standards.

4A.14 UNIT END EXERCISE

1. Explain Dr. Zakir Hussain's philosophical views and aims of education.
2. Write short notes on the following.
 1. Dr. Zakir Hussain's views on university education.

2. The four essential values for the young people.
3. The concept of work according to Dr. Hussain.
4. Relationship between freedom, discipline and authority.
5. Role of teacher according to Dr. Hussain.
6. Relationship between education and culture.
7. Salient features of Basic Education.
8. Characteristics of a good school.
9. Important contributions of Dr. Hussain to education.

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4B

SRI AUROBINDO GHOSH (1872 –1950)

Unit Structure

- 4B.0 Objectives
- 4B.1 A Brief Life History
- 4B.2 Sri. Aurobindo as a Philosopher.
- 4B.3 The Two Negations
- 4B.4 Aurobindo's Views on Reality
- 4B.5 Aurobindo's on Mind
- 4B.6 Functions of education
- 4B.7 Integral Education
 - 4B.7.1 Aims of Education
 - 4B.7.2 Integral Curriculum
 - 4B.7.3 Methods of Teaching
 - 4B.7.4 Principles of teaching and learning.
 - 4B.7.5 The Teacher
- 4B.8 National system of education.
- 4B.9 Let us sum up
- 4B.10 Unit End Exercise
- 4B. 11 References

4B.0 OBJECTIVES

After reading this unit you will be able;

- To understand the views of Sri Aurobindo on the controversies of materialistic and ascetic thoughts in philosophy.
- To understand the philosophical interpretation of Sri Aurobindo on Reality.
- To understand the various levels of mind and its functions. To understand the concept of integral education.
- To understand his views on aims of education, curriculum, role of teacher and methods of teaching.

4B.1 A BRIEF LIFE HISTORY

Aurobindo was born in an educated middle class family in Calcutta on 15th Aug. 1872. He went to England at the age of 7 and lived there for 14 years. He received his education at Cambridge. At the age of 18, he passed the entrance examination of the Indian Civil Service. Besides English, he mastered Latin and Greek and learnt French, German and Spanish.

In 1893, on his return from England, he joined as professor of English at Baroda College in Gujarat. Here, besides devoting himself to cultural and literary activities, learnt Bengali, Gujarati, Marathi and Sanskrit.

He joined the Indian National Congress and became an active freedom fighter. He was a revolutionary and was disappointed with the Moderates of the Indian National Congress. He started the Bengali daily Yugantar and English daily Bande Mataram to promote his revolutionary ideas. He was considered one of the most dangerous leaders by the British government.

From a revolutionary freedom fighter, he became a philosopher and seer. In 1908, he was sent to jail for the Alipore Bomb case. During this time, he turned to yoga, meditation and study of religious, philosophical and spiritual literature. This changed him a lot. He went to Pondicherry and spent his remaining 40 years in his Ashram there. He changed himself and became involved in several educational and social activities. He proposed theories of education which catered to Indian needs. He set up an International Ashram and International Centre of education and social activities. He also started a new experiment known as Auroville as a city of human unity.

4B.2 SRI AUROBINDO AS A PHILOSOPHER

Sri Aurobindo cannot be considered a philosopher in the strict western sense though he had acquired the western philosophical traditions through his British education and later readings. It is also wrong to think of him as a traditional Indian holy man though many in India recognized him not only as an accomplished yogi but also as an avatar of the new age. What we find in him is not a fusion of philosophical- religious types, but an appearance of a new kind of thinker whose methods are of spiritual inquiry derived from the Indian tradition with a completely new frame of intellectual reference to modern science and the challenge of transcending through the conflict between religion and materialism, tradition and modernization. It is also wrong to consider him as a Hindu thinker; Hinduism sought only eternal law, 'sanatana dharma,' which is not an Indian monopoly.

His spiritual inquiry was aimed at clearing the weaknesses of current thinking about conflicts between the spiritual quest and functional materialism. He showed the new ways of seeing the relationship of man to the natural environment and to the material aspects of existence. He is undoubtedly a more systematic thinker than Gandhi and Tagore.

Like Jiddu Krishnamurti, Sri Aurobindo also believed that what we call as religious is not primarily a matter of doctrines or dogmas, but of experience. He says what validates a religious intuition is the experience of its spiritual authenticity. It is not a point of view or collection of ideas given down through generations, but is entirely first hand personal experience. Aurobindo wondered if one could discover the means to connect the personal religious experience to the modern world's larger but inherently religious analytical rationality.

Check your progress

Fill in the blanks with the correct option.

- i. Aurobindo started a new experiment called_____.
- ii. (a) Bande Mataram. (b) Aurowill (c) yoga.(d) Materialism.
- iii. Aurobindo can be considered as a__.
(a) Hindu thinker (b) Western philosopher.
(c) Indian holy man. (d) New kind of thinker.
- iv. Aurobindo's spiritual inquiry was aimed at clearing the conflicts between_____.
(a) The experience of spiritual authenticity.
(b) The spiritual quest and functional materialism.
(c) Hindu thought and Islamic thought.
(d) Sanatana dharma and eternal law.

4B.3 THE TWO NEGATIONS

One of the cornerstones of Aurobindo's outlook is his concept of the two Negations. He maintains that the ascetic ideal that became dominant in India after the spread of Buddhism was a withdrawal from the world, which he calls the revolt of Spirit against Matter. This resulted in an over-emphasis on transcendent realization and undervaluing of the natural world. This tendency was strengthened in Hinduism by the Sankara School of the ninth century which taught that reality was spiritual and that the material world was merely qualified reality. This illusion that dominated Hinduism resulted in social indifference to material progress thus losing the balance between things spiritual and things material. Thus, the sub-continent lagged behind the western world with regard to material progress.

The other negation was materialism. Materialism denies the reality of the spirit, insisting that it is an illusion, a mere projection of personal

fantasy. Both these negations are the result of exaggerating a part of the truth to claim that it is the whole truth. In his book *The Life Divine*, Aurobindo wrote, both negations are opposite poles of the same error.

4B.4 AUROBINDO'S VIEWS ON REALITY

The negation of materialism in India and refusal of the ascetic in Europe have sought to assert themselves as the sole truth and dominate the conception of life. In India, if this has led to a great heaping up of the treasures of the spirit and a bankruptcy of life, it was just the opposite in Europe; accumulation of riches and world's powers moved towards a bankruptcy of things of the spirit.

Aurobindo is in total agreement with Vivekananda when he says that we progress not from error to truth, but from partial truth to more complete truth. It is characteristic of Aurobindo's intellectual method that he avoids simplistic juxtapositions of contraries, but finds a reasonable basis for recognizing that what appears inconsistent is actually compatible and are different aspects of the same reality which is more complex and subtle. Placing spirit and matter either on an analytical test of science or spiritual understanding by religion has failed to satisfy the people. What is needed, according to him, is to place both the material world and spiritual world in the same realm.

Aurobindo argues that the world as it is must claim the attention of religion, because this world is one part of the total cosmic domain transformable by the *Spirit*. He rejects the view of those who focus on the promises of the *hereafter* on the fulfillment of the individual soul as a reward for renouncing evil and doing good. His objection is not based on a conviction that these views are spiritually false, but rather that the truth is partial. The error is not absolute, but it is in the aggregation of a part of the truth and considering it as the all embracing reality. He wrote, The ascent of man into heaven is not the key, the key is rather his ascent here into the spirit and descent of spirit into his normal earthly nature of humanity.

The second major element in Aurobindo's thought is that transcendence is to be sought in this world rather than the next. He maintains that just as humans evolved genetically from simpler to more complex organisms; it is possible for human beings to evolve continuously as spiritual beings. He makes no concession to the well established convention of thought that matter is here, spirit there, and only when the threshold of death is traversed may we expect a higher existence. For him, both can be achieved in this world by rising above the blindness of selfishness and by achieving a higher consciousness.

Fundamental to Aurobindo's message is that no single perspective on man or God is able to disclose more than partial truth. Hence, his work is filled with subtle and complex distinctions between levels of consciousness in man, and different aspects of Brahman. He strongly

believes that the natural world is not separate from the all embracing Absolute.

If Divine is everywhere, then certainly it is there in man also, may be a partially concealed spirit. Through spiritual disciplines, one is able to uncover this spirit which is hidden by our ego. What is new in Aurobindo is the firm conviction that a new spiritual discipline is necessary to achieve the next stage in spiritual evolution of humanity. The divine in man can be obtained by the spiritual discipline called yoga. The task is to find it, develop it and use it. His concept of yoga is not that of a sanyasi who turns away from life in order to turn towards God. Yoga is a spiritual discipline. In it mental intuitions are admitted only as a first step for realization. They must be confirmed and adjusted by experience. The obstacle in achieving this spiritual discipline is not the material limitations of the natural world, but our failure to seek the inner self that is already a higher consciousness. Aurobindo wrote —Because man is wrapped up in his own outward going mind, because he has not learned to live within; he is not conscious of himself. Yoga is for the ordinary man, while he carries out his worldly pursuits. If a merchant wishes to follow yoga, he regards his work as Divine; he does not use unfair practices to earn money. If a student looks for higher values, he must observe *brahmacharya*.

Check your progress

Answer the following in one or two sentences

1. What was the result of the so-called revolt of the spirit against matter?
2. What was the reason for India lagging behind the western world with regard to material progress?
3. What according to Aurobindo is the obstacle in achieving the spiritual discipline of yoga?
4. What is fundamental to Aurobindo's message?

4B.5 AUROBINDO'S VIEWS ON MIND

His concept of mind is different from others. To him, the mind is the primary means of manifestation in man. Mind is not a thing. It should not be equated with the brain. It is a function or a process. The function of mind expresses itself in higher mental processes in feelings, emotions, attention, and memory etc. In his writings he brings out the different planes of mind. They are :- 1) The ordinary mind 2) the higher mind 3) The illuminated mind 4) The intuitive mind 5) The over mind 6) The super mind.

Ordinary mind is divided into three different parts—thinking mind, dynamic mind, and externalizing mind; the first is concerned with ideas and knowledge, the second is concerned with forces of realization of ideas, and the third with expression of them in life. Aurobindo also writes about thinking mind and vital mind which may then be considered as functions of mind. The action of the thinking mind is to doubt, to question,

to argue to reason, to be bold enough to reject if it is uncertain and repeat the process again and again.

Man's mind is an imperfect instrument to catch the full integral truth. According to Aurobindo, the errors of conceptual mind must be corrected by the super mind which acts as a link between **sachidananda** and **universe**, knowledge and ignorance.

Super mind is the divine gnosis (having special knowledge). This super mind creates, governs and upholds the world. It is omnipotent, omniscient and omnipresent. It is the Lord within. In it there is no distinction of knowledge known or unknown.

According to Sri Aurobindo, the super mind is a state of consciousness. One can acquire it gradually. After acquiring it, one must use it for transforming his entire being, his body, mind and soul which one attains through the super mind; he becomes a superman, a jnani or Gnostic at our own plane of being. Ordinary mind can become a super mind by yoga.

Check your progress

Answer the following sentence or two.

1. What is the function of the mind?
2. What are the different planes of mind?
3. What according to Aurobindo one should do after acquiring a super mind ?
4. How can an ordinary mind become a super mind?

4B. 6 FUNCTIONS OF EDUCATION

The main functions of education can be summarized as follows.

- i. To bring out the real man in oneself.
- ii. To build the power of the human mind and spirit i.e. evoking knowledge, character and culture.
- iii. To enable the individual to establish a clear continuity between the past, present and future.
- iv. To enable the individual to establish the right relationship within himself and outside-world.

4B.7 INTEGRAL EDUCATION

True education, according to Sri Aurobindo, is not only spiritual but also rational, vital and physical. In other words it is integral education. This integral education has been explained by Sri Aurobindo's closest collaborator, the Mother in these words. —Education to be complete must have five principal aspects relating to the five principal activities of human beings: the physical, the vital, the mental, the psychic and the spiritual.

This education is complete, complementary to each other and continued till the end of life. Aurobindo's scheme of education is integral in two senses. Firstly, it is integral in the sense inculcating all the five aspects of the individual being. Secondly, it is integral in the sense of being an education not only for the evolution of the individual alone, but also of the nation and finally of humanity. The ultimate aim of education is the evolution of total humanity. In this scheme of evolution, the principle of growth is unity in diversity. This unity again, maintains and helps the evolution of diversity.

The integral School

The ultimate aim of education is man-making. It prepares the educand to work first as a human being and then as a member of a nation and finally as an individual. The circles of moral responsibility and loyalties proceed from wider to narrower and vice-versa. The man has to develop first as a human being then as a citizen and finally as an individual. Most of the present confusion of values is due to an inversion of this order.

That education which comes naturally, easily, effectively and without strain is called integral education. Integral education is complete education. Important aspects that constitute integral education are:-

- i. Strengthening of mental and physical aspects.
- ii. Achievement of five principal aspects – the physical, vital, mental, psychic and spiritual. All the above five aspects have to be developed together.
- iii. Development of the four aspects of truth namely; love, knowledge, power, and beauty.
- iv. Development of the vehicles of truth namely psychic for love, mind for knowledge, vital for power and physical body for expression of physical beauty.

Shri Aurobindo believes in these ultimate principles of individuality, commonality and essentiality. These, in other words, are the educand, the society and humanity. Integral education, according to him, must include evolution of all these three elements. These should develop together. This is the purpose of the school. In his lectures at Baroda college, Sri Aurobindo observed that the colleges and universities should educate through their academic as well as social activities. The school cannot be isolated from society. If I cannot give total education in isolation. Its teachings have to be practiced in the society outside it. In the integral school four types of rooms are required to carry on various activities: 1. Rooms of silence, 2. Rooms of collaboration, 3. Rooms of consultation, 4. Lecture room. Thus the school will develop different types of activities such as silence, collaboration, consultation and lectures. It will provide play, activity, discovery, innovation and finally development of the powers of the body, mind and spirit of the educand. In brief, the integral school will provide opportunities for integral development.

In fact, the aims, curriculum and methods of teaching are in the light of these concepts of integral education.

Check your progress

Say whether the following statements are true or false. If false, correct the statement.

1. To Aurobindo, one of the main functions of education is to establish the right relationship with the past, present and future.
2. According to Mother, complete education must have five aspects relating to the five principal activities of human beings.
3. Integral education is meant for the individual only.
4. The purpose of school is the simultaneous development of the educand the society and humanity

4B.7.1. AIMS OF EDUCATION

- i. **Perfection of soul:** The main aim of education is to help the growing soul to draw out what is best and make it perfect for a noble cause.
- ii. **Realization of inner self:** Education should enable him to realize his inner self which is a part of the universal consciousness. He has to enter into right relationships not only within himself but also with the people of country and with the universal society to which he belongs
- iii. **Physical development:** Physical development of the child is another important aim of education. It will be misleading to say that those who are physically strong are mentally weak. Without physical development no other development is possible.
- iv. **Development of morality:** Without moral and emotional development mental developmental becomes harmful to human progress. The three essential factors for the moral development of a child are emotions, impressions or habits and nature. So it is necessary that the ideals of a teacher should be so high that the child by mere imitation is able to reach higher stages of development.
- v. **The development of senses:** Education should aim at the training of senses. According to him senses can be trained fully when manas, chitta and nerve are pure.
- vi. **Development of consciousness:** another important aim of education is to develop consciousness. According to him it has four levels. (i) Chitta (ii) Manas (iii) Intelligence (iv) Knowledge. A teacher should develop all these four levels harmoniously. This will promote the development of conscience.

- vii. **Harmony of the individual and collectivity:** Most of the socio-political thinkers have either laid emphasis upon the individual or collectivity. But Aurobindo aims at realization of harmony between individuals and also between nations. His scheme of education therefore is truly international. Explaining this ideal of Sri Aurobindo's scheme The Mother said, —For all world organizations, to be real and to be able to live, must be based on mutual respect and understanding between nation and nation as well as between individual and individual. It is only in the collective order and organization, in a collaboration based upon mutual goodwill that lies the possibility of man being lifted of the painful chaos where he is now. It is with this aim and in this spirit that all human problems will be studied at the university center, and their solution will be given in the light of the supra-mental knowledge which Aurobindo has revealed. ||
- viii. **Cultivation of values:** The present crisis of man is due to the chaos of values. Old values have been challenged while new values have not firmly taken their place. Character formation very much depends on value. The supreme value in Sri Aurobindo's thought is harmony. Other values are spirituality, divinity, evolution, ascent, transformation etc. the most important value required for all growth is sincerity. Once that is developed, the rest follows.

4B.7.2. INTEGRAL CURRICULUM

Sri Aurobindo Ghosh prescribed a free environment for the children to develop all the latent faculties to the full and suggested all those subjects and activities of child's interest to be included in the principles of curriculum.

- i All life is education. So the curriculum is not confined to a limited syllabus and a few text books.
- ii It should include all those subjects which promote mental and spiritual development.
- iii It is a means towards an end, not an end in itself, the end being the development of integral personality.
- iv It should provide for leisure pursuits.
- v There should be flexibility to meet individual needs.
- vi Subjects of curriculum should be able to motivate children.
- vii Curriculum should involve creativity of life and constructive activities
- viii Curriculum should be interesting

On the basis of the above principles, Aurobindo has prescribed the following subjects in the curriculum

1. **For primary stage:** Mother Tongue, English, National History, Art, Painting, General Science, Social Studies, and Arithmetic.

2. **Secondary stage:** Mother tongue, English, French, Arithmetic, Art, Chemistry, Physics, Botany, Social Studies, Physiology, Health Education.
3. **University Stage:** Indian and western philosophy, History of Civilization, English, Literature, French, Sociology, Psychology, History of Science, Chemistry, Physics, Botany, International relations and integration.
4. **Vocational Education:** Arts, painting, photography, sewing, sculptural, drawing, type, shorthand, collage industries, carpentry, nursing, mechanical and electrical engineering, Indian and European music, and dramatization.

Check your progress

Attempt the following in short.

1. List the aims of integral education.
2. How does education lead to the realization of universal consciousness?
3. When can senses be trained fully according to Aurobindo?
4. What solution does Aurobindo suggest for lifting man out of the chaos in which he is now?
5. What are the different levels of consciousness according to Aurobindo?
6. What is the supreme value in Sri Aurobindo's thought?
7. Why should curriculum be not confined to a limited syllabus? Why does Aurobindo say that curriculum is not an end in itself?
8. What is the justification for Aurobindo including art, painting, music, etc. in the curriculum?

4B.7.3. METHODS OF TEACHING

The following principles of methods of teaching have been stressed by Sri. Aurobindo.

1. Love and sympathy for the child
2. Education through mother tongue
3. Education according to the interests of the child
4. Education through self experience
5. Emphasis on learning by doing
6. Education through co-operation of teacher and students in the education process
7. Education according to the nature of child- considering the divinity in the child and latent gifts of mind and spirit
8. Freedom of child- free environment to gain more knowledge through his own efforts.

4B.7.4. PRINCIPLES OF TEACHING AND LEARNING

The first principle is that —nothing can be taught, but everything can be earned. The teacher is a helper and guide, not an instructor or taskmaster. He doesn't impart knowledge but shows him the way to acquire Knowledge which is already within him.

The second principle is that the mind has to be consulted in its growth. It is wrong to mold the child into the shape desired by the parent or teacher ignoring and destroying the divine in the child. To face the nature of the child to abandon its own dharma is to do permanent harm, says Aurobindo.

The third principle of teaching is to work from near to far, from the known to unknown. Education should be according to the nature of the child. He says man's nature is molded by his souls past, his heredity and his environment. The past is the foundation, the present is the material and the future is the aim and each should find its due place in any national system of education.

