LOVELY PROFESSIONAL UNIVERSITY

PHILOSOPHICAL FOUNDATIONS OF EDUCATION

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SYLLABUS

PHILOSOPHICAL FOUNDATIONS OF EDUCATION

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1.	Education & Philosophy: Meaning, Relationship, Nature and Scope. Significance of studying Philosophy in Education. Aims of Education: Individual and Social Aims of Education. Functions of Education: Individual, Social, Moral and Aesthetic.
2.	School of Philosophical Thoughts: Idealism. School of Philosophical Thoughts: Naturalism. School of philosophical thoughts: Pragmatism. School of philosophical thoughts: Humanism.
3.	Indian philosophical thoughts: Sankhya. Indian philosophical thoughts: Vedanta. Indian philosophical thoughts: Buddhism. Indian philosophical thoughts: Jainism. Indian philosophical thoughts: Islam
4.	Contribution of Indian thinkers to Educational Thoughts: Mahatma Gandhi and Vivekananda. Contribution of Indian thinkers to Educational Thoughts – Aurobindo and Radhakrishnan
5.	Education for Peace. Values: concept, need, sources. National Integration and International understanding: Meaning, need, role of teacher and Educational Institutions in developing national integrity

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Unit 1: Relation between Education and Philosophy and Philosophy of Education

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Objectives

After going through this unit, the students will be able to—

- Know the meaning of Education
- Know the meaning of Philosophy
- Understand the difference between Indian and western Philosophy
- Understand the nature and meaning of Philosophy of Education

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Introduction

Word education is made by adding suffix "a" in the Sanskrit stem Shiksh. Meaning of Shiksh is to learn and teach. Hence, meaning of Shiksha is process of learning and teaching. If we consider English word of education for Shiksha, then it also means the same. Education word is made of Latin word Educatum, which is made of same language words a (E) and Duco. A means internal and Duco means to progress, hence education means to improve internal ability of children externally.

1.1 Meaning and Definition of Education

Education is the basic tool of human development. Development of innate abilities, increment in knowledge & arts and behavioral changes are brought about in humans by education only and he is made a civilized, cultured and able citizen. This work starts at the birth of a child only. Soon after birth, parents start teaching him hearing and speaking. When child grows little, then he is taught to sit, move, eat and social behavioral norms. At the age of 3–4 years, child starts to read and at this very age, he is sent to school. In school, his education goes on in organized way. Apart from school, he also learns at home and in community and the process of learning and teaching keeps going even after school and for the whole life. If we watch in detail, then in any society this process keeps functioning always. In its real sense, the permanent process of learning and teaching in any society is called education.

If we look at it from application point of view, then it has two applications- one is in the form of process and second is the result of that process. When we say that his education is going on fine, then education means process here. When we say that he has received higher education, then it is the result. But modern academicians accept education as a process only. They are of the view that in any process, result is inherent. At present, result of education process is expressed in the form of knowledge, ability and behavioral change.

Basic role in the education process to explain the format of the philosophers, sociologist, politician, philosophers, economists, psychologists and scientists have played and everyone saw their approaches to education-at the end and defined. Here we present a brief description of all of these approaches piece by understanding the nature of education based on facts and will attempt to define it.

Philosophical Concept of Education

Centre of thought of philosophers is human. They try to know the actual nature of humans and find final objective of human life. To define the path of last destination of human life also is the interest area of philosophers and they consider education to be essential for the knowledge and development for all this. Thus, education is the tool of attaining final objective of human life. Since, there are different views amongst philosophers about final objective of human life, there are differences in the definition of education too.

Spiritual philosophers give more importance to super natural life to physical life. Vedanta followers want to get rid of this physical life forever. They call it salvation. As per Jagatguru **Shankaracharya—**

Education is That Which Gets Salvation.

(Sah: Vidya Ya Vimuktye- Shankaracharya)

Notes Education is the basic tool of human development. It means-learning and teaching.

Indian intellectual Swami **Vivekananda** considered human as complete from birth and emphasized on letting him realize this totality with help of education. In his words—

Education is manifestation of perfection inherent in human. —Swami Vivekananda

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Epoch personality **Mahatma Gandhi** has given equal importance to body, mind and soul. In his words—

By education I mean an all round drawing out of the best in child and man-body, mind and spirit.
—Mahatma Gandhi

Greek philosopher Plato also accepted the importance of body and soul. As per him—

Education consists in giving to the body and soul all the perfection to which they are susceptible.
—Plato

Disciple of Plato, Aristotle stressed on the physical and mental development of human. He believed that only with right development of body and mind, one can feel the soul. He defined education as following—

Education is the creation of a sound mind in a sound body—Aristotle

Materialistic philosophers only consider physical life as truth. As per them, final objective of human life is to lead a **happy** life and it is imperative that human should be healthy from body and mind and be equipped with resources of organic consumption. They want to perform this job by education. As per materialistic philosophers—

Education is that which enables human to lead a happy and content life.

Naturalistic philosophers of western world too are in favor of attaining materialistic happiness. As per them, it is possible when human establishes synergy between internal and external environment. As per Herbert Spencer—

Education means establishment of synergy between inherent powers and external life
—Herbert Spencer.

There is dominance of philosophers in western world, who look at human life in the same perspective, in which it appears. Followers of Objectivity consider humans as a social creature and believe that humans should try to bring in appropriate changes in the society and power to construct the future of the society though education.

In words of philosopher John Dewey-**education is the development of all those capabilities in the individual which enables it to control its environment and fulfill it desires—** **John Dewey**

Sociological Concept of Education

Centre of thoughts of sociologists is society. They look and understand human in the context and perspective of its society. They consider education as the means of development of individual and society. They have expressed following views for process of education—

1. **Education is a Social Process**—sociologists have clarified that when there is social interaction between two or more people, then they get influenced by each other's language, thought process and behavior. This process is called learning and when this is done with certain predefined objectives, then it is called education. We know that humans are innate with some qualities, in the social and natural environments, these qualities grow and as a result, his behavior changes. For example, system of sound pronunciation is there by birth, but with this system he learns language of those, in the company of which he lives and exchanges thoughts. Entire civilization and culture of humans is the result of social process only. This is also true that after development of work and knowledge organs, he independently observes, examines, meditates and concentrates and learns thus. But for this, required work and knowledge organs, language and thought processes are developed in the social environment only. In the absence, neither we can learn language nor can we learn to think. Children learn about objects, language and activities by being in society only. Sociologists have clarified that education is the means of fulfillment of social goals and objectives. Society has the ambitions and education of same nature, the way it is built up. In fact, education is related with past, present and future, all three. With this, knowledge of past, fulfillment of present and future building is done. Education is social process from this perspective also.

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2. **Education is a Continuous Process**—second fact as expressed by sociologists is that, education keeps on happening in the society. Soon after birth, human being start receiving education and keeps going on till his last. If we see in detail, then member of society (individual) peril, but system of education keeps moving forward generations after generations. It never takes rest. Hence, continuity is it's another characteristic.

3. **Education is a Bi-polar Process-** as per sociologists, in the process of education, when side affects and another gets affected. Hence, it is clear that education is a bi-polar process. As per them, education has two poles-one which affects (teacher) and another which gets affected (student). American academician john Dewey also accepts it-one psychological and another social. By psychological, he means the interest, inclination and ability of the learner and by social organ, they mean its social environment. But as per our experience, not only social environment but natural environment also affects the process of learning. In the context of planned education, teachers, objectives of education, academic discussions and method of education too are influential element. Learning and teaching all these things are called situation. It would be proper to say that process of education happens between situations of learner and teacher.

4. **Education is the process of Development**—innate human behavior is like animals. With education, his behavior is modified and refined. If we look into detail then we find that humans keep this experience safe with the medium of language and hands it over to next generation. Coming generation moves even ahead with this knowledge and adds its own knowledge and experience. This is how, development of any society's civilization and culture takes place. It is not possible in the absence of education. It is clear that education is the process of development. We should understand one thing here that every creature of the world learns to move, eat and speak by living and emulating within its own species. Consider life of animals and birds. Soon after their birth, they start to learn the ways of eating, moving and flying like their species, but this act of theirs is confined only to the synergy with environment for self defense mechanism, but in case of humans, education not only teaches them to have synergy with environment, but also develops their ability to develop conducive environment as suitable for them. By education, there is a constant change in the lifestyle, eating & thoughts and in the methods and tools of making an easy and comfortable life for humans. Another name for this development is education. Thus, it is clear that human education is the process of development, not of animals.

5. **Education is a Dynamic Process**—with help of education, humans keep developing its civilization and culture. For this development, one generation hands over its knowledge and skill sets to another. For this transfer, each society plans for the social academic education. Hence, objectives, syllabus and method of education are defined for any particular time period. But as society keeps changing, education keeps accepting those changes and moves forward. Thus, its objective, syllabus and method of education keep changing as per requirement. This is its dynamism. Had education not been dynamic, we would not have developed and grown.

Some academicians have defined education on the basis of above facts only. In the words of Indian thinker Bhairav Nath Jha—

Education is a process, a social function carried on and by the society for its own sake. —B.N. Jha

Famous academic Sociologist Ottoway has defined education as following by incorporating both nature and function of education—

The whole process of education is the interaction between individuals and social groups, with certain ends in view for the development of the individual —A.K.C. Ottoway

As per academic sociologists, humans bring in appropriate changes in society with education only. T. Raymond has defined education by keeping across this view point-

Education is the process of development, which consists of passage of human being from infancy to maturity, the process by which he adapts himself gradually in various ways to his physical, social and spiritual environment. —T. Raymond

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Political Concept of Education

Politicians' centre of thought is state and its machinery. They view individual and society both in terms of its state and its machinery. They consider education as a means of building the nation. A nation in built by superior people and superior people are built by education. In their view—

Actual education is that, which makes superior citizens.

Economical Concept of Education

Economist's centre of thought is the economic resources and economic machinery of society. They understand individual or society in terms of their economic activity. They accept education as a productive activity. As per them, education apart from being object of consumption is also factor of production. Research findings show that productive and organizational powers of educated human being are more than that of uneducated one and it is so much more that the expense of his education is outperformed by its benefit. Hence, economists accept education as an economic investment. As per them—

Education is that economic investment, by which skills of production and organization is developed in the human being and thus productivity of individual, society and nation is developed and their economic growth is ensured.

Psychological Concept of Education

Centre of thoughts as per **Indian Yoga Foundation** is both inners self and external form of humans. In its external form, it studies work and knowledge its organs and studies his conscience (mind, intelligence and pride). In his view—

Education means training of external organs and inner self.

As per western psychologists, centre of thought is body, mind and behavior of human being. They have not been able to find the basic element of inner self- mind, intelligence and pride. As per them, human being is a psychophysical creature, which is innate with some powers and his growth depends on these powers only. Hence, by education these powers should be developed first. Now the question is that in which direction and what magnitude these should develop. Swiss academician Pestalozzi is of the view that this development should be natural, easy and dynamic. In his words-

Education is a natural, harmonious and progressive development of man's innate powers—Pestalozzi

Disciple of Pestalozzi, Froebel has defined education as following—

Education is a process by which a child expresses its internal to external —Froebel

Scientific Concept of Education

Centre of thought of scientists are physical world and its objects and activities. They look at any object and activity objectively. As regards innate powers of humans, they agree with psychologists, but agree with sociologists for behavior aspect of humans. They accept education as tool of development of human powers to make it conducive as per the environment. In the words of **Herbert Spencer**—

Education means establishing of coordination between the inherent powers and the outer life. —Herbert Spencer

Correct Concept of Education

Different philosophers, sociologist, politicians, economists, psychologists and scientists have different views on education. If we look into detail, then it would be clear that they are confined to which particular area. Today while interpreting education, we select facts from perspective of all of them. It

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is called Eclectic Tendency in academic world. The fact emerges from all of these perspectives about nature of education that education is purposive, social, continuous, dynamic and development process. As regards its functions it appears that it develops innate powers, skill sets and brings about change in its behavior and thus it makes them civilized, cultured and able citizens.

But, whatever definitions we have seen till now, have two demerits- first is that, it does not tell about the nature of process of education; second that these emphasize on only one specific objective of education. This is the reason; these have not been able to be universal definitions. Appropriate definition of education would be such that tells us about both nature and function of education process.

From this perspective, education should be defined as following—

Education is such continuous purposive social activity which develops innate powers; skill sets of human being and brings about change in its behavior, so that they could become civilized, cultured and able citizens. With it, both individual and society grow continually.

This definition of education is comprehensive in itself. It reflects nature of education (that it is purposive, social, continuous, dynamic and development process) and its functions (that it develops innate powers and skill set and brings about change in human behavior and thus he is made civilized, cultured and able citizen) both. Objectives and functions of any society's education are inherent in making its people civilized, cultured and able. Hence, this definition should be acceptable to all.

Self Assessment

Fill in the Blanks:

1. Education is that which gets you……. .
2. Building of healthy mind in healthy body is …… .
3. Actual education is that which builds…….. .

1.2 Wider and Narrower Meaning of Education

We know that in a society, education of child take place in his family, social groups, community centres, different types of small and big schools, colleges and universities, but some people call education only that which takes place in schools, colleges and universities. Thus, use of education is done in two types- one in wider form and another in narrow form.

Wider Meaning of Education

We know that every creature is borne in its species and learns to walk, eat, speak and other many activities living in its environment. At birth, human is in a very helpless stage, but soon after it starts learning eating, speaking, moving and other activities by emulating other members of the species. He learns his first lesson in the lap of the mother, and then learns from his family environment and after that from all of those, with whom he gets in touch with. Civilized societies provides for schools for the developing innate powers and bringing behavioral changes in the child. But children keep learning apart from their schools also at various places. In fact, this process keeps happening even after leaving school and rather lifelong. In a wider sense, this process of lifelong learning is the process of education. Objectives, syllabus and method of education of such education are very wide, they can't be put into boundaries, but all are development oriented by nature. Many scholars have tried to put them into definition. Out of them, J.M. Mackenzie is laudable. In his words—

In wider sense, education is a lifelong process and it is promoted by every experience in life —J.S. Mackenzie

Majority of scholars agree with this definition of education in wider sense, but with this definition neither we get to know the nature of education process nor the result. As per us, we should define education in wider sense as following—

In wider sense, Education is such continuous purposive social activity which develops innate powers; skill sets of human being and brings about change in its behavior, so that they could become civilized, cultured and able citizens. With it, both individual and society grow continually.

Narrower Meaning of Education

In general, people understand education as schooling happening in schools and colleges only. This is narrow meaning of education. We know that each society has its own lifestyle and ambitions and mature members of society provides for education to train next generation in their style of living and to fulfill their ambitions. Objectives, syllabus and method of education of such education are clearly defined. Such education starts at a specific age of the child and continues up to specific age. This education runs at defined place (school), by defined people (teacher) and between defined children (student). Today, arrangement of such education is done by society or state. Then, it is ought to be the tool attainment of social or state objectives. Development of any nation specially depends on this education only. In this sense, before getting into school and after getting out of the school, process of education does not function. Many scholars have tried to define this form of education, of which work of J.S. Mackenzie is laudable. As per him—

In narrower sense, it may be taken to mean any consciously directed efforts to develop and cultivate our powers. —J.S. Mackenzie

Majority of scholars agree with this definition of education in narrower sense, but with this definition neither we get to know the nature of education process nor the result. As per us, we should define education in narrower sense as following—

In narrower sense, Education is such continuous purposive social activity happening in any defined place (school) and time, which develops innate powers, skill sets of human being and brings about change in its behavior, so that they could become civilized, cultured and able citizens. With it, both individual and society grow continually.

Self Assessment

Multiple Choice Questions:

4. Materialistic Philosopher accept only physical life of human being—
   (a) True (b) False (c) Infinite (d) None of the these
5. Innate behavior of human is—
   (a) Comprehensive (b) Animal (c) Clear (d) Unclear
6. American academician John Dewey has considered education as—
   (a) Bi-polar (b) Tri-polar (d) Quadra-polar (d) None of the these

1.3 Nature and Characteristics of Education

Basically, philosophers, sociologists, politicians, economists, psychologists and scientists have considered on the nature of education. With their perspective, following is the fact about it—

1. **Education is a social process**. It has three major part-learner, teacher and material or activity of learning and teaching. It is another thing that whether teacher is in-person behind the scenes.

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2. In wide sense, education process keeps happening in society, but in narrow sense, it only runs in schools. We should take education in its wider sense. It is continuous process by this perspective.
3. Educatoin is purposive process; its objectives are defined by society and are development oriented. Thus, education is the process of development.
4. In wider sense, subject matter of education is quite wide, it can't be put in to boundary, but in narrow sense, its subject matter is confined to its defined syllabus. But, in both the sense it is helpful in the development of individual and the society.
5. In wider sense, method of education is very wide, but in narrow sense it is regulated.
6. Nature of education depends on its religious philosophy, composition of its culture, governance, economy and scientific development.
7. It is clear from above facts that there happens a change in the nature of education with a change in religious philosophy, composition of its culture, governance, economy and scientific development of any society. Thus, nature of education is dynamic.

Did u know? Education is building a healthy mind in a healthy body?

1.4 Meaning and Definition of Philosophy

Philosophy is the highest level of human meditation. It does logical analysis of entire universe and actual form of human life, creation of world and its creator, soul-god, creature world, knowledge-ignorance, tools of knowledge and workable and non-workable karma. India is considered to be the guru of philosophy. After India, Greece stands at second place. Today, in every country philosophy is growing, but there is small difference in perspective of India and western world in philosophy. It is essential to discuss that, and then only we shall be able to understand actual form of philosophy.

Indian Concept of Philosophy

Any type of meditation was called philosophy in ancient India, but as development started in the area of knowledge, we started dividing it into different streams for example; anthropology, theology, economics and medicine etc. **That discipline of knowledge, in which we try to find ultimate reality of life, is called philosophy**. During Upanishad time, philosophy was accepted in this form only. Then its definition was—

With which we could see i.e., sight of truth is philosophy.

(Drishyate Anen Iti Darhsanam-Upanishad)

We had to discuss on the nature of universe and its creator and its ingredient in pursuit of discovery of final truth. Philosophers discussed maximum on the physical nature of human himself and in that context, soul-god, creature world, knowledge-ignorance, tools of knowledge and workable and non-workable karma, were heavily discussed. This only became the subject matter of philosophy after passage of time. In our country even today philosophy is considered to be the discipline of ultimate truth finder. In the words of Sarva Palli Radha Krishnan—

Philosophy is the logical analysis of the nature of reality. **—Dr. Radhakrishnan**

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Western Concept of Philosophy

Greece was the first in western nations to develop philosophy. Initially scope of philosophy in Greece too was very wide, but with the development in the field of education, philosophy kept confining into a separate discipline. Philosophy is an English word which is made up of two Greek words-Philos and Sophia. Philos means love and Sophia means knowledge, hence philosophy means love for knowledge. This is comprehensive meaning of philosophy. Greek philosopher Plato accepted philosophy in this form only. In his words-a person who wishes to get all type of knowledge and is always curious and never stop by being content, is a philosopher actually. But by knowing everything, he intended to know about the basic element behind the word everything. In his words—

Philosophy aims at knowledge of eternal nature of things. —Plato

Disciple of Pluto, **Aristotle** emphasized on practicality apart from concept. He presented definition of Plato with little modification. As per him—

Philosophy is the science which investigates the actual nature of supreme element. —Aristotle

German philosopher Kant has defined philosophy as knowledge field only. In his words—

Philosophy is the science and criticism of cognition. —Kant

Fichte has also defined philosophy in this form only. In his words—

Philosophy is the science of knowledge. —Fischte

But, there is a sea change in the western philosophy in modern time. Now it is oriented towards logical explanation of various disciplines of knowledge in place of search for basic element. This scope of philosophy has given birth to many disciplines-social philosophy, political philosophy, economic philosophy, religious philosophy, scientific philosophy and educational philosophy. Hence, now it is called science of sciences and criticism of criticisms.

In the words of **Comte**—

Philosophy is the science of sciences. —Comte

And in the words of **Herbert Spencer**—

Philosophy is synthesis of sciences or universal science. —Herbert Spencer

Brightman has defined philosophy in a wider form. In his words—

Philosophy may be defined as the attempt to think truely about human experience as a whole or to make our whole experience intelligible. —Brightman.

Sellers has also his definition in a wider sense. In his words—

Philosophy is a persistent effort to gain insight into the nature of the world and ourselves by means of systematic reflection. —R.W. Sellers

One more great British thinker of modern age Bertrand Russell has seen philosophy in more wider form. As per him-**philosophy is the attempt to answer ultimate questions critically, after investing all that makes such questions puzzling and after realizing the vagueness and confusion that underline our ordinary ideas. —Bertrand Russell**

Actual Concept of Philosophy

It is clear from above discussion that there is difference Indian and western philosophical perspective and it is such that even today in India we discuss world and creator of the world, soul-god, creature world, knowledge-ignorance and ultimate objective of human life and its tools and then by making this knowledge as the basis of logic, analysis of entire knowledge and science and its physical and spiritual achievements of human being is done, whereas in western philosophy, without discussing on world-creator of the world, soul-god, creature world etc, tendency of discretionary debate is more. It is sad

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that some Indian philosophers too have stated behaving like western philosophers. Some scholars take it as backwardness to relate philosophy with these questions of world-creator of the world, soul-god, creature world etc. they say that when in western world, philosopher without discussing world-creator of the world and soul-god, are testing any specific problem on the basis of human utility, then why we Indians are still stuck up with soul-god. We feel pity about it. Without understanding the mystery of human life, how can one decide what is use for him. We Indians should not follow western perspective. Our hermits have given us true knowledge, on the basis of that; we can interpret any object or activity. As per us without metaphysics, epistemology and logic and axiology and ethics, philosophy has no existence. Hence, philosophy should be defined as following—

Philosophy is that discipline of knowledge which provides for logical analysis of ultimate truth of the universe and human nature, world-creator of the world, soul-god, creature world, knowledge-ignorance, method of collecting knowledge and final objective of human life and tools to attain them.