4B.7.5. THE TEACHER

Sri Aurobindo has assigned a very important place to the teacher. However, he has not made him central as in the ancient Indian scheme. The teacher remains the philosopher and the guide. The Guru does not have absolute authority. He aims at turning the disciple's eye towards the beacon light of his own Godhead. In fact the real teacher is within the educand. He is God. He is the ultimate guide and yet the teacher plays an important role in arousing the educand towards God within. He has not to impose his opinions or demand passive surrender from the educand. Sri Aurobindo compared the teacher to a gardener. Sri Aurobindo emphasizes an inner relationship between the educator and the educand.

- Describing as to who is a teacher, The Mother has laid down the following qualifications.
- One must be a saint and a hero to become a good teacher. One must be a good yogi to become a good teacher.
- He should be absolutely disciplined and have an integrated personality.
- He should be absolutely disciplined and have an integrated personality.
- One must have the perfect attitude in order to be able to exact a perfect attitude from one's pupils.
- A teacher who does not possess a perfect calm, an unflinching endurance and who is full of self-deceit will reach nowhere.
- He should be able to eliminate his ego, master his mind and develop an insight into human nature.

- The most important thing in a teacher is not knowledge but the attitude.
- The teacher also should grow along with the pupils.
- The Mother says, If a teacher is to be respected, he must be respectable.

4B. 8 NATIONAL SYSTEM OF EDUCATION

Aurobindo strongly argued for a national system of education. He put forward the following elements.

- i. Education does not become national by tagging the word *national* to the system.
- ii. Education should pay due attention to sacrifice, progress and increasing knowledge.
- iii. Mere knowledge of science doesn't make us educated in the true sense. This must be related to powers of the human mind and spirit.
- iv. There should be a balanced understanding of the national and international relationship of universal relationship.

CHECK YOUR PROGRESS

State whether the following statements are true or false. If wrong, correct the same.

1. Sri Aurobindo proposes education through experience.
2. A child can gain knowledge through his own efforts in a free environment.
3. The teacher has no role to play in the child's development.
4. A saint is a good teacher.
5. A teacher must have an insight into human nature.
6. Education does not become by not tagging national to the system.
7. Knowledge science must be related to powers of mind and spirit to become education in the true sense.
8. The most important thing in a teacher is his attitude.
9. Education should pay due attention to sacrifice, progress and not knowledge.

4B. 9 LET US SUM UP

The synthesis of the great philosophy of Sri Aurobindo can be summed up in one phrase: —Realization of the sublime Truth- which can be achieved through the *Integral view of life, Being a superman and the Gnostic individual, Descent of Divine Power, intuition, yoga and super mind*. By integral view of life, he implied —*a healthy integration of God and man*". Aurobindo placed premium on intuition and not on logical

reasoning and preached the gospel of —*intuition and more perfect intuition*”. His idea on yoga was aimed at divinizing the whole man and for this he advised the education of the mind.

To Aurobindo only such education was true and living which helped one to develop his latent powers and enabled him to enter into the right relationship with life, mind, soul of his nations as well as with the total life, mind and soul of humanity. Information cannot be the foundation of intelligence, but can help build knowledge, the starting point of further discovery and creation of fresh knowledge. An education that confines itself to imparting knowledge is no education. Education must be based on the psychology of the child’s nature. Parents and teachers must enable the child to educate himself, to develop his own practical, intellectual, moral and aesthetic capacities and to grow independently as an organic being.

4B.10 UNIT END EXERCISE

1. What are the different opinions about Sri Aurobindo as a philosopher? What is your opinion?
2. Explain the two negations. Which one do you support?
3. What is the controversy between materialism and spiritualism according to Aurobindo’s thoughts? What is his solution?
4. Give the main functions of education as perceived by Aurobindo.
5. Explain the concept of integral education and the aims as laid down by Sri Aurobindo.
6. Write short notes on the following:
 - (i) Curriculum in integral education.
 - (ii) Methods of teaching according to Aurobindo.
 - (iii) Principles of teaching and learning.
 - (iv) Role of teacher in integral education.
 - (v) Views of Sri Aurobindo on the National system of education.

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4C

JIDDU KRISHNA MURTHY (1895- 1986)

Unit Structure

- 4C.0 Objectives
- 4C.1 A Brief Life History
- 4C.2 Krishnamurthy's Philosophy of Life.
- 4C.3 Difference between Listening and Learning
- 4C.4 The Concept of Self
- 4C.5 Krishnamurthy's views on Religion
- 4C.6.1 Aims of Education
- 4C.6.2 Shortcomings of the Prevailing System of Education
- 4C.6.3 Characteristics of Integral Learning
- 4C.6.4 Methods of Teaching According to Krishnamurthy
- 4C.6.5 Role of the Teacher
- 4C.6.6 The true teacher
- 4C.7 Krishnamurthy's Concept of an Ideal School
- 4C. 8 Krishnamurthy's Contribution to Education
- 4C.9 Let Us Sum Up
- 4C.10 Unit End Exercise
- 4C.11 References

4C.0 OBJECTIVES

- To Discuss Krishnamurthy's philosophy of life.
- To Explain his views on religion.
- To List down the shortcomings of the prevailing system of education according to J. Krishnamurthy.
- To Explain the characteristics of Integral learning.
- To Explain the role of a teacher according to Krishnamurthy's scheme of education and the Concept of ideal school.

4C.1 A BRIEF LIFE HISTORY

Jiddu Krishnamurthy's family migrated from Telugu Desam and settled in Madanapalli in Tamil Nadu, His bouts of fever and his father's frequent transfers interrupted his schooling. Like Rabindranath Tagore, he also did not like book learning and the school atmosphere, but was a keen observer. About his school he wrote in his memoir —I cannot say I

was particularly happy at school, for the teachers were not very kind and gave me lessons that were too hard for me. He made three unsuccessful attempts to pass matriculations.

At the age of 15, Krishnamurthy accompanied Miss Annie Besant to England in 1911. Like his father he also became a member of the Theosophical Society. In 1912, he wrote a book entitled *Education as Service* in which he described the life of an ideal school where love rules and inspires, where the students grow in to noble adolescents under the fostering care of teachers who feel the greatness of their vocation.

4C.2 KRISHNAMURTHY'S PHILOSOPHY OF LIFE

Krishnamurthy claimed no authority or religion. He did not initiate any new faith or dogma and launch any social reform. What he proposed was nothing more than a total transformation of individual self as a cure for conflict and suffering in the world. He suggested his audience to think for them to feel passionately, to shed the burdens of the past or future so that their mind is free from fear. His message to mankind was —First understand the purpose of our existence, the purpose of our life, and understand what we were thriving for. Then utilize everything, to strengthen us.

To find out what you really love to do is one of the most difficult things. That is part of education. (Krishnamurthy 1974) (Part 1, Chapter 8) Krishnamurthy described the relationship between “being” and “doing” frequently. It is not doing is being but being is doing. For Jiddu Krishnamurthy, doing is derived from being rather than being derived from doing - the reverse of convention. Much more needs to be said about the consequences of reversing the roles of being and doing. Observe the modern convention of a question like, "Who are you?" (a question about being) which is answered by, I'm a lawyer, engineer, etc. (a statement about doing) suffice it to say that this reversal or confusion usually leads to a highly developed 'doing' (which is easier to accomplish) with impoverished 'being,' and Krishnamurthy felt that dysfunction was the usual consequence of such imbalance.

FREEDOM:

Freedom is at the beginning, it is not something to be gained at the end. (Krishnamurthy 1953c) (Chapter 6) There is no freedom at the end of compulsion; the outcome of compulsion is compulsion. (Krishnamurthy 1953b). If you dominate a child, compel him to fit into a pattern, however idealistic, will he be free at the end of it? If we want to bring about a true revolution in education, there must obviously be freedom at the very beginning, which means that both the parent and the teacher must be concerned with freedom and not with how to help the child to become this or that. (Krishnamurthy 1953b)

MIND YOUR MIND:

He observed that it is necessary to encourage the development of a *good mind* that is capable of dealing with many issues of life holistically, instead of trying to run away from them. For this, one should be well aware of one's own conditioning, motives and purpose of life. Thus knowledge is essential only as a means of cultivating the mind and not an end in itself.

Like Gestalt psychologists, Krishnamurthy believed in the totality of perception. Generally, we see things in fragments, we function as a nationalist, as an individualist, as Catholics, as Hindus, as Muslims as Germans, Russians, French etc. We fail to see mankind as a whole; instead, we see things broken up into fragments.

Mind is to be freed from fragmentation. Energy of mind is wasted when there is fragmentation. When we accept or follow any ideology, we are caught by a fragmentation of authority. The truth is beyond it and it should be found in the totality. A mind is confused in fragments. A confused mind will continue to be confused and will lead to danger and thereafter will lead to inaction.

The images about us, our friends, our wives are so strong in our minds that only these images have relationships and there is no direct relationship. Mind is to be freed from these images in order to establish direct relationships.

Pleasure is not to be condemned. It should be understood well. Without understanding the nature of pleasure and pain, one cannot be free from fear. A mind, not free from fear, lives in confusion and in conflict. In order to pursue pleasure and to be free from fear, one must be aware of oneself, accept oneself as one is. We have to live with actuality. There is no love, if there is fear. Even if we are physically secure, we may be feeling insecure psychologically from within. Immaturity lies only in one's ignorance. Here Krishnamurthy talks about bringing a revolution in our thinking.

The real issue is the quality of our mind: not its knowledge but the depth of the mind that meets knowledge. Mind is infinite, it is the nature of the universe which has its own order, has its own immense energy. It is everlastingly free. The brain, as it is now, is the slave of knowledge and so is limited, finite, and fragmentary. When the brain frees itself from its conditioning, then the brain is infinite, then only there is no division between the mind and the brain. Education then is freedom from conditioning, from its vast accumulated knowledge as tradition. This does not deny the academic disciplines which have their own proper place in life. (Krishnamurthy 1985)

Contrary to the perspective that has shaped much in conventional education, Jiddu Krishnamurthy felt that each person needs to explore

themselves and reveal themselves to themselves rather than be shaped into something by others. This is not a new perspective, and again has links to the educational theories of Rousseau, Pestalozzi, Froebel, and Montessori. We have to reflect on our minds, hearts and actions daily. There is no tomorrow for us to be peaceful or orderly. Instead, we have to be so, on the instant.

ACTION: PAST, PRESENT AND FUTURE

Action implies our active present, but actually it is the result of yesterday's knowledge and experience. We simply act out these past ideas and formulas. When we act according to our memory, we, no doubt, claim to act in the present and create the future, but there is no active present. Action here is based on a dead thing (*past ideas and experiences*). Action according to memory only is not action at all. Action on a dead thing makes tomorrow also dead.

We only are responsible for wars in the past and present. To live in peace means to live peacefully every day. To live peacefully every day, we should not develop hatred towards different nationalities, religions, dogmas or authorities. Peace means to love and to be kind.

4C.3 DIFFERENCE BETWEEN LISTENING AND LEARNING

Jiddu Krishnamurthy lays stress on understanding the meaning of communication. It means understanding verbal utterances of what is being said. But the fact is that the understanding is only at the intellectual level. According to Krishnamurthy this concept includes listening and learning. Understanding the difference between the two is of great benefit to the teachers.

In listening the most important thing is the way, the method or "how" of listening. Generally, when we listen, we simply try to project on our own impressions of the past, our opinions, prejudices and ideas. When we listen, we listen to what is being said with our own images and background. Here, we are not listening at all.

Listening takes place when there is silence. Silence is very much emphasized by this great teacher. In silence, the mind concentrates. Actual communication takes place when there is silence. Learning does not imply accumulation of ideas. Learning takes place when there is communication and when the whole mind and heart are involved in the process. Only when one listens without any previous image or intention, learning takes place. Listener and learner then understand what is the truth or fallacy and if true immediate action takes place and if false no action takes place.

CHECK YOUR PROGRESS:

Say whether the following statements are true or false. If false, correct the same.

1. Find out what one really loves to do is not in the purview of education.
2. The concept of our being can be understood if we know what we are doing.
3. A revolution in education is possible if only there is freedom at the beginning.
4. The truth should be found in the totality and fragments simultaneously.
5. The mind is infinite in the nature of the universe and is everlastingly free.
6. According to Krishnamurthy the main function of education is to shape the child by others.
7. Actual listening takes place when we listen with our background and images of the past.

4C.4 THE CONCEPT OF SELF

The self is made up of a series of defensive and expansive reactions. Its fulfillment is always in its own projections and gratifying identifications. Experience cannot be free from conflicts, confusion and pain as long as we translate experience in terms of the self, the ego i.e. me, mine and I and try to maintain itself through its reactions. Freedom comes only when one understands the ways of the self, - the experience. Experience takes on an entirely different significance and becomes creation only when the self with its accumulated experiences do not influence the reactions.

What is essential for man is to live fully and integrally. Undue emphasis on any part of our total makeup gives a partial and distorted view of life. It is this distortion which is causing most of our difficulties. Any abnormal growth of any part of our own body is bound to cause constant anxiety and worry. So is the development of only intellect which is only one aspect of our total make up. Similarly any partial development of our temperament is bound to be disastrous both for ourselves and for the society. Hence it is very important that we approach our problems with an integrated point of view.

To be an integrated human being, one should understand the entire process of one's own consciousness. This is not possible if we give undue emphasis to the intellect. Living in the intellect is the way of disintegration.

For most of Jiddu Krishnamurthy's life, what he said and wrote sparked both interest and controversy. His observations on religion, nationalism, tradition, organization and relationships often ran counter to the convention of the day. He was always ahead of his time. But his thoughts on education are still radical and frequently misunderstood or dismissed as impractical. This is probably larger due to the fact that Krishnamurthy presents education as a religious activity at a time when most people still see it as preparation for succeeding in a secular world.

Through the ages, sages have cautioned us that what we see is not true even though they appear to be so. We see things the way we have been taught to see and what we expect to see or hear. We always tend to choose what is familiar or what we like most over what is true or sacred as in the Bible the Jews chose Barabbas, a proven criminal and murderer over Jesus for Jesus thinking and teachings were not akin to the established traditions of the then Jewish society.. This is true in matters related to education also.

Modern education fails to solve the world's problems or prepare the people for the fundamental challenges of living. It also fails to meet the society's aspirations. Krishnamurthy says; —To overcome these problems we need educational insight which has a close alliance with the sacred, and with the secular. Krishnamurthy's insights are radical, that they meet the challenges of living at a profound level.

4C.5 KRISHNAMURTHY'S VIEWS ON RELIGION

Krishnamurthy's approach to religiousness is free of religion. He firmly believed that what is sacred or truly religious cannot be conditional, culture-bound or time-bound. He said what is religious cannot be contained or subjected to any dogma, rituals, belief or authority. One may ask a question: How can man make contact with the sacred if sacred cannot be related to dogma, authorities or symbols? He clarifies, the bridge from secular to sacred is a particular consciousness; a consciousness that has transcended the imperatives of the self or ego, a consciousness which knows compassion or selfless love, a consciousness which knows silence, sees beauty and lives joy, a consciousness which is free from conditioning and limitations of thought.

Krishnamurthy felt that the sacred is the foundation of all things; it lies at the origin of all things and so cannot be fragmented into more fundamental elements. He says all things are part of an integrated whole and that unity is sacred.

CHECK YOUR PROGRESS:

Choose the correct option and fill in the blanks.

- a) To be an integrated human being, one should understand the entire process of one's own ----- 1) growth of body. 2) Intellect
3) consciousness 4) confusion.
- b) Modern education fails to solve the world's problems because of --
(1) Deviation from the convention (2) lack of insight related to sacred and secular 3) insights which are radical. (4) society's aspirations.
- (c) What is truly religious or sacred cannot be -----.
(1) dogmatic (2) free of religion (3) unconditional (4) unselfish love.

4C.6.1 AIMS OF EDUCATION

For Krishnamurthy's education is:

- (i) Educating the whole person.
- (ii) Educating the person as a whole (not as an assemblage of parts).
- (iii) Educating the person within a whole. (As part of society, humanity, nature, etc.). For him education is about preparation for the whole life and not preparation for part of life (like work).

Jiddu Krishnamurthy, like Rabindranath Tagore, Mahatma Gandhi, Swami Vivekanand and others founded his own educational institutions to put into practice what he preached. In his educational institutions, he insisted that children must be educated rightly in order to make them religious human beings of course, according to his interpretation of religiousness. He wanted these centers to be the places of learning the ways of life, which is not based on pleasures, on self centered activities instead on the understanding of correct action, on the depth of relationships and on the sacredness of a religious life. These places should be meant for only the enlightened ones. Education should awaken the capacity to be self aware and not merely, indulge in gratifying self expression. The right kind of education is not concerned with any ideology, however much it offers to future Utopia. It is not based on any system, however carefully thought out, nor is it a means of conditioning the individual in some special manner.

Education in the true sense is of helping the individual to be mature and free, to flower greatly in love and goodness. That is what we should be interested in, and not in shaping the child according to some idealistic pattern. According to this great teacher the main aim of education is to enable the child to develop mentally in such a way that he should know himself. Education should help one to feel freedom of mind and fearlessness.

For Jiddu Krishnamurthy, the intentions of education must be the inner transformation and liberation of the human being and, from that, society would be transformed. Education is intended to assist people to become truly religious. These intentions must not be just pleasant sounding ideals to which one pays lip service, and they are not to be arrived at by their opposites. And the religious intentions are not for some eventual goal, but for life in educational centers from moment to moment. The function of education is to help us from childhood not to imitate anybody, but to be ourselves all the time. So freedom lies...in understanding what we are from moment to moment. We are not [normally] educated for this; our education encourages us to become something or the other...

To understand life is to understand ourselves, and that is both the beginning and the end of education. Krishnamurthy felt that not only was a person's nature and deepest aspects to be uncovered, but each person

also has a unique vocation that needs to be discovered; what he/she really loves to do has to be found and pursued, and to do anything else is a deprivation of the worst kind, especially if such deprivation is in order to pursue success or other such cultural aspirations. The discovery of the natural vocation for an individual student and the student's understanding of what he really loves to do may not fit into the plans of the parents or society, but it is an important part of understanding oneself and, consequently, of education.

Modern education is making us into thoughtless entities; it does very little towards helping us to find our individual vocation. (Krishnamurthy 1964) (Chapter 3) To find out what you really love to do is one of the most difficult things. That is part of education. (Krishnamurthy 1974) (Part 1, Chapter 8) Right education is to help you to find out for yourself what you really, with all your heart, love to do. It does not matter what it is, whether it is to cook, or to be a gardener, but is something in which you have put your mind, your heart. (Krishnamurthy 1974) (Part 1, Chapter 8)

4C.6.2 SHORTCOMINGS OF PREVAILING SYSTEM OF EDUCATION

Krishnamurthy observed the following shortcomings of the Indian education.

The conventional education:

1. Makes independent thinking extremely difficult.
2. Strangulates spontaneity.
3. Leads to a dull and lackluster mind.
4. Develops fear in the mind to deviate from established standards even if they are legitimate.
5. Fails to enable us to understand the higher and wider significance of life.
6. Fails to integrate thoughts and feelings.
7. Is lopsided and doesn't provide overall growth of the individual.
8. Trains us only to seek personal gains and security and fight for ourselves.
9. Consider examinations and degrees as criteria for intelligence.
10. Merely train the mind to be cunning and avoid vital human issues.
11. Helps in making us subservient, mechanical and thoughtless.
12. Though it awakens intellectually, leaves us incompetent and uncreative.