This definition of philosophy is comprehensive in itself. In this definition, naturalist, objective and idealist, all forms of philosophy are inclusive. If we have a view about this universe and its human life that there is no spiritual force working in its fundamental level apart from natural changes, then as per above definition, this view point would also be philosophy. Indian Charvak and Aajivik and western naturalism are philosophy of this class only. The perspective that entire universe is made up by any supreme power (Brahma, God, Allah, thought, truth etc), then this shall also be philosophy. Indian Shatdarshan and Upanishad and western idealism are philosophy of same class. Basic thing about philosophy is that it should discuss about world-creator of the world, soul-god, creature world, knowledge-ignorance, tools of attaining knowledge and workable and non-workable karma. Perspective would be different; logics of people shall vary as per their experience and accordingly the philosophy.

Difference between Philosophical Mediation and other Meditation

Today wherever we see mediation, we consider it as philosophy. We commit mistake of keeping social meditation, political meditation, economic meditation and educational meditation etc all in the philosophy. Such a fashion started in western countries and our country started imitating it. Beware, philosophical meditation begins with metaphysics. In the middle is epistemology and logic and it ends with axiology and ethics. Hence, the meditation which includes metaphysics, epistemology and logic and axiology and ethics, can only be called as philosophy. Philosophy is related with human life, it affects every aspect of human life, whether they are social, political or economic. It also affects education. This book studies effect of philosophy on education only.

1.5 Difference between Indian and Western Philosophies

In some university syllabus, emphasis has been given on clarifying difference between Darshan and philosophy. In fact, Darshan and philosophy are difference word of English and Hindi for similar subject (discipline), only difference being what is different between Cow and Gau. As regards difference Indian and western philosophy, there certainly is some difference.

Acharya Pravar pundit **Baldev Upadhyaya** has told five following difference between them—

1. Deveolpment of Indian philosophy has happened to relieve humans from sorrow (spiritual, gothic, metaphysical), whereas western philosophy has developed to satisfy the anxiety emerging from seeing amazing things and activities.
2. Development of Indian philosophy has happened **independently**, whereas western philosophy has developed on the basis of other disciplines (anthropology, sociology, political science).

3. Indian philosophy is inclined towards interpretation of actual knowledge, whereas western philosophy is inclined towards interpreting entire science and knowledge.
4. Indian philosophy is based on experienced knowledge and supported by logic, whereas western philosophy only depends on logic.
5. Indian philosophy is strongly related with religion, whereas western philosophy is not.

Our Own Thought

There is no double thought that even today in India, we accept philosophy as finder of ultimate truth of the universe and as an interpreter of actual nature of life, but when we look at philosophy from global nature and understand it on the basis of subject matters of other countries, then there hardly seems to be any major difference. Take for example Indian philosophy. If Vedic philosophy are inclined towards finding the path of no sorrow, then Charvak and Aajivik philosophy are inclined towards finding the path of physical satisfaction. As regards, experience and logic then Indian and western philosophers have their own set of experience and logic and each has confirmed it with their logics. In fact, Indian philosophy has developed on Khandan-Mandan Style only. As regards relation between religion and philosophy, many Indian philosophies has either given birth to religion or philosophies have developed on the basis of religion, but it is not applicable for all Indian philosophies. Charvak and Aajivik philosophies have no relation with any religion. In fact, India has seen development of both physical and spiritual philosophy. Yes, it is sure—

1. Major Indian philosophies are spiritual and are inclined towards getting humans rid of physical sorrow, whereas major western philosophies are physical and are inclined towards getting physical satisfaction to humans.
2. Major Indian Philosophies are inclined towards interpretation of actual nature of universe and nature of humans, whereas western philosophies are only inclined in the interpretation of nature of humans.
3. Major Indian philosophies are inclined towards interpretation of nature of actual knowledge, whereas western philosophies are inclined towards interpreting entire science and knowledge.
4. Major Indian philosophies have developed independently, whereas maximum western philosophies have developed on the basis of other disciplines.
5. Indian philosophy is majorly related with religion, whereas western philosophies are not.
6. Even today in India, we see philosophy as science of metaphysics, whereas in western world, it is seen as interpreter of entire science and knowledge.
7. Even today in India, interpretation of any science-knowledge or activity is done on the basis of metaphysics, whereas in western world, it is done on the basis of human life.

1.6 Nature and Characteristics of Philosophy

After studying concept and nature of philosophies of different countries, following facts emerge—

1. Philosophy is discipline based on experience, speculation and logic, not empirical one.
2. Philosophy is subjective and not objective discipline.
3. Philosophy is a Directive doctrine and not Positive doctrine.
4. Philosophy is Liberal discipline and not rigid discipline.
5. Philosophy does logical analysis of ultimate reality of the universe.
6. Philosophy does logical analysis of nature of knowledge and tools & methods of attaining knowledge.
7. Philosophy does logical analysis of values and workable and non-workable karma of humans.

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1.7 Scope and Subject Matter of Philosophy

Normally people don't differentiate between study area and subject matter of any discipline, but there is small difference. Study area means the limit to which any subject has to be studied, whereas subject matter is that limit up to which it has been studied.

As regards area of philosophy, it is very wide. It contains search of nature of entire universe and its objects and activities, but up till now whatever we have seen, is subject matter of philosophy only.

Indian philosopher divide study area of philosophy in three main parts-Metaphysics, Epistemology and Ethics. On the other hand, western philosophers divide it in to five major parts-Metaphysics, Epistemology, Axiology, Logic and Aesthetics.

As regards division of study area of philosophy as per Indian and western philosophers, it is desirable to clear four things. First is that in philosophy, logical methods too are discussed in context of attaining knowledge, hence it can be kept under Epistemology. Second is that in Indian philosophy, axiology is included in ethics and in western philosophy, axiology contains ethics, hence we can take them together. Third is that philosophy only considers actual aesthetics and ways to attain these aesthetics and both these concepts are part of metaphysics and ethics, hence it is not correct to consider aesthetics separately. Fourth is that, now we study philosophies of different nations together, hence we should divide their subject matter in some classes only. As per above discussion, it is clear that these classes can only be-Metaphysics, Epistemology & Logic and Axiology & Ethics. Here, we present a brief of subject matter of all three—

1. **Metaphysics—**scope of metaphysics is quite wide in philosophy. It has element knowledge related with universe or discipline of universe (Cosmogony), science of universe (Cosmology), science of authority (Ontology), soul related knowledge (soul metaphysics) and god related knowledge (theology). It explains universe- creator of universe, soul-god, creature world and human life as well. It also explains actual aesthetics. Analysis of actual aesthetics is now called Aesthetics. Whatever has been logically thought and discussed till now, is its subject matter.
2. **Epistemology and Logic—**in the field of epistemology, discussion on human intelligence, nature of knowledge, limit of knowledge, authenticity of knowledge, tools of attaining knowledge, methods of attaining knowledge, relation between person who knows and person who is trying to received knowledge, methods of logic, true-false evidence and illusion are part of it. Whatever has been logically thought and discussed till now, is its subject matter.
3. **Axiology and Ethics—**it has discussion on ideals and values of human life, resources of getting ultimate objective of life and workable and non-workable karma. Analysis of workable and non-workable karma is only called Ethics. We know that any ideal becomes value only when it is reflected in our behavior, becomes part of our behavior. It is obvious that value and behavior are linked to each other, values direct and regulate our behavior and conduct and our conduct reflects those values. There is no value of any philosophy, if it does not provide guidance to conduct. It also contains analysis of attaining actual aesthetics of life apart from these analyses. Whatever has been logically thought and discussed till now, is its subject matter.

1.8 Relation between Philosophy and Education

There are majorly three parts of philosophy-Metaphysics, Epistemology & Logic and Axiology and Ethics. Though any philosophy's epistemology & logic and axiology & ethics depend upon its metaphysics, but for convenience we study them separately. All three affect education-

1. **Metaphysics and Education—**in any philosophy, under metaphysics we do elementary analysis of actual nature of universe and its human life, ultimate objective of human life and search for attainment of these objectives. Any human society arranges for education for its members to attain

these objectives. Then we should not wrong in saying that objectives of any society's education are based on its philosophy of life. As regards syllabus of education, it is tool to get the objectives. Hence, it is clear that it is also developed on the basis of metaphysics.

For example, take metaphysics of naturalism and idealism. As per naturalism, this entire universe is developed by nature and this physical universe created by nature is the truth and there is no spiritual world. As per it, human too is a natural product, whose objective is to lead a happy and content life. Hence, it emphasizes on leading a content life with help of education and its physical and metal growth and being trained in any production work or skill so that he can take care of his needs of life and lead a happy life. In contrast, idealism considers the creation of universe by any supreme or spiritual power. As per it, this physical world is mortal i.e., false and in contrast the cognitive world is immortal i.e., truth. It considers humans as creature with soul and further considers that objective of human life is to self realization or salvation. Hence, it stresses on self realization with help of education and also stresses on character, moral and spiritual development.

2. **Epistemology & Ethics and Education—**in any philosophy, under epistemology & ethics we do analyze actual nature of knowledge and methods and tools of attainment of knowledge and the logical methods of proving authenticity of knowledge. Normally, syllabus and methods and tools of attaining education are developed on the epistemology and ethics, the type of philosophy is prevalent in the society.

   For example take epistemology and ethics of naturalism and idealism. As per naturalism, this physical world is truth and knowledge of this world is truth and human being can get the knowledge by his work and intelligence organs. Hence, it emphasizes on learning by work and intelligence organs. In contrast, idealism considers knowledge of spiritual world as truth and necessitates on will power and power of conscience. As per it, for getting any type of knowledge best method is self oriented method. It also stresses on knowledge of physical world attained by use of organs through logical testing.

3. **Axiology & Ethics and Education—**any philosophy's axiology & ethics mainly depend on its metaphysics. Under it, analysis of human idols, values and workable and non-workable karmas is done. Any society arranges for education to let humans have knowledge of these values and idols to be trained in doing workable karmas. Then it would be correct to say that, objectives of education, syllabus, nature of discipline & methods of attainment of discipline, duties of teachers and students & their relations of any society are based on axiology and ethics of philosophy.

For example, consider axiology and ethics of naturalism and idealism. Naturalism does not believe in any mortal values. As per it, fundamental nature of mankind in pure and pious in itself, society only pollutes it. Hence, with help of education it should be naturally developed. As per naturalism, tendency of human is to live independently, hence children should not be confined to any type of disciplinary framework in education, and they should be given independent opportunities of natural development. In contrast, idealism believes in immortal values. As per it, humans are born with animal instinct; it is required to have control on him to get him back on correct path. It supports discipline in the field of education. It emphasizes on organ control and adherence to values from beginning for children. Not even this; it also expects teachers to have organ control and adherence to values. As per it, till the time teachers don't follow this, we can't expect adherence from children. It defines code of conduct for both.

If we look at it experimentally, even then philosophy and education have strong relation. They are dependent on each other. Philosophy analyzes universe and its human life. It also discusses on the ultimate goals and methods to attain those goal. Now how do we get those objectives, education helps us in that. Education changes our thought and conduct and empowers us to develop observation, inspection, meditation and thinking powers for finding new knowledge. On the basis of knowledge and skills, we rebuild philosophy. New philosophy gives birth to new education and new education gives birth to new philosophy and thus this cycle keeps going on. To under this interdependence of

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education and philosophy, we have to understand separately effects of philosophy on education and vice versa.

Effect of Philosophy on Education

Education of any society mainly depends on nature of society, its philosophical meditation, governance, economy, psychological facts and scientific development. Effect of philosophy is very far reaching in it. Metaphysics of philosophy defines objectives and syllabus; epistemology & logic defines syllabus and methods of education and from axiology & ethics define its objectives of education, duties of teachers and students and nature of discipline. Explanation is presented below—

1. **Concept of Philosophy and Education—** philosophy explains nature of education. With this explanation, we get to know correct concept of education. For example, naturalist philosophers consider education as natural process, physical philosophers consider at as social process and idealist philosophers consider it as inner process.
2. **Objectives of Philosophy and Education-** first part of philosophy is metaphysics. It explains universe and its creator, soul-providence, creature world and life and death as objectives of human life are defined on their basis. These objectives are attained with the help from education. For example, naturalists consider philosophers consider humans as superior creature, hence they stress on developing physical powers by education. Physical philosophers consider them as social creature and hence they stress on the social development. Idealist philosophers consider them as having soul and hence they stress on the development of their inner self.
3. **Syllabus of Philosophy and Education—** second part of philosophy is epistemology and logic. It explains nature of knowledge and on this basis; same knowledge is incorporated in the syllabus, which they consider important for physical and metaphysical world. Then, syllabus is tool for attaining objectives of education. Hence, if objective of education are impacted by philosophy, then its syllabus should also be affected by it. Historical facts too endorse it. Human being is prepared to lead a content life in the society, which has dominance of naturalist philosophical and physical activities, physical sciences and professional courses are given importance in the syllabus. In a physical society, its education has main place for social subjects and activities. In idealist society, syllabus includes literature, religion and philosophical for self realization.
4. **Philosophy and Methods of Education—** epistemology and logic discusses on human intelligence, nature of knowledge and methods of attaining knowledge. On this basis, philosophers define method of education. For example, naturalists consider humans as psychophysical creature and hence they stress on learning by organs; physical philosophers consider humans as social creature and hence they stress on learning by social activities and idealists consider humans as soulful and hence they stress on the methods of inner self.
5. **Philosophy and Discipline—** third part of philosophy is axiology and ethics. It discusses on what karma should be done and what not. On the basis of this knowledge only, concept of discipline is defined. For example, naturalists consider humans as a natural creature and hence they advise him to follow natural rules; they are only supporters of natural morality; physical philosophers consider humans as social creature and hence they term adherence of social rules as discipline; they are supporters of social morality and idealist consider humans as soulful creatures and hence they term discipline as adherence to divine rules; they are supporters of spiritual morality.
6. **Philosophy and Teachers and Students—** metaphysics explains nature of human being and axiology and ethics defines its workable and non-workable karmas. As per this explanation of philosophy, nature and duties of teacher and student are fixed. For example, naturalists consider that human is a natural creature born with innate powers and develops on this basis only, hence

they give liberty to students to do self realization and expect from teachers to only help students grow naturally. Physical philosophers consider humans as social creature, hence they advise both teachers and students to behave as per social norms and for this they stress on developing social self first and idealists consider humans as soulful creatures, hence they don't differentiate between teacher and student. They advise both of them to have organ and self control.

7. **Philosophy and School**—normally all philosophers prepare code of conduct for humans and for this, provides for education. Now where and how this education should be imparted, they also throw light on it. Naturalists oppose any type of system imposed by teachers in schools. In naturalist schools, children are free to do anything any point of time. Physical philosophers stress on making superior social environment in school. Idealist philosophers stress on making spiritual environment. In their schools, teachers are self realized and students are obedient.
8. **Other Problems of Philosophy and Education**—philosophy also discusses other issues like-public education, women education and interference of state in the field of education. Not even this, for resolving any type of issue in the field of education, we apply philosophical principles. For example, today we want to give equal opportunity of education to all through public education. Now the question arises that whether these rights should be given or not and if yes, then how? Different philosophers give answers differently. Naturalists consider humans as natural creatures and agree that humans are born with some innate powers and their development depends on them and as different humans have different innate powers, so we can't make all humans as equal. Hence for different children, different type of education is required. It means that if we want to give equal opportunity of education, then we have to arrange for education on the basis of their innate differences. Physical philosophers though respect individuality of humans, but in social context. They don't imagine human without society. They consider education as birth right of humans, but this education should be in conformity with society. They consider education necessary for the interest of both society and individual. In contrast, idealists consider humans as complete by birth and consider education important for the self realization. As per them, all are equal and everyone has right to education and arrangement of education should be for all.

Effect of Education on Philosophy

Education is the foundation of human development. In the absence of education, humans could not develop a subject like philosophy. Education is necessary for both building and development of philosophy. Explanation is as below—

1. **Educaiton is the Foundation of for Building Philosophy**—we all know that for the building and growth of philosophy, **observation, meditation and concentration** is necessary. Human can't do everything till the time his inner self is awakened and all these are developed by education. We learn language by education and we learn thinking by it only. We can't expect development of philosophy from an illiterate person. From this perspective, education is the foundation of philosophy.
2. **Education keeps Philosophy Alive**—philosophers discusses on universe and its creator, soul-providence, creature-root and life and death. Principles as defined by them develop philosophy. Any society gets the knowledge of the principles as set by their ancestors through education only. In the absence of education, we can't get those philosophical principles. Thus, education keeps the knowledge of philosophy safe.
3. **Education gives Tangible Form to Philosophy**—philosophy discusses the universe and its human life, defines its objectives and clarifies that how these objectives can be achieved. Education is the process by which we attain objectives as defined by philosophy. Thus, education gives tangible shape to philosophy. English scholar John Adam while accepting this used to say—**Education is dynamic side of philosophy. It is active aspect of philosophical belief and practical means of realizing ideals of life-John Adam.** American scholar John Dewey has defined it little different manner—**It (philosophy) is the theory of education in its most general sense. —John Dewey**

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4. **Education Introduces Philosophy with new Problems**—human is a dynamic and developing creature. In the path of development, he comes across new problems. Education introduces us with those issues and if we possess strong skill of philosopher, then we start discussing it and thus philosophy develops. Ex education minister of govt. of India Mr. Kaluram Shrimali expected teachers to find philosophical solution to new problems. In his words—**The task of educationists is to reconstruct nation's philosophy and redefine values so that they may interpret our dynamic life and thought.** **—Dr. K.L. Shrimali**
5. **Education keeps Philosophy Dynamic**—education develops the power of inspection and meditation and makes us sensitive towards new problems of life. Philosophers find philosophical solutions to these issues. In the process of problem solving, new philosophical principles are propounded. All this becomes part of philosophy of knowledge. Alike other disciplines of knowledge, philosophy too keeps removing those principles which are proven false and adopts those, which can help explain creature and world. This is its dynamism. In the absence of education, development of philosophy is not possible.

One Fallacy and its Resolution

People having narrow perspective about philosophy are of the view that philosophy is linked with micro (soul and providence) and education with tangible (conduct of humans), hence there can be no relation between them. It is actually their fallacy. We have made it clear that our thoughts whether analyze micro or object, are part of our philosophy. The thought in which we have belief, we try to attain them with education. If there is no philosophy in education, then its objectives shall not be clear, due unclarity of objectives, syllabus would not be defined and then appropriate methods of education can't be defined. Thus, without philosophy, education can't function. According to Fichte—

Education can never attain complete clarity without help of philosophy. **—Fichte**

Gentle too is of same thought. In his words—**Education can't walk the right path without the help of philosophy.** **—Gentle**

As per **Spencer**—**Education is practicable only to a true philosopher.** **—Herbert Spencer**

Some scholars consider education and philosophy separate. In the words of **Ross**—

Philosophy and education alike two facets of the coin, present different views of same thing. **—J.S. Ross**

Some scholars while seeing increasing influence of psychology on education say that, today philosophy only affects objectives of education. Syllabus, methods of education and discipline are affected by psychology. In this context we have already mentioned that education of any society depends on its nature, its philosophical meditation, governance, economy, psychological factors and scientific progress. Now education of some society has more influence of philosophy, some has it of governance, some has it of economy, some has it of psychological factors and some has it of scientific progress. But, it can't be separated fundamentally from philosophical thought process.

1.9 Meaning and Definition of Philosophy of Education

Philosophers have their own views about universe and its creator, creature world, knowledge-ignorance and workable and non-workable karmas. Philosophy mentions these different views. We get to know about this universe and importance of human life in it and on this basis define objectives of human life. We attain these objectives with help of education. Almost all philosophers have thrown light on what should be the nature of education for these objectives. This is the reason that there developed philosophy of education in philosophy. On the other hand, when academicians also try finding solutions

to education, then they first have to consider on objectives of education and since objectives are those as fixed by philosophy, hence they have to depend first on philosophy. **When academicians get aware about problems of education and take help of philosophy, then philosophy of education emerges. Thus, philosophers and academicians both construct philosophy of education.**

It is clear from above description that part of philosophy which studied problems of education and solution to those problems are presented, is called philosophy of education. Philosophy defined path to the attainment of objectives of human life by interpreting human life and in philosophy of education, discussion of these objectives and methods take place. Besides, it also discusses on the nature of process of education for the attainment of said objectives. We know that philosophers have different opinion about universe and human life and due to his diversity only, different disciplines of philosophy has developed. These different disciplines have viewed process of education in their own perspective and have interpreted them differently. Philosophy of education does critical analysis of all of them. Agreeing with this nature of philosophy of education, scholars have defined it differently. Mostly, scholars define philosophy of education as finding solutions to problems of education. As per Henderson—

Philosophy of education is the application of philosophy to the study of problems of education.
—Henderson

But this definition is incomplete and unclear. We don't get the crux of philosophy of education by this. In our view, it should be defined as following—

Philosophy of education is that branch of philosophy in which interpretation of humans and its nature of education is done on the basis of opinion of different philosophers and philosophical solution to the problems of education is presented.

Self Assessment

Identify True/False from the following:

7. Education is a social process.
8. Normally people relate education only to schools, colleges and universities education. This is wider meaning of education.
9. Philosophy is the highest level of meditation of humans.
10. Attaining knowledge of eternal form of object is philosophy.

1.10 Nature and Characteristics of Philosophy of Education

We have made it clear in the beginning that there is small difference in Indian and western philosophy. Indian philosophy is inclined towards finding ultimate truth and in this pursuit; they discuss on universe and its creator, soul-providence, creature world and life and death and analyze human life comprehensively. Yes, this is correct that opinion of some philosophers are based on their self realization and experiences and some have their logics as their base. But in western philosophy, logic plays dominant role and since philosophy of education has developed in western world, it is natural for it to be logical.

Today, we are trying to develop philosophy of education in Indian perspective. But we have two hurdles- first is that some of our philosophies are based on our sages/hermit's self realization and experiences and some are on the basis of logic. Second is that we are unable to feel the experiences of ultimate knowledge of our sages/hermit's. Though, many elements of knowledge of our sages/hermits have been found to be correct on physical science barometer as well, but remaining knowledge is being accepted as self realization only. Then it correct to say that the material being developed about philosophy of education on the basis of Indian philosophy, would be more of logically oriented and not empirical. With these discussions, following facts appear for nature of philosophy of education—

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1. Philosophy of education is the product of meditation of two disciplines- philosophy and pedagogic.
2. It is interdisciplinary, which is inclined towards finding philosophical solution to problems of education.
3. This is a logical discipline and not empirical science.
4. In logics also, it is a subjective discipline and not objective.
5. In philosophy of education, on the basis of various philosophical opinions, interpretation of human and nature of education is done.
6. Ultimate reality is interpreted on the basis of various philosophical opinions in philosophy of education and on the basis of this truth, individual, society and nation is guided.
7. In philosophy of education, on the basis of various philosophical opinions, nature of knowledge and methods of attainment of knowledge is interpreted.
8. Philosophy of education interprets fundamental ideals and values of human life on the basis of various philosophical opinions.
9. Philosophy of education is a **directive discipline**. It interprets actual nature of human life on the basis of different philosophical opinions, which lets a human know its objective of life and guides it to have proper education to attain these objectives.
10. Philosophy of education is a **liberal discipline**. It presents a critical analysis of different philosophies by metaphysics, epistemology & logic and axiology & ethics and provides freedom to individual, society and nation to select its own path and arrangement of appropriate education to attain those goals.
11. Philosophy of education is **an activity** in itself. It never rests. It is a continuous activity, in which old opinions are interpreted along with new ones and thus search of ultimate truth continues and accordingly individual, society and nation is guided continually to define nature of education as per contemporary time and situation.

1.11 Scope and Subject Matter of Philosophy of Education

Education is a social process which is related with entire human life. Philosophy always has been the centre of command of this activity. Under philosophy we study various philosophies and concepts of education, its objectives, syllabus and methods of education as defined by philosophies.

Each philosophical thought process have taken discipline in education as per their own view points and have propounded different forms of it. There is difference in the methods and tools which they have propounded for attaining discipline. Philosophy of education studies all these things.

Almost all philosophers have considered on the relative importance of teacher and student. They have defined their rights and duties and thus have created a code of conduct for them. These studies also come under the radius of philosophy of education.

Not even this, philosophy of education also studies social, religious and political effects on education and philosophers and pedagogies think on providing methods of direction to those influences as per individual concepts. What direction should be given to education for the fulfillment of society and nation is also the responsibility of philosophers. Thus, scope of philosophy of education is quite wide.

We should understand one thing here that education of any society depends on its natural, social, political, economic factors also apart from its philosophy. Sociology studies the impact of all these factors on education and now this study has started moving to the discipline of sociology of education from philosophy of education. In philosophy of education normally as per different philosophical school of thought, concept of education, objectives, syllabus, methods of education, discipline, relative status of teacher and student and need of schools and its nature are discussed. Interpretation of educational values and propounding is its major part.

Doubt and Clarification

Some scholars are of the view that philosophy only interprets human life and defines its ultimate objective and to further defines that to attain them, which goals should be met. In their opinion formation of syllabus and formation of methods of education are subject of education psychology. From this perspective, scope of philosophy of education is confined up to interpretation of human life, defining its ultimate objectives and defining objectives of education for the attainment of these objectives. As per us, this thought process is erroneous and fallible. Explanation is as below-

First is that no philosopher gets satisfied by interpreting human life and defining its ultimate objective, rather he also thinks on the resources of said objectives. These remedies only take form of syllabus and method of education. Yes, we agree that today philosophers or philosophy take more help of pedagogic psychology to make methods of education more effective.

Second is that philosophy and psychology are related with each other. In fact, they are complementary to each other. It is clear that scope of philosophy of education is not only defining objectives of education, rather forming correct syllabus and methods of education also comes under its ambit. We want to say more than this that a true philosopher is never satisfied with incomplete solution of any problem. When he thinks on education and its issues, he does not take rest till the time, he finds a solution. He also thinks beyond objectives of education and formation of methods of education. It forms code of conduct for teachers and students and awakens them about their rights and duties. His thought goes beyond it. It also thinks about nature of schools, it is another thing that his thoughts have their own limits. It is obvious that in the scope of philosophy of education, entire educational problems and its solutions are covered.

Task Express your views on Indian and Western Philosophy.

1.12 Functions of Philosophy of Education

Following are the functions of philosophy of education—

1. On the basis of various philosophical perspectives, to interpret human and nature of education and to help understand actual nature of education.
2. To interpret developed objectives of education on the basis of various philosophical perspectives and to help society and nation in defining its objectives of education.
3. To interpret developed syllabus of education on the basis of various philosophical perspectives and to help society and nation in forming its syllabus of education.
4. To interpret developed methods of education on the basis of various philosophical perspectives and to help society and nation in selection of appropriate methods of education.
5. To interpret developed nature of discipline on the basis of various philosophical perspective, to make people aware about its actual nature and to make people aware of best methods of installing discipline in the area of education.
6. To interpret nature of teachers and students in the area of education on the basis of various philosophical perspectives and to make them aware of their duties.
7. To present solutions for other problems of education on the basis of various philosophical perspectives and to help concerned people in selecting appropriate solution.

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Special

In some syllabus of some universities, entire functions of philosophy of education has been divided in to three classes-speculative, normative and analytical and stressed to study them in those classes only-

1. **Speculative Functions of Philosophy of Education**—all philosophies have developed on the basis of logical speculations only. For example- earth, son, stars etc and unknown number of planets, don't know how many types of objects are there and what activities are happening, there should a creator of all this. that creator is doing such big things in the universe; hence he must be omnipresent, omniscient and omnipotent. Some called it Brahma, some called it god, some called it ahurmajda and some called it Allah. On the other hand, some philosophers gave logic that if universe is created by Brahma, god, ahurmajda or Allah, and then there should a creator for them also. Hence, its existence does not stand true on its own criterion. They imagined on the basis of this logic that it is automatically forming and destroying. Some called it natural process and some called it only activity. Philosophy of education does some work on the basis of such logical speculations which are kept in its speculative category of work. For example-fundamental objective of education, self realization and discussion on attainment of this
2. **Normative Functions of Philosophy of Education**—some philosophies have developed which does not meditate on undecided topics like universe and soul-providence and directly think over actual life of humans, discuss on the reason of happiness and sorrow, help humans find path of getting rid of sorrow and attain happiness and propound them. In philosophy of education, appropriate nature of education and its functions are discussed on the basis of spiritual and physical both philosophies and norms of good education are defined. These are kept under normative functions of philosophy of education. For example-to present base of defining objectives of education, to present principles of formation of syllabus and principles of education and defining educational code.
3. **Analytical Functions of Philosophy of Education**—philosophy of education not only interprets nature of education and finds solution to problems on the basis of various philosophical perspectives, rather it also critically analyzes any educational meditation and experiment, its merits and demerits are discussed and nature of education is defined for the society. Such works are kept under analytical functions of philosophy of education. For example-on the basis of spiritual and physical both types of philosophy, by analyzing merits and demerits of developed educational systems, helping develop that education which develops all three aspects of humans-natural, social and spiritual.

Our Own Opinion

In our view, dividing works of philosophy of education in these three classes is not appropriate, since in philosophy of education, all three types of functions work together and functions as a unit. For example, when in philosophy of education, objectives of education are defined for society by interpreting objectives of education on the basis of various philosophical perspectives, then speculative, normative and analytical; all three functions work together and operate as a unit.

1.13 Need, Utility and Importance of Philosophy of Education

There can't be two opinions on the need of study of philosophy of education. With its study, teacher gets the knowledge of this universe and nature of human life and he gets the ability to understand the nature of education and solving its problems. This is its utility and this is its importance. Need, utility and importance of philosophy of education can be expressed as following—

1. **Knowledge of Universe and Various Perspective of its human Life**—philosophy lets us know about the universe and from the mystery of human life and whatever mystery remains, provides us inner vision for that. Without knowing about ourselves, we can do some good to ourselves; this does not seem to be logical. Hence, study of philosophy is essential. Interpretation of fundamental

principles of various philosophies takes place in philosophy of education. With this study, we get the knowledge of universe and about different perspectives of its human life and select correct philosophy of life on its basis.

2. **Knowledge of various Objectives of human life and Tools to attain them—**with the study of philosophy of education, we get knowledge of nature of human life and its objectives. On the basis of this knowledge and own experience and logic, a teacher makes a perspective and provides for education on that basis. with study of philosophy of education, he also makes available methods of attainment of objectives of life and forms its path on that knowledge basis.
3. **Knowledge of Concept of Education and objectives—**in philosophy of education, interpretation of concept of education and its objectives takes place on the basis of various philosophical perspectives. Whatever perspective the philosophy has about universe and human life, it defines nature of education and its objectives accordingly. Education is the tool to attain objectives of human life, hence it carries same objectives as that of human life and since objectives of human life have been defined differently by different philosophers, hence there is difference in the objectives defined. By studying philosophy of education, teacher gets knowledge of these objectives and becomes able to understand objectives of education on the basis of this knowledge, to attain objectives of life. He can't be successful without knowing objectives. Hence, he must study philosophy of education.
4. **Syllabus related knowledge of Education—**apart from getting knowledge of various objectives of education; teacher also gets knowledge of syllabus of education as defined by various philosophers. By studying its, teacher also get to know about principles of syllabus formation and become able to effect necessary changes in various situations. We know that syllabus can't be understood in the absence of objectives and without understanding actual form of syllabus, teacher can't work on correct path. Hence, to move education forward correctly, teacher should have knowledge of all of these and he must study philosophy of education.
5. **Knowledge of Methods of Education—**by studying philosophy of education , teacher gets knowledge about various methods of education as defined by various philosophers and gets to read many logics of various philosophers and pedagogue on whom, when and how; one should be taught. On the basis of this study, teacher is able select his idols i.e., to select correct methods of education for attainment of educational objectives. Hence, he must study them.
6. **Knowledge of disciplinary perspectives in Education—**in philosophy of education, different thought on problems of discipline and philosophies are studied. By its study, teacher understand its actual nature and gets to know about the tools of its attainment. We know that discipline is required in the field of education also; hence to understand its actual nature and understand ways to achieve those, teacher must study philosophy of education.
7. **Knowledge of importance and functions of teacher and student—**process of planned education happens between teacher and student. In this process, what should be the relative status of teacher and student, philosophers have different opinion. Philosophy of education studies them all. On this basis, teacher becomes successful in defining its duties.
8. **Knowledge of nature of Schools and Duties—**philosophy of education also studies that for planned education, what should be the nature and duties of schools. There is difference of opinion amongst philosophers on this. behind this difference, there are different logics of them. with the study of philosophy of education, teacher gets to know all this and he is successful in defining nature of schools and its functions for the attainment of objectives of education. In the absence of philosophy of education, we could not define nature and duties of schools. Hence, teachers should study it from this perspective also.
9. **Philosophical solution to other problems of Education—**in the absence of philosophy, no teacher can find solutions to educational problems. After studying it only, teacher can understand problems of education and perspective of different philosophers towards it and can find solution by testing various perspectives on the basis of his experience. As long as we are not able to be aware of gradual

growth and the result of concept of education, its objective, its syllabus and its method of education, we can't find solutions to our educational problems.

10. **Something Else**—world is dynamic and these days it changing very fast. Our social, religious, political and economic situation is also changing very fast. Inventions of science has changed our lives completely. Education has to keep pace with it; else we shall not be able to keep ourselves safe in the times to come. But only that can reply to questions like this-how much we need to change and how much not and why to change that much and why not change that much-who has studied philosophy of education. After this, there is one more problem is that for achieving all that, what should be the change in education, this can also be replied by that teacher only who has studied philosophy of education. Hence, teacher must study philosophy of education. But he must test the material with his experience and should keep adding new experiences and decisions into it. Then only, development of education is possible.

1.14 Summary

There are three major parts of philosophy-metaphysics, epistemology & logic and axiology and ethics. Though epistemology & logic and axiology & ethics depend mainly on its metaphysics, but for convenience, we study them differently under three heads. These parts of philosophy affect different aspect of education.

1.15 Keywords

1. **Narrower Meaning**—Small Level of Meaning
2. **Wider Meaning**—Expanded Meaning

1.16 Review Questions

1. Explain meaning and definition of Education.
2. Explain Characteristics of Philosophy.
3. Mention functions of Philosophy of Education.
4. Differentiate between Indian and Western Philosophies.

Answers: Self Assessment

1. Salvation	2. Education	3. of Superior Citizens	4. (a)
5. (b)	6. (a)	7. True	8. False
9. True	10. True		

1.17 Further Readings

Books

1. Philosophical and Social Foundation of Education—*Mathur, S.S., Vinod Pustak Mandir*
2. Philosophical Foundation of Education—*Sharma, Yogendra Kumar, Madhulika Sharma*
3. Philosophical Foundation of Education—*Sharma, O.P.*
4. Education and Psychology—*Mapan aur Mulyankan: Shashi Prabha*
5. Philsophical Foundation of Education—*Pandey, Ramshakal*
6. Sociological Foundation of Education—*Chaubey, S.P., International Books, Meerut*
7. Philosophical Foundation of Education—*Sharma, Dr N.K.*

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Unit 2: Significance of Studying Philosophy in Education

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Objectives

After going through this unit, the students will be able to—

- Know about necessity and importance of aims of education
- Know about general aims of education
- Know about aims of absolute life
- Know about aims of livelihood

Notes

Introduction

Purposive education utilizes both time and energy and process of education keeps functioning smoothly. On the basis of clear aims, syllabus and methods of education are formed. With Purpose less education we can neither prepare syllabus, nor can we utilize strategies of education, select methods of education and nor can we develop child personality.

2.1 Need and Importance of Aims of Education

Every work of life depends on an objective. No one can have interest in aimless work. Purposeless education too is meaningless. We can never expect any result from it. It makes both teacher and student dispirited. In the words of **B.D. Bhatia, "without knowledge of aim, teacher is like a sailor who does not his destination and student is like that rudderless boat, who keeps floating towards shore getting wave strikes of sea".** Purposive education makes process of education lively; makes teachers and students aware; creates far sightedness; creates force to have enthusiasm, inspiration and immense power to do work. Purposive education only guides activities of teacher. Learning student knows that what he has to learn and teacher imparting education knows what he has to teach?

We can clarity importance of aims of education by the following as well—

1. Education is a purposive process and aims of education provide desired direction to this process.
2. Aims of education are helpful in analyzing results of process of education.
3. Aims of education provide importance and continuity to process of education.
4. Aims of education provide clear and defined direction to the works of students.
5. Aims of educations are very important for dexterity of school administration. Selection of teachers, syllabus, planning, organization of library and syllabus related associated activities etc are directed by the aims of education only.
6. Aims of education are important for parents, guardians and general public as well.
7. Aims of education help an individual to do any work with intelligence. With aim before, any one knows what he is doing and why? It saves time and energy.

Notes Education is a purposive process and aims of education provide desired direction to this process of education.

2.2 Factors Determining Educational Aims

1. **Philosophy of Life—** aims of education are dependent on objectives of life and contribution of society and individual is greater in defining objectives of life. We see different aims of education as there is difference between individual thoughts and philosophy. This is the reason, idealism stresses on self realization in context of objectives, naturalists on self expression and physicality on sociality.
2. **Political Factors—** aims of education can't remain to be unaffected by the political ideology of any country. Aims of education can't be similar for dictatorial and communist nations. Aims of education of democratic nations are flexible and stresses on liberty, equality and dignity of mankind.
3. **Social Factors—** humans are social animal. It borns in society, grows in society, receives education, fulfills his needs and grows and develops in society. Hence, aims of education are defined after making base of social condition, social needs, social values and ideals.

4. **Economical Factors—**economical conditions of any society also play vital role in defining aims of education. Volume of production, method of distribution and social condition impact education very much. Economically developed nation can only be able to develop education. Hence, economic factors are given importance while defining aims of education.
5. **Religious Factors—**religious ideology affect aims of education to a large extent. Nations having any national religion, have significant role of that particular religion in defining aims of education. Though, a secular nation like India does not have any national religion, yet various religious ideologies affect aims of education. Aims of education are defined by these religious groups in their own educational institutes in consideration with their religious thoughts, beliefs and principles.
6. **Scientific and Technological Factors—**modern world is of science and technology. We see many new inventions daily. New technologies are emerging. Science and technology have given new direction to process of modernization. In such condition, aims of education can't remain to be unaffected by them.
7. **Cultural Factors—**with relentless efforts of thousands of years of ancestors, any culture develops. Culture incorporates special tradition, customs, living style, general civilization, language, literature, conduct etc. members of any society are superior to the level, up to which its culture is superior. Hence, in defining aims of society, culture must play an important role in any form. During British rule, our culture was neglected, but post independence it is being endeavored that future citizens develop themselves by incorporating liberal elements of our culture. That is why; amendments and changes are being brought about in the syllabus of education.

Self Assessment

Fill in the Blanks—

1. Every work of life depends on any .....
2. Human is a ..... animal.
3. ..... is the biggest inspirational powers of the world.

2.3 Objectives of Education with Respect to Time and Place

Objectives of education keep changing as per time and place. In different time periods, aims of education have been changing in different nations. In ancient times, aim of Sparta's education was to produce brave, healthy, obedient, discipline sepoy and patriot citizens as their thought "process was-each individual take birth for the nation and not for oneself." Athens thought process was different from Sparta. Athens people gave more importance to comprehensive development to the mankind; hence aim of their education was to develop citizens politically, intellectually, morally and aesthetically. In medieval period, due to dominance of religion over education, aims of education were religious. In modern times, where aims of education is to establish human dignity and produce ideal citizens, objective of communalist nations is to produce such citizens, who can work in accordance with communalist idols. India too has seen changes in aims of education with passage of time. In different time periods, aims of objectives have been different.

Aims of Education in Ancient India

Religion had supreme status in ancient India. Dominance of religion was there in each sphere of life. Ultimate objective of life was to get salvation; hence aims of education were defined keeping in view spiritual perspectives. Main objectives of Vedic education were as following—

1. Worship of God and Religious spirit
2. Building of Character

Notes

3. Development of Character
4. Patronization of civil and social dutifulness spirit
5. Development of social dexterity
6. Preservation of National Culture and promotion

Aims of Brahman Period Education

Brahman period education was emulative of Vedic education. It had following objectives—

1. Spiritual Development
2. Physical and Mental Development
3. Development of Character
4. Secluded Living, Duty and Organ control
5. Patronization of Family and Social spirit
6. Patronization of Equality

Aims of Baudha Period Education

Baudha education was given mainly for attainment of nirvana and religious propagation. The way each Brahman wants to have salvation, similarly getting nirvana was the main objective of every Baudha in this period. Students were acquainted with exhortations of Lord Buddha and were encouraged to do religious propagation. Following were the aims of education in this period—

1. Development of Knowledge
2. Teaching of social conduct
3. Character building
4. Conservation of human culture and development
5. Education of art and skills and professions
6. Education of Baudha religion

Aims of Medieval Muslim Education

It were as following—

1. Propagation of knowledge
2. Propagation and development of Islam religion
3. Promotion of Islamic culture
4. Character building
5. Attainment of materialistic pleasure
6. Education of art and skills and professions

Aims of British Education

We were slaves to British rule for around 150 years. They tried to impose their culture and language on us with force and defined aims and planning of education in such manner, so that they could rule over us for longest period of time. Following are the objectives of education of British period—

1. Organization of British empire
2. Promotion of English language and culture
3. To aware the masses of western science and technology
4. To have physical growth
5. To prepare eligible officials for state services
6. Have mental development and raise intellectual level

Aims of Education in Independent India

Pundit Nehru said, "Education should develop balanced individuals and youth should be ready to do beneficial activities for the society and to take part in social life. But when society is changing on a daily basis, then it is difficult to tell how to prepare the youth and what should be the objective of education". Different pedagogies, philosophers, thinker, social reformists and politicians have interpreted the aims of education in free India on the basis of national needs, situation, traditions, and expectations and in context of international background. In present context of India, before mentioning aims of education, it is necessary and relevant to discuss very important education commissions and aims of education as defined by new education policy.

2.4 Aims of Education as Recommended by University Grants Commission

Commission has described following aims in the changing Indian situations while mentioning importance of universities role—

1. **Development of ability of Leadership**—aim of education is to produce such individuals who can take charge in social, political, administrative, industrial and commercial spheres so that nation can have all round growth.
2. **Physical Development**—healthy mind lives in healthy body, hence objective of education is to produce physically fit individuals. With balanced physical development only, spirit of discipline, bravery, leadership and group sentiment can be developed.
3. **Development of Intellectual Perspective**—today knowledge is expanding at a very rapid pace, hence students need to be aware mentally, their perspective needs to be wider. Their spirit of research needs to be developed and power of meditation, concentration, logic, decision and imagination too needs to be developed. Hence, aim of education is to develop intellectually developed individuals.
4. **Development of Conscienct and Efficient Citizenship**—aim of education is to produce such citizens who have conscience, are efficient, responsible, patriot, social worker and of wide and liberal perspective, then only democracy can succeed.
5. **Development of ability of synergy between Life and Knowledge**—education aims at developing ability of having synergy between life and knowledge, as this can only have all round development of students.
6. **Conservation of Culture and Development**—aim of education is to produce such youths who don't forget their own cultural heritage in lieu of western modernity and culture. With help of education, they should conserve their culture and contribute in its development.
7. **Spiritual and Moral Development**—aim of education is to develop students spiritually and morally. Spirituality means-development of best qualities of humans. Equal treatment to all, belief in dignity of human being, protest against oppression and misconduct, liberty, equality, fraternity and conservation of law, affection towards peace, help downtrodden and man of sound character is spiritual and moral.

Notes

8. **Development of Global Fraternity and International Goodwill**—as per ancient Indian idol of Vasudhaiva Kutumbkam, to develop spirit of global fraternity and international goodwill is also objective of education.

Did u know? Objectives of Education keep changing as per time and place.