4C.6.3.CHARACTERISTICS OF INTEGRAL LEARNING

Integral education enables a learner for the following:

1. Development of capacities to face challenges

If the individual is to grapple with life's problems, intricacies, mysteries, and sudden demands, he must be free from theories and particular patterns of thoughts.

2. Development of self knowledge

Education should help an individual discover the true values which come with unbiased investigation and self-expression becomes self assertion with all its aggressive and ambitions conflicts. To Krishnamurthy the individual is of first importance; not the system, and as long as the individual does not understand the total process of himself, no system can bring order and peace to the world. Understanding comes only through self knowledge which is awareness of one's total psychological process. Education in the true sense is the understanding of oneself for it is within each one of us that the whole of existence is gathered.

3. Integrated experience

Krishnamurthy says —the right kind of education which encourages the language of technique should help man to experience the integral process of life which is of greater importance. It is this experience that will put capacity and technique in their right place.

4. Freedom from readymade ideas

According to Jiddu Krishnamurthy ideas have no place in education for they prevent the comprehension of the present and escaping into the future cannot make one aware of what is to be after an idea indicates sluggishness of mind and a desire to avoid the present.

Pursuit of a readymade utopia is denial of the freedom and integration of the individual. What we need is not an idealistic entity or mechanical minds but integrated human beings who are intelligent and free.

5. Development of free and mature human beings

To Jiddu Krishnamurthy, the right kind of education is free from ideology and conditioning. Education in true sense should help the individual to be free and mature and to blossom in love and goodness. The conditioning of the child's mind to fit a particular ideology whether political or religious breed's enmity between man and man will not help to bring about brotherhood and change in the society. The Indian scenario gives ample examples of lack of brotherhood understanding and resistance.

6. Re-education

Right education comes with transformation of us. We must learn to be compassionate, to be content with little and to seek the supreme for, only then can there be the true salvation of mankind.

7. Development of Right Understanding of Environment

We must realize the fact that we are not conditioned by the environment, but we are the environment. We never see that we are the total environment because there are several entities in us, all revolving around the “me”, the self. The self is made of these entities, which are merely desires in various forms. From this conglomeration of desires arises the central figure, the thinker, the will of the “me” and the “mine”. A division is thus established between the “self” and the “non-self”, between the “me” and the environment i.e. the society. This separation is the beginning of conflict, inward and outward.

8. Development of Wisdom and not Acquiring Knowledge

In our desire to acquire more knowledge, we are losing love, feeling for beauty and sensitivity to cruelty. When we become more and more specialized, we are becoming less and less integrated. Wisdom cannot be replaced by knowledge and no amount of explanation or accumulation of facts will free man from suffering. Our education is making us more and more shallow and is not helping us to overcome the deeper meanings of our being and our lives are becoming increasingly meaningless, disharmonious and empty.

Knowledge of facts though ever increasing is limited by its very nature, whereas wisdom is infinite. It includes knowledge and the way of action. What we normally do is hold a branch; assume it is the whole tree. Through the knowledge of the past, we can never realize the joy of the whole. We are like the blind men who tried to describe the elephant after feeling different parts of the elephant. Intellect alone can never give a holistic view because it is only a segment of the whole.

9. Development of Love towards Others

Only true love and right thinking will bring about revolution within oneself. But it cannot be achieved through pursuit of the ideal of love. What can be done is to keep ourselves free from hatred, greed, exploitation, envy and ego.

10. Development of Right Relationship

Education should help an individual to cultivate the right relationship between individuals and society and this is possible only if he understands his own psychological process. Intelligence lies in understanding oneself and going above and beyond oneself.

11. Development of freedom and integration

To educate a child is to help him to understand freedom and integration. To have freedom, there must be order and order is achieved only through virtue. Integration is achieved through simplicity- simplicity in both our inward life and outward needs.

12. Development of creative intelligence

The spirit of constant inquiry and the feeling of discomfort in the existing system can bring forth creative intelligence. To keep this spirit

alive is a cumbersome task. Most people do not want their children to have this kind of intelligence, the reason being the discomfort they have to face when the established values are questioned.

13. Development of International understanding

As long as the glaring disparities like rich and poor, exploiters and exploited powerful and powerless exist in our society and divisions like Nationality, religion, caste, color and various dividing loyalties prevail, it is not possible to have brotherhood among men.

If we are to radically change our present human relationship, our only and immediate task is to transform ourselves through self-knowledge. Thus we come back to the central point which is =oneself. We normally dodge this point and instead of owning up the responsibility, put the government, religious and ideologies responsible. The government is what we are. The religious and ideologies are but projection of us. Until we change ourselves fundamentally there can neither be right education nor a peaceful world.

14. Freedom from ideology

Jiddu Krishnamurthy says conditioning of the child's mind to fit a particular ideology, whether political or religious breed's enmity between man and man. In a competitive society we cannot have brotherhood.

15. Freedom and discipline

It is only in individual freedom that love and goodness can blossom. Only the right kind of education offers this freedom. One of the dangers of freedom is that this system becomes more important than the human beings. Here, discipline becomes a substitute for love. It is because our hearts are empty that we cling to discipline. Freedom can never be achieved through discipline. Freedom is not a goal or an end to be achieved. Freedom is at the beginning and not at the end. A sincere teacher will protect and help the children towards the right kind of freedom. For this he himself should be free from ideologies and dogmas.

16. Rewards and punishments

Sensitivity can never be awakened through compulsion. Compulsion breeds antagonism and fear. Reward and punishment in any form only make the mind subservient and dull. Discipline may be an effective way to control a child, but it doesn't help him to understand the problems in living. If a child persists in disorderliness or is unreasonably mischievous, the educator should inquire into the cause which may be found in the wrong diet, lack of rest, family wrangles or some hidden fear.

17. Spiritual Training and not Religious Education

To him dogmas, mysteries and rituals are not conducive to spiritual life. Religious education in the true sense is to encourage the child to understand his own relationship to people, Things and to nature. There is no existence without relationships. It is rather impossible to explain this to a child. But the educator and parents can grasp its significance and the

meaning of spirituality and convey the same to the child through their attitude, conduct and speech. There is hope for a better world only if the youth have the spirit of inquiry and the urge to search out the truth of all things.

4C.6.4 METHODS OF TEACHING ACCORDING TO KRISHNAMURTI

We should not teach the student “what to think” and “how to think”.

Allow him freedom to think for himself.

- Study the child thoroughly and employ such methods that suit him best.
- The student should be treated as an equal partner.
- Problem solving and explorative methods should be encouraged.
- Repetition encourages the mind of the child to be sluggish.

4C.6.5 ROLE OF THE TEACHER

Understanding the child

According to Krishnamurthy —The right kind of education consists in understanding the child as he is without imposing on him an ideal of what we think he should be. Ideals are an actual hindrance to our understanding of the child and to the child's own understanding of himself.

The right kind of teacher doesn't depend on a particular method. He will study each pupil closely. He is fully aware of the fact that the pupils are living beings who are impressionable, volatile, sensitive, affectionate and often timid. He knows that he should have a lot of patience and love to deal with them. The absence of these qualities makes a teacher mechanical in his attitude and shirks away the demands of the profession.

1. Keen observer

The best way for a teacher to understand a child is to observe him at play, work, and at different moods. The teacher should not be tempted to project upon the child his prejudices, hopes and fears. The ideal teacher will desist from molding him to fit his idiosyncrasies, prejudices and ideas which gratify him.

2. Integrated Educator

If a lamp doesn't burn itself, it cannot light another lamps. If the teacher himself / herself is not an integrated personality, we cannot expect him to help the children become integrated personalities.

4C.6.6 THE TRUE TEACHER

According to Krishnamurthy, a true teacher is not simply a giver of information, but is the one who shows the way to wisdom and truth. Truth is more important than the teacher himself. The search for truth is religion. Truth is of no country and of any creed. It is not to be found in any temple or church or mosque. Without the search for the truth, society will decay. To create a new society each one of us has to be a true teacher. This means that we have to be both the pupil and the master.

If a new social order is to be established, we need teachers who do not work merely to earn a salary. To regard education as a means of livelihood is to exploit the children for one's own advantage. A true teacher is not subservient to politicians, not bound by the ideals and beliefs of a country, and not a power monger or after positions. He is inwardly rich and above the compulsions of society.

There can be no real hierarchy between the staff and students. There are, of course, differences between staff and students in their responsibilities and experience; but in all that is most important in education, the staff and the students are really in the same boat. Staff members may know more about academic subjects, or gardening, or administration and therefore have a certain authority in those areas, but these are not the central concerns of education. In the central concerns of education, which is to do with inner liberation, both the students and the teachers are learners and therefore equal, and this is untouched by functional authority.

Authority has its place as knowledge is concerned, but there is no spiritual authority under any circumstances... That is, authority destroys freedom, but the authority of a doctor, mathematics teacher and how he teaches doesn't destroy freedom. (Krishnamurthy 1975)

In thus helping the student towards freedom, the educator is changing his own values also; he too is beginning to be rid of the "me" and the "mine", he too is flowering in love and goodness. This process of mutual education creates an altogether different relationship between the teacher and the student.

A good teacher must possess good conduct. Six points of good Conduct which are specially required by a teacher are given by the Master. They are: 1. self - control as to the mind. 2. Self - control in action. 3. Tolerance. 4. Cheerfulness. 5. One - pointed ness. 6. Confidence.

1. Self-control as to the Mind

It means control of temper, so that we may feel no anger or impatience; of the mind itself, so that the thought may always be calm and unruffled. The calm mind also means courage and steadiness; so that we may face the trials and difficulties of the Path without fear. This will help

us to make light of the troubles which come into everyone's life, and avoid the incessant worry over little things. The Master teaches that it does not matter in the least what happens to a man from the outside; sorrows, troubles, sicknesses, losses - all these must be as nothing to him, and must not be allowed to affect the calmness of his mind. They are the result of past actions, and when they come, we must bear them cheerfully, remembering that all evil is transitory, and that our duty is to remain always joyous and serene. Think of what you are doing now, rather than the past or future. Never allow us to feel sad or depressed. Depression is wrong because it infects others and makes their lives harder. Therefore, if ever it comes to us, we must control our thoughts and we must not let it wander.

One must hold back one's mind from pride, for pride comes only from ignorance. The man who does not know thinks that he is great; the wise man knows that only God is great, and that all good work is done by God alone.

2. Self-control in Action

If your thought is what it should be, you will have little trouble with your action. Yet remember that, to be useful to mankind, thought must result in action. There must be no laziness, but constant activity in good work. Leave every man to do his own work in his own way; be always ready to offer help if need be, but never interfere in others work. For many people the most difficult thing in the world to learn is to mind their own business; but that is exactly what we must do. Because we try to take up higher work, we must not forget our ordinary duties, for until they are done we are not free for other services.

3. Tolerance

It is necessary to feel perfect tolerance for all, and a hearty interest in the beliefs of those of another religion, just as much as one's own. But in order to gain this perfect tolerance, one must first be free from bigotry and superstition. We must learn that no ceremonies are necessary. Yet we must not condemn others who still cling to ceremonies. Let them do as they will; only they must not try to force upon us that which we have outgrown. Make allowance for everything: be kind towards everything. Now that our eyes are opened, some of our old beliefs, our old ceremonies, may seem absurd to us; perhaps, indeed, they really are so. Yet respect them for the sake of those good souls to whom they are still important. They have their place, they have their use; they are like those double lines which guided us as a child to write straight and evenly, until we learnt to write far better and freely without them. There was a time when we needed them; but now that time is past.

A great Teacher once wrote: 'When I was a child I spoke as a child, I understood as a child, I thought as a child; but when I became a man I put away childish things.' Yet he who has forgotten his childhood and lost sympathy with the children is not the man who can teach them or help

them. So look kindly, gently, tolerantly upon all; but upon all alike, Buddhist or Hindu, Jain or Jew, Christian or Mohammedan.

4. Cheerfulness

You must bear your karma cheerfully, whatever it may be, taking it as an honor that suffering comes to you. However hard it is, be thankful that it is no worse. Remember that you are of but little use to the Master until your evil karma is worked out, and you are free. Yet another point, you must give up all feelings of possession. Karma may take from you the things which you like best - even people whom you love most. Even then you must be cheerful - ready to part with anything and everything. Often the Master needs to pour out His strength upon others through His servant; He cannot do that if the servant yields to depression. So cheerfulness must be the rule.

5. One-pointed action

The one thing that we must set before us is to do the Master's work. Yet nothing else can come in our way, for all helpful unselfish work is the Master's work. And we must give all our attention to each piece as we do it, so that it may be our very best. That same Teacher also wrote: 'Whatsoever ye do does it heartily and with all might as to the Lord, and not unto men.' One-pointed action means that nothing shall ever turn you, even for a moment, from the Path upon which you have entered. No temptations, no worldly pleasures, no worldly affections even, must ever draw you aside. For you must become one with the Path; it must be so much part of your nature that you follow it without needing to think of it.

6. Confidence

Unless there is perfect trust there cannot be the perfect flow of love and power. We must trust ourselves. If we say we know ourselves too well then we do not know ourselves; we know only the weak outer husk. We are a spark of God's own fire, and because of that there is nothing that we cannot do if we will. Say to yourself: 'I can do this thing, and I will.' Our will must be like tempered steel, if we should tread the Path.

4C.7 KRISHNAMURTHY'S CONCEPT OF AN IDEAL SCHOOL

According to Krishnamurthy an ideal school should have a limited number of students because mass instruction cannot help develop integrated personality.

The school will have teachers who are dedicated, thoughtful and alert. The school takes interest in a careful study to understand the child of his potentials and limitations. The ideal school is maintained through the spirit of self-sacrifice.

The school of his vision functions without the influence of any ideology. In his school, there is an atmosphere of collective

responsibilities. There is sincere cooperation among all the teachers. A student council is formed to discuss all matters relating to the wellbeing of the whole group. The school has an atmosphere where the students can discover what is and what they are interested in. There is a provision for proper guidance for all. An atmosphere of confidence and co-operation prevails in the school.

Check your Progress:

Underline the option which doesn't suit the given statement.

- a. The right kind of teacher is fully aware of the fact that the pupils are living beings who are -----.
(1) sensitive (2) timid (3) patient (4) impressionable.
- b. A true teacher is one -----.
1. who does not work only for a salary. (2) who is not subservient to politicians. (3) who is not bound by the ideals of a country. (4) who does not have self control in action.
- c. According to Jiddu Krishnamurthy -----.
1. Teachers and students are not equals. (2) Teachers and students are learners. (3) There is no hierarchy between staff and students. (4) Mutual education creates an altogether different relationship between the teacher and students.
- d. Krishnamurthy's ideal school -----
1. has a limited number of students. (2) Has an atmosphere of collective responsibility. (3) Has dedicated, thoughtful and alert teachers. (4) Is maintained through spiritual sacrifice.

4C.8 KRISHNAMURTHY'S CONTRIBUTION TO EDUCATION

Education was always close to Krishnamurthy's heart. He established nearly a dozen co-educational schools in India and abroad to translate his ideas into practice. Ten percent of the seats in these institutions were reserved for non-paying pupils. He used to visit them every year for discussion with the students and teachers.

Although the ordinary curriculum was followed in these schools, his main objective in starting these schools was to provide children adequate opportunities and freedom to grow up without any of the national, racial class and cultural prejudice that build barriers between one human being and another and give rise to violence.

Krishnamurthy's conception of methods of teaching, school organization and the role of a teacher is truly progressive of education. His emphasis on the development of an integrated personality through an integral approach to education is highly commended by almost all thinkers.

4C.9 LET US SUM UP

Krishnamurthy was neither a religious authority nor a social reformer. But his contribution to education is unique. As a cure for the conflict and suffering of the world, he exhorted people to change themselves. As part of it one should understand one's purpose of life and use everything to achieve it. Knowing what one "loves" to do is part of education. He says it is not "doing is being", but "being is doing".

He advocated total freedom for the child to choose what he wants to become, not that others impose upon the child their ideas on them. We must try to see things in totality and not in fragments. The truth should be found not in fragments but in the totality. According to him, education is freedom from conditioning. Man should grow above divisions to live in peace.

Actual communication takes place when there is communication and the whole mind and heart are involved. What is essential for us is to be an integrated person. To be an integrated person one should understand the total process of one's consciousness. Undue emphasis on intellect will make the person disintegrated. To understand life is to understand ourselves. About religion he says, true religion cannot be conditional. He believed in free religion. Education should help people to become *truly* religious. But his understanding of religion is different. It is not tied to any dogmas, culture or time. He identified the shortcomings of the present education system and suggested integrated education, integrated learning and integrated man as a solution.

The central concern of education is to do with inner liberation. Both the students and the teachers are learners and therefore equal. Each child is a unique creation and allows each child to grow according to his ability and leanings. The problem is that this aspect has not received the attention it deserves. He has envisaged the qualities of a true teacher. Teacher shouldn't be a giver of knowledge but should show the way to wisdom and truth. Truth is more important than the teacher himself. The search for the truth is religion. Without the search for truth the society will gradually decay. To create a new society each one of us has to be a teacher. A good teacher must possess self-control of mind, control on action, quality tolerance, confidence and cheerfulness.

4C.10 UNIT END EXERCISE

1. Explain the concept of religion according to Jiddu Krishnamurthy.
2. What are the functions of education according to Krishnamurthy?
3. What is integrated education as conceived by Krishnamurthy?
4. List down the shortcomings of the present system of education.
5. Give a detailed account of a true teacher as given by Jiddu Krishnamurthy.

6. Write short notes on the following:
 - 1) Concept of self.
 - 2) Listening and learning.
 - 3) Being and doing
 - 4) Nature of our relationship according to Krishnamurthy.

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5A

PLATO'S EDUCATIONAL PHILOSOPHY

Unit Structure

- 5A.0 Objectives
- 5A.1 Introduction
- 5A.2 Plato's Academy
- 5A.3 Works related to Education
 - 5A.3.1 Plato's Metaphysics
 - 5A.3.2 Plato's Epistemology
- 5A.4 Formation of the society
 - 5A.4.1 Education according to classes
- 5A.5 Education system
 - 5A.5.1 Organization and curriculum
 - 5A.5.2 Teaching Methods
 - 5A.5.3 Objectives and functions of Education
 - 5A.5.4 Role of the teacher
 - 5A.5.5 Women Education
 - 5A.5.6 Education as a states function
- 5A.5.6 Evaluation of Plato's Philosophy of Education
- 5A.6 Unit End Exercise
- 5A.7 References

5A.0 OBJECTIVES

After reading this unit, you will be able to:

- 1 Explain the historical background of Plato's philosophy.
- 2 Recognize the distinct terminology of Plato's philosophy
- 3 Explain the philosophical foundation of Plato's educational theory
- 4 Explain the sociological foundation of Plato's educational theory
- 5 Explain Plato's elementary education
- 6 Discuss the impact of Plato's philosophy on
 - a. Aims of Education
 - b. Curriculum and subjects
 - c. Role of educator
 - d. Discipline

- 7 The critical by evaluate of Plato's philosophy Compare Plato's philosophy with Indian Education System especially with reference to caste, class and gender study
- 8 Draw out implications of Plato's philosophy on today's education stem

5A.1 PLATO – AN INTRODUCTION

Plato was born in Athens in 427 B.C in a wealthy and influential family. Plato began his philosophical career as a student of Socrates. When the master died, Plato traveled to Egypt and Italy, studied with students of Pythagoras, and spent several years advising the ruling family of Syracuse. Eventually, he returned to Athens and established his own school of philosophy at the Academy.

About 387 BC, Plato founded a school in Athens, in a grove sacred to the demigod Academes, called the Academy (which is where we get the word academics from today).