2.5 Aims of Education as Recommended by Secondary Education Commission

Looking at the need of the country, commission defined following objectives of education—

1. **Development of Democratic Citizenship**—India is a sovereign democratic republic. As per it, public is the actual power source, it only has the right to elect its leaders. Hence, for the success of democracy, we need able, efficient and ideal citizens. Hence, aim of education is to develop such citizens who have perseverance, truthfulness, honesty, altruistic spirit, selfless spirit, love, sacrifice, dutifulness and spirit of patriotism.
2. **Improvement in Vocational Efficiency**—Second objective of education is to improve vocational efficiency among students. Education should provide for such vocational training, so that they can select their occupation for livelihood and be efficient in it. This would make students self reliant and they need not run from pillar to post for job and thus, economic development of nation can be possible.
3. **Development of Personality**—Third objective of education is having comprehensive development of personality of students. By comprehensive personality development it implies their physical, mental, social, moral, and spiritual development. Function of education should be to develop innate powers of child and to enable child to use those powers. For this, they should be given maximum opportunity to partake in constructive activities.
4. **Education for Leadership**—For the development of free India, we need honest and influential leaders in every sphere. Hence aim of our education is to develop quality of leadership among students. With education, students should be trained in every walk of life-social, political, economical, moral, spiritual and religious, so that they can discharge their duties well and move the country forward on the path of growth and development.

2.6 Aims of Education as Recommended by Indian Education Commission

Commission defined following objectives as per issues of national reconstruction and needs and ambitions of life—

1. **Increment in Production**—Commission said that economic condition of India is miserable. There is shortage of grains, edibles, fuel oil like petrol-diesel, new machines and spare parts, fertilizers and scientific instruments of agriculture. Shortage of these items is a serious and acute problem. Production is not growing in the ratio in which population is growing in our country and hence the situation of unemployment, poverty and starvation are rampant. If we have to get over this situation and progress, then there is only way and that is to increase production. Hence, aim

of education should be to increase production. For this, education of science should be part of syllabus, work experience should be given space in education and agriculture and technical education should be focused.

2. **Development of Social and National Unity**—as per commission, disintegrative forces are rising in country. Indians are getting strayed in issues of groupism like local, regional, provincial, casteism, communal, linguistic, economical and political and are forgetting national interest, resulting in danger to our social and national unity. Hence, aim of education is develop social and national unity. By education, we need to encourage spirit of love for country and spirit of trust for its future and to eradicate narrowness based on trivial issues and develop the spirit of ideal citizenship.
3. **Modernization of Nation**—commission says that world is rapidly moving ahead. Science and technology is developing very fast. If we want to equate ourselves with those nations, then we have to keep pace with them in the area of science & technology. We have to mould our education accordingly and have to modernize our country in social, scientific, industrial and cultural areas, so that nation can be driven on the path of growth. Hence, in today's time, aim of education is to modernize the nation.
4. **Development of Social, Moral and Spiritual Values**—a major objective of education is to have social, moral and spiritual development of students. As per commission, modernity has to take its power of life from spirituality only. In modern times, as human has got immense power through knowledge, it is desirable for him to grow morally and spiritually. Today we are moving away from our ancient values and have failed to define new ones, which has resulted in a vacuum in the society. Hence, we have to develop our children morally and spiritually, so that they can possess humanly merits and become nice.
5. **Consolidation of Democracy**—as per commission, objectives of education is to consolidate democracy of the nation. With help of education, spirit of democracy should be developed among students. They should be made to have trust and faith in democratic values and ideals and cultivation of nationalist feeling should be done.

Self Assessment

Multiple Choice Questions:

4. Religious thought process totally does the following to the objectives of education—
   (a) Influence (b) Do not influence (c) Weak (d) Consolidate
5. Each function of life depends upon—
   (a) Money (b) Aim (c) Education (d) None of the these
6. Purposive Education does what to time and energy—
   (a) Misuse (b) Utilization (c) Experiment (d) None of the these

2.7 Aims of Education and National Education Policy, 1986

Objective of national education policy (1986) was to develop national education system. In the challenge of education, it has been said that education should focus on individual's social, economic well being, his capability and creativity, which included the following—

— Physical, intellectual and aesthetic development of personality

— To place scientific spirit and democratic, moral and spiritual values in human mind

— Development of self confidence to face and change adverse situations

Notes

— To create awareness about physical, social, technological, economic and cultural environment

— To adopt healthy perspective towards labor and hard work

— Commitment towards secularism and social justice

— Have spirit of dedication for sustaining national unity, dignity and growth

— To encourage international agreement

Apart from developing above mentioned individual qualities, this is also onus of education to provide knowledge on concepts and facts related with various subjects. It should increase effectiveness in the area of language and communication and develop interest in sports and extracurricular activities.

2.8 Aims of Education in Present Conditions of India

As per analysis of aims of education as defined by various commissions, following should be the objectives of education in current times—

1. **Comprehensive Development of Personality**—nation and society can only develop when its citizens are physically fit, are wise intellectually, stable, are religious from spiritual perspective and are social servant from social perspective. Democracy even assigns greater importance to human dignity. Hence, in present scenario, aim of education should be to develop the child comprehensively, so that future citizens of India can rebuild the nation in every sector.
2. **Vocational Efficiency**—biggest flak given to our education is that it does not prepare our children for any vocational or professional enterprise. Even after 58 years of independence, things have hardly changed, as a result number of unemployed educated youth is continuously rising and creating huge dissatisfaction amongst youth. Hence, major aim of our education should be to provide child vocational training on the basis of his ability, potential and interest, so that he can earn his livelihood and nation can develop.
3. **Practical Education**—our current educational system is bookish and principle oriented and hence is impractical. It has got nothing to do with a child's life. As a result, child does not take interest in it. Hence, aim of education should be to provide such education which is related to a child's present and future life in any respect. Child can only be successful in life after receiving such education. In the words of Dr Aatmaram Mishra, "current educational system is purely literary. If there is no use of knowledge in real life, then what is its use? What will happen with only intellectual realization of knowledge? For its application, we need efficiency to execute and sensitivity to evaluate. Hence, it is required to focus on training of skills and acuteness. In vocational education, practicality and experiment ability of education is even more desirable, so that whatever students learn, are able to implement in their lives".
4. **Character Development**—effect of individual character has a direct bearing on society and nation. People with character are the foundation of development of society and nation. Today, we have a crisis of character. Sharing confidential information with nation's enemies, to benefit own self, family members, relatives and political party after getting political powers, to indulge in immoral and corrupt practices after getting high posts, to take bribe, smuggling etc are some activities, which are proving to be obstacle in the path of national growth. Hence, under current situations education should aim at making people honest and principled.
5. **Establishment of Social Society**—objective of India is to establish socialist society which means where each people of each caste, creed, Varna, community shall have equal opportunity in each field, where there shall be no inequality, all shall have physical and economic safety, all shall have opportunities to lead a content and happy life and each shall have all citizen facility. This can be done only with help of education. Aim of our education should be to develop the spirit of socialism

amongst people and make it stable. In the words of Pundit Nehru, "I believe in socialistic society and I want that education should develop towards this objective".

6. **To develop Emotional Integrity**—post independence, there have been many incidents which have revolutionized Indian life. Out of it, one major issue is of emotional integrity. We have adopted democratic administration system. It is imperative for the success of democratic process, that its citizens have mutual love, mutual co-operation, fraternity, sacrifice and spirit of sacrificing our lives for nation. Unfortunately, today our country has shortage of this. at present, sentiment of caste, communalism, linguistic etc disintegrative forces have gained grounds and are proving to be obstacles in the path of national unity. These tendencies have become a huge challenge to our freedom and democratic success. Hence, we have to destroy these tendencies and protect our country. For this, we need to install emotional quotient in our children with help of education. Aim of education should be to stop such disintegrative sentiments among children which encourages separatism and disintegration and have to create such situations which binds them in the string of unity.
7. **Development of Inter-cultural Spirit**—our country is too huge. We have diversity since ancient times in ideals of life, value, beliefs, traditions, customs, food habits, life style, attire, language etc. i.e., there are floating different cultural streams. If some people start taking their culture as superior and look down upon others, then there develops mutual jealousy and enmity, which is detrimental for the nation. Hence, aim of our education should be to develop inter-cultural sprit among children. Education should be such so that child can get information about each other's culture and have respect and faith for it.
8. **Development of International understanding**—today science has brought huge changes in the world. Scientific discovery and knowledge has brought nations of the world quite closer. Today if there is any phenomenon in any country, its effect can be seen in many others. Today no country can have peace on its own nor can develop. It has to understand problem of other countries, has to take interest in it and suggest solutions. For this work, our education should be such that it produces spirit of love for entire mankind and give information about other nation's civilization, culture, religion and knowledge.

If we have education on the basis of above mentioned aims, then certainly society and nation will be benefitted and nation shall be able to find solutions for its problems.

2.9 General Aims of Education

Education is a dynamic process and hence its aim keep changing as per time and place. In the words of Pundit Nehru, "education should develop balanced individuals and youth should be ready to partake in beneficial works for the society and be ready to partake in social activities. But when there are regular changes happening in the society, then it is difficult to tell that how youth should be prepared and what should be the objective of education". As per various pedagogues, philosophers, thinkers and social reformists, following have been defined as aims of education as per need of individual, society, nation—

2.9.1 Knowledge Aims

As per some pedagogues, aim of education is to get knowledge. They say that aim of education is to make human mind such that he gets maximum knowledge as per his natural limit. As per them, individual growth and development happens only with increment in knowledge and he gets comfort in life. They raise slogan of knowledge for knowledge sake and consider attainment of intellectual superiority as real and total knowledge. Philosophers supporting such objectives are **Socrates**, **Plato**, **Aristotle**, **Dante**, **Comenius** and **Becan** etc. in words of **Socrates**, knowledge is power. As per Aristotle, knowledge is virtue. As per Sophisto, knowledge is progress. As per its supporters, receiving knowledge and make

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it available to others, is aim of education. **Comenius** has said that function of ideal school is to provide knowledge to others. Hence, it is duty of teachers to give maximum knowledge of different subjects to students. In ancient India also, collection of knowledge was given Weightage and children were made to learn shlokas by teachers. Even today, there are ancient schools where attainment of knowledge is emphasized. But this is narrow meaning of knowledge attainment. In wider sense, knowledge attainment means mental development i.e., problem solving powers of mind-thinking, imagination, logic and memory development. Man can actually utilize knowledge by using it in practical world only. As per Subodh Adawal, "knowledge attainment should not happen only for self satisfaction and benefit. Knowledge which is updated with constant touch of society and which is reused for the society itself is actual knowledge."

2.9.2 Character Development Aim

Smile said, "**character is the biggest inspirational power of the world**." Character lets will power to emerge, development of human qualities take place and attainment of immortal values takes place. Hence, many scholars and pedagogues have considered character development as aim of education. Some scholars have even said that **the greatest objective of education is development of character or moral development**. **Herbert** has emphasized on character development or morality in education. I**n his words, "entire function of education can be expressed in one word and that is morality**."

Scholars who consider character development or morality say that aim of education is not to do physical development or attainment of knowledge or spiritual development, rather to build decent character. They say that honest person develops virtues, behaves as per decorum and performs as per high ideals and principles. Without character, individual can't develop. **Dr. Radha Krishnan** has said "**reasons of human life and its decline is only characterlessness." In his words, "reason of distress of entire world including India is that education has been confined to the development of mind. It does not have any blending of religious and spiritual values**." Hence, education should be such that could generate noble thoughts, moral and honest character among individuals and make them well behaved. **T. Reymont** writes in this regard, "**greatest work of teacher is not to increase physical power, totality of knowledge and refining of emotion, rather to construct strong and pure character**."

India has always stressed on character building since ancient times. In ancient education system, guru used to tell disciple to be pure from mind, words and karma, inspired to follow time and to have faith and respect towards ideals. In modern times also, **Swami Dayanand, Swami Vivekananda, Maharishi Arvind, Ravindranath Tagore and Mahatma Gandhi** have emphasized on character and moral development aim of education. Once it was asked from **Gandhi** that what shall be the aim of education post independence. **Gandhi** immediately replied; character. I would try that students have the spirit of honesty, bravery, valor, sacrifice and ability to forgive. As per **Gandhi**, these thoughts are helpful for the development of character. He said that the higher the character of members of society, the higher and stronger that society would be. Swami Vivekananda while telling i**mportance of character and morality has said that if you have made collection of your beautiful thoughts as the basis of your life and character, then you have more education than even those who have learnt entire library also**.

Task Express your views on deciding factors of aims of education.

2.9.3 Physical Development Aim

Healthy body is essential for happy life. In words of **Hall**, "**we must take care of our health. We don't have any right to neglect it as by doing so; you become a burden for yourself and others**." Looking at

importance of healthy body only, many scholars and pedagogues have stressed on physical development aim of education. Supporter of physical development say that education should be such that it makes children healthy, strong and solid. Education should create such an environment which develops ethereal powers of children and their different limbs get opportunity to grow and develop naturally. For this, sports and exercise should be arranged. Children should be made aware about physical protection and health rules and knowledge to be safe of different disease should be imparted.

In ancient Indian education system, physical development of children was emphasized. For this, they were told to lead a controlled life with celibacy and regulation. Sparta had its main objective as physical development. **Plato** has given important place to physical education in his education planning. **Russo** too said that there should be arrangement of sport and exercise for children since beginning, so that his physical powers develop totally and become healthy totally. In modern times, **Pestalozzi, Froebel, Herbert Spencer, Montessori, and Mahatma Gandhi** etc. philosophers and pedagogues have also stressed on need of physical development. **Reball** has even said that **without health, life is not life. It is only status of energy less and pain, replica of death**. Hence, since ancient times till date, physical development of children has been given importance in aims of education.

2.9.4 Spiritual Development Aim

Idealists have considered spiritual development as main aim of education. They say that there is no importance of physical or materialistic happiness. Ultimate goal of human life is to leave materialist attractions and to merge in to supreme power. Hence, aim of education should be to have spiritual development, so that human can stay away from physical comforts of life and be able to merge him in to the supreme power. **Dr Radha Krishnan** says for this aim that **aim of education is neither national excellence nor international unity, rather to feel that there is something more than intelligence in him, whom if we wish, can call-Soul**. In India, this has been the objective of education since ancient times. **Plato** and **Aristotle** too considered this as main aim of education. In today's physical world, its importance has reduced a bit, yet there are many philosophers and scholars who still consider this as most important aim of education.

2.9.5 Cultural Development Aim

Many thinkers and philosophers have termed cultural development as the main aim of education. It means preservation and promotion of culture. Under culture all those social heritages come, which get transferred from one generation to other. In the words of **Sutherland and woods worth, "all those things come under culture which get transferred from one generation to other. Knowledge of any group of people, belief, art, conduct, rules or law and exchange of thoughts is called its culture**." Meaning of culture is very wide. It relates both to physical and spiritual aspects of human life. **Tyler** while defining culture writes, "**culture is that complexed issue which includes knowledge, belief, trust, art, morality, rules, customs and such abilities and habits, which a human being gets as a member of the society**."

Thus, supporters of this aim say that main aim of education should be to conserve and transfer culture from one generation to other , got as cultural heritage. Education should be such that it makes individual civilized, disciplined and cultured and develop social, cultural and artistic qualities in him. **Ottaway while throwing light on cultural aims of education say that, "function of education is provide cultural values and behavior standards to its youth and powerful members. Gandhi too while giving importance to this aim said that culture is the foundation stone of human life and main object."**

2.9.6 Complete Living Aim

Profounder of complete living aim of education is **Herbert Spencer**. As per him, with help of education, each part of life should be developed, i.e., education should be such that it develops all organs of

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individual and take it towards totality. Such education does comprehensive development of a man and makes it fit to work in any situation. With such education, man gets ready for his future life and becomes able to know what are his duties towards himself, neighborhood, society and nation. As per **Herbert Spencer**, "**we should introduce education with rules and styles of total life. Very important function of education is to prepare us for life in a way that we could behave appropriately and be able to utilize our body, soul and mind."**

Spencer said that we don't only have to lead life in physical sense, rather in wider sense. Hence, it is general problem that there is control on conduct in all conditions and activities. Spencer had divided activities of life in five parts and has defined syllabus as per them. These are as following—

Activities	*Subjects of Study*
1. Activities of self defense	Physiology
2. Activites to keep life safe indirectly	Hygiene, Language, Math
3. Defense related activities for children	Child Psychology, Domestic Science, History
4. Related to safety of society	Politics, Sociology, Art, Poetry, Literature, Music

Spencer has told their importance in life on same order as he has mentioned them. it means, that man should first be able to do self defense, then if livelihood, then family increment or child protection, then in social and political activities and then in retirement related activities. Thus, Spencer has given more importance to physiology and substance science than literature and art.

2.9.7 Harmonious Development Aim

Meaning of uniform development is development of physical, mental, artistic, behavioral and moral powers. As per philosophers like Pestalozzi, Russo etc objective of education should be uniform development i.e. by education human should develop physically, mentally, artistically, behaviorally and morally. Objective of uniform development is based on psychological factors. Each human take birth some basis features. These basic features should be developed; only then one can have balanced development. Hence education should be arranged in such a way that not only his physical, mental or activity based powers are developed; rather his innate powers get developed. In words of **Pestalozzi**, "**education is natural balance and balanced development of innate powers of humans**."

To make personality emphatic, it is essential for individual to be physically strong, mentally intellectual, moral and virtuous spiritually and religiously, emotionally stable and equipped artistically. In the absence of even one power, personality balance can be disturbed and can't have uniform growth. **Gandhi** while stressing on the development of all three; "**body, mind and soul has said that, combined and mixed development of body, mind and soul is necessary for the construction of body and this is the foundation of actual power of education"**.

2.9.8 Vocational Aim

Important aim of education is livelihood. It is also called vocational aim of education. As per this aim, each one should be given such education that he can earn his livelihood by adopting any occupation. Supporter of this aim say that in anyone's life, problem of earning livelihood is most complexed, important and grave of all. To get rid of this, he receives education. Hence, education should be such that it can enable someone to stand on its feet, i.e. he can learn any profession by education and take care of himself and his family. **Dr Zakir Hussain** while stressing on aim of livelihood has said that,"

first objective of the state shall be to train its citizens in any defined work of the society for earning his livelihood".

In today's materialistic world, physical development is given importance. Money is the barometer of everything. Hence, people have the problem of fulfilling their fundamental needs. If education fails to deliver on it, then its objective is not met. Today people are of the view that the education which does not prepare children for any profession is useless. Gandhi while supporting aim of livelihood has said that, "children should get protection from unemployment with help of education". Gandhi said that education should be such one can do any work after getting it, can have professional efficiency and is not left unemployed". Today every parent send their children to school so that they come to any job after receiving education or can adopt any enterprise. Hartshorne writes in this context, "vocational education or education of livelihood is most important education. In the absence of it, those people who go only to school suffer for life".

Arguments for the Vocational Aim

1. One can stand on its feet by getting education for any vocation and is not under anyone else. By being self reliant, both individual and society get benefitted.
2. Aim of education is to help individual in fulfilling his fundamental needs and save him from doing unfair and anti social activities. **Dewey** has said that, "**if one individual is not able to earn his livelihood then there is serious apprehension of character loss and can affect damage to others."**
3. Vocational aim of education resolved the problem of unemployment.
4. Aim of livelihood is to save one from being dejected and aimless by preparing for any profession.
5. Time, money and power of any nation can be maximum utilized by giving vocational education only.
6. Vocational education prepares children for social dexterity by attracting their interests and developing their abilities.
7. Vocational aim of education is helpful in economic development & prosperity of society and nation.

Arguments against the Vocational Aim

1. One can get physical amusement by vocational objective but no actual amusement and inner peace.
2. This aim is incomplete and narrow, as it only stresses on fulfilling physical needs.
3. This aim can't develop personality uniformly, as it does not stress on individual's intellectual, maturity and social development.
4. By this aim, one makes sole aim of his life to earn money and performs all moral, immoral, fair and unfair all types of work. He does not hesitate in doing theft, cheating, black-marketing etc.
5. This aim is instrumental in inciting spirit of mutual jealousy and competition, which can lead to anarchy in society. In words of **Plato that education is illiberal, which aims at money or physical power only in place of intelligence and justice**.
6. Aim of vocation makes one's life monotonous and motionless. He does not have interest in music, poetry, art and literature.
7. After accepting vocational aim, education becomes means in place of practicable and taking education as means is to finish the importance of education.

On the basis of arguments in favor and against vocational aim as a conclusion we can say that, only vocation can't be considered as aim of education, since there are many other important aims and ideals

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of life apart from it. In words of **Dr. B.D. Bhatia**, "**sheer vocational training makes one's perspective towards life narrow. This aim can make one a good mechanic, doctor, advocate, artisan, electrician etc, but it is not essential that it can make him a good human being"**.

Thus, aim of vocation can't be considered as only aim of education. But, we can't deny its importance in education in today's time. Hence, this statement of Spencer seems totally right that, "to prepare for occupation is important part of our education".

Self Assessment

State whether the following statements are True/False:

7. There is a direct of effect of one's character on the society and nation.
8. Aim of our education should be to develop inter-cultural spirit.
9. Smile said," character is the biggest powers inspirational power of the world."
10. Education is unnatural, imbalanced and development oriented development of innate powers.

2.10 Individual Aims of Education

Individual aim implies that education should have individual development of powers, abilities and capabilities. As per this, aim of education should be such that innate powers of man could develop and he gets ability to use them. This aim basically wants all round development. As per it, education should prepare such environment in which he can have independent development of his abilities and can make his life more developed and successful. Individual aim stresses on individual diversity. Supports of this aim say that one should have liberty to develop as per one's ability, potential, interest, liking and needs. Parents, teachers, society and state should not act as an impediment in their natural growth, rather should plan education such so that their natural qualities can grow. One having interest in music and arts, should get such education that he can develop his skill and excels in it. To make such a person engineer or doctor is nothing but atrocity. Hence, aim of education is to prepare such environment where each one can develop his ability and powers as per his nature.

Individual aim of education is not new. It is being discussed in one form or other since ancient times. In ancient period, it was stressed in India, Greece and other western nations and personality development was considered as important function of education. Ever since psychology has been given space in education, this aim is being emphasized even more in modern times. In modern times, philosophers and pedagogues like **Russo, Pestalozzi, Froebel**, **and T.P. Nunn** etc have given importance to this objective. These philosophers have emphasized on personality development and said that education should be arranged as per individual. Famous pedagogue Russo used to say that, child should be kept in such environment where he gets natural personality development. **Pestalozzi** stresses on total and brakeless development of ethereal powers of a child. Thomson said that education is for individual and its work is to make him able to live and lead his entire life. As per Bertrand Russell, education of individual is superior to education of citizen. **T.P. Nunn** is most important out of people supporting individual aim. While giving importance to individual aim has said that, "by education such environment should be prepared for individual, in which individuality can grow and each one could contribute towards human life".

Supporter of this aim say that family, school, society and nation; all are means of human development. Aim of all these institutions is development of individuality. Hence, aim of education should also be to prepare such environment in which child can build his personality. While clarifying meaning of aim of individuality, **Ross** writes, **"the meaning of individual aim of education**

what we accept, is that development of invaluable personality and spiritual individuality should take place". Ukraine too has supported individual aim of education, but he has given spiritual meaning to individuality rather than biological meaning. In his words, **"main job of our life is to develop our real nature and refinement of this nature with addition of personality and spirituality. Building of comprehensive personality and spiritual personality keeps happening for entire life"**. Ross has supported Ukraine on this and said that like life, aim of education is the upliftment of personality.

Individualists are of the view that whatever objects and thought process exist in this world, are brainchild of humans. Individuals have built them, hence individuals should be educated, proper opportunity should be given for his ability and potential to grow, only then he can give superior thoughts and objects to the society. They say that society development too depends on individual. If an individual grown, then entire society gets benefitted and society too develops. Hence, education should aim at developing individuals.

Arguments for Individual Aim

1. As per biology, each human has its own individuality and due to it, he is different from others, hence his individuality should be kept intact with education.
2. Today psychology has proved that children not only have diversity in color, height, weight etc, rather in intelligence, maturity etc as well. Hence, each child should get education as per his intelligence, maturity level only.
3. Development of society hinges on individual growth. Hence, by education individual should be developed i.e., his personality. Only then, growth and prosperity of society is possible.
4. History is witness that whenever independence of individuality was suppressed, each time he revolted. Hence, liberty of humans should not be suppressed and he should be given proper opportunity to express himself.
5. On the basis of personality development, cultural upliftment of society hinges. Hence, development of individual should be the aim of education. In words of **Subodh Adawal**, "due to group education, countless number of poets and artists get frustrated or destroyed in their initial stage only. Individuality of child is life and if it is destroyed, then his entire life would be just mechanical. Development of inherent qualities of a child only makes cultural development of the society possible.
6. Democracy gives importance to individual and he gets opportunity to develop his liberty. Hence, aim of education should be to develop individual.
7. If proper opportunities of independent development are not given to the child, and then he develops mental blockages, develops spirit of inferiority and his behavior become unsocial. Hence, child should be given opportunity of independent growth by education.

Education board of England while giving importance to individual aim has said that, **"schools fulfill their rightful objective up to the limit, up to which they provide opportunity for independent development of individuality and help each boy or girl in individual development at maximum level."** T.P. Nunn while telling individuality as idol of life has said that, **"individuality is idol of life. Importance of any planning of education should be measured by the success in developing the same highest individual superiority".**

Arguments against Individual Aim

1. By imparting education as per individual aim, importance of individual shall increase and society importance would decrease. Giving more importance to individual than society is detrimental as it

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generates feeling of pride in individual and he is not hesitated in doing anything antisocial. After receiving such education, he can become Hitler, Mussolini, Yahiya khan etc.

2. Man is a social animal. By living in society only, he gets over his animal instinct and develops himself. As **Baird** has said that, **"man gets over his animal instinct by dedicating himself to the social life only".** Hence, without social development, only individual development is futile.
3. Supporters of individual aim ignore environment, whereas reality is that environment plays great role in development of personality. As per **Landis and Landis**, **"dynasty tradition interprets animal form of humans and environment of human form"**. By neglecting social environment, we can't even think of child development. As **Ross** has rightly said, **"there is no value of individuality in isolation from social environment and personality is meaningless word, as society only has made him efficient and developed"**.
4. Individual aim talks of giving full liberty to child for its development, but total liberty can make child discretionary and arbitrary and can indulge in anti social activities.
5. Education as per individual aim, can lead to loss of sociality from the child. He becomes selfish. His interest is most important for him and he does not heed to the interest of the society.
6. With this aim, moral qualities like truth, love, mercy, honesty, dutifulness etc are neglected, as in this man is always working for his own personality development and interests.
7. This aim is enemy of socialism, as it is staunch supporter of individualism and believes in giving all types of liberty for the development of individual.
8. Individual aim of education is impractical. Principally it can be correct also, but there are difficulties in accepting them in practical life. As per different individuals, arrangement of different education is quite daunting task. Defining syllabus for each student and appointment of teachers is not possible.

On the basis of arguments for and against individual aim, we reach to the conclusion that this is a great aim for individual development, but since it ignore social interests, hence it is incomplete and in isolation. Man can't grow by ignoring society, this is ultimate truth.

2.11 Social Aims of Education

Meaning of social aim is to develop sentiment of socialism in the individual. The way individual aim stresses on the personality development, similarly social aim stresses on development of society or citizenship. Philosophers and thinkers supporting this aim say that human is a social animal. There is no existence without society. It takes birth in society, lives in it develops his abilities there and takes care of himself and his family through livelihood, there only. **Reymont** said, **"An isolated individual is pigment of imagination"**. Thus, life of individual is given by society. Progress of society is his own progress and fall is his own fall. Hence, it is the duty of the individual to work with body, money and mind for the growth and development of the society. He should not do any work which can give any damaging effect to the society. From this view point, aim of education should be such at it generate such ability and potential, by which he can do good to society, could sacrifice his own interests over interests of society and can live with love, co-ordination and fraternity with other members of society. Education should be such arranged that needs and idols of society can be fulfilled and individual should be made an ideal social animal. In words of **Lister Smith**, **"schools should perform wider activities. It should definitely develop dedication towards social responsibility and society"**.

Prof Bagley and **Dewey** has termed social objective as social efficiency i.e., individual should be made efficient socially by education. As per **Prof Bagley**, **"social efficiency is that idol by which results of educational experiments should be measured."** Thus, in view of **Prof Bagley**, education which

develops social efficiency in citizens can be termed as meaningful education. **Bagley** has told three features of a socially efficient man, which are as following—

1. **Economic Efficiency**—economic efficiency implies with that ability or potential of the person, by which he can take care of livelihood of himself and his family.
2. **Prohibitive Morality**—it means that individual desires and ambitions become a stumbling block in the path of other's economic efficiency, then one should give up those desires and ambitions.
3. **Positive Morality**—it means that when individual can't develop the society by the fulfillment of his desires and ambitions, then he should give up those ambitions and desires.

Dewey has given even more wider scale to social efficiency. He has termed social efficiency as taking part in social activities by the individual. In his words, **"in the most wider sense, most socially efficient person has the tendency to promote social welfare sentiment and to destroy tendency of keeping own and other's interest separate"**. Thus, as per **Dewey** schools should represent maximum for social life. As per him, there are seven aims in social efficiency—

1. Health
2. Command to fundamental process
3. Worthy membership of home
4. Vocation
5. Citizenship
6. Worthy use of leisure time
7. Ethical character

Arguments for Social Aim

1. There is strong relation between individual and society. They are complimentary to each other. There is no existence without each other. In the interest of the society, is the interest of the individual. Society and individual are two facets of same coin. Ross says, **"In the social environment in which personality of a person grows, becomes meaningless if individuality comes first and its personality becomes meaningless"**.
2. Human is born with animal instinct. Refining and guidance of these tendencies happen in society only. In the absence of proper social environment, human would continue to be animal. Hence, social aim of education is important.
3. Welfare and interests of society are possible only when its members are equipped with social qualities like love, co-operation, co-ordination, fraternity etc .for development of such qualities, adoption of social aim in education is necessary.
4. Entire life of individual is dependent on society. He borns in society, grows, takes care of his family by fulfilling its needs, exchanges thought processes, develops ability and potential, fulfills desires and ambitions and contributes in the all round development of the society. Hence, social aim of education is more logical, justified and appropriate.
5. Success of any administration depends on its citizens. Hence ideals of citizens should be filled with qualities of citizenship, social service and patriotism. Hence, schools must impart education on the basis of social aim only. In words of **Ross**, **"schools should stress on duties and responsibilities of its citizens. They should impart their students with happy, willful and influential spirit of service"**.

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6. Birth, growth and patronization of civilization take place in society only. Hence, education should be such arranged that next generation should be aware about it. Social aim of education is very important from this perspective.
7. Social development is important for the development of personality. In words of **Baldwin**, **"personality can't be expressed in any other words than social words"**. Hence social aim is vital.

Arguments against the Social Aim

1. Social aim of education is unilateral, as it emphasizes more on social development of a person. It can't grow an individual comprehensively.
2. Social aim is not in line with psychology as it does not pay heed to individual diversity of child. All get same education irrespective of their ability, potential, interests, likings etc.
3. Education as per social aim can't develop individual properly. It also works as impediment for growth of music, literature, science etc.
4. There is no place for individual liberty in it. As a result, individual can't grow ability to do independent meditation, expression and ability to work and his personality gets frustrated.
5. This aim emphasizes on social development of person, hence his mental, character, stability, moral and spiritual development is neglected.
6. It generates sentiment of narrow nationality among children. As per this education, children consider its own country and society as superior, most powerful and look down upon other society and nations. This sentiment is a hurdle for international fraternity and chances of big wars increase.
7. Society is above individual, this concept is imaginary. For the development of society, individual development is necessary. To have social efficiency in anybody, his individuality should be developed and hence, social aim of education is incomplete.

   On the basis of arguments for and against social aim, we can reach to the conclusion that social aim even though carrying many merits, is not error free. There can't be only social development aim for child. Individual development should also be give importance with social aim.

2.12 Synergies between Individual and Social Aims of Education

Scholars have difference of opinion in the subjects of synergy between these two aims as well. Supporters of individual aim give vital place to individual in their education planning and consider personality development important. In contrast, supporters of social aim give vital place to society and stress on giving up everything for the betterment of society. Thus, both supporters give too much importance to both individual and society. In fact, individual and society are not in opposition to each other, rather they are complementary to each other. Neither we can imagine man without society nor society without man. In the absence of one, we can't imagine life. Both depend on each other for their development and progress. **Maciver** writes that, **"socialization and individualization are two sides of same process"**.

Individual and society depend on each other. Whatever a man learns, happens in society only. Society only fulfills his needs, his interests and liking develop in society only and society only presents proper environment for personality development. Hence, one can never ignore society. By living in society only, his life becomes successful and meaningful. The way individual can't ignore society, similarly society can't ignore individuals, as society is group of people. Society develops only with

development of individual. T.P. Nunn has expressed importance of society for individuals like this, **"individuality only prospers in social environment, where general interests and activities fetch him food"**.

Looking at strong relation between individual and society we can conclude that **individual and social aim of education are not opponent to each other rather complementary to each other**. We can't ignore even one of them. It is truth that we can't make any one of the aims as objective of education, at the same time, it is true that we can't leave any one of them also. There is no existence of other, if we neglect one of them. Hence, synergy of both individual and social aim should be made as aim of education. We should not give such liberty to individual for personality development so that he becomes proud, selfish and discretionary and start neglecting society and nor we should make society such powerful that it starts exploiting individual and abusing its rights. Both individual and social aims should be synergized such that it benefits both individual and society.

Personality development of individual should be done up to the limit where it benefits society and sociality should also be developed up to the limit, where it is helpful in individual development. Thus, aim of education should be welfare of both society and individual. **Reymont** has rightly said that aim of education is, **"perfection of the individual and welfare of community"**.

2.13 Summary

Aims of education keep changing with time and place. In different nations, aims of education have been changing in different times. In ancient times, aim of education of Sparta was to produce healthy, strong, and disciplined and patriot citizens as they were of the view that each person borns for the nation. Athens had different view point. People of Athens gave importance to total personality development. Hence, aim of their education was political, intellectual, moral and aesthetic development. In medieval times, aim of education was religious due to dominance of religion during that period. In modern times, where aim of education in democratic nations is to establish human dignity and production of ideal citizens, on the other hand in communist nations, its aim is to produce such citizens who can work in accordance with communist principles. In India also, aims of education has changes over times. At different time periods, there have been different aims of education.

2.14 Keywords

1. **Aims of Education**—Rules of Education
2. **Aims of Life**—Rules of Life
3. **Social Aims**—Rules of Society

2.15 Review Questions

1. Explain objectives of education as defined by Indian Education Commission.
2. Explain general objectives of education.
3. Mention Vocational aims of education.
4. Explain aims of education of India in present situation.

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Answer: Self Assessment

1. Objectives	2. Social	3 Character	4. (a)
5. (b)	6. (b)	7. True	8. True
9. True	10. False		

2.16 Further Readings

Books

1. Philosophical and Social Foundation of Education—*Mathur, S.S., Vinod Pustak Mandir.*
2. Philosophical Foundation of Education—*Sharma, Yogendra Kumar, Madhulika Sharma.*
3. Philosophical Foundation of Education—*Sharma, O.P.*
4. Education and Psychology—*Mapan aur Mulyankan, Shashi Prabh.*

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Unit 3: Functions of Education

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Objectives

After going through this unit, the students will be able to—

- Know about individual development
- Know about transmission of cultural heritage
- Know about acquisition and generation of human values
- Study about social cohesion

Introduction

Education is that important process of human life, which keeps on happening entire life. It contributes in the development of individual and society both. It performs multifarious activities. Different scholars have presented their views about its functions. Some thoughts are as following—

As per **M.L. Jacks**, "education has to do many tasks. Child should be made such by education that he can think himself, respect labor, make good friends, get joy of infinity in present and feel."

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In words of **John Dewey**, "education's task is to help develop helpless people, so that he can become happy, content and efficient human being".

As per **Daniel Webester**, "task of education is to regulate emotions, control impulses, encourage inspirations, develop religious sentiments and increase morality".

As per **Dr. Zakir Hussain**, "task of education is to help child in feeling pure, moral and intellectual values in such manner that he gets inspired from values get them in best possible way in his work and life".

As per **Pundit Nehru**, "from education we expect that it produces balanced individuals, prepare children to do welfare activities for the society and partake in social life.

As per **Emerson**, "**education should be as wide as human being**. Whatever powers it (human) has, it should nurture and exhibit them.

There are many functions of education, out of which following are the major ones—

1. Individual Development
2. Transmission of Cultural Heritage
3. Acquisition of skills
4. Acquisition and Generation of Human values
5. Social cohesion
6. National Development

Task Education is that important process of human life that keeps on going entire life.

3.1 Individual Development

Major task of education is to develop individual, to make his life happy, content and prosperous. For this, education physically, intellectually, stably, socially, spiritually and morally develops the individual and contributes in attaining his needs, ambitions, objectives and values. Functions of education as related with human developed can be explained as following-

1. Development of innate powers
2. Fulfillment of needs
3. Development of personality
4. Development of character
5. Preparation for life
6. Adjustment with environment
7. Practical knowledge of work

1. **Development of Innate Power—**Child takes birth with sentiments like love, anxiety, imagination, self respect etc. Basic function of education is to develop these fundamental features. In the absence of education, these features remain undeveloped; as a result balanced development of child is not possible**.** Apart from these, there are some animal features (wild), which are not good for the society. Education teaches to control, guide and refine those features, which results in social and balanced behavior of the child. Thus, education develops innate qualities of child and makes his sentiments and conduct better. While supporting this function, Pestalozzi says,

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"education is the natural, comprehensive and progressive development of innate feature of human".

2. **Fulfillment of Needs—**Humans need many things to be alive and develop itself. Food to eat, clothes to wear and house to live, are required. Being social animal, it is necessary to have cordial relation with members of society, get rid of evil customs and reforms in society. Function of education is to fulfill all these individual, social, religious and psychological needs. While depicting importance of this function of education, Swami Vivekananda writes, "function of education is to find out how to solve problems of life and greater focus of modern civilized world is in it only".
3. **Development of Personality—**To be successful in life, it is essential for human to have physical, mental, social, religious and moral growth. Without healthy body, one can do nothing. To enlarge our knowledge and make perspective wider, mental growth is vital. Moral development for using correctly body & mind and social development to live in society, is important. Function of education is to do balanced and comprehensive development of all these. All pedagogues agree on this that main aim of education is develop personality. Frederick Tracy writes, "true objective of entire education is attainment of ideals of personality. This is ideal balanced personality".
4. **Development of Character—**In the absence of character and morality, individual can't use his mind and body. Development of individual, society and nation is possible only with decent character. In today's modern world, where betrayal, jealousy, enmity and selfishness is on rise, we need virtuous people badly. Major work of education is to develop honest qualities in individuals.
5. **Preparation for Life—**It is said that child is the father of the man. Child of today has to become father tomorrow, become hemsman and builder of nation. Child of today has to solve issues of family, society and citizenship after becoming adult. Child can successfully solve these problems only when he gets training, hence function of education is to prepare child for his future life. Life is very complexed and tough. Education prepare child for this struggle full and complexed life. Education prepares child for any profession, generates ability to face any tough situation and power to discharge his individual, social and citizenship duties. Swami Vivekananda is of the view that that education does not deserve to be called education, which does not prepare an individual for struggles of life. In his word, "if someone clears some examinations and give nice lectures, then you take him as literate. Does that education deserve to be called education which does not help normal public in preparing to face the struggles of life and does not generate courage like lion"?
6. **Adjustment with Environment—**Only those people can succeed in life who can adjust with its physical and social environment. One has to face many problems in life. If he fails to face these issues and fails to adjust with environment, then he can't do his own and society's development. Education generates ability to adjust with environment, it generates such powers by which it overcomes situations and gets solutions to his problems and makes environment conducive. While stressing this function of education, Thomson writes, "environment is teacher and function of education is to make students adjust to that environment, so that he can stay alive and get maximum opportunities to satisfy his fundamental characteristics.
7. **Practical Knowledge of Work—**In human life, important function of education is to provide practical knowledge of different areas. Different progressing nations of the world have accepted this function of education as important. In these nations, each student has to work in factory or workshop. Our country is not focusing on this at this point of time that is why our education system is accused to be theoretical. Today every sensible person is demanding that education be made more practical. Swami Vivekananda too has said in this context, "you have to get practical knowledge of each area. Nation is destroying with the heap of principles".

Did u know? Main function of an education is to develop individual.

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Self Assessment

Fill in the Blanks:

1. Education should be so wide that .....
2. True objective of entire education is total attainment of .....idol.

3.2 Transmission of Cultural Heritage

Education is important tool of transmission of cultural heritage. In the words of Zakir Hussain, "only with material of culture can process of education be given speed. Only with material, development of human mind can happen". Cultural work of education can be expressed as following—

1. **Education Preserves Culture—**Each one has attachment with his culture and he considers it superior in this form only and wants to keep it safe in same form only. Education helps him in it. Education is the tool which keeps culture alive in verbal, written or practical form. We get to know about our culture with education only. Culture has two forms- physical and metaphysical. Under physical culture come attire, food and language. Whereas metaphysical world is related to thoughts, beliefs and values of individuals. Even if there is a change in the physical world, metaphysical world does not change in that ratio, the way scientific inventions have done in Indian life, but our values, beliefs and customs are same of ancient times. Even today, we have not been able to leave belief and spirituality. This has been possible only due to education.
2. **Education Transmits Culture—**Education not only preserves culture, but also transmits it from one generation to other. Clear knowledge of culture is done by education only. Education provides knowledge of its society's language and literature, makes them aware of food, living style, attire etc to its individuals and installs faith about values, ideals, beliefs, principles etc. thus, with tool of education we transfer culture from one generation to other.
3. **Education Develops Culture—**Though each person wants to keep his culture in same form as he received it, but change is truth this cosmic world. None could stop change; hence as per time, situation and need, it changes. Education gives right direction to this change. This is called development of culture. This is function of education that it brings desired changes in cultural values and ideals and it should be directed towards growth. This is worth mention here that though culture develops, but it happens with keeping its fundamental form intact.
4. **Education Removes Cultural Lag—**Physical culture is fast changing due to scientific experiments, but metaphysical culture i.e. thoughts, ideals, values, customs etc are not developing that fast and as a result gap between physical and metaphysical culture is increasing. This increased gap can be bridged by education only. Hence, function of education is to remove cultural lag.
5. **Education gives Continuity to Culture—**Culture is the proof of any society's alive status. Educational institutes are established for conservation of culture. In these institutions, students from various cultures come and it is its duty that it provides maximum interaction between these various cultured students so that cultural unity can be produced and continuity of culture is sustained.
6. **Education Develops Liberal Attitude Towards Other Cultures—**Each society has its own culture and people consider their culture as superior and thus become victim of cultural narrowness. Due to this narrowness and narrow perspectives, struggle and war takes place. Developing and progressive societies of the world want to keep themselves out of this narrowness and this function is done by education only. Education provided knowledge of all cultures to students makes them aware of their specialties and develops liberal viewpoints towards other cultures in them.