5A.2 PLATO'S ACADEMY

It was, in effect, a university of higher learning, which included physical science, astronomy, and mathematics, as well as philosophy. In addition to presiding over the Academy, Plato delivered lectures, which were never published. The site of the academy was sacred to Athena and other immortals and contained a sacred grove of olive trees. Plato possessed a small garden there in which he opened a school for those interested in receiving his instruction. Details of the organization of the academy are unknown, but it appears to have employed a method of teaching based on lectures, dialogue, and seminars.

5A.3 THE WORKS RELATED TO EDUCATION

Republic is a dialogue which discusses the education necessary to produce such a society. It is an education of a strange sort – he called it *paideia*. Nearly impossible to translate into modern idiom, *paideia* refers to

the process whereby the physical, mental and spiritual development of the individual is of paramount importance. **It is the education of the total individual.**

He discusses early education mainly in **the Republic**, written about 385 B.C.E., and in the **Laws**, his last work, on which he was still at work at the end of his life.

5A.3.1 PLATO'S METAPHYSICS

Plato argued that reality is known only through the mind. There is a higher world, independent of the world we may experience through our senses. Because the senses may deceive us, it is necessary that this higher world exists, a world of Ideas or Forms of what is unchanging, absolute and universal. In other words, although there may be something from the phenomenal world which we consider beautiful or good or just, Plato postulates that there is a higher unchanging reality of the beautiful, goodness or justice. The task of education is to live in accordance with these universal standards -- to grasp the Forms is to grasp ultimate truth.

5A.3.2 PLATO'S EPISTEMOLOGY

He distinguished between the reality presented to us by our senses – sight, touch, taste, sound and smell – and the essence or Form of that reality. In other words, reality is always changing – knowledge of reality is individual, it is particular, it is knowledge only to the individual knower, it is not universal.

There are 3 sources of knowledge:

- ❖ Knowledge obtained from senses, i.e. knowledge of objects, colors, taste, touch etc. But Plato does not consider this as real knowledge.
- ❖ An opinion regarding any object, but this knowledge cannot be relied upon as the views of every person differs regarding the same object.

Knowledge through mind or wisdom – it is the **highest degree of knowledge** which includes virtues like truth, goodness and beauty. This knowledge is idealistic and is based on original thinking. The characteristic of knowledge is that it is found in the form of universal truth. The highest goal of education, Plato believed, is the **knowledge of Good**; to nurture a man to a better human being, it is not merely an awareness of particular benefits and pleasures.

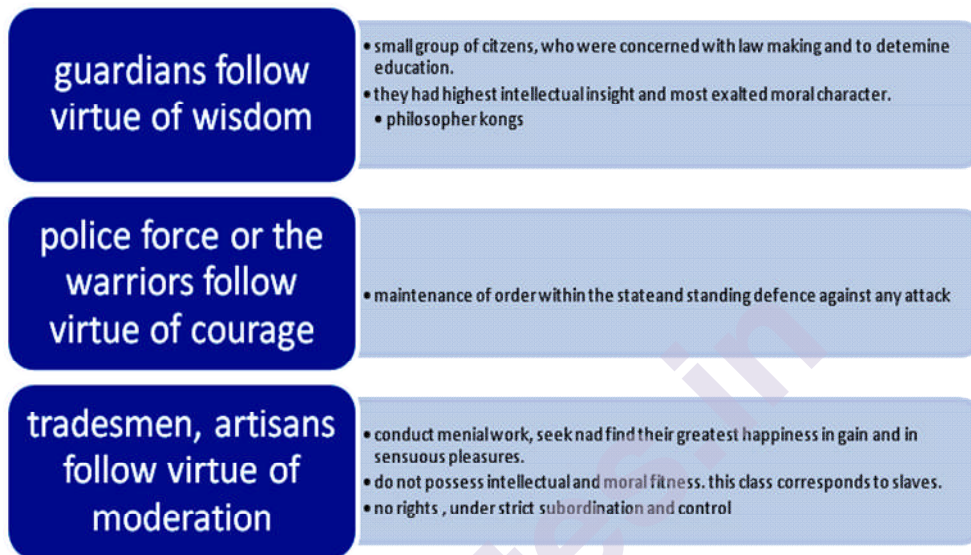
5A.4 FORMATION OF THE SOCIETY

Plato argued that societies are invariably formed for a particular purpose. Individual human beings are not self-sufficient; no one working alone can acquire all of the genuine necessities of life. In order to resolve this difficulty, we gather together into communities for the mutual

achievement of our common goals. This succeeds because we can work more efficiently if each of us specializes in the practice of a specific craft: I make all of the shoes; you grow all of the vegetables; she does all of the carpentry; etc.

- Thus, Plato held that separation of functions and specialization of labor are the keys to the establishment of a worthwhile society.

DIVISION OF THE STATE ON SPECIALIZATION OF LABOUR



When each of these classes performs its own role appropriately and does not try to take over the function of any other class, Plato held, the entire city as a whole will operate smoothly, exhibiting the harmony that is genuine justice. (Republic 433e) it leads to an ideal state.

But the smooth operation of the whole society will require some additional services that become necessary only because of the creation of the social organization itself—the adjudication of disputes among members and the defense of the city against external attacks, for example, Plato proposed the establishment of an additional class of citizens, **the guardians** who are responsible for management of the society itself.

While Plato's methods were autocratic and his motives meritocratic, he nonetheless prefigured much later democratic philosophy of education. Plato's belief that talent was distributed **non-genetically** and thus must be found in children born to all classes moves us away from aristocracy, and Plato built on this by insisting that those suitably gifted were to be trained by the state so that they might be qualified to assume the role of a ruling class. What this establishes is essentially a **system of selective public education** premised on the assumption that an educated minority of the population are, by virtue of their education (and inborn educability), sufficient for healthy governance.

5A.4.1 EDUCATION ACCORDING TO CLASSES

Faced with the problem of determining the class of each individual, Plato suggested various kinds of tests to be conducted at different age levels.

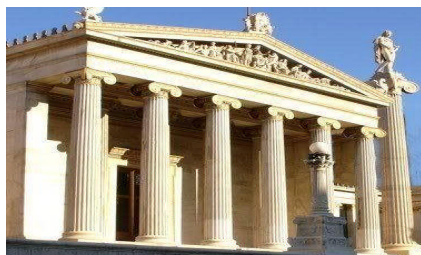
- In the first place, primary education will be given to all between the ages of seven and twenty, following which a test shall be administered to everyone. Those who fail the test are to be sent to labour in the various occupations and productive trades.
- The successful candidates will be sent to the armed forces where training will be imparted to them for the next ten years. This will again be followed by a test; the failures will be compelled to remain in the armed forces while the successful ones will be sent to join the government.
- Then this governing class will be subjected to further education in science. Later on, one from among the governing class will be elected as the philosopher administrator whose task will be to look after the government and education of the state.
- This individual will occupy the highest position in the land; his word will be the law of the land. Apart from this supreme individual, all other members of the governing class will continue to receive education throughout their lives, most of this education consisting of teachings in philosophy. It is thus evident that Plato was granted highest place

Check your Progress

1. 'Minding one's own business' has conservative implications if the government is the business of a select few. Is specialization of functions the basic principle in social life? Discuss.
2. Write notes on
 - a. Plato's metaphysics
 - b. Plato's concept of true knowledge
 - c. Education according to classes.
3. Compare Plato's education according to classes and varna system in India.

5A.5 EDUCATION SYSTEM

Children enter school at six where they first learn the three Rs



(reading, writing and counting) and then engage with music and sports. Plato's philosopher guardians then follow an educational path until they are 50. At eighteen they are to undergo military and physical training; at 21 they enter higher studies; at 30 they begin to study philosophy and serve the polis in the army or civil service. At 50 they are ready to rule. This is a model for what we now describe as lifelong education (indeed, some nineteenth century German writers described Plato's scheme as '**andragogy**'). It is also a model of **the 'learning society'** - the polis is serviced by educators. It can only exist as a rational form if its members are trained - and continue to grow.

- The object of Platonic education is therefore moral and political. it is not an apprenticeship for know-how but an education in life skills.
- Since the health and beauty of both body and mind are essential goals of Platonic education (see Laws, 788c), education, in keeping with Greek custom, is divided into two parts: **gymnastics and music (i.e. culture)**.
- ☐ Physical education begins before birth. Pregnant women are advised to walk around and move about as much as possible.

PLATONIC SYSTEM OF SCHOOLS

AGE	SCHOOL	SPECIAL DEVELOPMENT OR STUDIES
Birth to 3years	Infancy	Bodily growth, sensory life, no fear, child reacts to pleasure and pain
4 to 6 years	Nursery	Play, fairy tales, nursery rhymes, myths, get rid of self-will
6 to 13 years	Elementary school	Play, poetry, reading, writing, singing, dancing, religion, manners, numbers, geometry
13 to 16 years	Instrumental Music	Play the cithara, religious hymns, memorize poetry (esp religious and patriotic), arithmetic (theory)
16 to 20 years	Gymnastics and the military	Formal gymnastics and military training. No intellectual training.
20 TO 30 years	Sciences	Coordination of reason and habits; interrelating the physical sciences
30 to 35 years	Dialectic	Philosophy, Psychology, Sociology, government, law, education
35 to 50 years	Service to State	
50 to end	Philosophers	Higher Philosophy

5A.5.1 ORGANIZATION AND CURRICULUM

- a. **Elementary.** All boys and girls would be educated together. They would study mathematics, literature, poetry, and music until they were eighteen years of age.
- b. **Military Training.** The next two years of the youth's life would be devoted to physical education alone. Thereafter, the best youths would be selected for the higher education given to future guardians of the state
- c. **Higher Education.** Between the ages of twenty and thirty-five, the future guardian would receive a higher education to prepare him for ruling the state. His studies would include mathematics, music, and literature. At the age of thirty he would have enough maturity to begin his study of philosophy. At thirty-five, his formal education would cease and he would enter upon a minor administrative position, prior to undertaking a more important governing position.

5A.5.2 TEACHING METHODS

Plato recommended a play method at elementary level; students should **learn by doing**. And when he/she reaches the higher level of education, his reason would be **trained in the processes of thinking and abstracting**.

Plato wanted **motivation and interest** in learning. He was against the use of force in education. "Knowledge which is acquired under compulsion obtains no hold on the mind."

According to Plato "Do not then train youths by force and harshness, but direct them to it by what amuses their minds so that you may be better able to discover with accuracy the peculiar bent of the genius of each."

Plato wanted a place where children love to go and stay there and they play with things which enhance their education by playing. Plato gave importance to nursery education, as nursery education plays a vital role in the education of man and it helps to build his moral character and state of mind "The most important part of education is proper training in the nursery."

The **Socratic Method is a dialectic method of teaching**, named after the Greek philosopher Socrates, in which the teacher uses questions to get the student to think about what he/she already knows and to realize what they do not know. This question and answer session stimulates the brain, engages the learner, and can bring new ideas to life.

Both the Didactic and Dialectic methods are necessary for teaching. There are many times when telling the student what he/she needs to know is the only way to impart information. However, the dialectic

method is essential for engaging students in interactive learning, in giving them some ownership of discovery in the learning process. The dialectic method can provide an opportunity for debate of issues, exploration of ideas and use of higher thinking skills. Since the object of learning is to be able to discern and make decisions based on knowledge, the dialectic method is critical for growth of the knowledge. According to Plato it will be hard to discover a better method of education than that which the experience of so many ages has already discovered, and this may be summed up as consisting in gymnastics for the body, and music for the soul... For this reason is a musical education so essential; since it causes Rhythm and Harmony to penetrate most intimately into the soul, taking the strongest hold upon it, filling it with beauty and making the man beautiful-minded.

The above quotation of Plato shows how he sees education, he wants the total development of a man, mind, body and soul by using every possible means.

Storytelling and literature: In Plato's view, Storytelling is the main tool for the formation of character. Stories should provide models for children to imitate, and as ideas taken in at an early age become indelibly fixed, the creation of fables and legends for children, true or fictional, is to be strictly supervised. Mothers and nurses are not to scare young children with stories of lamentations, monsters, and the horrors of hell, to avoid making cowards of them. (Republic, bk. 2, 377-383).

Play: In Plato's view a child's character will be formed while he or she plays. One should resort to **DISCIPLINE**, but not such as to humiliate the child. There should be neither a single-minded pursuit of pleasure nor an absolute avoidance of pain—not for children and not for expectant mothers (Laws, bk. 7, 792). Luxury makes a child bad-tempered and irritable; unduly savage repression drives children into subserviency and puts them at odds with the world. Children and adults should not imitate base characters when playing or acting, for fear of forming a habit that will become second nature (Republic, bk. 3, 395).

Those being educated are to be restricted from wrong thought and action, until such time as they are able to understand why it is favorable to be in harmony with the good. At that time, they will be able to understand why corruption is evil.

According to Plato **Self discipline** is essential, whereby a man should be temperate and master of himself, and ruler of his own pleasures and passions.

Teachers must provide children with miniature tools of the different trades, so that they can use the children's games to channel their pleasures and desires toward the activities they will engage in when they are adults (Laws, bk. 1, 643).

Children are to be brought together for games. The sexes are to be separated at the age of six, but girls too should attend lessons in riding, archery, and all other subjects, like boys. Similarly, both boys and girls should engage in dancing (for developing grace) and wrestling (for developing strength and endurance). Plato attached much importance to.

Children's games: "No one in the state has really grasped that children's games affect legislation so crucially as to determine whether the laws that are passed will survive or not."

Change, he maintained, except in something evil, is extremely dangerous, even in such a seemingly inconsequential matter as children's games (Laws, bk. 7, 795-797).

Physical Education: "Physical training may take two or three years, during which nothing else can be done; for weariness and sleep are unfavorable to study. At the same time, these exercises will provide not the least important test of character" (Republic, bk. 7, 537). Children who are sturdy enough should go to war as spectators, if one can contrive that they shall do so in safety, so that they can learn, by watching, what they will have to do themselves when they grow up (Republic, bk. 5, 466; bk. 7, 537). Girls should be trained in the same way and learn horseback riding, athletics, and fighting in armor, if only to ensure that if it ever proves necessary the women will be able to defend the children and the rest of the population left behind (Laws, bk. 7, 804-805, 813).

Reading and writing, music, arithmetic: In Plato's educational system, a child, beginning at the age of ten, will spend three years on reading, writing, the poets and another three learning the lyre, and will study elementary mathematics up to the age of seventeen or eighteen, all with as little compulsion as possible, in order to learn "enough to fight a war and run a house and administer a state" (Republic, bk. 7, 535-541). Enforced exercise does no harm to the body, but enforced learning will not stay in the mind (Laws, bk. 7, 536). Special stress is next placed on the study of the four disciplines that prepare the student for philosophy: **arithmetic, geometry, astronomy and harmony**. These disciplines lift the soul to the level of the immutable.

Check your Progress

Answer the following questions:

1. Evaluate the curriculum as given by Plato.
2. Importance given to physical training and sports is far sightedness of Plato'. Discuss.
3. What is the difference between the Socratic method (Dialectic method) and the Didactic method?
4. Examine the role of storytelling in Plato's system of education.
5. Plato's organization of curriculum satisfies modern pedagogy' - Do you agree? Justify your answer.

5A.5.3 OBJECTIVES AND FUNCTIONS OF EDUCATION

1. The first objective was state unity:

The first objective of education must be to develop *esprit de corps*, that is, the sense or feeling of community life, for the state is superior to the individual. Every citizen must be trained to dedicate himself unreservedly to the state and to forgo private interests. All people must be ideal citizens.

2. Second objective was to develop virtue or civic efficiency:

Education should instill habits of temperance, courage and military skill into the youth. Plato aimed to prepare for the higher duties of civil and social life by imparting to the youth accurate knowledge of the government and of the absolute truth. Education should train an individual in his duties and rights as a citizen.

3. The next objective is to establish the rule of reason in the growing life of a child.

4. Another function is the development of aesthetic sensibility. Education must aim to produce a love for the truth, the beauty and the goodness. The child should be kept in a beautiful environment. The higher soul must learn to place the ideal above the actual, the abiding above the transient, the eternal above the temporal. The child must become a man with passionate interest in ideal reality.

5. Another function of education is to teach children to live in harmony. The school should be the greatest humanizing and socializing agency.

6. The aim of education is achieving human perfection. It involves the total training of character and aims at producing a morally mature individual. It is, in other words, fundamentally moral in nature. It involves the total training of character. Its goal is to produce people who are attracted to the good and repulsed by the evil.

The object of education is to turn the eye, which the soul already possesses, to the light. The whole function of education is not to put knowledge into the soul, but to bring out the best things that are latent in the soul, and to do so by directing it to the right objects. The problem of education, then, is to give it in the right surrounding. || This is the **insight model** of philosophy.

5A.5.4 ROLE OF THE TEACHER

In Plato's plan of education, the educator is considered to have greatest importance. He is like a torch bearer who leads a man lying in the dark cave, out of the darkness into the bright light of the outside world. The teacher is thus the constant guide of the students. The teacher must be a person of high integrity and must possess high self worth. He must have a

pleasing personality, in-depth knowledge and professional training. He should be deeply committed to his profession, have a high sense of responsibility and a true role model. Teachers should lead a true moral life. They should practice what they preach.

5A.5. 5 WOMEN EDUCATION

Plato also emphasized on women education. Women should have the same physical and educational training; they should know the art of war. The main aim of education was that each member of the society should undertake his work and responsibilities.

In Socrates' opinion, in an ideal city men and women will be used for the same purposes. 'We educated the men both physically and intellectually; we shall have to do the same for women, and train them for war as well, and treat them in the same way.'

Plato believed that women are equal to men and that, although some women are physically smaller or weaker and some women are physically equal to men. Therefore those women who are physically strong should be allowed to learn the same skills that men do. In his book *Republic* Plato describes how male and female receive the same education and be given the same duties in society as given to the male member. These people are the ones who will be in charge of his republic which would be an ideal society, where philosophers are the kings. In other words, who knows what is good for the people and for mankind and makes their decisions based on that knowledge.

Check your Progress

Answer the following questions:

1. What do you think of Plato's views on women?
2. What are the functions and objectives of education, according to Plato?
3. The objectives of education aim at all round development of the children? Do you think these aims are fulfilled? Discuss.
4. What is the role of a teacher according to Plato
5. What is an insight model of philosophy?

5A.5.6 EDUCATION AS A STATE FUNCTION

According to Plato, education is primarily a state function. Therefore, the philosophy of education forms the heart of any discussion of government. In the *Republic* and the *Laws*, Plato emphasized that education should be completely under the control of the state. The state provides the teachers, buildings, and controls the curriculum and methods of teaching.

The failure of the old Athenian education was due to the failure of parents to inculcate the virtues and training the children. Plato was intolerant towards tender sentiments and individualizing tendencies of family life. His conclusion was that the family training cannot be trusted; the good of the state demands public control of breeding, nursing and training of the children.

In a nutshell, Plato's **polis (state) is essentially an educational community.**

- It is created by education. It can survive only on condition that all its citizens receive an education that enables them to make rational political decisions.
- It is up to education to preserve the state intact and to defend it against all harmful innovations.
- The aim of education is not personal growth but service of the state, which is the guarantor of the happiness of its citizens for as long as they allow it to be the embodiment of justice.

This state is a strict meritocracy, where the citizen body is divided into the functions (commonly but erroneously called "classes") of producers, auxiliaries (in charge of internal and external security), and philosophers, the last two jointly referred to as "guardians."

- The Republic is concerned with the education of the guardians, but in the Laws, where Plato draws up an actual system of laws for a state conforming as much as possible to that standard, the same education is provided to all citizens, according to their abilities.

As such, he believes that the child belongs to the state and its education is the responsibility of the state (Republic, bk. 2, 376.)

- Education must be compulsory for all. State funds should pay for gymnasiums and for instructors, officials, and superintendents in charge of education, both cultural and physical.

5A.5.6 EVALUATION OF PLATO'S PHILOSOPHY OF EDUCATION

1. Little Education for Productive Classes:

In Plato's scheme of education the productive class is granted only primary education which implies, higher education is intended for soldiers and governing classes and the labor class has no need for such an education.

2. No individual differences:

Plato suggested the same kind of education be given to an entire class of people, according to a uniform curriculum. This will lead to creation of only one kind of citizen leading to lack of variety and static monotony.

3. Neglect of Literary Education:

Plato's curriculum also neglects training in literature by stressing the importance in mathematics.

4. Stress on Philosophy:

Some people get the impression that Plato's insistence on philosophy is exaggerated, and that it could lead to an increase in the number of contemplative individuals at the expense of more practical members. But it must be remembered that Plato has stressed the importance of both bodily and mental development and in this respect, he has achieved a remarkable harmony of both.

In spite of the above defects, Plato's concept of education has influenced educational philosophy in almost all ages. In particular, his influence can be seen in the idealist philosophy of education. And, many of the finest teachers still consider Plato as the only true guide.

5A.6 UNIT END EXERCISE

Answer the following questions:

1. Plato's conclusion was that the family training cannot be trusted. '- Evaluate and justify your answer.
2. Explain Plato's Educational Philosophy.

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5B

KARL JASPERS (1883-1969)

Unit Structure

5B.0 Objectives

5B.1 Introduction

5B.2 Jaspers as an Existentialist

5B.3 Jaspers on Education

5B.3.1 Aims of Education

5B.3.2 Role of Teachers

5B.3.3 Education and School

5B.3.4 Education and University

5B.3.5 Education and Democracy

5B.3.6 Education and Tradition

5B.3.7 Education and Family

5B.4 Let Us Sum Up

5B.5 Unit End Exercise

5B.0 OBJECTIVES

After reading this unit you will be able to:

- To gain understanding into the background of Jasper's educational philosophy
- To justify Jasper as an Existentialist
- To explain the educational aspects of Jaspers Philosophy
- To evaluate the role of university in Jasper's philosophy of education.
- To relate education to democracy, tradition and family
- To critically evaluate Jasper's philosophy of education

5A.1 INTRODUCTION

Karl Jaspers (pronounced —Yaspers) was born on 23 February 1883 in Oldenburg, Germany.

After being trained in and practicing psychiatry, Jaspers turned to philosophical inquiry and attempted to discover an innovative philosophical system. He was often viewed as a major exponent of existentialism in Germany.

Among psychiatric patients, Jaspers began to formulate a link between psychology and philosophy. Psychoanalysis and existentialism were also linked in the works of philosopher Jean-Paul Sartre and analysts Viktor Frankl and Rollo May. Karl Jaspers asserted that people give meaning to their lives through their choices and actions. Karl Jaspers's role in existentialism is sometimes ignored, but he contributed significantly towards existentialism. He coined the term — *Existenzphilosophie* — a forerunner of the term existentialism and this alone makes his contribution unique. Jaspers viewed his philosophy as active, forever changing.

Jasper's major work in three volumes,

- *Philosophy* (1932), gives his view of the history of philosophy and introduces his major themes. Jaspers identified philosophy with philosophical thinking itself, not with any particular set of conclusions. His philosophy is an effort to explore and describe the margins and limits of experience. He used the term *das Umgreifende* ("the encompassing") to refer to the ultimate limits of being, the indefinite horizon in which all subjective and objective experience is possible, but which can never be rationally apprehended.
- Another important work is *Existenzphilosophie* (1938; *Philosophy and Existence*, 1971). The term *Existenz* designates the indefinable experience of freedom and possibility that constitutes the authentic being of individuals who become aware of the encompassing by confronting such limit-situations as chance, suffering, conflict, guilt, and death. Jaspers also wrote extensively on the threat to human freedom posed by modern science and modern economic and political institutions.
- Among his political works is *The Question of German Guilt* (1946; trans. 1947)

DIMENSIONS OF MAN

The many different dimensions of man can be defined conceptually as being, pure consciousness, intellect and possible existence, without losing sight of his essential unity.

Man as pure consciousness: this term denotes man with the unique possibility of moving beyond his consciousness as an individual living creature and focusing that consciousness on the nature of *being* as such. This consciousness is the =locus of valid thinking of which only man is capable.

Man as intellect: i.e. man with the ability to generate ideas' which create order among the confusing profusion of disparate knowledge that can be extended at will, which highlight the relationship between individual factors and whose aim is to establish unity among the diversity of phenomena

Man as existence: i.e man in his unconditional resolve to become himself. Existence is the sign that being, pure consciousness and the mind cannot be understood on their own and do not have their own reason, that man is not confined to immanence but remains essentially dependent on the transcendental.

However existence is impossible without being, pure consciousness and the mind. These are essential conditions if existence is to come into its own and become reality. =It is embodied in being, made clear by the pure consciousness and its content is revealed in the mind'

JASPERS AS AN EXISTENTIALIST

- Jaspers used Existenz to describe the state of freedom and possibility for authentic beings of individuals who have become consciously aware of —the encompassing and confront limiting situations in human life like guilt, conflict, and even death. Reason may create the boundaries for contemplating the objects in life, but Existenz creates the boundaries for contemplating the personal subject which does the contemplating.
- The Transcendent is —pure personal experience, something we can become aware of, as we also become aware of our finite natures. Awareness of the Transcendent produces awareness of the radical freedom in each person — the freedom to choose, the freedom to decide, and most of all the freedom to commit oneself to a particular course of action that brings meaning and purpose to life.
- In this, Jaspers echoes the ideas of Kierkegaard where he emphasized the importance of a —leap of faith which transcends rational, objective considerations. They shared, however, the basic idea that a person is ultimately faced with an either-or decision without the aid of objective proof or knowledge about what the right choice might be.

Check your Progress

Answer the following questions:

1. Why is Jaspers said to belong to the school of existentialism?
2. Give examples of encompassing
3. What are the different dimensions of man according to Jaspers?

5B.2 JASPERS ON EDUCATION

Jaspers discovered the special nature of education as distinct **from making, shaping, tending and ruling.**

- By the process of “**making**”, something usable is manufactured from a material.
- of a rational calculation; by “**shaping**”, man creates a work whose form is infinite and impossible to calculate in advance. In our modern technical world, “**tending**” or “**rearing**” have acquired an uncanny resemblance with “**making**”; nevertheless, they can only succeed by listening to the living being which remains incalculable as an organism.

- The process of “**ruling**” means subjecting the other, be it nature or a human being, to an extraneous will and purpose.

Karl Jaspers touches on the decisive dimension of **education** when he defines it as **helping the individual to come into his own in a spirit of freedom and not like a trained animal**.

Education is accomplished when contents are freely acquired; but it fails when it is authoritarian‘

Hence it follows that from an early age, children must be called upon to act of their own free volition; they must **learn through personal insight into the need for learning and not out of mere obedience‘**

The unique nature of Jaspers Reflection on education becomes remarkably clear when he speaks of love as the driving force and true authority as the source of genuine education. He does not believe that these two factors are mutually exclusive. On the contrary, they are inseparable. Love protects education from the will to dominate and shape pupils for finite purposes, and makes it a personal encounter instead:

=Loving communication between individuals embraces all love of things, of the world and of God.

Different strokes of education:

Education is not a uniform process. It changes in the course of history and assumes different forms in different societies. Jaspers perceives three recurrent basic forms.

Scholastic education of the kind that prevailed in the Middle Ages is confined to the transmission of a fixed subject matter, compressed into formulae and simply dictated with an accompanying commentary.

Education by a master is a different form in which a dominant personality is honored as an unimpeachable authority by students who are totally submitted to him.

Socratic education contains the deepest meaning since it involves no fixed doctrine, but an infinity of questions and absolute unknowing‘ (1947, p. 85). The teacher and his pupil are on the same level in relation to ideas.

According to Jaspers **Education is maieutic**, i.e. it helps to bring the **student’s latent ideas into clear consciousness**; the potential which exists within him is stimulated, but nothing is forced upon him from outside‘. Here education is understood as =the element through which human beings come into their own through interpersonal contact by revealing the truth that is latent in them‘.

Check your Progress

Answer the following questions:

1. How is Jaspers' concept of education different from making, shaping, tending and ruling?
2. What is the difference between scholastic education and Socratic education?

5B.3.1 AIMS OF EDUCATION

Total Human Being:

- Education, as an aid to becoming a **total human being**, takes place by allowing for the existence of the whole man. Education that is directed at the indivisible human being is conceptually articulated into different modes when it concerns man as a being, man as pure consciousness, man as intellect and man as possible existence. Particular items of knowledge must be brought together within a conceptual unity. Education has the supreme task of helping man to achieve his **selfness**.
- The other aims of education must necessarily be integrated into that task within their own limits. Setting out from this highest goal, the indispensable nature of the individual phases becomes apparent in their own relative right and according to their own limited laws.

If man is understood **as being**, education appears to consist of, concern for, and protection of, growing life which is to be developed, enhanced and brought to maturity. Education seeks **to consolidate physical strength and mental health**. It enhances vital energy through competition, encourages the individual to attain ever-higher levels of performance, arouses pleasure in aesthetics and secures the frame for natural enjoyment of life. It takes care of weak and endangered life, tends and cures illness. But education is not confined to the preservation, enhancement and safeguarding of vitality as such. Education is more than mere biological upbringing.

If man is understood **as pure consciousness**, education means leading him on to clear perceptions, imparting usable knowledge, training in vital thinking and disciplining him to take part in an orderly dialogue with others. It puts across modes of thought which help to gain a conceptual mastery of the world in its manifold manifestations. It seeks restrained speech, clear reasoned thinking, accurate judgments and acute conclusions.

Social aim of education - Since man as a being always lives with other beings, education involves process integration into the forms and structures, groups and institutions of the society. Individuality is enhanced through this integration into the social structure. Education imparts familiarity with forms of social intercourse, with morals and customs, with rules and laws. It associates the ability to adapt with the courage to resist. Education seeks to safeguard the individual citizen in his profession and in politics, but it is not confined to imparting familiarity with forms of public behavior, to the acquisition of professional expertise and to the generation

of an understanding of politics. Education **extends beyond integration into society.**

Education facilitates critical thinking, using methods skillfully and reliably to guide objective action. It sharpens the ability to distinguish and creates a potential for objectivity that does not preclude personal involvement. However, education is more than the creation of an ability to behave rationally.

5B.3.2 ROLE OF TEACHERS

Jaspers was in no doubt about the fact that the value of a school is directly bound up with the quality of its teachers who can only perform their task of educating young people through lifelong **self-education and training**. The only true educator is the one who is permanently engaged in a process of self-education through communication. Education can only be correct if its addressees acquire the ability to educate themselves through stringent and tenacious learning'. Neither scientist nor scholar is concerned with what is merely fashionable or current; they cannot let others decide if their procedures are correct, but must rely on their own intellectual consciences. In their teaching they recognize the need of —teaching for substance that only research can give. Here Jaspers **states that —only he who himself does research can really teach.**

5B.3.3 EDUCATION AND SCHOOL

Children must be educated according to their own inclinations and abilities (p. 32). Here Jaspers objects to the idea that psychology as a science should be the foundation of pedagogical planning and decisions'. However, he does concede that it has an ancillary role to play under the guiding hand of the educator'.

The **essential role of the school** in training children to become useful members of the community has two implications'(p. 33). Jaspers defines the first task as arousing **the historical spirit of the community** and of life through the symbols of that community (p. 33). This may be done through consideration of the previous history of such a community and through contact between young people and their educators, although this aim cannot be a deliberate and reasoned intention. The second task, on the other hand, is to **learn and practice everything** which is necessary for work and a profession (p.33)'.

This is a matter for deliberate planning. Both tasks are indispensable. He emphasizes the exceptionally **important role of the primary school** that lays the moral, intellectual and political foundations for the entire population. The intellectual renewal imparted by teachers is the determining factor if the population at large and those in government are to recognize the justification of the necessary financial resources. Decisive importance attaches to the educational content that must be based on the **great traditions of the human mind.**

Jaspers advocates the need for a **moral content in all teaching**; reading and writing will then cease to be mere technical attainments and become instead a spiritual act—a miracle.

When **that spirit is alive, effort and hard work, practice and repetition**, which are often experienced as a burden, will acquire new meaning and become a real pleasure. Secondary schools, in all their different forms, must also pursue the same goal.

5B.3.4 EDUCATION AND UNIVERSITY

Jaspers' University where research is its major purpose, discovery and research is an indivisible whole and scholarship depends on a relation to the whole. Jaspers writes that the university is meant to function as an —**intellectual conscience of an era and is, in many respects, the — meeting place of different disciplines and world outlooks.**

Science and scholarship, as viewed by Jaspers, are meaningful only when they are part of a **comprehensive intellectual life that is —the very life blood of the university.**

The objectives of the university are identified as research, education, and instruction; to reach these objectives, scholars must communicate with each other and with students who, in turn, must communicate with each other.

Throughout his life, Jaspers remained committed to the idea that the university does not have a mere teaching function; the student must also learn from his professors to engage in personal research and therefore acquire a scientific mode of thought **which will color his whole existence**‘.

Jaspers paints a broad canvas of the tasks of the university: research, teaching and education; training; communication; the whole world of the sciences.

This internal cohesion is apparent in a number of statements made by Jaspers:

1. To the extent that the university seeks truth through science, research is its fundamental task. Since that task presupposes the passing on of knowledge, research is bound up with teaching. Teaching means allowing students to take part in the research process;
2. The correct method of imparting knowledge and skills in itself contributes to the intellectual training of the whole being;
Performance of this task is bound up with communication between thinking beings, i.e. between researchers, between teachers and pupils, between pupils and, in some circumstances, between all of them;
3. Science is essentially a whole. The structure of the university must be such that all the different sciences are represented (1923: 1961, pp. 64-65).

The university can only create the preconditions and foundations required for specific vocational training if its aim is not to impart a self-contained body of knowledge but to train and develop scientific modes of thought.

The techniques of questioning must have been practiced. A thorough grounding must have been acquired in a particular discipline, but there is no need for the student to memorize all kinds of specialized facts as is demanded by foolish examinations. The emphasis must rather be placed on the sense of judgment **which is gained through research**, proves its worth in the everyday practice of a profession, directs the gaze towards all that is knowable and opens out onto the broadest horizon.

As Jaspers emphasizes, university education is by nature Socratic‘(p. 86) because the student’s sense of responsibility and freedom come into play.

It is only through freedom that we can acquire experience of the original desire for knowledge and hence of human independence which is the gift of God and bound up with God‘ (p. 86). **The freedom of learning has as its counterpart the freedom of teaching.**

While others occupied themselves with the study of philosophy, Jaspers encouraged his students to engage in the **act of —philosophizing**. For Jaspers, debate and discussion were more important than analyzing what was written in the past or how two famous men might relate on a theoretical level.

Communication with the researcher and participation in the research process can stimulate a scientific attitude in the student himself or herself which Jaspers characterizes as objectivity, a devotion to the subject, reasoned balance, investigation of contrasting possibilities, self-criticism‘. It is education in reason which takes place without deliberate intent or planning.

5B.3.5 EDUCATION AND DEMOCRACY

A democracy that is totally formal may itself generate total domination. He therefore constantly reminds us that confidence in the people is essential and that democracy presupposes an attitude of reason on the part of the people which it must itself take care to foster. Here Jaspers refuses to idealize, or at the other extreme defame, the people. He considers the people to be sovereign, but in need of self-education to attain that sovereignty.

People become ripe for democracy by becoming **politically active and by accepting responsibility for solving concrete problems**. Jaspers considers it self-evident that democracy demands the education of the entire people.

Democracy, freedom and reason all hang by that education. Only through such education is it possible to preserve the historical content of our existence and deploy it as a generative force underpinning our life in the new world situation (1958, p. 444). It may seem surprising when this self education begins by thinning out the undergrowth of uncertainty. It always endeavors to ensure that the constitution is firmly rooted in the

hearts of citizens. In all this, the vital need is to arouse an awareness in each individual that he bears responsibility for himself (p. 52).

5B. 3.6 EDUCATION AND TRADITION

For Jaspers himself the existential appropriation of tradition was given lasting encouragement through his personal encounter with Max Weber, as a result of which he came to recognize the fundamental role of the past and its consequences for education.

Education through the study of great men has the purpose of permitting the individual's own existence to be rediscovered in them, to enable him to come to fruition through them until the human being which has become genuine and original in itself moves on to acquire objectivity and reach decisions without the detour of a hypothetical identification with the other person. He who sees greatness, experiences a **desire to become great himself**

5B.3.7 EDUCATION AND THE FAMILY

From personal experience and conviction, Jaspers **ascribes to the family the task of laying the groundwork for all education**. It is in the family that children experience, through the love of their parents and the constant concern for their welfare, that humanity which helps them to master the difficulties of daily life and gives the next generation courage to pursue a responsible life in future, strengthened by all that is handed on to them. Here children experience solidarity and piety, faith and dependability in which all provide support for each other. Here the growing child receives impressions that shape his/her life, impressions of an order that is not constricting but grants freedom to everyone.

5B.4 LET US SUM UP

Education to achieve existence can mean only one thing: not hiding the possibilities of becoming oneself, not missing the path towards existence, not overlooking the need to achieve man's highest goal by falling victim to cleverness and fitness. It remains impossible to predict whether and to what extent man will gain mastery of himself in his selfness.

5B.5 UNIT END EXERCISE

Answer the following questions:

- 1) Explain Karl Jasper's Educational Philosophy.
- 2) Discuss the relationship between Education and Democracy, Education and Tradition and Education and family.

References - UNESCO : International Bureau of Education, 2000.



PAULO FREIRE (1921-1997)

Unit Structure

5C.0 Objectives

5C.1 Introduction

5C. 2 Paul Freire's Concept of Education

5C.2.1 A set of political and Pedagogical Principles

5C.2.2 Banking Education

5C.2.3 Problem Posing model

5C.2.4 Learning circles

5C.2.5 Teaching aids

5C.2.6 Dialogue

5C.2.7 National Literacy Programme

5C.2.8 Paulo Freire's Methodology

5C.3 Let Us Sum Up

5C.4 Unit End Exercise

5C.0 OBJECTIVES

After reading this unit, you will be able to:

- To gain understanding into the background of Freire's educational philosophy
- To justify Paulo's criticism of prevalent education system
- To explain the educational aspects of Freire's Philosophy
- To evaluate Banking Education.
- To relate pedagogical and political principles
- To gain understanding of codification
- To evaluate the learning circles
- To gain insight into the functioning of Literacy Program of Freire's
- To critically appreciate Freire's philosophy of education

5C.1 INTRODUCTION

The Brazilian educator Paulo Freire's is one among the most influential educational thinkers of the late 20th century. Born in Recife, Brazil, on September 19, 1921, Freire died of heart failure in Sao Paulo, Brazil on May 2, 1997. After a brief career as a lawyer, he taught

Portuguese in secondary schools from 1941-1947. He subsequently became active in adult education and workers' training, and became the first Director of the Department of Cultural Extension of the University of Recife (1961-1964).

Freire quickly gained international recognition for his experiences in literacy training in Northeastern Brazil. Following the military coup d'etat of 1964, he was jailed by the new government and eventually forced into a political exile that lasted fifteen-years.