Notes

Self Assessment

Multiple Choice Questions:

3. Education is ..... Tool of transmitting cultural heritage.
   (a) Very important (b) less important (c) futile (d) None of the these
4. Each individual has ..... with his culture.
   (a) Love (b) great attachment (c) Separation (d) None of the these
5. Culture is the ..... of aliveness of any society.
   (a) Proof (b) Tool (c) Cosmetic (d) None of the these
6. Child is said to be ..... of man.
   (a) Birth giver (b) Father (c) Enemy (d) Friend

3.3 Acquisitions of Skills

With help of education, child is successful in getting various skills. Some of the skills as developed by education are as following—

1. **Vocational Efficiency—** After receiving education, one selects any profession as a means of livelihood. If he gets efficiency in his occupation, then he becomes happy and content. Hence, one should be given training for any vocation, as per his interest and ambition, so that he can do any job or business. Work of education is to provide vocational expertise in human being so that he can become self reliant and take care of himself and his family. Acquisition and enhancement of vocational efficiency leads to increase in national production, industries develop, and national income increase and issue of unemployment reduces. In the words of **Swami Vivekananda, "only book knowledge will not be helpful. We need that education, with which one can stand on his feet"**.
2. **Social Efficiency—** It is necessary for society and nation interest that its members are efficient socially. Function of education is to make one efficient and socially, have to develop spirit of social efficiency. Socially efficient person means that he is self reliant, should not be burden on society and nation, and should protect other's interests, should not impede in others affairs and provide his support in the growth and development of society and nation. Education should produce such environment and situations, so that child can develop spirit of socialism. **Dewey said, "Student has to be made such strong with education that he can be strong economically and citizenship wise"**. **Gordon says, "Teacher needs to know that he inspire those people to move in the social process, who are ineligible for it."**
3. **Development of Creative Efficiency—** Meaning of ability to create means to generate, produce or giving final shape to thoughts or meditation. Development of creative efficiency in children is beneficial for both society and child. Some children have greater creative efficiencies. Task of education is to find such children and develop their creative abilities. Such children become high level scientists, artists, painters and literature laureate.
4. **Development of Language Efficiency—** Child can have linguistic expertise only when he is efficient in reading, writing, and hearing. Function of education is to arouse interest in learning language, learning use of language and development of all four abilities of language- read, write, hear, and speak. Knowledge of language is not passable, but practice is. Language is learnt by consistent practice. The more a child practices of speaking, hearing, writing and reading, the more language knowledge he would get. Thus, with education child is able to have complete command over language.

Notes

3.4 Acquisition and Generation of Human Values

Value is that, for which individual and society keeps trying hard to get, for which they live and for which they are ready to do bigger sacrifices. Good or superior don't depend on results or commitments, but they are governed by those ideals of life which are ultimate truth of our lives. As per Sunanda Kumari, value is a wide word in the tradition of value system. It though is credit or indicator, yet no solitary tool is not value. Value is always inherent in system. There is value in comfort, life and retirement, but value is even wider than them. Value is not an element-it is a system and in this system only, we get to know about any value. Prof Ramshakal Pandey says that value is such code of conduct or virtues, with which one builds lifestyle to attain his desired objectives and develops his personality. It incorporates beliefs of humans, thoughts, psychology, faith etc. these are nurtured and patronized by inner self of humans. This can also be said that value is that power emerging in the inner self of individual that inspires him to do a specific type of karma and regulates its conduct. In fact, value is that axis of the dynamic world, due to which society has existence, as sentiment of utilitarian welfare only keeps the society stable.

With passage of time, value is changing. If we look at ancient times then it appears that human values prevalent in Satyug, were not available in Tretayug, which were in Tretayug were not available in Dwaparyug and those available in Dwaparyug, are not available in Kalyug. Today human race is headed towards destruction. Values are declining in society, pleasure and peace is fast disappearing and human is becoming self centered now. Function of education is to acquire and produce these human values. Today focus of education system is on the mental development of humans, hence only those qualities are being tried to be developed which relate to knowledge of any subject or book or examination. In contrast, meaning of education is with the development process of values and qualities which are vital for education, education of life, mental education, mind and spiritual education. Values included in physical education are related with health, physical power, size, glow and beauty. In the area of emotional education or life education, values are related with fame, bravery and music. Values considered in logical areas are related with neutrality, search of truth, peace, perseverance and potential synergy. in values related aesthetic development, feeling of most beautiful and deeper beauty and expression related creative pleasure in included. To make boys and girls responsible citizens and useful members of the society, to develop basic qualities like co-operation, love, mercy, peace, non-violence, bravery, equality, fraternity, labor dignity, to arouse scientific perspective, bring awareness about social, Cultural, religious, economical and political situations of society and nation and bring about desired reforms, to develop healthy view point towards own self, friends, all religions and cultures, nation, humanity, life, environment, duty of education is to help in acquisition of human values.

For the development of human values, mainly two types of activities should be organized in schools—

1. Curricular Activities
2. Co-Curricular Activities

Curricular Activities

Human values can be developed among children by school subjects.

Development of Values by Language and Literature—Language and literature have special place in developing values. Literature of any language is sound of its civilization and culture. Elements of specific culture are inherent in various things like Essay, poem, play, story, novel, idioms and phrases, popular sayings etc. Hence, by literature various cultural values can be made aware. Children are sensitive. Language teacher while teaching any lesson from book can arouse love, interest and faith for the inherent ideals and principles.

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Development of Values by Social Studies—Subjects which come under social studies are-history, geography, social science, sociology and economics are major. In the History, We not only read stories of rise and falls of kings and emperors, rather also get knowledge about caste, society and civilization & culture of specific nation also. By history, we study about great personalities like Ram, Krishna, Mahavir Swami, Gautama Buddha, Guru Nanak and can develop spirit of sacrifice, sympathy, mercy, altruism, non-violence, purity, humanity etc human qualities in children. Geeta arouse faith towards karma. Ramayana depicts ideals of mutual human relations. By telling life story of Guru Govind singh, Rani Lakshmi Bai, Shivaji, Maharana Pratap, Shaheed Bhagat Singh etc., we can develop values of bravery, courage, love for nation and national development. Geography gives knowledge about climate, natural conditions of different nations. This can let children know about interdependence of nations. Values like conservation of environment, protection, plantation, attachment towards natural beauty; can be developed among children by geography. Economics give knowledge about consumption, production, labor, revenue etc. with help of economics, we can develop spirit of importance of labor, utilization of money, frugality, co-operation, sacrifice, justice, respect for capitalist and importance of labor etc. with sociology, we build ideal citizens, information about rights and duties is shared and told about nationality and internationality. Development of political values can be done easily with this. Love for nation, nation awareness, fraternity, sacrifice, co-operation, perseverance, honesty, truth etc; can be easily developed with help of sociology. By giving information about rights and duties, dedication and responsibility values can be developed. Spirit of Vasudhaiva Kutumbkam can be developed. We get to know about social customs, relation of individual and society and culture with sociology. We tell children by this that human is a social animal and hence it is expected that he carries faith for social values and behave accordingly.

Development of Values by Scientific Education—With teachings of science also, we can develop values among children. There are two forms of science teaching-first Theoretical and second Practical. Where we can develop meditation, logic, decision, conscience etc values with theoretical education, on the other hand, truth, bravery, patience, courage, discipline, dedication, ambition and pleasure etc., can be developed by practical education or laboratory work. Biology studies about humans, animals and birds. Botany studies about plants, trees and nature. By teaching these, we can develop spirit of adjustment, joint responsibility, altruism, love for nature, aesthetic awareness, community cleaning etc among children. While giving knowledge of atomic composition and destructive effects of science, we can develop values like love, peace, mercy, non-violence, world fraternity etc.

Co-Curricular Activities

For developing values in children, co-curricular activities have important role to play. Children partake in these activities themselves, work with interest, understand importance of values and try to adopt them in their lives. Main co-curricular activities are as following-

1. **Morning Prayers**—each school starts with morning prayers. Prayer of god inspires children to adopt values like harmony, love, dedication, sacrifice and altruism etc., in their lives. After this, teachers discuss about principles and moral rules of different religions, thoughts of great personalities and incidents related with them. It helps in building values among students.
2. **Birthday Celebrations**—schools celebrate birthdays of religious leaders like Ram, Krishna, Jesus, Guru Nanak, Mohammed saheb, of political leaders like Gandhi, Patel, S.C. Bose, Nehru, Ambedkar etc., and of saints & maharishi like swami Vivekananda, Maharishi Arvind, Gurudev Ravindranath Tagore, Radhakrishnan etc and their contribution, quality and inspiring moments of their lives are shared with students. It helps in the development of values in children.
3. **National Festivals**—by observing national festivals like 15th August, 26th January and 2nd October, development of democratic values like love for nation, sacrifice for nation, world fraternity, equal treatment to all can be done in student's mind.

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4. **Games and Sports—**children have special interest in sports. They want to play to the maximum limit. Where sports does physical development, child understands importance of physical labor, becomes aware about health and takes interest in exercise and asana etc., he also learns love, fraternity, co-operation, perseverance, equality, decency and sports spirit on the other hand.
5. **Literary and Cultural Activities—**under literary programmes come, speech, essay, letter recitation, debate, convention and under cultural programmes come poet convention, poet court, music convention, theatre, folk dance, folk lore etc. these programmes have display of civilization and culture. Need is that these programmes should be organized and coordinated in such manner that depicts human values.
6. **Social Service Activities—**values can be developed by organizing various social service activities for children. Some activities related with social service are as below-
   (a) To clean neglected areas, make roads by labor donation, have cleanliness drive.
   (b) To create awareness against diseases and explain health rules.
   (c) To work for free in middle aged learning centres and run campaign against illiteracy.
   (d) To educate blind, deaf, dumb and handicapped people and help them.
   (e) To try improve environment. To improve physical environment keep clean the surroundings, protect trees and plants and try to remove anarchy, immorality, corruption etc prevalent in society to improve social environment.
   (f) To serve the country & society by becoming members of NCC, NSS, Scouting, Guiding etc organization
   (g) In the time of natural calamity, help victims to the best possible levels.
   (h) Become members of letter friends association and have love for others and do possible help them.
7. **Socially Productive Work—**children should be inspired in schools to do some useful and productive work for society, so that desired values can be developed in them.
8. **Co-operative Organizations—**in schools, we should make co-operative organizations in various fields. Arrangement of snack, meals, different items should be done by co-operative organizations, onus of which should be on students. At one hand, this can develop group and co-operative spirit, on the other values like honesty, patience, co-operation and sacrifice etc., can be developed.
9. **Tour and Excursions—**with tours and excursions, human values can be developed among boys and girls. After going to historical, social and cultural places, information about culture, heritage, institutions etc., of our country and society is given to students. There by meeting with people of that area, values of mutual affection, co-operation and harmony etc. are developed.
10. **Self Governance—**various committees are formed in schools for doing various works. Onus of its management is in the hands of students. It gives birth to spirit of responsibility, self discipline, self control and self confidence.

Task Express your views on National Development.

3.5 Social Cohesion

Humans are social animals and there is tendency of groupism amongst them. He can't stay away from society. He lives, develop, prospers in society only. At one side, he adjusts in society and does

changes in society on the other and develops society. Education does following three functions in this regard—

1. Socialization
2. Social Control
3. Social Change

Socialization is that process by which one learns the values, ideals and lifestyle of any society by living in it and makes it part of his personality. Entire process of socialization comes under social work. Education contributes in socialization by presenting high ideals, building healthy human relations, development of feeling of respect for different cultures, encouraging group activities and by making sound social environment.

By social control one community controls behavior of its group members. With it society inspires its members to behave as per established rules and ideals. If society does not do it then, it shall disintegrate. Members don't possess similar characteristics. They have physical, intellectual and inspirational differences, their philosophies are different. Society controls these differences by social control and protects its existence and provides strength to it.

Social changes occurring in organization, composition, structure, civilization and culture are called social changes. In words of **Dewey**, "use of word social change is done for social activities, social paradigm or for any change occurring in any aspect of social organization". Function of education is to generate ability to do necessary changes and development on the basis of own experiences in its language, living style, food, conduct, rituals and customs. Education is important tool of social change. Education can bring about changes in people's thoughts and society can be pushed towards growth. Kothari commission says, today education is the only tool, which can bring wider social changes peacefully. Education can be used as a powerful tool to bring about social, economic and political change.

Function of education is to develop spirit of social sentiment in students, develop sentiment of giving preference to public interest over personal interest, development of social dexterity, development of social discipline and to devote our selves for the welfare, reforms and growth of the society.

Self Assessment

Identify True/False from the following:

7. As per Sunanda Kumari, value is a wider word in the tradition of value system.
8. Value is that unchangeable axis, on which existence of human beings.
9. Values can be developed among children by imparting Science education also.
10. Values can't be developed among boys and girls with tours and excursions.

3.6 National Development

Title of education commission (1964-66) report itself is, "Education and national development". This title is indicative of the fact that education only can do national development. Rise and fall of any nation depends on its citizens. If its citizens are efficient, able and honest, then the nation shall be developed and prosperous and if citizens are inefficient, in-able and dishonest, then the nation shall proceed towards decline. Hence, major aim of education is to make ideal citizens, make efficient socially and prepare him for national life. Functions of education in national development can be as following—

1. **Creation of Ideal Citizens**—children of today shall become citizens of tomorrow and sting of leadership shall be in their hands. Hence, it's necessary for them to be honest, efficient, intelligent

Notes

and patriot. This is work of education. Education develops qualities of ideal citizens in children. Education makes them aware of their rights and duties and develops spirit of patriotism. In modern democratic times, this function of education has become even more important. Education only makes citizens aware and makes them able to discharge duties properly and thus makes democracy a success. While supporting this task of education, statutory committee of New York has written in its report—**"main aim of public education is to prepare students to discharge duties of citizenship and duties in the state"**.

2. **Training for Leadership—** it is imperative for any nation's growth that it has able and efficient leadership in areas of society, politics, culture, religion, science, industry, economics. Task of education is such that it can prepare children to lead society, administer properly, promote religious principles and ideals, can do cultural upliftment, can do scientific inventions and make beneficial schemes in industrial areas, so that nation can grow in every field. By taking part in various educational activities, virtues get developed in children, discipline emerges and they get ready for leadership. R.S. Mani writes in this regard, **"specially now when democracy is the life style, for better leadership, necessity of better training is also there along with service spirit".**

3. **Security and Preservation of Civilization and Culture—** Dr. Zakir Hussain says, "We can speed up process of education by only cultural material. Human mind can develop only with this material". Thus important task of education is to preserve our civilization and culture. One wants to preserve one's culture and civilization, on which he feels proud and wants to transfer it to next generation, this is done by education only. In the absence, no other tool can perform this task. Education not only preserves and transmits culture, rather refines and develops it also, so that culture remains lively. **Ottaway** opines, **"one task of education is to transfer cultural values and behavioral paradigms of society to its youth and active members"**.

4. **Importance of Public Welfare—** it is imperative for development of any nation that its citizens have the spirit of sacrifice for public welfare cause. It is task of education to provide such training so that one gives more importance to public interests over his own interests and be ready to sacrifice his own interests for public interests. At present we are seeing environment of mutual jealousy, malice, selfishness, competition and struggle in the country, which is doing damage to the nation. Hence, job of education is to remove such evils and give preference to public interests. **Dr. Radha Krishnan** while depicting importance of this task of education writes, **"future of democracy in India depends on desire to be discipline and individual sacrifice. If India has to remain independent, combined and democratic, then people should be trained for unity and not regionalism and for democracy and not for dictatorship"**.

5. **Training of Character and Morality—** in national life, character and morality have special place. People with characteristic virtues and morality are invaluable asset for the nation. **Beecher** says, **"each youth should remember that basis of all successful function is morality only"**. Hence, it is a major task of education to give moral and character training to students, so that they can do betterment of nation by getting these qualities. Gandhi also said that main task of education is to provide moral education. **Herbert** while supporting this function of education says, "development of decent moral character is education".

6. **Social Reforms and Progress-** task of education is social reforms and development. Education makes people aware about organized customs of society and provides ability to change and improve them. Education provides opportunity to society and individual to progress in right direction. For this task of education, **Dewey** writes, **"With defined and minimum resources welfare and progress of society and reforms in interest apart from social and institutional objectives, are found in education"**.

7. **National Unity—** it is essential for continued development of any nation that its citizens have national spirit. Casteism, communalism, regionalism, linguistic issues, rich-poor give rise to sentiments like

bitterness, jealousy, malice etc, which in turn gives rise to struggles and at times, national unity can be in danger. Task of education is to stop such sentiments from flowing and try generating sentiments like love, co-operation, friendship and patriotism, so that national unity can remain to be intact. **N.P. Sen** says, **"it is very tough to remove diversity due to linguistic differences, cultural rigidity and customs and rituals and conduct. As long these are not defined by education, till then it is difficult to attain defined objective"**. While explaining importance of education in national unity, **Nehru** said, **"Everything of our life comes under question of national unity. Place of education is above all"**.

8. **National Discipline—**as per Dr. Radha Krishnan, **"basis of national unity and national cohesion is-national discipline"**. National discipline is the first step towards national growth. Nation becomes eminent with national discipline. National discipline creates national character. Onus of establishing national discipline is of education. Education develops sentiments of organization, co-operation, sacrifice, dutifulness, patriotism etc. in citizens. With development of these qualities, citizens get training for national discipline.

3.7 Summary

Title of education commission (1964–66) report itself is, "Education and national development". This title is indicative of the fact that education only can do national development. Rise and fall of any nation depends on its citizens. If its citizens are efficient, able and honest, then the nation shall be developed and prosperous and if citizens are inefficient, in-able and dishonest, then the nation shall proceed towards decline.

3.8 Keywords

1. **Reforms—**process of changing something for good
2. **National Development—**progress of the nation

3.9 Review Questions

1. Discuss role of education in human life.
2. Analyze functions of education. In your view, which are the most important of them?
3. Explain function of education related with individual development.
4. How does education work as a transmitter of cultural heritage?
5. Explain activities done at school for the development of human values.
6. Explain function of education in the area of Social cohesion.
7. Analyze some important functions of education in national development.

Answers: Self Assessment

1. Human	2. Personality	3. (a)	4. (b)
5. (a)	6. (b)	7. True	8. False
9. True	10. False		

Notes

3.10 Further Readings

Books

1. Philosophical and Social Foundation of Education—*Mathur, S.S., Vinod Pustak Mandir*
2. Philosophical Foundation of Education—*Sharma, Yogendra Kumar, Madhulika Sharma*
3. Philosophical Foundation of Education—*Sharma, O.P.*
4. Education and Psychology—*Mapan aur Mulyankan, Shashi Prabha*
5. Philosophical Foundation of Education—*Pandey, Ramshakal*
6. Sociological Foundation of Education—*Chaubey, S.P., International Books, Meerut*
7. Philosophical Foundation of Education—*Sharma, Dr. N.K.*

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Unit 4: Idealism and Education

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Objectives

After going through this unit, the students will be able to—

- Know meaning and definition of idealism
- Know about fundamental principles of idealism
- Study about idealism and education

Introduction

To understand any philosophical thought process, we need to understand its metaphysics, epistemology & logic and axiology & ethics. Hence, we would first try to understand metaphysics, epistemology & logic and axiology & ethics of idealism.

4.1 Meaning and Definition of Idealism

Idealism is ancient thought process of western philosophy. If ray of knowledge emerged anywhere after India, then it was Greece, which is centre of western philosophy. Many centuries before Christ, there started knowledge of metaphysics. In western world, Greece philosopher **Thales** (640–550BC) was the first person, who presented his logic on composition of the universe.

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After him, Italian philosopher **Zenophanes** (570–480 BC) presented his Unitarianism thoughts. He was first Unitarian and poly god philosopher. After Xenophanes, **Socrates** of Greece (469–309BC) is at third place in western philosophy. Socrates too was man of spiritual thought process. But he confined himself in presenting his thought in bits here and there.

After him, his disciple **Plato** (427–347 BC) emerged in western philosophy. Though Plato was from Greece royal family, lived plush life, was cautious towards body structure and dignity but his philosophical meditation was inspired by Socrates's spiritual meditation. Plato accepted existence of soul-providence and agreed that providence or god is creator of this universe and thoughts are only its ingredients i.e. basis. He clarified that this physical world is only expression of world of thoughts. He says that physical world is resultful; hence it can't be eternal & truth and since world of thoughts is not resultful, hence it is eternal and truth. He also clarified that these thoughts have a divine and moral system. Due to accepting divine and moral system of thoughts and considering them eternal, this ideology of his was called Idealism in western world.

After Plato, his disciple **Aristotle** (384–321BC) presented this ideology in his own style. He accepted physical world as well along with world of thoughts. In modern times, **Decartese** of France (1596–1650), **Spinoza** of Holland (1632–1677), **Leibniz** of Germany (1646–1716), Bishop **Berkley** of Ireland (1885–1735), **Kant** of Germany (1724–1804), **Fichte** (1762–1814), **Hegel** (1770–1831), **Shelling** (1775–1854), **Schopenhauer** (1788–1860) etc. philosophers have carried forward this spiritual ideology with some difference. Besides Aristotle, all other have two basic things in common. First is that they all consider god as ultimate reality and accept him as the creator of universe. Second is that they all accept ultimate objective of human life as recognizing nature of soul-providence and accept that it is possible only when human adheres to eternal values and moral rules. Due to believing in eternal values and moral rules, now this ideology is called idealism.

In modern times, western philosophers moving this forward and using it in the field of education are; Pestalozzi of Switzerland, Herbert & Froebel of Germany, Nunn of England, Gentle of Italy and Horn of America, which are specially mentionable.

Notes As per Plato, to know the divine system of thoughts and nature of soul-providence is true knowledge.

Metaphysics of Idealism

Plato has divided this universe into two parts—**thought world** and **material world**. He considered thoughts as eternal, infinite and unchangeable. As per him, these thoughts had a divine and moral system, by which god creates the world. Due to believing in the moral system of thoughts, his ideology is known as **moralistic idealism**. Plato considered soul as part of supreme god or providence. As per him, before coming to this world, soul used to live in world of thoughts, hence it is interested to go back to that world after coming here.

Leibniz accepted authority of an independent monad in every object of this world. As per him, this world is addition of many such monads. Due to accepting authority of many monads, his ideology is called **pluralistic idealism**.

As per **Berkley**, any object is a group of qualities and we experience qualities by soul (mind) and there is no independent existence of object in itself. This ideology of his is called subjective idealism.

Kant accepted intellect as the basis of knowledge of object in place of soul (mind). As per him, knowledge does not flow from object to mind, rather from mind to object. As long mind does not go to

object, his organs don't become activated towards that object. He presented second logic for knowledge attainment that knowledge as received from organs gets disseminated and its compilation is done by logic sense. This ideology of Kant is called **Intellectualism**.

In contrast to all this, **Hegel**, is dualist. He has accepted independent authority of soul (mind) and matter both. As per Hegel, most supreme form of soul is providence (god) and that is the creator of object world. Hence his ideology is called **Absolute Idealism**.

Epistemology and Logic of Idealism

As per Plato, divine system of thoughts and knowledge of nature of soul-providence is actual knowledge. He has divided knowledge in to three parts—**organ related, opinion related and meditation related**. They consider organ related knowledge as false, since knowledge we get about objects and activities from organs, are changeable and hence untrue. Opinion related was considered partially true by them, as this is also estimation and it can be true or false both. As per him, mediation related knowledge is truth only, as we get it in the form of thoughts and thoughts are not changeable and hence true. Plato has stressed on moral life for attainment of this knowledge and stressed on conscience to attain moral life. Thus, as per him basis of knowledge is conscience. **Berkley** considered soul (mind) as basis of attainment of true knowledge. **Kant** has considered logical power as basis of knowledge in place of soul (mind). His logic is that direct knowledge is unorganized and can be organized by power of logic only.

Axiology and Ethics

As per Plato, ultimate objective of human life is self realization. He considered attainment of three values essential for self realization- satyam, shivam and sundaram and emphasized on moral life to get these values. For moral life, he considered four virtues essential for humans- control, patience, knowledge and justice. He believed that virtues are qualities of soul and the human who gets it maximum, moves more towards satyam, shivam, and sundaram and is able to do self realization in the end. Idealists like Berkley, Kant and Hegel etc have also emphasized on adherence of moral rules. Such moral rules of them are spiritual rules above natural or social rules.

Definition of Idealism

It has been defined differently by different scholars. It is impossible to present all those definitions here. We would like to say this for all those that they have emphasized only on one or some basic principles of idealism only; they do not present them comprehensively.

Maximum scholars agree with western scholar Henderson's definition. In his words," idealism emphasizes on spiritual aspect of human, since as per idealists spiritual values are most important aspects of humans and life. A metaphysical idealist believes that finite mind of a man emanates from the infinite mind, individual and world both are expression of thoughts and interpretation of physical world can be done on the basis of mental world." **—Stella V. Henderson**

But this definition is so complexed in itself, that each word needs separate explanation. We can define idealism on the basis of metaphysics, epistemology & logic and axiology & ethics, as following-

Idealism is that ideology of western philosophy that considers this universe as created by god and considers that spiritual world is superior than materialistic world. It considers god as ultimate truth and soul as part of god and propounds that ultimate aim of human life is self realization, which can be attained by living spiritual life i.e. adherence of immortal values and moral rules.

Notes

Self Assessment

Fill in the Blanks:

1. ..... considered soul as part of god
2. As per Hegel, ultimate form of ..... is god(providence)

One point on which every idealist agrees is that spiritual world is superior than materialistic world and considers God as ultimate reality or truth.

4.2 Fundamental Principles of Idealism

We can put idealism in order as principles on the basis of metaphysics, epistemology & logic and axiology & ethics, which shall be as following—

1. **Universe is created by God—**idealists believe that there is one regulatory authority of this world and it is ancient and infinite and its nature is spiritual. As per Plato, this authority is god, which creates universe with help of thoughts. As per Hegel, there are two elements in the fundamental of universe-one is soul (mind) and other is matter. As per him, Super Mind (god) creates this world with matter.
2. **Spiritual world is Superior than Materialistic world—**Plato has divided this universe into two parts- thought world and object world. As per him, thoughts are eternal and not changeable and hence they are truth and world made by thoughts too is truth. In contrast, matter is not eternal and changeable and hence false and world made by it also is false. As per him, this materialistic world is only expression of thoughtful world. Hegel too accepted two world theory-spiritual world and materialistic world. Only difference is that he accepted authority of matter as well as soul. As per him, both the worlds are true. But this much he too agreed that spiritual world is superior than materialistic world.
3. **Soul is a Spiritual element and God is Supreme Soul—**though in case of soul, all idealists don't have uniformity, some take it as part of providence and some accept its independent authority, yet all agree that soul is eternal and infinite. They say that soul can't be known by organs, it can be understood by intelligence. In case of providence (god) also, idealists are not on same lines, but majority of idealists see it supreme soul.
4. **Human is best Composition of the World—**idealists consider humans as the best creation of universe. They say that humans like other creatures have physical power, but humans have spiritual powers too. These spiritual powers help him in generating and developing civilization, culture, art, policy and religion, which makes his physical life comfortable and spiritual environment is prepared for spiritual experience.
5. **Human Development depends on its Physical and Spiritual Powers—**as per idealists, nature of knowledge are of two types- physical and spiritual. They clarify that attainment of physical knowledge happens through physical powers (organ) and attainment of spiritual knowledge happens through spiritual powers (soul) and thus human's physical development happens of the basis of his physical power and spiritual development happens on the basis of his spiritual powers. They clarify that with spiritual powers, he creates civilization, culture, art, policy and religion and becomes successful in getting control over his physical environment and self realization.
6. **Ultimate aim of human life is Self Realization and attainment of God—**idealists consider human life as important and purposive. They believe that soul resides in human body. This soul is micro, eternal and infinite. Each creature is complete in this respect. But due to ignorance, he can't understand this totality and hence considers him knowledge less and powerless, despite having huge reservoir of knowledge and power. Experience of totality happens by human body. Hence, we should try to experience it as we got human life, then we can escape agony of the world and

shall feel supreme pleasure. Some idealists call this as attainment of ideal character. Thus, as per idealists ultimate goal of human life is self realization, reaching to god, ultimate truth or attainment of supreme pleasure.

7. **For self realization or reaching to god, attainment of Spiritual Values Satyam, Shivam, Sundaram is required—**Plato believed in three eternal values. These values are satyam, shivam, sundaram. We know that some idealists emphasize on concept and some on soul, but supreme form of both of them is god. Satyam, shivam, sundaram are three layers of crystal of providence shaped, which can't be separated. Shiva is what truth is and beauty is what Shiva is. Thus, whatever is beautiful is Shiva and whatever is Shiva is truth. If we concentrate then we find that, basis of these three spiritual values- satyam, shivam and sundaram is human mind and its nature only. From psychology perspective, human mind has three activities- to know, impulse or experience and desire to do something. Human differentiates between true and false by knowing about any activity or subject and keeps moving by giving up lies. On the basis of knowledge only, it differentiates between beautiful and ugly, gets pleasure from experiencing beauty and gives up ugly and deformed objects and activities.

   Thus, human mind in inclined towards attainment of satyam, shivam and sundaram.

8. **For attainment of Spiritual values, Moral Conduct is Required—**satyam, shivam and sundaram are spiritual values. They are received from this body only; hence this body needs to be made eligible for it. In the absence of knowledge, humans keep fighting like other creatures and spend their lives like animals. Social sentiment brings them together and they start thinking about pleasure and agony of others. idealists told us that we all are soulful creatures, hence equal and each creature has some duties towards other creatures. Duties have been organized in social values, religion, policy, ideals etc many forms. Idealists say that human can witness satyam, shivam and sundaram by only discharging his duty towards other people. Thus, idealism provides base for making life content at present and in future life both.

9. **State is Supreme Authority—**normally all idealists give greater importance to state than individual. When Greek philosopher Plato could not imagine people doing true and total thoughts, then he accepted true thoughts (law) as state. Hegel and Fichte too have accepted state as supreme authority.

Did u know? Idealists consider human life as important and purposive.

4.3 Idealism and Education

Greek philosopher Plato is the first person who presented his ideal philosophical thoughts in orderly mode and also defined nature of education on the basis of his thoughts, define its objective, syllabus, methods of education, nature of discipline and methods to establish it. Not even this , he defined nature of teachers and students, clarified their mutual relations and presented philosophical solution to other educational problems. Moreover, to give his thoughts concrete shape, he established an educational institute in the name of **Academy**. After him, many idealist philosophers have expressed their views on parts and nature of education. History is witness that , idealism has affected education a lot. In between, there have been many changes in the world, many ideologies have taken birth and left their impact on education, but still today education is influenced by idealism in one form or other. Here is a brief mention of idealist education—

Notes

Concept of Education

Idealists accepted education as both knowledge and process. Ancient idealists normally did not differentiate between education and knowledge. As per **Plato—**

"Education consists in giving to the body and soul all the perfection of which they are susceptible"
—Plato

But modern idealists accept education as process. As per German pedagogue Herbert—

Education is the process of attaining virtues. **—Herbert**

Objectives of Education

Ultimate objective, to know about soul-providence- as per idealists ultimate objective of human life is to know about supreme nature of soul-providence, this is only called self realization, attainment of ideal personality, attainment of god, attainment of total spirituality or attainment of supreme pleasure. Now question is that how can we know the supreme nature of soul-god? As per idealists, for this human has to cross four steps- at first step he has to develop his natural self. Physical development comes under it. At second step, he has to develop his social self. Development of social, cultural, moral, character and citizenship come under it. At third step he has to develop his mental self. Development of mental, intellectual and conscience powers come under it. At fourth and last step he has to develop his spiritual self. Development of spiritual awareness comes under it. As per idealists, meaning of crossing these four steps is- development of complete personality. Idealists define these as objectives of education. It is necessary to discuss them here—

1. **Physical and Mental Development—**idealists believe that for experience of spiritual totality, first need is of development of natural self of human, hence they emphasize on physical and mental development by education. One can develop his physique and mind only when he take appropriate diet and does such thoughts which are beneficial for body and mind and besides have control on other thoughts and diet. As per them, body and mind are tools of spiritual totality, not executable in itself. Plato himself stressed on physical and mental development in his academy for children, but he considered it as subsidiary aim of education, not major aim. Modern idealists too accept it as first aim of education, but accept it in the form of tool only.
2. **Social and Cultural Development—**as per idealists, second step of path of spiritual totality is development of social self, hence education should develop social self of human. Social self means- human adheres to the rules defined by society and his liking-disliking depends upon social approval-disapproval. At this level, human controls his natural self(fundamental behavior). This only is called social development in sociological language. Idealists agree that biggest quality of human is culture; his living and methods of food, customs, language, literature, art, music and values. These only push human from natural self to social self and from social self to spiritual self, hence they emphasize on preservation and protection of human culture by education and define it as major aim of education. Sir T.P. Nunn of England considered it as main objective of education.
3. **Moral and Character Development—**idealists humans emphasize on moral and character development for highest development of social self. They clarity that when human has faith in social rules and follows them willingly, then we say that he has grown morally and when he stands firm path of honesty in any situation, then we say that his character has developed. Plato considered morality important for everybody including individual, society and state. German pedagogue Herbert too has considered development of morality as the ultimate aim of education.
4. **Building Specialists for State—**we know that human has developed a high level social life in pursuit of development of its civilization and culture and has arranged for state for its total administration. For protection and administration of this synthetic society or existence of state, we need help of specialists for ever state. As per Plato, state needs soldier, trader, administrator and servants etc, hence one aim of education should be to produce specialists for each sector. For this he defined military education

for physically strong & low intellectual level people, people with higher intellectual levels than this were suggested production and industry education and administrative education was defined for even higher intellectual level people.

5. **Building Superior Citizens—** philosophers like Plato, Hegel and Fichte have considered state as supreme authority. As per them, aim of education should be to produce superior citizens for state. by superior citizens they meant those people who are dedicated to the state, are always ready for the upliftment of state and sacrifice own interest for the interest of the state. this is the situation when human rise above selfish motives and proceeds towards supreme cause. It is obvious that such people have developed social self.
6. **Development of Wisdom and Conscience—** third step of attainment of spiritual totality is development of intellectual self. This is the situation when human behavior is regulated by his wisdom and conscience rather than by approval-disapproval of society or rules of state. Logic of Plato is that, wisdom and conscience are the basis of his entire ideals, karma and spiritual endeavors. They say that without wisdom , there can be no knowledge and without knowledge there can be no conscience and without conscience we can't differentiate between true-false, Shiva-No Shiva, beautiful-ugly and attainment of satyam, shivam, sundaram can't be done. Hence, development of wisdom and conscience should be done by education. German philosopher Kant emphasized most on intellectual development.
7. **Development of Spiritual Conscience—** fourth and final step towards spiritual totality is development of spiritual self. Idealists believe that when human starts being regulated by his intellectual self after raising from natural and social self, then after it he gradually starts moving in to spiritual self. Socrates considered it as fundamental aim of life. His disciple Plato clarified that human tendency is inclined towards satyam, shivam, sundaram , he is always involved in finding ultimate truth and accepts whichever is welfare and beautiful and gives up that which is not beautiful and welfare oriented. Idealists emphasize on training human in this process. Such human can only find eternal truth, eternal Shiva and eternal beauty i.e., can know about providence as in its absolute form, satyam, shivam and sundaram are merged in soul-providence only.

Syllabus of Education

Idealists define self realization as the ultimate objective of education and emphasize on human's mental & intellectual , physical, social & cultural, moral & character and spiritual development for attainment of this objective and give major importance to language, literature, theology and ethics and minor importance to other subjects and activities, for the attainment of these objectives.

As per Greek idealist philosopher Plato, ultimate objective of human life is self realization or attainment of god and for it, we need attainment of satyam, shivam and sundaram and these three are attained by intellectual, moral and artistic activities of human. Plato emphasized on including those subjects in syllabus which provide expertise in those areas. He suggested language, literature, history, geography, math and physical science for intellectual activities; religion, ethics and spiritual studies for moral activities and various arts and music for artistic activities in syllabus of education.

German philosopher Herbert emphasized on moral and character building for spiritual development and for this gave important place to language, literature, arts and music in syllabus. As per him, minor importance should be given to geography, math and science.

In view of British pedagogue Nunn, only those subjects should be included in syllabus which depicts glimpse of human civilization and culture and by which children can be disciplined and trained in some specific activities. Nunn has divided specific activities into two parts. In first category comes those activities which protect individual and social life for example; health, defense, social organization, courtesy, morality and religious conduct. For this he gave place to physiology, sociology, ethics and religion. In second category comes activities creating civilization and culture. For training In these activities, he gave space to literature, art, music, history, geography, math, science and artisan.

Notes

Methods of Education

Idealists are aware of the fact that child learns initially by emulation only, hence they expect parents, teachers and guardians to present high level conduct before the child. They also expect from teachers that they present excellent samples of essay, painting and music etc before child, so that they emulate and learn. They also expect teachers to develop spirit of competition among children. In that situation , education by method of emulation is effective. For development of values and character building, they stress on presenting characters of religious and literature materials before children. They believe that human has tendency to differentiate between good and bad, by following such characters, they can become good human being.

Idealists believe that humans have internal tendency to learn, whatever they see, hear or experience, they start thinking on it, and for this they don't need any external pressure or stimulation. They call it as self activity and stress that children should be given maximum opportunities of learning by self activity.

Idealists respect ancient literature. They agree that there is plenty of knowledge as found by our ancestors, we should take benefit of that. For study of ancient literature, they support self study method. But this method can be used at higher study level only.

Western philosophical thinkers have developed many methods of education. Guru of Plato, Socrates used to impart education by debate, speeches and question and answer module to students. He used to gather students at any place and asked questions, youths used to think over them , used to reply and then he used to opine on those. Disciple of Socrates, Plato developed dialogue method on the basis of question and answer method. His disciple Aristotle stressed on Induction and deduction method. In induction method, we go from specific to normal and in deduction method, we move from normal to specific. First he used to generalize it by presenting example and then used principle thus attained. Among modern idealist philosophers, Hegel developed logic method, Pestalozzi practices and frequency method, Herbert instruction method and Froebel developed games method.

Pestalozzi is first amongst modern idealist thinkers who gave psychological form to education process. He said that mental activities of human mind happens in three stages. At first step, children get vague knowledge about objects through knowledge organs. At second step, they differentiate among them on the basis of knowledge received from such object, separate one object from another and at third step, they construct clear concepts about objects. This process of getting knowledge was termed as Anshang by him. On this basis only, he developed practice and frequency method.

Disciple of Pestalozzi, Herbert studied minutely the process of learning. He clarified that for learning first need is- promptness of learner for learning, be active. As per Herbert, human mind crossed four stages to be active-observation, expectation, demand and activity. He defined four grades of education in this mental process-clarity, association, system and method. Disciple of Herbert, zealot changed these four grades to five-preparation, presentation, comparison, generalization and application. At present, these five grades of Herbert is called penta grade system of Herbert.

Another disciple of Pestalozzi, Froebel clarified that children have natural instinct to learn, hence learning process should be self driven and self controlled. He said that both these qualities are found in games and hence children should be given opportunity to learn by playing. He developed kindergarten method on this basis only.

Discipline

Idealists clarify that human organs attract him towards physical pleasures and his soul towards spiritual pleasure. In his view, being regulated from soul is real discipline. As per Plato, propounder of idealism, moral conduct is necessary for guiding children towards spirituality, hence it is our duty to stop children from immoral conduct. For this they accepted stringent discipline and penalty system. But on the other hand, he said that real discipline is internal in which human gets inspiration from his inner

self and behaves accordingly. Hence, children should be given such environment where they proceed towards moral conduct automatically.

Modern German idealist thinker Froebel clarified that real discipline can't be attained with fear of penalty, children need behavior of love and sympathy for attainment of discipline. In his words-while controlling the child, we should keep in mind his interests and should have sympathetic behavior.

Horn too has stressed on internal discipline. In his words-discipline starts from outside, but it would be better if it ends internally, by habit and self control.

Thus, all idealists consider discipline internal sentiment and stress on building and developing better environment in schools for developing it among students. In right environment, children should be self discipline, this is a psychological fact.

Teacher

Idealists give highest place to teachers in education process. As per them, teacher is badly required in taking children from animal instinct to humanity and from humanity to divine levels. They clarify that anyone can make children aware of physical subjects , but for their character building and spiritual development, we need able, virtuous and trained individuals. As per Plato, only reservoir of knowledge, philosopher and people with inner vision can only be teachers. In words of Froebel, in garden of schools, teachers in form of gardeners , help in the development of students as plants. They can give co-operation only when they know about nature of child and process of development. Hence, teacher should have the power to understand and develop the children.

Students

Idealists consider humans as soulful animals. As per them, centre of experience is soul and not mind. From this perspective, all children are equal and able to attain experience of totality. Maximum idealists emphasize on subjecting children with such experience from beginning only. But modern idealists accept difference in physical and mental abilities of different children. He tells that in making knowledge reach soul, various organs like-work organs, knowledge organs and mind functions and they have differences. Hence while developing children, we should keep in mind their physical and mental growth, interest, inclination and needs. Swiss pedagogue Pestalozzi was first person who stressed on arrangement of education on the basis of psychological difference. After him, his disciple German pedagogue Herbert and Froebel gave concrete shape to his Guru's thoughts.

School

Idealists say that human can be successful in self realization only when his physical, mental & intellectual, social & cultural, moral & character and spiritual development is done. For all these, they understand the need of high class social environment equipped with social idols, values and morality. All this is possible only in schools. Children get education of high idols by coming in touch with ideal teachers. As per idealists, schools should be at such places, where children could proceed towards high social ideals and spiritual values.

Other Aspects of Education

Other aspects of education like-public education, mature people education and religious education etc also have been discussed by idealists. Propounder of idealism, Plato talked about different education for different types of people and considered no education for slaves. But other idealists have stressed on public education, mature people education and religious education for all. They all emphasize on

religious education. Without religion, there can be no moral development. As per idealists, normal education for normal life, specific education for doing specific activities and education of philosophy, religion and culture are needed for spiritual development of human.

Specific

In some of university syllabus, in context of western idealism, it has been emphasized to study Indian idealism in place of western idealism. In this context, our first request is that there is no philosophy in India in the name of idealism. And if you say that western spiritual idealism should be uses as backdrop for studying Indian spiritualism, then it is not logical. When we study different Indian philosophies differently , then what is the authenticity to study them in some other philosophy's context. In such a pot pourri, existence of Indian philosophy shall destroy. Yes, any two philosophies and their educational meditation can be compared.

In some university's syllabus, it has been emphasized to study only Indian Unitarian Vedanta in context of western idealism. In our view, this too is not logical. It is agreed that both these philosophies are spiritual and hence some similarity and thereafter some similarity in their educational meditation as well, but in their fundamental nature, both these are different philosophies and have fundamental difference in their educational meditation too. First point is that both have different backgrounds. Second is that as per idealism ultimate aim of human life is self realization which can be attained by getting to satyam, shivam and sundaram and as per Unitarian Vedanta, ultimate aim of human life is salvation which can be attained by four tools-Chatushtay, Gyan yoga, Karma Yoga and Raj Yoga. Third point is that the interpretation of lifeless, groundless, Chatushtay, Karma Yoga, Gyan Yoga and Raj Yoga as done in Unitarian Vedanta, are not in knowledge of western idealists. Fourth point is that there is difference in their educational meditation. Yes, comparative analysis of both philosophies and its educational meditation can certainly be done. For this purpose, something extra has been written in this book on Unitarian Vedanta and education. See chapter- Vedanta Darshan and Education.

Task Express your views on Idealism and Education.

Self Assessment

Multiple Choice Questions:

3. Plato considered organ related knowledge—
   (a) False (b) True (c) Necessary (d) None of the these
4. As per Berkley , any object is ..... of qualities
   (a) Group only (b) Treasure (c) Belief (d) None of the these
5. Plato has divided this universe into .....
   (a) Four worlds (b) Two worlds (c) Three worlds (d) None of the these
6. idealist humans consider universe—
   (a) Normal creation (b) Best creation (c) Creation of God (d) None of the these

4.4 Evaluation of Contribution of Idealism to Education

Evaluation of any object, thought or activity is done on the basis of any defined scale. Education is the process of building humans, increment in their skills and providing right direction to his conduct and

behavior. Now this change and development should be of what nature, depends on the contemporary social conditions and future possibilities and ambitions. Then evaluation of any educational meditation or system can be done on the basis of its future possibilities and ambitions. We have tried something like this here and evaluation of idealistic education had been done on the basis of present social condition and future possibilities and ambitions.