In 1969 he was a visiting scholar at Harvard University and then moved to Geneva, Switzerland where he assumed the role of special educational adviser to the World Congress of Churches. He returned to Brazil in 1979. Finally, in 1988 he became the Minister of Education for Sao Paulo (Rage and Hope: Paulo Freire's, n.d.). This position enabled him to institute educational reform throughout most of Brazil.

5C.2 PAULO FREIRE'S CONCEPT OF EDUCATION

Freire's most well known work is **Pedagogy of the Oppressed (1970)**. Throughout this and subsequent books, he argues for a system of education **that emphasizes learning as an act of culture and freedom**.

Paulo Freire is neither an idealist, nor a realist or a mechanist. Freire denies the view that man is abstract, isolated, independent and unattached to the world. He also denies that the world exists as a reality apart from men. In his view consciousness and world are simultaneous. Consciousness neither precedes the world as the idealist holds nor it follows the world as the materialist believe, Paulo's position is near to **the existentialists** who give much emphasis on existential man equipped with strong will power who can transform the world with his own efforts . In short, the role **of man as a Subject in the world and with the world."**

Freire's work mainly concerned literacy and the desire to help men and women overcome their sense of powerlessness by acting on their own behalf. The oppressed, as he called them, could transform their situation in life by thinking critically about reality and then taking action. Freire believed that the educational system played a central role in maintaining oppression and thus it had to be reformed in order for things to change for the oppressed.

Knowledge is not an isolated phenomenon. It comprehends both action and reflection. In his words the act of knowing involves the Dialectical movement which goes from action to reflection and from reflection upon action to a new action.

5C.2.1 A SET OF POLITICAL AND PEDAGOGIC PRINCIPLES

A SET OF POLITICAL PRINCIPLES:

- The principal goal of popular education is to change the power relationships in our society
- The objective is to create mechanisms of collective power over all the structures of society
- The means of attaining this goal cannot be in contradiction with the final objective—to construct a really democratic society you cannot use authoritarian methods
- The projects, strategies and tactics used in the political process have to be produced collectively by the participants themselves

A SET OF PEDAGOGIC PRINCIPLES:

- The learners are the **SUBJECTS**, not the objects of the learning process; through this approach they can become the **SUBJECTS** of society
- The educator and the learners are equal participants in the learning process; all are the producers of knowledge
- The learning process is developed by a continuous dialogue between the educator and the learners
- The objective of the learning process is to liberate the participants from their external and internal oppression; to make them capable of changing their reality, their lives and the society they live in.

Check your Progress:

Answer the following questions:

1. Describe the historical context of Pedagogy of the oppressed.
2. Why is Freire considered an existentialist?
3. Discuss the political and pedagogical principles.

5C.2.2 BANKING EDUCATION



In this form of education, it is the job of the teacher to deposit in the minds of the learners, considered to be empty or ignorant, bits of information or knowledge, much like we deposit money in a **[empty] bank account**. This is why Freire called this model of education 'banking education'.

Freire criticized this model of education because he believed that it makes the students into passive objects to be acted upon by the teacher. He argued that the goal of 'banking education' is to demobilize the people within the existing establishment of power by conditioning them to accept the cultural, social, political status quo of the dominant culture.

In the banking education model knowledge/education is seen as a gift given to the student by the teacher who considers the learner as marginal, ignorant and resource-less. Freire saw this as false generosity from the dominant group (oppressors) and a way of dominating and controlling the people (the oppressed) to improve or maintain their own interests.

Freire put forward the notion that authoritarian forms of education such as banking education prevented learners from 'knowing' the world and from seeing it as something which can be changed. He believed that authoritarian forms of education inhibited the liberation and freedom of the oppressed.

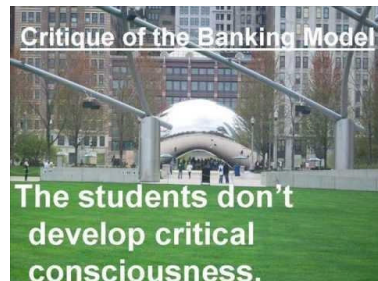
The banking education maintains and even stimulates the contradiction through the following attitudes and practices, which mirror oppressive society as a whole:

- (a) The teacher teaches and the students are taught;
- (b) The teacher knows everything and the students know nothing;
- (c) The teacher thinks and the students are thought about;
- (d) The teacher talks and the students listen-meekly;
- (e) The teacher disciplines and the students are disciplined;
- (f) The teacher chooses and enforces his choice, and the students comply;
- (g) The teacher acts and the students have the illusion of acting through the action of the teacher;
- (h) The teacher chooses the program content, and the students (who were not consulted) adapt to it;
- (i) The teacher confuses the authority of knowledge with his own professional authority, which he sets in opposition to the freedom of the students;
- (j) The teacher is the Subject of the learning process, while the pupils are mere objects.

It is not surprising that the banking concept of education regards men as adaptable, manageable beings, the more the students work at storing the deposits entrusted to them, the less they develop **the critical consciousness** which would result from their intervention in the world. The more completely they accept the passive role imposed on them, the more they tend simply to adapt to the world as it is and to the fragmented view of reality deposited in them.

Freire argued that change could come through a process of dialogue and reflection leading on to change through action or intervention and or political change. Freire called this process Praxis.

5C.2.3 A PROBLEM-POSING MODEL



To challenge the banking education model, Freire proposed a problem-posing model of education. In this model, the teacher and the learner discuss and analyze their experiences, feelings and knowledge of the world together. Instead of the belief that learners' and teacher's situation in the world is fixed, as the banking model suggests, the problem-posing model explores problems or realities people find themselves in as something which can be transformed.

Paulo Freire's "problem posing concept of education" is based on his "anthropological concept of culture" which is based on Freire's distinction between animals and humans. For Paulo Freire, "man is the only one to treat not only his actions but his very self as the object of his reflection; the capacity distinguishes him from the animals, which are unable to reflect upon it." Animals are "beings in themselves", are "ahistorical", are "merely stimulated", "animals cannot commit themselves". Paulo Freire's "anthropological concept of culture" is

It is not the job of the teacher to provide answers to the problems, but to help the learners achieve a form of critical thinking about the situation (Freire called this conscientization). This makes it possible to understand that the world or society is not fixed and is potentially open to transformation. It becomes possible to imagine a new and different reality. In order for students to be able to confront oppression, they must first become **critical thinkers**.

❖ Freire believes that critical thinking is not possible in a banking education framework, but only in a problem-posing educational framework. In the banking system of education, students are primarily asked to memorize and regurgitate often meaningless and disjointed facts; whereas in a problem-posing framework, students are asked to use critical thinking skills to investigate various problems that exist in the world.

Freire made the distinction between these two types of educational frameworks in PHOTO (Pedagogy of the Oppressed)

- ✓ Whereas banking education anesthetizes and inhibits creative power,
- Problem-posing education involves a constant unveiling of reality.
- ✓ The former attempts to maintain the submersion of consciousness;
- The latter strives for the emergence of consciousness and critical intervention in reality.

Students under this framework would pose problems and then critically investigate why those problems exist. (For example, students may ask: Why does poverty exist in the United States? Freire believes that a problem-posing education will not only allow students to become critical thinkers, but reveal that the world is constantly undergoing change.

In problem-posing education, people develop their power to perceive the problem critically. In order to undertake this process successfully, the people (oppressed) must challenge their own perception of the dominant group (oppressor) Freire argued that the oppressed think of themselves as 'less than' or something lacking. He suggested that they have been conditioned to view the practices and behaviors of the dominant groups as complete, whole and correct. To become whole, complete and correct means to simulate the practices of the dominant culture. To counter this perception means engaging the learner in a process

of **dis-identification** with dominant culture/oppressor and to help the learner to imagine a new being and a new life according to their own rationality.

5C.2.4 LEARNING CIRCLES

The learning circle is a non-hierarchical 'class' model where participants can discuss generative themes which have significance within the context of their lives. This involves creating a democratic space where everyone's' voice has equal weight age. The conditions needed for this have to be actively created as it does not often occur naturally. This can mean challenging cultural, gender and other status related power relationships and stratifications.

This critical and liberating dialogue, also known as culture circles, is the heart of Freire's pedagogy. The circles consist of somewhere between 12 and 25 students and some teachers, all involved in dialogic exchange. The role of the teachers in this civic education is to participate with the people/ students in these dialogues. The correct method for a revolutionary leadership...is, therefore, not libertarian propaganda. Nor can the leadership merely implant in the oppressed a belief in freedom...The correct method lies in dialogue.

Generative themes and codifications:

As Freire worked with illiterate adult peasants, he insisted that the learning circles use the ways of **speaking and the shared understandings** of the peasants themselves. In the circles the learners

identify their own problems and concerns and seek answers to them in the group dialogue. Dialogue focuses on what Freire called codifications which are representations of the learner's day-to-day circumstances. Participants explore generative themes which are of interest to them. A generative theme is a cultural or political topic of great concern or importance to participants, from which discussion can be generated. These generative themes are then represented in the form of 'codifications' (either represented by a word or short phrase or a visual representation - a picture or photograph). Participants are able to step back from these visual representations of their ideas or history and decode or explore them critically by regarding them objectively rather than simply experiencing them. This makes it possible for the participants to intervene and initiate change in society.

Freire initially concerned himself with literacy learning. The codifications (visuals) prompted discussion, phrases and words which learners would use to develop their skills.

This method of learning literacy through meaningful discussions generated from 'codifications' has been very successful. However, Freire emphasizes that the process should not be carried out mechanically but through creatively awakening [the] consciousness" of the learner .

Codifications may be **photographs, drawings, poems, even a single word**. As representations, codifications abstract the daily circumstances. For example, a photograph of workers in a sugar cane field permits workers to talk about the realities of their work and working conditions without identifying them as the actual workers in the photograph. This permits the dialogue to steer toward understanding the nature of the participants' specific circumstances but from a more abstract position. Teachers and learners worked together to understand the problems identified by the peasants, a process that Freire calls —decoding, and to propose actions to be taken to rectify or overturn those problems.

The circles therefore have four basic elements:

- 1) Problem posing,
- 2) Critical dialogue,
- 3) Solution posing, and
- 4) Plan of action.

The goal, of course, is to overcome the problems, but it is also to raise the awareness, the critical consciousness (conscientization), of the learners so as to end oppression in their individual and collective lives.

5C.2.5 TEACHING AIDS

Some of the tools a banking education model might use include a pre-prescribed curriculum, syllabus or course book, which either takes no account or makes assumptions of learners' views or knowledge of the world. Freire called these pre-prescribed plans and course books as primers. Paulo Freire saw no use for traditional primers. How does a

person benefit from repetition —Eve saw the grape, this statement has nothing to do with reality. Freire stated that —There will be no significant learning if the pupil fails to establish a relationship with the object, if he doesn't act towards it. ||

❖ As a result of this belief, Freire wrote cultural primers in the late 1950's with the object of building a revolutionary society. His basic objective with the primers was to present concrete reality to be transformed. Program content should be presented to allow the pupils to take control of it little by little rather than just receiving the content. Teaching materials should be written regionally or even locally. He believed that the universalization of teaching material to reading is an absurdity scientifically and an act of authority politically (Gadotti, 1994).

The Freirean cultural circle made use of slide projectors – imported from Poland at – which were used to display film slides that were the centerpiece of Freire's literacy training because of their ability to foster a collective learning environment and amplify reflective distancing (Sayers & Brown, 1993, pp. 32-33). For the slides, Freire enlisted the well-known artist Francisco Brenand to create codified pictures' that were designed to help peasants semantically visualize the culture making capacities composed of 10 situations that intended to reveal how peasant life is cultural (and not natural) and thus human (and not animal). Freire's film slides were displayed on the walls of peasants' homes, whereupon dialogues were conducted that analyzed the slides' various pictorial elements. The pictures themselves depicted a range of premodern and modern technologies, as well as other cultural artifacts.

Freire's film slides were displayed on the walls of peasants' homes, whereupon dialogues adopt technology pedagogically to demonstrate people's inherent productive and communicative abilities, as well as the possibility of their utilizing modern technologies critically and as part of a means to dehumanize ends.

5C.2.6 DIALOGUE

A central theme of Paulo Freire is that of dialogue. Dialogue is a part of human nature, we need each other to discover and discovery is a social process and discussion is the cement. He thought that the moment of dialogue was the moment of transformation.

Freire saw the dialogue **of the elite as vertical**. He called it—banking pedagogy.

The person who is learning only needs to listen while the educator—deposits knowledge. This narrative form of education maintains the division between those who know and those who don't. Freire viewed **dialogue as a horizontal** relationship based on love, respect and tolerance. It follows then that Banking education and problematization are opposite methods —Finally, comments Freire, —true dialogue cannot

exist unless the dialoguers engage in critical thinking...thinking which perceives reality as process, as transformation, rather than as a static activity || (Ibid, 92).

True dialogue is for Freire what civic education must be about. If civic education does not include it, then there is little hope that the future will be anything for the oppressed but a continuation of the present. —Authentic education is not carried on by A for B or by A about B, **but by A with B...**

Essential to such education are the experiences of the students, whatever their ages or situations.

"The act of knowing involves a dialectical movement that goes from action to reflection and from reflection upon action to a new action." (Freire 1972).

"If learning to read and write is to constitute an act of knowing, the learners must assume from the beginning the role of creative subjects. It is not a matter of memorizing and repeating given syllables, words and phrases but rather, reflecting critically on the process of reading and writing itself and on the profound significance of language" (Freire 1985) That power is to be used **to liberate themselves from oppression**. This pedagogy to end oppression, as Freire writes, —must be forged with, not for, the oppressed (1970, 48; emphases in original), irrespective of whether they are children or adults. Freire worked primarily with illiterate adult peasants in South America, but his work has applications as well to schools and school-aged children. It is to be a pedagogy for all, and Freire includes oppressors and the oppressed.

Freire wanted his students, whether adult peasants or a country's youth, to value their cultures as they simultaneously questioned some of those cultures' practices and ethos. This Freire referred to as —**reading the word**—as in ending illiteracy—and —**reading the world**—the ability to analyze social and political situations that influenced and especially limited people's life chances. For Freire, to question was not enough; people must act as well.

Liberation, therefore, is a —praxis, but it cannot consist of action alone, which Freire calls —activism. It must be, instead, action combined with —serious reflection (Ibid, 79, 65). This reflection or reflective participation takes place in dialogue with others who are in the same position **of realization and action**.

The oppressed thereby use their own experiences and language to explain and surmount their oppression. They do not rely upon others, even teachers, to explain their oppressed circumstances. —Through dialogue, **the teacher-of-the-students and the students-of the-teacher cease to exist and a new term emerges: teacher-student with students-teachers** (Ibid, 80). The reciprocity of roles means that students teach teachers as

teachers teach students. Dialogue encourages everyone to teach and everyone to create together.

Check your progress:

Answer the following questions:

1. What is meant by Banking Education?
2. Write short notes on:
 - a. Learning Circles
 - b. Dialogue
 - c. A problem posing Model
 - d. Codification
3. Give reasons for:
 - a. Freire believed that the educational system played a central role in maintaining oppression.
 - b. Critical thinking is not possible in a banking education framework.
 - c. Paulo Freire saw no use for traditional primers.
 - d. There is a difference between horizontal and vertical dialogue.
 - e. The Freirean cultural circle made use of slide projectors.

5C.2.7 THE NATIONAL LITERACY PROGRAM

In 1962 the mayor of Recife appointed Freire as head of an adult literacy program for the city. In his first experiment, Freire taught **300 adults to read and write in 45 days**. This program was so successful that during the following year the President of Brazil appointed him to lead the National Literacy Program. This program was on its way to becoming similarly successful, with expected enrollments to exceed two million students in 1964. Under Brazil's constitution, however, illiterates were not allowed to vote. The O Globe, an influential conservative newspaper, claimed that Freire's method for developing literacy was stirring up the people, causing them to want to change society. As a consequence of a military overthrow of the government in 1964, Freire was jailed for 70 days, then exiled briefly to Bolivia and then to Chile for five years.

Paulo and his group of Educators had a double task: to develop an efficient literacy method for adults, and to raise the social consciousness of the Brazilian workers. They found out that the workers were fatalists, resigned to their situation in society, and thinking that it was impossible to change this situation.

It was only in 1969 that Paulo Freire wrote about his methodology in his book *Pedagogy of the Oppressed*, when he was a political exile in Chile. In this and his other books, Freire developed the theory of his practice as a Popular **Educator**. They are books about the philosophy of this work, about the concepts, the general directives, not about the practice, the lessons, the activities in the classroom. And this has to be so: for each practical experience with each group of learners is different from the others.

There are no ready-made formulas to apply the Paulo Freire methodology in the classroom and this is perhaps the biggest difficulty to many educators. They have to free themselves of the traditional concepts of the educational process where the educator is the sole origin of knowledge and the students are only the receptors of this knowledge, and the only way they have to learn this is also the practice.

They have to practice the Freire Methodology in order to learn to use it. Theory and Practice are inseparable: Theory is a moment of practice; from the practice is born the theory, and the theory goes back to the practice to be changed and reformulated.

The most important precept of this methodology is:

The learners are the **Subject** in the learning process, and **not the object** – as they have to be Subjects of their destiny, and not objects.

The educator and the learners **are equal participants** in the learning process.

This process is developed by **a continuous dialogue** between the educator and the learners.

5C.2.8 PAULO FREIRE METHODOLOGY

- **TO SEE** the situation lived by the participants
- **TO ANALYZE** this situation, analyzing the root causes (socio-economic, political, cultural, etc.)
- **TO ACT** to change this situation, following the precepts of Social Justice.

PAULO FREIRE METHODOLOGY IN DEPTH

—PROBLEMATIZATION

I. FIND THE PROBLEMS (GENERATIVE THEMES)

- Participants research – get to know participants and their life and work settings
Get the background and facts about the issues that affected
READING the World in which we live together

II. PRODUCE THE CODES (CODIFICATION)

- Create a material representation (a drawing, a video, a photo, a puppet show, an audiotape, etc.) to capture the GENERATIVE THEMES.
- Create a play or skit including many or all of the GENERATIVE THEMES
- What are your ideas?

III. THREE STEPS INDUCTIVE QUESTIONING PROCESS

A. TO SEE THE SITUATION AS PARTICIPANTS EXPERIENCE IT

Describe the situation shown in the CODE define the problems in the Situation make the link between the participants and the problems

B. TO ANALYZE THE SITUATION (The Problem Tree) Why did this happen?

- How is this perpetuated and/or sustained?
- What are the immediate effects and the root causes of these problems? (socioeconomic, political, cultural)

C. TO ACT TO CHANGE THE SITUATION

- Short term ACTION (next 3 days, 3 weeks, 3 months: affecting one of the Problem Tree's leaves)
- Long term ACTION (next 3 months, 3 years: affecting one of the Problem Trees' source roots)

The 3 Basic Steps of this Methodology are: to SEE, to ANALYZE, to ACT.

These steps are repeated over and over again, following the changes in the situation as experienced by the participants.

5C.3 LET US SUM UP

Paulo Freire is often described as a humanistic, militant educator who believed that solutions in education are always found in concrete context. Students should be asked what they want to learn. There must be a collaboration, union and cultural synthesis. The educator should not manipulate students but should also not leave them to their own fate. He should direct tasks and study, not order students. He believed that the liberating educator invites students to think. This allows the student to make and remake their worlds and become more human. Freire believed that communication should be simple even if the information is complex. Simplifying, allows for deeper accessibility by the students.

5C. 4 UNIT END EXERCISE

Answer the following questions:

1. Describe Freire's Methodology.
2. Why did Freire's group of Educators have a double task?
3. What are Popular Educators?
4. Critically evaluate Freire's philosophy of education.

Reference-

- Sinha K., 1995, Education Comparative Study of Gandhi and Freire, Commonwealth Publishers, New Delhi.



POST MODERNISATION AND EDUCATION

Unit Structure

6.0 Objectives

- 6.1. Introduction : Concept of Post-modernization
- 6.2 Education in the Postmodern Era
- 6.3 Educational Challenges in Post Modern Era
- 6.4 Let us sum up
- 6.5 Unit End Exercise
- 6.6 References

6.0 OBJECTIVES

After reading this unit, Student will be able to,

- Explain the concept of Post modernization.
- Distinguish between Modern and Postmodern Education
- Describe educational implications of Postmodern Education.
- Enumerate Educational challenges in the postmodern era.

6.1 INTRODUCTION OF POST-MODERNIZATION

The modern period is roughly the period lasting from the sixteenth century A.D. up to the middle of the twentieth century—the last four hundred years or so. This period is marked by a strong confidence in reason, particularly scientific reason. Knowledge obtained through “scientific” methods were considered more reliable and higher than other forms of knowledge.

According to postmodern thinkers, the modern period is marked by these characteristics: rationality, dualism, the search for absolute knowledge, belief in progress, pride of place given to science, a centre-periphery division of cultures and nations.

Postmodernism means a number of trends or movements in the arts and literature developing in the 1970s in reaction to or rejection of the dogma principles or practices of established modernism, especially a movement in architecture and influence of the International Style and encouraging the use of elements from historical informal styles and often playful illusion, decoration and complexity.

Postmodernism is a concept that emerged as an area of academic study around the mid 1980s. It is a wide variety of concepts which includes architecture, music, literature, fashion, technology, film etc.

In the 1980s the political climate changed. During this period, Postmodernism involves a radical re-estimate of modern assumptions about culture, identity, history and language. It attacks the meaning of classifications like black or white, straight or gay, male or female etc.

Postmodernism started with architecture. It focused on ideal perfection, harmony of form and function and return of ornaments, the functional and formalized shapes of modernist movements are replaced by aesthetic, playfulness, unusual surfaces, or kitsch style.

Postmodernism is a much-used and even overused term today in a variety of disciplines. It is hard to define, since it is not really a doctrine, but rather a particular type of sensitivity, a way of looking at things that has influenced styles in literature, in art, in architecture, in religious writings and even in moral and social practices and preferences.

To clarify this rather confusing state of affairs, it may be helpful to know that postmodernism is used in contemporary writings in at least four different meanings:

1. The state of affairs in a society, that is, how a particular society actually is or works,
2. A style in art, as when we speak of a postmodern building or painting
3. A term loosely used to indicate any aspect of today's society that is different from how societies were in the modern period
4. The ideas and theories that try to understand or explain this "new" state of society and its way of organizing things.

Some people use the term post modernity to indicate the state of society today, and the word postmodernism to mean the thinking or the philosophy typical of today. Others use the term postmodernism to mean both.

6.2 EDUCATION IN THE POSTMODERN ERA

AIM OF EDUCATION

1. Education should help students to construct diverse and personality useful values in the context of their culture.
2. Education should assist individuals in becoming independent, productive citizens in a system featuring multifaceted identities
3. Education helps individuals construct their identities rather than discover them.

4. Education aims to empower people to attain their own chosen goals and only then can individuals and societal progress.
5. Education aims for a growing awareness of the radical diversity and potential incommensurability of the different cultural forms of life that sustain groups and individuals.

CURRICULUM

1. A “trial and error” approach by both students and teachers ensures the constant reshaping of the content to be learned as well as the context in which learning occurs.
2. A curriculum that does not lead to a particular pattern.
3. It should include important values to teach which are as follows;
 - Striving for diversity- does not mean that students shall be accepting cultural practices and beliefs without question.
 - Tolerance-the acceptance of the differing views of other people and the fairness towards the people who hold these different views.
 - Freedom- considerable autonomy is given to both teachers (localizing activities in the classroom) and students (in terms of their decision making).
 - Creativity- the ability to use the imagination to develop new and original ideas or things.
 - Emotions- expressing a strong feeling directly towards a specific object which is accompanied by philosophical and behavioral changes in the body.
 - Intuition-immediate cognition or a feeling that guides a person to act a certain way without fully understanding the way.

DOLL’S MODEL: FEATURES-

- It stresses the concept of reflection
 - Learning and understanding come through dialogue and reflection
 - Curriculum is a process not of transmitting what is known but of exploring what is unknown.
 - Emphasizes self-organization, creative making of meaning.
 - It should have richness, recursion, relation and rigor.
1. **Richness-** refers to a curriculum’s depth, its layers of making and to its multiple possibilities or interpretations.
 2. **Recursion-**refers to the repetition of an idea but to a higher, new level. Example- Spiral curriculum.
 3. **Relation-**refers to the connections one can draw from the lesson to his own pedagogies and culture.
 4. **Rigor-** the application of precise and exacting standards in the doing of something.

POSTMODERNISM EDUCATIONAL AIMS AND THEIR RELATIONSHIPS WITH CREATIVITY

Postmodern educational aims are not determined and they appear in the educational process. These aims arise from the learning environment and are formed step by step. With this introduction, we can suppose these aims for postmodern education:

TEACHING CRITICAL THINKING

Although emphasis on thinking and critique has an old history, postmodern persistence has a deep effect on present education. Carr (1998: 204) writes: "teaching thinking has been one of the most important educational aims from Plato. Various philosophers like Kant, Dewey, Shefler have emphasized on it. But in two recent decades, we can see special consideration toward critical thinking. Critical thinking means a process of asking and answering the analyzes and justifications. In this way it can challenge traditions and public thinking". Giroux asserts that in the past the role of schools was only to educate non-critical mentality and reproduce everything which was in the society. But Giroux thinks that it is necessary for us to think critically about the way that knowledge is formed and appeared. Girou doesn't accept to be just a viewer. His ideas are a kind of critical education which considers the action (Hoppenfeld 2005).

It has taken root, in which it is a central point that focuses on the characteristics of methods and theoretical underpinning of the postmodernism leadership model. Informal logic or critical thinking draws upon justification and pedagogical strategies that foster growth from the traditional role of logic and it is aimed as a mechanism for supporting a meaningful thought process. Cognitive remediation and intellectual readiness for educational leaders should respond in an order in which education is expanded upon. Reflecting on a variety of trends in education, include those in developmental and cognitive psychology, curriculum theory, problem solving, and hands on methods, in addition to elements of formal and informal logic, has resulted in minimal qualified educational leaders suited for integration of existing subject matter, particularly in K – 12 schools, as well as knowledge of comprehensive explorations of teaching and learning. Critical thinking can be equated to the inadequacy of educational reform. Teaching practices, strategies and methods, as well as leadership, in general, remain housed within preparation programs, leadership philosophies, teaching philosophies, communications, or composition; generally adhere to the political integrity, if not insularity, of disciplinary learning in regards to competent educational leaders and teachers.

PRODUCTION OF KNOWLEDGE

Lyotard criticizes modern institutes and believes that for progress of science and knowledge, we should use new discourses and fresh discussions to discover new rules. In this way creativity will appear. In his

opinion, for creativity we should prevent determined conversations (Topp, 2000).

According to him, the nature of language games and special rules demands that people themselves try to produce knowledge and discover new things. He believes that its role was only reproduction of knowledge. He emphasizes production knowledge and new thoughts. It was discussed about this subject in previous parts of this article. Clive Beck (199) thinks that the aim of education in the class is production of knowledge. So scientific methods and research are a part of the creation of knowledge.

DEVELOPMENT OF INDIVIDUAL AND SOCIAL IDENTITY

Giroux (2003) believes every thought and philosophy which doesn't care about human social and cultural issues, fails. He also mentions "border pedagogy". Giroux in his book "postmodern education" investigates border pedagogy. He discusses this concept with other titles like: "counter-text", "counter-memory" and "politics of difference". The meaning of these concepts is that border pedagogy gives students the ability to become familiar with cultures and context or different texts and look at them in a critical way. Students should try to make their own history and narrations and don't limit themselves in a special context. They don't accept everything which is left from their ancestors and the search for power relations. They criticize the relation between knowledge and power and try to clear their borders (Giroux, 1991, pp. 118-132). Hirsch (1978) thinks that transformation of culture should be the main task of education. We have an illiteracy of culture because we are in high levels of technology and professions but we are still strange to cultural issues of society (Bagheri, 1996, p. 7).

Rorty (1989) believes self-creation is more practical in high levels of education, because people are moving from sociability to individuality. In this stage, individual beliefs wake up for new creation and they think that everything which is fact can be changed and remake. In this way they describe themselves again and start self-creation. On the other hand, the concept of "becoming" in Deleuze's ideas that is linked to "rhizome" is a symbol of cell creation. Rhizome means secondary roots and unlike main roots, they don't have a determined and clear path. He thinks that the tree is a symbol of "being" and rhizome is the symbol of "becoming" (Semetsky, 2005). Rhizome presents a system which doesn't follow fixed rules. This system is open and nonlinear. Rhizome is an indicator of plurality and doesn't accept any stability. "Becoming" is very important and Deleuze asserts that thinking without it is impossible. In his view, thinking is the result of being different from others.

In fact, transforming to the other is the cause of thinking. The existences which don't have ability for "becoming", actually they don't have ability to think. For example plants, animals, things and we can't think and always move in a linear way. Therefore "becoming other" is the primary condition for thinking (Gilso 2007). Deleuze thinks that thinking is very important in creativity. He believes in all courses and fields, with

thinkin we can be creative. He has a special view to philosophy because in his opinion philosophy is an intelligent knowledge. For Deleuze concepts are the main tools for philosophy and philosophy is in fact the art of formation, invention and using concepts. The concepts don't attend to reproduce themselves. They have different forms. Philosophy makes the concepts in relations with the world; in this way it uses creativity. All concepts are related to the issues and they can 1310 Afzal-os-sadat Hossieni and Samaneh Khalili / Procedia Social and Behavioral Sciences 15 (2011) 1307–1313 exist without them. Also they are in continuous relation with each other. If some concepts are superior from others, because of their better justification of the world (Deleuze, 1994, pp. 16-27).

TEACHER'S ROLE IN PROCESS OF TEACHING

Learning and accession of creativity Teaching-learning process is one of the most important functions in educational systems. Methods of teaching and learning are the main discussion in this process. Postmodernism has a special view to this process. Giroux (2003) believes that concerning increase in students' cognizance from information banks, teachers' role should be "how to learn Holmes (1995) emphasizes on interaction between teachers and students in the teaching process. The main condition of improving relations between teachers and students is critical discourses with students. Instead of transmission of knowledge, teachers emphasize analysis and justification (Beheshti, 2005).

Giroux writes: "If teachers want to take an active role in raising serious questions about what they teach, how they are to teach and the larger goals for which they are striving, it means they must take a more critical and political role defining the nature of their work, as well as in shaping the conditions under which they work. We believe that teachers need to view themselves as public intellectuals who combine conceptions and implementation, thinking and practice with a political project grounded in the struggle for a culture of liberation and justice.

First, it provides a referent of criticizing those forms of pedagogies that treat knowledge as fixed and deny students the opportunity to interrogate their own histories and voices. Second, the notion of public intellectual provides a theoretical and political basis for teacher to engage in a critical dialogue among themselves and students, in order to fight for the conditions necessary for them reflect, read, and share their work with others, in the interest not merely of improving the life of the mind but engaging and transforming oppressive discursive and institutional boundaries. Third, the category signifies the need for teachers to re define their role as educational leaders in order to create programs that allow them and their students undertake the language of social criticism, to display moral courage, and to connect with rather than distance themselves from the most pressing problems and opportunities of the times" (Giroux, 1991, p. 108-109).

TEACHING METHODS WHICH ARE MENTIONED BY POSTMODERNISM ARE:

1. Cooperative learning method - In this method which is done in group, students help each other learn to choose and decide. Listening to each other, increasing the power of hearing opposite opinions, reinforcement of the ability of criticism are the results of the method.

2. Independent learning method- In postmodernism, besides the importance of cooperative methods, individual conditions are considered too. Derrid (2001) thinks that there isn't the best method of thinking and education. So always the situation and conditions indicate the best method. According to these points, we can assert that equilibrium between independent and cooperative learning is very important in the teaching-learning process.

3. Dialectic method -This method is one of the interactional methods which pay attention to different elements about learning. Bec (1993) believes that teacher and student should refer to information resources and have enough cognizance for discourse In this way they will have positive evaluation from themselves.

4. Critical method - Critical discourse, reading and writing are kinds of this method. In this method, it is tried to motivate students to interpret and criticize after studying different topics. Giroux (2003) thinks that critical thinking in learning is dependent on individual independence and rational justification in thinking and action. Individual independence is an obstacle against acceptance and rational justification causes idea creation.

5. Verbal method- Postmodernism's attention toward the other, cosmetic culture and discourse shows importance of language. Postmodernism reason is replaced by language because thinking is described with language (Bagheri, 1996 Postmodernism represents a new visage of teacher and student. The perfect education in postmodernism is the education in which other's voices are heard. Teacher is a liberal person who guides students to think. Also students use the ability for interpretation and criticism (ibid).Lyotard's language games indicate that discourses aren't stable and there no special frame for making discourses. Lyotard (1984) himself explains that language games have their own rules. If there aren't any rules, there won't b any language games. Conversations are regarded as the movements of these games. So he tries to tell us the humans take part in different language games and according to rules of these games, they will have new roles.

CREATIVITY IN CONTENT AND CURRICULUM

Educational curriculum and content should be the base of problem-solving. Because in the present world the main need of learners is having the ability to solve problems. The postmodern curriculum tries to put students in the process of becoming. In this process teachers and

students take part in a discovery journey to investigate things. Also regarding environmental, social and moral problems are suggestions of postmodern curriculum (Pinar, 1996, Farmahini, p. 138). Palmer (2000) explains postmodern education and curriculum with annulling structure and specific frameworks, trying to find new possibilities for production of knowledge which are raised from everyday experiences and memories. Finally, we believe a postmodern curriculum which is flexible, variable and plural and is related to factual problems in life can be a suitable opportunity for creativity and innovation.

SELF CREATION

The idea of self Creation in this changing, 'post modern' atmosphere is of interest. How do individuals, in this fractured, multi-narrative society, form their identities? This is certainly a topic that continues to grow in sociological significance, as the factors and conditions pertaining to the construction of our identities have changed, diversified, spread and become more dynamic in this 'post modern' world.

Self creation is the process by which a person develops a personality that is distinct from that of other people. This process serves to define an individual, not only to others, but also to the individual them self (see Levine *et al.*, 2002). In terms of how this definition is maintained, the identity is actuated through a process of development of uniqueness, reinforced through continuity and affiliation (see Levine *et al.*, 2002). The process of self creation ultimately leads to the notion of personal identity, where identity is forged through individualism and an understanding of one's own self-concept (see Levine *et al.*, 2002).

What is identity in a postmodern world? For many, identity is now a fluid concept, an open question, a construct that is built as one moves along, according to one's environment and one's interests and interactions, be these physical or virtual. In a post modern sense, the self is shifting, fluid, or as Berzonsky (2005) argues, identity is dynamic, multiplistic, relativistic, context-specific and fragmented (Berzonsky, 2005). Further, Berzonsky (2005) states, ego identity may serve as a way in which individuals reach out from a personal standpoint in this fractured, post-modern world.

Dunn (1999) argues that postmodernism has led to a shift in the bases for self creation, something that itself, *per se*, marks the postmodern era. As Lyon (2000) so eloquently phrases it: "...we are recipients of entertainment, shopping for a self." (Lyon, 2000, p.75). Developments in information technology and the ability to shop anywhere, any time, have reduced time and space, meaning that we now demand the ability to access information in an instant.

People are on demand "24/7", leading to reconfigurations of how we view ourselves and our place in the world. We are in a world which we feel we know much better, a world which is virtually available at the touch

of a button (or the swish of a mouse), on demand. Information on anything anyone is interested in can be found instantly. Through this open, instantaneous, process, we feel we are part of a much larger culture than our long-established, local selves.

For Lyon (2000), in his book *Jesus in Disneyland; Religion in Post-Modern Times*, it is a complex social situation in which some of the dynamics inherited from modernism are inherited and in which some are distorted beyond recognition. For Lyon (2000) postmodernism has been defined by the development of information technology and social networking and the rise of consumerism. Information technology has made the world smaller, has made identities more fragmented and consumerism has allowed us to express ourselves like never before.

This process, whilst connecting individuals with more people, information and places than ever before, can mean that people become less connected with real – physical, intimate, face-to-face, relationships, leading to social isolation. McPherson *et al.* (2001) showed, for example, that Americans have significantly less friends than they did two decades ago, with social isolation increasing as a result of this.

However, McPherson and Smith-Lovin's (1987) hypothesis of homophily – that friends are similar in character and identity – still holds for 'virtual' friends. Members of online forums, for example, who become close over cyberspace: similar people will always band together, with people's personal networks being homogeneous with regards to many socio-demographic factors and interpersonal characteristics (see McPherson *et al.*, 2001).

"The times they are a-changin'" sang Bob Dylan, and nowhere is that truer than now, where children plug themselves in to their iPods, downloading music as they wish, accessing information on the internet as and when they desire. It is possible to now parcel the world into discrete pockets, according to your own desires.

Technology has allowed individuals the choice of how, and when, they want to communicate, closing off from other commuters with an iPod, sharing common musical tastes with cyber-friends, again through the iPod, joining in online forums if that is what they want to do. Choice is everywhere, choice is expected, as a fundamental right of this generation. Through choice, through the freedom of expression that is around, through blogs, for example, and through online forums that are available for almost any specialist interest, from internet sites like YouTube and Myspace, individuals can choose who they want to interact with and when they want to interact with them.

For many young persons, this 'artificial', cyber life, *is* their life. It may not be a life that would be recognizable to their grandparents, nor even understood by their parents, but that is their reality. They choose to

live like that, maintaining multiple narratives with individuals they have actively chosen to communicate with.

EFFECTS OF POSTMODERNISM ON WAYS LEARNERS LEARN AND INSTRUCTORS TEACH

Postmodern life is not predictable. We must live in the moment in order to be in tune with the ever-changing conditions. We need meta-strategies or ways of thinking about which strategy to employ. Better yet, we need ways of knowing how to create and tailor new strategies to respond to the learning needs in our various contexts. It is critical that we know how to live and learn in an open system, open to ambiguity, open to serendipitous development.

Postmodern society is inundated with information. Information has become abundant and free during the 21st Century. Information is now fully accessible. We live in a democratized society of digital interactivity. Postmodern learners are required to know the difference between data, information and knowledge. Students must develop information literacy skills and the awareness of their own selection bias. The postmodern instructor must be able to walk with their students through the data and information to the knowledge that is both involved with the purposes of the course of studies and with the meaning relative to the life of each individual student.

Modern thinking uses the executive brain. The executive brain is logical and serves control functions. Life is structured, ordered and hierarchical. There is a proper place and a proper function for everything. If it is not ordered or logical, let's figure it out. Deductive, scientific thought prevails in this world-that-can-be-known. The executive brain controls communication and actions. Modern students rely on this kind of logic and on dogma. They rely on learning what they are told because it is in the best interest of the role they are to play. Modern educational theory attempts to classify and segment learning. The world is taken apart, split into disciplines, objectified, quantified and then repackaged as courses with learner objectives. This model relies on "the sage on stage" to parcel out the information to learners. Learners can utilize strategies to improve learning. A grade is assigned based on the degree to which the learner has achieved these teacher-determined objectives.

Postmodern life is not just about rapid and turbulent change. It is also about fragmentation of old systems and expectations. There are constant disruptions. It is hard to count on any one set of values or any one paradigm. To deal with the fragmentation of the old paradigm, postmodern students apply their own story and experience to the learning environment. They learn to trust not only their own rational processes (housed primarily in their prefrontal cortex), but also their exceptionally gifted intuition (housed primarily in their much older, larger and more mature limbic brain). (Lehrer, 2009) The postmodern instructor engaged with a learner from an appreciative perspective encourages this person to relate the

directions of the course or program to their personal experiences, instead of viewing this as past baggage that should be left outside the educational experience. Instructor/tutor and student co-create new learning and understandings at the moment.

Postmodern learning is a creative act. It involves ever-changing environments and learning arrangements. Individual plans can be created wherein the learner is an active participant. The postmodern teacher and mature student are partners in learning a body of knowledge within a contemporary context. Other methods are not discarded, but they are used, modified and recreated to suit the situation at hand. The postmodern instructor is a “guide on the side” whose role is more to facilitate learning experiences toward the meaningful aims. Alternate views and content integration are encouraged. Ideas are brought together through a holistic approach to form new ways of knowing the world. New learning relationships and knowledge creation potential are heightened and become an exciting aspect of the postmodern class.

IMPLICATIONS OF THE POSTMODERN CONDITION FOR ADULT EDUCATION

What are the attitudes, processes and structures that instructors need to provide a post-modern education to adults?

Teaching and learning in the postmodern world addresses these points:

- Meta-strategies or ways of thinking about which strategy to employ; ways of knowing how to create and tailor new strategies to respond to the learning needs in our various contexts;
- Knowledge about ways in which to live and learn in an open system in which there is considerable ambiguity and serendipitous development;
- Information literacy skills for students and awareness by students of their own selection bias; the postmodern instructor leads their students through the data and information to the knowledge that is involved with the purposes of the course of studies and with the meaning relative to the life of each individual student;
- Relationships between the course’s and program’s directions, and the individual’s personal experience; new learning and understandings is co-created in the moment;
- Creation of individual plans wherein the learner is an active participant; creation of partnerships between teachers and students in learning a body of knowledge within a contemporary context;
- Creation of instructor role as a “guide on the side” — tutor, learning coach and facilitator — of learning experiences toward meaningful aims;
- Ideas are brought together through a holistic approach to form new ways of knowing the world; new learning relationships and knowledge creation potential are heightened and are an exciting aspect of the postmodern class;

- Meta-strategies (or meta-cognitive strategies) are required; students learn how to learn;
- Learners are encouraged to find personal meaning from the learning, as the teacher is allowed to discard the mask of authority and be more themselves, modeling the lifelong learning value of postmodernism; and
- Learners (living in a postmodern world) are encouraged to formulate and engage a clear, stable, sustaining image of self.

DISTINCTIVE FEATURES OF POSTMODERN LEADERSHIP

1. Emerges from anywhere

Postmodern leadership is based on some form of knowledge or insight, like thought leadership, that one person or group either adopts first to lead by example or advocates to others. Leadership has always been based on power. Now it is the power of knowledge rather than that of position or personality. It is an influence process where what is influenced is a change in direction, not necessarily performance improvement.

2. Discrete leadership acts, not roles

Leadership that is a one-off act is a discrete event, not a role. This must be the case if it can be shown by outsiders who have no role in the follower group. When groups lead other groups by setting an example, as does a market leader, the former is clearly *not* in charge of the latter. This is not unusual. Influence is generally a discrete event. Such leadership can emerge from unexpected directions. For example, in a meeting, a normally quiet team member might feel sufficiently passionate about a particular topic to speak up and persuade the others to change their minds on the issue under discussion. But, being shy, this individual might have no interest or talent to take charge of the group or to be regarded as even its informal leader in a role-based sense.

3. Leadership ends once followers act

A car salesman doesn't keep selling to you once you sign on the dotted line and you don't keep trying to influence your children to eat their vegetables once they start eating them. Similarly a CEO doesn't keep promoting a new vision once it is accepted and acted on. Influence is only ongoing for Model T leadership with its need to continuously motivate employees to maintain standards of performance. In Model A leadership, with its focus on change, the manager might need to show leadership as a series of discrete acts to maintain momentum until the change is fully implemented. Being a discrete act, such leadership is not an ongoing role.

4. Does not manage people or decide for them

When Martin Luther King, Jr. influenced the US Supreme Court to outlaw segregation on buses, he was not involved in implementing anything. He didn't convene a group of legislators to agree to changes. Rather, he spoke over their heads directly to the population at large. Similarly, when the Sony employee succeeded in persuading Sony

management to develop PlayStation, he may not have had anything to do with implementation. Many knowledge workers who show leadership bottom-up may not have either the motivation or the talent to be a conventional positional leader. We need to upgrade management, making it a supportive, facilitative function, to take care of execution.

If leadership is pure influence and can be shown by outsiders then it can't make decisions for followers. This means that there is no such thing as autocratic leadership. Only a person in charge can be autocratic, but this person is a manager, not a leader. Managers can occasionally *show* leadership but there are no leadership roles.

5. Can be shown by groups

Positional leadership is about individuals occupying the top slot in a hierarchy. But groups such as companies and sports teams lead their competitors by example. They influence them to change direction or strive for higher levels of performance. Greenpeace can have a leadership impact on communities by advocating environment friendly actions. Groups can lead by going somewhere new first thus leading other groups to follow or by promoting a better way.

There are benefits of highlighting such group leadership: (1) To confirm that leadership is not just an individual matter, (2) To add weight to the claim that leadership can be shown by outsiders and (3) To make the case that being in charge of a group is only a special case of leadership, not the whole story. Moreover, leadership between competing groups is clearly not a collaborative effort to achieve a joint goal. Nor is it even intentional. Patents are a means of preventing competitors from following too closely.

6. Fluidity

Conventional leadership is about one person dominating a group for as long as possible. But in a knowledge driven world, no individual has a monopoly on good ideas. In a brainstorming team, leadership can shift a hundred times during the discussion and range from very small to large impacts on the group's ultimate decision. Such fluidity is to be celebrated as an asset of postmodern leadership because it gives more people a voice. Not being paternalistic, it doesn't condescendingly label ideas from employees as "suggestion box" material for the "real leaders" to decide upon. Any suggestion that moves the group forward, even slightly, is a discrete leadership act.

6.3 EDUCATIONAL CHALLENGES OF THE POSTMODERN ERA

Although postmodernism has no founder nor a fixed set of doctrines, most postmodernist thinkers and artists would raise (or have sympathy for) for the following types of criticisms of modern thought.

Critique of Meta-narratives:

Jean-Francois Lyotard, the name most associated with postmodernism, would define postmodernism thus: "I define *postmodern* as incredulity toward metanarratives." What did he mean? Lyotard sees any branch of knowledge as just one type of knowledge. In fact, he said, "Scientific knowledge is a kind of discourse." He does not see science as inherently superior to others. To present one's position or doctrine as superior or as valid for everyone, everywhere, one needs what Lyotard calls "metanarratives." By meta-narratives he meant general theories or unexamined world views that would justify a particular position. Thus, if I want to promote science as the best type of knowledge, I would need a meta-narrative that tells me that scientific truths are superior to common sense or that all scientific work is done for the benefit of human beings. Or, when Karl Marx wrote about the exploitation of workers and children in nineteenth century mines and factories, he was narrating a fact. When he proposed Marxism as a solution for economic exploitation everywhere, he was claiming to have a universally valid theory, a diagnosis and prescription that should work in all settings. This would be, for post-moderns, a meta- narrative, and hence suspect. In general, postmodern sensitivity would lie in suspecting any doctrine or view that places itself above criticism and makes absolute claims, and in listening rather to the little stories that lie behind the big theory. This brings us to another important movement associated with postmodernism, namely, deconstruction.

Deconstruction:

This term, as well as the intellectual movement it represents, is associated with the French thinker Jacques Derrida. Derrida's ideas are proverbially hard to understand or summarize. In a few words, deconstruction would refer to a critical study of a subject, examining the language used and the assumptions involved in the writing. To deconstruct a text means to take it apart into its constitutive elements, and see how the text itself in a way undermines the doctrines it holds. We have to use words, since we have no other way of communicating ideas; at the same time, the words we use are inadequate to express what we want to. In this sense, words are both right and wrong. They need to be used, and at the same time, unused (he said much about the need to "erase" what we write.)

End of the autonomous subject, of history and of absolute truth:

This is another well-known "slogan" associated with postmodernism. The meaning is this: By "*end of history*," postmoderns mean three things: They question the assumption that human beings are progressing to an ever better state of being or society. A later stage of history can be worse than the previous one. Secondly, they look at historiography (the writing of history) critically. What we have is not raw history, but historiography done by particular nations or persons or

cultures. We do not have any one objective of knowing or writing history. Thus, the history of the British Period in India would look different when written by an English historian—especially one who believed in the superiority of British culture or in the right of conquest—or by an Indian who saw colonization as immoral. Thirdly, postmoderns do not believe that history has a direction or unity. They think rather that the events that make up history are of too many different kinds to fit into any one coherent whole.

When they mention *the end of the isolated subject*, what they mean is this. In Descartes, for instance, we have a philosopher claiming to identify the nature of the thinking subject. Descartes' claim would be that his conclusions would be valid for all human beings, everywhere. The same is true of other philosophers, like Kant. In these (and other thinkers), we see an attempt to make statements about any human being, anywhere. The abstract conclusions a particular philosopher comes to, are held to be valid for all human beings everywhere. This view is largely discarded by postmodern thinkers.

Why speak of *the end of absolute truth*?

This, too, is because postmodernists are in general more sensitive to the particular situations and conditions under which a so-called truth is developed. They are more reluctant than people in the modern period to think that anyone can propose universally valid abstract truths which cannot be challenged or changed, and which do not depend on the circumstances under which they discovered or proposed.

Language games:

“Language games” is an idea mentioned earlier by distinguished philosophers like Wittgenstein. The point made here is this: Each branch of knowledge has its own rules. We cannot see experimental science as the highest form of knowledge, nor judge other areas of learning by the criteria of science. Thus, music or religious writing or architecture play by different rules when compared to physics or astronomy. This idea frees each discipline to follow its own language and rules. Science is no longer seen as the highest discipline, nor as the arbiter of truth. Thus, how we judge art or the truth of a mystical statement will be different from how we judge the validity or the veracity of scientific statements.

Periphery and center:

The center and the periphery of the modern and colonial era have largely lost their meaning. What was once periphery can become the center (e.g., the United States when compared to U.K.), or the world can be seen as having many centers of power and influence rather than as having one economic or political or cultural center. This change in the “pecking order” and the consequent change in international relations and the perception of cultures and peoples will be welcomed as empowering

by formerly oppressed and excluded groups, or as threatening and destabilizing by groups that benefited from the earlier hierarchies (whether they be hierarchies of race or nation or caste or whatever).

Pluralism of cultures:

No one culture can propose itself as the norm or as inherently superior. Recently, the Australian government apologized for the appalling injustices committed against the original inhabitants of that continent. Such a stand would have been unthinkable earlier. In the modern period, white settlers saw it as their right to take over a continent, exploit the Aborigines (whom they despised as inferior). Today, there is much greater awareness of the richness of different cultures, together with the acceptance of the human rights of all.

Historical nature of many truths:

Unlike the quest of Descartes or Kant or Hegel to build a system of universally valid truths, post moderns are sensitive to the historical conditioning of many truths. So, the question to ask about a doctrine would not simply be: "What is the truth?" We would also need to ask: "In what setting was it said? Why was it said? Would it be valid for me/us/our setting?"

CONTRIBUTIONS OF POSTMODERNISM

As we have repeatedly stated, postmodernism is not a system or coherent set of doctrines. Hence, it cannot be presented, or defended or rejected as such. We need to see it as a new set of movements that arose independently in different fields, and influenced each other. These new ways of thinking can be credited with the following merits or contributions to the world of thought and culture.

Listening to the forgotten little narratives:

The postmodernist suspicion of meta-narratives (accepting an unexamined grand theory that supports many particular doctrines and practices) can help us to listen to the many forgotten stories of ordinary people, smaller nations, less powerful cultures. For instance, colonization supported itself with the metanarrative of European cultural superiority and the claim of bringing civilization to the colonized peoples. In the process, the voices of the conquered peoples were not listened to. The so-called discovery of America in 1492 would mean different things to the conquering European settlers and to the Native Americans who lost all their land. The same can be said about the "progress" made by India by building huge dams; we do not normally hear the voices of the millions of people who lost their homes and land in the process.

The uniqueness and independence of different fields: Postmodernism frees each discipline to be itself, rather than compare itself

to experimental science and be treated as inferior. Thus Kalidasa's writings or the Ajanta-Ellora paintings or the Bhagavad Gita or the Bible cannot be judged by the canons of science. Each field is unique and independent. (And has the right to exist, provided it does not violate the rights of other human beings.)

From a center-periphery world to a pluri-centric world: No culture (e.g., European) or race (e.g., white) or caste (e.g., Brahmin) has the right to propose itself as superior or as the norm to judge others. Who is to decide who is superior, and on whose criteria? Why should we have this superior-inferior hierarchy at all? Can't human beings live and treat each other as human beings, different in some ways (in race or gender, in looks or language or customs), but equal in dignity and worth?

Influence of the non-rational:

Reason, the queen in modernity, is seen as just one of the paths for reaching the truth. Postmodernism gives an important place to the role of the non-rational. This is partly because of the frightening truth that very brilliant people did some horrible things to others during the wars or during inter-racial or inter-religious fights. Reason alone does not seem to be a reliable guide and teacher in human affairs. We need to listen to other areas, such as, our emotions, our aesthetic sense, our traditions, our dreams.

Analysis of language:

Language is used and abused. We need to examine it critically. Words express ideas; words also betray the ideas they claim to represent. A language is not merely a tool of communication; it is also the bearer of a culture, and defender of particular values. Words can never express human experiences exactly or exhaustively.

Creativity in the arts, architecture and other fields:

Refusing to follow the canons of modernity blindly, postmodern thinkers, artists, architects and writers have walked on untrodden paths, exploring new themes and new styles in new ways.

LIMITATIONS OF POSTMODERNISM

Postmodernism has both strong admirers and adamant critics. Here are some of postmodernism's weaknesses

Theoretical critique of theory:

This is an age-old issue in philosophy. To criticize a theoretical position, you are using other theoretical assumptions. Thus, for instance, to state that we should reject all meta-narratives is itself a meta-narrative. Human beings cannot speak or survive without some grand theories, whether religious or social or economical. Even to state that there are other avenues to the truth besides reason, is itself a rational, theoretical statement. We cannot escape the use of reason.

Claiming more than it can prove:

Postmodernism's claim that we live in a very different kind of age cannot be proved. Some would see postmodernism itself as a continuation of modernity (as another type of rational critique) rather than as something different from modernity. There are differences among periods of history and among cultures. This does not prove that what human beings have in common from one century to another or from one setting to another is less than the differences. A person living in the third or tenth or eighteenth century has more in common with us than there are differences between that world and ours.

Neglect of the essential and permanent:

Why people read old religious books, or respond to a novel or movie from another culture, is because there is something essential and permanent we all share. Each of us is not so unique as to be completely different from others. This essential and permanent element is largely ignored or denied by postmodern thinkers.

Overlooking the contributions of modernity:

While there were many flaws in modernity, it had its undeniable achievements. Psychiatric treatment of mental patients, for instance, is certainly an improvement over seeing the mentally sick as possessed by demons and subjecting them to cruel punishments. So, too, our modern means of travel, our mobile phones and computers, the spread of books, the many medical treatments available, are some of the advances the human race made using the gift of reason. Even the Universal Declaration of Human Rights is a great achievement. Whatever one's religious faith (or lack of it), people have certain inalienable rights as human beings. The common basis is our human nature, as seen by our reason. Modernity was a greatly beneficial and freeing change for most people living in pre-modern settings. Would any of us like to go back to the pre-modern era?

Neglecting Social reforms:

Whether it is the abolition of *sati* in India or of slavery in the West, while one's religious faith was often the motivating force, the real arguments against injustice were based on an appeal to reason. Think of the fight against untouchability or the political action against the enslavement of Africans or for the better treatment of women, or the respect afforded to persons of different religions in a multi-religious society. A modern, rational outlook was a key element in bringing about such changes. Without a common rational forum for exchange, what would a society's decisions be based on? We cannot leave everything to the preferences of individuals or small groups.

Moral relativism:

A number of people who study postmodernism accuse it of having no strong ethical principles, of making everything a matter of private opinion. We should not forget that the position, "Everything is relative," is itself a self-contradictory statement. No one can logically hold it without contradicting oneself. To say that we need to respect cultures and that all our learning is conditioned by history and setting, is one thing. To jump

from that to the conclusion that everything is relative, and that there are no universally valid truths, is an illogical step. Postmodernism seems to make this mistake.

Unnecessarily complex and obscure language:

While studying the use of language and pointing out its limitations, several postmodern writers are notorious for excessive use of complex jargon, and writing in a way that is hard for even an educated person to follow, or for a reader to pin down.

6.4 LET US SUM UP

This short presentation aimed at an introductory, non-technical look at the influential contemporary cultural phenomenon called postmodernism. There is already a vast literature about, and within, postmodernism. A good library or the Internet can put the student in touch with more material.

Postmodernism is more a mood or sensitivity than a doctrine or organization or dogma. It can be seen as progress or as regression, depending on one's style of life, preferred values, close associates and point of view. There are authors who see it as a bold critique of the excesses of modernity; others see it as a return to the pre-modern; still others look on it as an extension of modernism or even as a faulty abandoning of much that is valid in modernity.

Human beings can be said to be the same all over, and at all times, or very different, depending on what you want to stress. The same can be said of the similarities and dissimilarities among people. Postmodernism stresses the differences more than the sameness or continuity with modernity.

As a call not to let the big voices (meta-narratives) drown the little voices, or to allow the self-styled center (Europe, or the US, or Western culture or a so-called higher caste) ignore the dignity and voices of the less powerful, it is a bold and challenging critical voice.

How far these ways of thinking, living and looking at the world are widespread, and who are the voters, are moot questions. In our own country, we have people living in the pre-modern age (think of people looking for religious explanations of diseases like smallpox, or the killing of women as witches to ward off evil in a village), in modernity (e.g., our study of mathematics and science, our use of phones and computers and trains and planes, our access to vaccination, blood tests and heart surgery) and in post-modern settings (generally smaller groups found on college campuses and in research circles). No person or country or culture is totally pre-modern or modern or post-modern.

But then, following the same logic, postmodernism's own ways of thinking cannot be defended or validated. This is why philosopher Richard Tarnas says of postmodernism, "[It] cannot on its own principles

ultimately justify itself any more than can the various metaphysical overviews [meta-narratives] against which the postmodern mind has defined itself."

To conclude, just as postmodernism invites us to look at modernity critically, common sense and human wisdom remind us to look at postmodernism itself with critical appreciation, seeing its strengths and not denying its weaknesses.

6.5 UNIT END EXERCISE

- 1) What do you understand about 'Meta-narratives'?
- 2) Write a short note on 'periphery and center.'
- 3) Explain the concept of Postmodernism.
- 4) Describe the relationship of creativity with postmodernism.
- 5) Enlist the role of teacher in postmodernism.

6.6 ONLINE REFERENCES

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