In form of philosophy, idealism interprets in detail about creature, lifeless creature and world and makes ourselves aware of mortality of physical world and immortality of soul-providence. It pulls us out from the darkness of ignorance and guides towards light of knowledge and inspires us to live our physical life with love, sympathy and co-operation and to proceed towards spirituality by true knowledge and moral conduct. But considering spiritual world as truth and materialistic world as false, can't be acceptable to all. Today we need such philosophy, which gives equal importance to all three aspects of ours-natural, social and spiritual; and clear the path of development for all of them.

Concept of Education

Propounder of idealism , Plato says that task of education is to provide that totality and perfection to body and mind that they deserve. As per modern idealist Herbert, education is that process by which attainment of virtues is done.

It is obvious that idealists have accepted education as both knowledge and process, but have not clarified the nature of this process.

Objectives of Education

In form of a philosophy of education, idealism makes pedagogues aware of immortal values and defines sovereign and all time applicable aims on the basis of these values. As per it, ultimate objective of human life is self realization. Hence, education should help human in getting this. for this, it emphasizes on every type of development like physical, mental, social, cultural, moral, character and spiritual.

It is but obvious that idealists have emphasized on physical and spiritual both types of aims. This education prepares human for this world and the next world. Idealists have made the code of conduct for human for attainment of spirituality, gives physical values to human and person in contact with him and thus nature of society becomes easy, mannered and peaceful. Some scholars allege idealists that they don't give focus to this world problem of human against next world imagination and don't do anything to solve their issues of food, shelter and clothing by having vocational education. But, this is false allegation. Propounder of idealism, Plato has talked about building different people for nation and talked to give them training as per their abilities.

Syllabus of Education

Idealist give more focus to language, literature, religion and ethics, whereas give less focus to other branches of knowledge, commercial subjects and science. As per them, without language, literature, religion and ethics, we can't make good human beings. Our first aim should be to make human, a good human being only.

But this is also true that the education which does not keep pace with social changes, is incomplete in itself. Good part is that modern idealists have wide perspective and they are stressing on widening the syllabus as per the need of the hour.

Notes

Methods of Education

In area of methods of education, idealists have done great job. They consider emulation as the natural method of learning. Ancient idealist thinkers used to use many best methods like-question and answer, debate, dialogue, induction and deduction. Modern idealist thinkers are aware of psychological facts and stress on learning by doing and self experience. In this regards, practice and frequency method of Pestalozzi, penta grade system of Herbert and Froebel 's kindergarten system is quite mentionable.

Now it is not right to put blame on idealists that they are confined only up to speeches, debate, question and answer, thinking and systems and depend on learning by heart and book system. But this is true that in all these activities, teachers are more active than students.

Discipline

Maximum idealist philosophers accept discipline as self discipline and advocate strong penal system for its attainment.

In view of psychologists, this view of idealists on discipline is totally erroneous. As regards idealists view point on discipline, many pedagogues consider it correct to the level, where it trains children for better conduct by keeping them in better environment, but they criticize heavily of keeping children in strong control and penalties in case of error. In this context, our experience is that in the absence of proper penalty system and control, children get discipline neither internally nor externally. Control has to be there, but it should be based on love. In case of need, penalty too can be given, but with proper care, student being penalized should know that this is for his welfare only. In no situation, there should be any rigid penalty. Rigidity in penalty makes students even more discipline less.

Teacher

Idealist philosophers give highest importance to teachers. As per them, ideal teachers can only run the process of education.

Though some people criticize idealists on the ground that they give major place to teachers in the process of education, but in our view, this criticism is wrong . education of conduct can only be received in the company of able and ideally behaved teachers.

Students

Idealists consider students as comprehensive by birth and to let him feel this totality, they make stringent code of conduct. Student has to follow it.

Though, taking all students as equal is not correct from psychological perspective, but treating every student as equal is in line with democratic sentiment.

Other Aspects of Education

Idealism has been quite helpful in the solution of other problems of education too. Some scholars allege Plato that he has negated the importance of public education by denying education to servants. Reality is that he did not consider school education necessary for service related jobs. If ultimate aim of all humans is self realization, then each has to be given education of nature, morality, social morality and spiritual morality. Then idealists of modern time are staunch supporter of public education. Their

thought of normal education for all and higher education as per ability, is now being accepted again. We are wasting pubic money in the name of higher education for all and are spreading indiscipline in education world. With this, educated unemployment is on the rise. In this context, we must agree with idealistic view point need of religious and moral education as propounded by idealists is being felt today. Today idealists too are aware about bitter truth of life-food, shelter and clothe and emphasize on vocational training for children.

Self Assessment

Identify True/False from the following:

7. As per idealists, nature of knowledge is of two types-physical and spiritual.
8. Idealist human consider life as importance less and aimless.
9. Plato believed in three eternal values-satyam, shivam, sundaram.
10. Normally every idealist give more importance to state than individual.

4.5 Summary

In nutshell we can say that though idealists have been successful in finding ultimate truth of universe i.e. God, yet his negation of physical world is not acceptable to many. But those natural, social and spiritual provisions for humans as defined by idealists, can certainly let the human lead his physical life with content and peace, even though it can't tell much about the next world. In the field of education also, this philosophy has great impact. Aims of education of any country are the same, as propounded by idealists. Importance of literature and language in education is even today accepted. Methods of education developed by idealists are even today followed in various nations in one form or other. Idealists have given maximum stress on need of discipline in education. Today all agree with them, but for its attainment, in place of rigid and stringent penalties, use of love and sympathy is considered more accurate. About making ideal environment in schools, scholars are unanimous. Idealism is helpful in solving other problems of education. Due to its such qualities, this philosophy is still today prevalent.

4.6 Keywords

1. **Mind—**Brain
2. **Matter—**Object
3. **Action—**Karma, to do Something

4.7 Review Questions

1. What are the fundamental principles of Idealism? Explain in detail.
2. Idealism emphasizes more on spiritual aspect than physical aspect. Clarify this statement and express your views on it.
3. What do you understand by Idealism? Explain its effect on objectives, syllabus and methods of education.
4. What do you understand by Idealism in education? What has been its contribution in making and administering an excellent social system? Reply with evidence.

Notes

Answers: Self Assessment

1. Plato	2. Soul	3. (a)	4. (a)
5. (b)	6. (b)	7. True	8. False
9. True	10. True		

4.8 Further Readings

Books

1. Philosophical and Social Foundation of Education — *Mathur, S.S., Vinod Pustak Mandir*
2. Philosophical Foundation of Education— *Sharma, Yogendra Kumar, Madhulika Sharma*
3. Philosophical Foundation of Education— *Sharma, O.P.*
4. Education and Psychology— *Mapan aur Mulyankan: Shashi Prabha*
5. Philosophical Foundation of Education — *Pandey, Ramshakal*
6. Sociological Foundation of Education— *Chaubey, S.P., International Books, Meerut*
7. Philosophical Foundation of Education— *Sharma, Dr. N.K.*

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Unit 5: Naturalism and Education

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Objectives

After going through this unit, the students will be able to—

- Know meaning and definition of naturalism
- Know fundamental principles of naturalism
- Study naturalism and education.

Introduction

During first half of 18th century Voltaire revolt against the intellectual repression and oppose the exploitation done by Priests in the name of religion. This discourages the idealistic ideology & encouraged the materialistic ideology. In the beginning of 18th century there was visitation of Rousseau (1712–1778) in western world. Rousseau criticized the existing society & states, & advised people to live life in natural way.

5.1 Meaning and Definition of Naturalism

Naturalism is an ideology of western world which believes nature is the original element. And also believe it as the reason of being and existing of universe. Like ideology Naturalism is also beginning

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phase of philosophical speculation. In reference of that we can mention those philosophers whom we discussed in reference of ideology. Greek Philosopher **Thales** (640–550 BC) tried to prove that the universe is created with water. And water is a matter of nature. So his thought can be taken as the start of idealism and naturalism. After this **Anexemmenes** (590–525 BC) tried to prove that the universe is evolved by air and because air is also matter of earth . So his thought can also be taken as beginning of idealism and naturalism. **Heraclitus** (540–475 BC) believed fire as the basic matter of the universe, it can also be seen as one of the first philosophers of idealism and naturalism. But the Greek philosopher **Democritus** (460–370BC) was the one to initiate it as an independent philosophy. He tried to prove that this universe is made by combination of atoms and later it was noted as Atomism. But then Greek witnessed the visitation of **Socrates** (469–399 BC) who proved soul and Devine as basics instead of matter and nature. His disciple **Plato** (427–347 BC) challenged the existence of matter and nature by saying that this world is only discloser of world of thoughts. Up to 15th century all the western philosophy was based on idealism of Plato. But during 15th century, when scientific researches introduced us with reality of nature then philosophers also started thinking on it. As an independent philosophy Naturalism was developed during 15th century. **Comte**, **Francis Bacon**, **Hobbes**, **Darwin and Lamarck** are considered as first philosophers of Naturalism. They have established Naturalism by the 17th century. Rousseau was theistic but he believe nature is pure & healer. He clarify that nature of human is pure and healer but due to contact of distorted society he become clever. His other thoughts helped in development of Naturalism philosophy. Rousseau views were completely naturalism in the field of education. After Rousseau, **Herbert Spencer** also supported Naturalism, made it strong and plans the system of naturalism education. After him philosophers like Haxley, Bernard Shaw and **Samuel Butler** contributed a lot for the development of naturalism and brought the revolutionary changes in the field of education.

To understand thoughtfulness of any philosophy, it is very important to know its metaphysics, epistemology and logic, and axiology & ethics. Metaphysics is an element which can be used to distinguish different philosophical thoughtfulness. However naturalist don't believe much on metaphysics but they have mentioned their views on the subjects like evolution of universe, soul and Devine, organism and world, heaven and hell etc. Metaphysics of naturalism can be developed by it. So first we will study metaphysics, epistemology and logic, and axiology & ethics of Naturalism.

Notes Rousseau criticized the existing society and states, and advised people to live natural life.

Metaphysics of Naturalism

According to Greek philosopher **Democritus**, this world is created by the combination of atoms. This idea was later proved scientifically by Dalton and also proved that by the combination of different atoms lead to the formation of different objects. And combination of different objects forms this world. This thought is called atomism. The scientists of 20th century divided the atom and discovered its three powerful particles (Electron, Proton and Neutrons). They cleared that these three parts of atom are the basic particle of universe. This thought is known as powerism. Atomism and powerism is known as **Naturalism of Physical science**.

Some naturalist sees this whole world as an instrument. They believe human is also an instrument which is alive as a reaction of external stimulation. They believe complete behavior of human is based on the nervous system, glands and muscles. This ideology is known as **Mechanical Naturalism**.

Darwin, famous scientist of England gave the theory of evolution. He stated that in the beginning simple organism were evolved, then simple plants were evolved from simple organism, and then from simple fauna were created from those simple plants, animals were evolved from than simple fauna

and then human was evolved from the animals. This theory is known as **Biological Naturalism**. All the naturalism has same view in regard of Soul and Devine. They believe that soul is an active element while there is no existence of Devine. They believe nature as an ultimate reality.

Epistemology & Logic of Naturalism

Naturalist believes that real wisdom is the knowledge of nature. Question arises that what is nature? Generally nature is known as that composition which develops of its own, and human don't have any contribution in the existence of that things for example earth, ocean, mountain, sky, sun, moon, stars, clouds, rain, plants and animals. But in philosophical view nature is that basic element of the universe which was existed in past, existing in present & will exist in future. It also consists of all the actions which exist due to particular rules. These actions are still same as it was in past and will be same in future also. For example water, snow and water vapor, are natural substances which are made up of same elements (oxygen and Hydrogen). We all know that due to specific rules these things keep on changing like water is came from snow, water vapor is came from water, water came from water vapor and snow is came from water. According to Naturalist this process of ever changing state of basic elements of the objects is called nature. And they believe this knowledge of nature is wisdom. All this knowledge is gained by physical science and the knowledge of physical science is gained by sense and actions. Naturalism believes knowledge gained through sense as real knowledge. According to them, one should do observations and experiments to gain real knowledge. Naturalist also believes that in the process of gaining knowledge mind and consciousness work conjunctively.

Axiology & Ethics of Naturalism

According to Naturalist, matter and action is the only truth. They clarify that human also have his own nature and this nature is pure of its own. To behave according to that pure nature, human feel a pleasure and if behave against that nature, human feel sorrow. So human should behave according to their nature. They don't want human to bind in any social rules and religious bond. They allow him to behave according to his nature. Their logic is that human will do only the things by which he will get pleasure; on the other hand he will stop doing the acts by which he will suffer sadness and sorrow. In this way naturalist are agreed to natural morality only.

Definition of Naturalism

There are many kind of Naturalism but basically there is uniqueness in all. Due to that uniqueness Jamesward defined it as—

Naturalism is the doctrine which separates nature from God, subordinate sprit to the matter and sets up unchangeable laws as supreme. —James Ward

But this definition is not aware of real nature of Naturalism. In view of Metaphysics, epistemology and logic, and axiology and ethics of naturalism, it can be define as—

Naturalism is the ideology of western philosophy which believe universe as a nature & also believe that only physical world is the truth and deny the existence of any spiritual world. It also deny the existence of God and believe that sprit is only a materialistic conscious element and render that the goal of human life is to live in happily, which can only be obtained by living life in a natural way.

Did u know? According to the Greek Philosopher Democritus this universe is created by combination of atoms.

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Self Assessment

Fill in the Blanks:

1. In the beginning of ..... century there was visitation of Rousseau in western world.
2. Like Realism, Naturalism is also early form of ..... Philosophy.

5.2 Fundamental Principles of Naturalism

We can index metaphysics, epistemology and logic, and axiology and ethics of Naturalism in following way:

1. **This world is a natural creation—** According to naturalist cause and happening of the universe is itself nature. Combination of natural element result in formation of different matter and combination of different matter result in creation of world and and dissolution of these matter cause its destruction. This process of combination and dissolution take place under some particular rules. There creation and destruction is known as natural change. For example the formation of ice from water and formation of water from ice is a natural change. In this reference the formation of tree from seed and formation of seed from tree is best example. Other matters of the world also change their state according the natural rules.
2. **This physical world is only truth, there is no spiritual world beyond it—** Naturalist believe that this physical world is only truth. Their clarification is that we are seeing this world directly with our senses so this is the only truth. On the other hand we cannot see the spiritual world by our senses so that is not truth. According to the naturalist matter cannot be destroyed, it can only change its state. So how it is possible to believe that materialistic physical world is unreal and mortal.
3. **Soul is conscious materialistic substance—** Naturalist denies the spiritual pattern of soul. Their clarification is that this world is formed by nature and this formation takes place according to some rules, the idea of having any spiritual power behind this is only a false idea. The question arose that how does the conscious element (soul) develop in humans? In this field naturalists clarify that all matter in nature are made up by combination of atoms and atoms are active, that is the cause of development of life in matter and consciousness in life. Ideologist defines this consciousness as soul. Naturalists have logic that soul is also made up of matter so with the end of a body, soul also destroyed.
4. **Human is best creation of the world—** Naturalists does not believe human as complete by birth, but accept human as best creation of the world. According to physical scientific naturalist human is best matter of the universe. According to instrument naturalist human is best instrument of the universe and according to bio scientific naturalists human is best animal of the universe. This is absolutely wrong to see human as only matter or instrument so we will discuss the third thought only. According to bio scientific naturalists human have some special power in comparison to the animals, which make human superior then animals. The intelligence of human is specifically important for that. According to them, this intelligence is born by brain and brain is a group of highly developed nerve system.
5. **Human Development is a Natural Action—** Bio scientific naturalists believe in theory of development. According to this human is developed form a low category creature to high category creature. Like any other creature, human also born with some basic powers. The nature of these powers is natural. Due to stimulation from outer environment these powers become active and define the behavior of human. There is no spiritual power involved in development of human being.
6. **The Purpose of Human Life is to Live Life Happily—** Naturalists don't believe in any aim of human life. They believe that every living being have a desire to live & it struggle to live & keep it safe by adopting itself according to the situations. Human being not only knows how to be favorable with the situations but is also able to create his situations and due to this he is capable of living life more comfortably in comparison to other living creatures. According to naturalists easement means – self

defense and satisfaction of senses. Naturalist believes this as only aim of life. This view is completely materialistic.

7. **Natural Living is Best for a Comfortable life—**Naturalists believe that due to civilization and culture human being made a difference with nature and this is the cause of his sorrow. They clarify that natural nature of human is best. Human being only need self defense & don't want any obstacles in self defense. Demerits like fraud, enmity; cheating etc are not the nature of human being. This is the reason why Naturalists favor development of human being by living in independent environment according to his nature.
8. **Importance of Ability, Adjustment & Control in Situations in Natural Life—**According to Bio scientific Naturalists, first rule to live a natural life is that a human should be capable to survive, second he should have power to adjust his natural environment and thirdly he should have power to control the situations. The human who don't have these powers will not survive.
9. **State Power is the Only Practical—**Rousseau, the founder of Naturalists evaluated a kingdom by the point of welfare of public. He observes the abuse of human interests in autocracy ruling system. In protest he started a campaign with slogan "rule of the people for the people". And he foresees the rule of laws in such kind of kingdom. That's the reason he is considered as a founder of ideologist in the field of political science. But he opposes the tough control of kingdom in the field of education. He said that kingdom don't have any right to stop the independent development of a human. We see contrast in his thoughts. In this reference we are agree with other naturalists, who expect human education from kingdom and want that personal interests of people should be taken care.

Self Assessment

Multiple Choice Questions:

3. Rousseau was a deist but he sees nature as—
   (a) Pure and welfare (b) Beneficial
   (c) Deleteriously (d) None of these.
4. Naturalism sees natural matter and actions as—
   (a) False (b) True
   (c) Strange (d) Vain
5. Naturalism sees knowledge of nature as-
   (a) Unwanted knowledge (b) Real Knowledge
   (c) Ignorance (d) None of these.
6. Naturalists believe only knowledge by senses as—
   (a) True Knowledge (b) Sense created knowledge
   (c) Ignorance (d) None of these.

5.3 Naturalism and Education

Naturalism was started as a reaction on ideology. There is different type of naturalist groups with a same philosophy; even then there are some differences among them. Physical scientific naturalists didn't affected field of education but instrument naturalists and bio scientific naturalists brought revolutionary changes in the field of education. Rousseau and Herbert Spenser are two people who affected it most.

The education related thoughts of Rousseau were expressed in his two books i.e. The New Heloise and Emil. The New Heloise highlight on home education of children and cleared the role of parents in

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education of children. While in Emil he described the complete outline of children. Aim of education, syllabus, and procedure of study, kind of discipline and work of teachers are cleared in Emil.

The main educational thoughts of **Herbert Spenser** were seen in his book Education Intellectual, Moral and Physical. This book consists of four articles written by him. These four articles are What Knowledge is of Most Worth, Intellectual Education, Moral Education and Physical Education.

Other then Rousseau and Herbert Spencer, McDougal, Darwin, Lemark, Haxsle, Bernard Shaw and Samular Butler also contributed in field of naturalists education. The brief description is as follows—

Conception of Education

Naturalist thinker doesn't see knowledge of book as education. According to them true education is one which help human to develop according to his nature & help to make is life happy. Instrument Naturalist gives birth to behaviorism in psychology. Behaviorists Psychologists describe complete behavior of human on the basis of their original habits. According to behaviorist McDougall, development of original habits is education. Bio scientific naturalists seems to be in favor of natural development of strengths of inherent power in human, which enables them to survive and they also stress in making it favorable to their environment. According to them education is adjustment between human being with outer environment. In words of Herbert Spencer:

Educations means establishment of coordination between the inherent powers and the outer life.

Purpose of Education

Many naturalists contributed in order to define purpose of education. We are mentioning those purposes here—

1. **Elevation & Redirection of Original Habits**—Instrument Naturalism gave birth to behaviorism psychology, according to which every person is born with some spontaneous actions. When these spontaneous actions come into contact of outer environment then concerned spontaneous actions are formed. These concerned spontaneous actions help human to carry out different kind of tasks. Due to this instrument naturalists believe that the purpose of education in human life is to develop proper and correct concerned spontaneous actions. According to McDougall, purpose of education is to elevate original habits of human and use them to desired purpose.
2. **Development of Power & Abilities for Struggle in Life**—According to bioscience naturalists, every living being has a desire of life. And in order to survive, he has to struggle with environment always. Regarding this, Darwin had given two theories - struggle for survival and existence of capable. According to him purpose of study should be to prepare human & country for struggle of life.
3. **To Prepare Human Favorable To The Environment**—French philosopher Lemark was agreed with the theory of Darwin, but he define it in different way. Lemark believe that every living being have a ability to adopt himself according to the circumstances and the living being who can adopt to circumstance in better way have better chances to survive. According to him the purpose of education is to provide that power to the human by which he can make himself favorable to the environment. For this purpose he stressed on gaining physical and mental health.
4. **To Make Human Capable of Living Natural Life**—According to Rousseau, the purpose of education should be to build a child capable of living natural life. He believes that everything is good as it comes from the hands of author of nature, men meddle with it and it degenerates. That's why he was in favor independent development of children according to their nature by keeping children far from polluted society. And according to him this should be the purpose of education.
5. **Preparation of Complete Life**—Herbert Spencer has some comprehensive views. He gives importance to the social & political action of human in addition of his desire of living life. According to him

purpose of education should be self defense of human, earning livelihood, to protect their children, to participate properly in social and political actions and to make good use of his spare time. This is what he say preparation of complete life.

6. **Development of Ethnic Features**—George Bernard Shaw also believes in Ethnic features and he want to bring human to the path of development by introducing him with his ethnic features. According to him protection of ethnic features and its transfer should be the purpose of education.
7. **Personal Development of Human**—Naturalists believe in original powers, habits, interests, trends and aptitude of human and because no two human can be same in these regards, so they stress in personal development of human and see it as main purpose of education.

Curriculum of Education

Naturalists prepared curriculum according to the purpose. Naturalists believe physical life is truth and stressed most on protection and development of physical life. That's why more importance is given on body science, fitness science and physical science. Least importance is given to literature, art and music. No importance is given to theology & ethics.

Rousseau has presented curriculum for different level of children in his book Emil. He has presented four different curriculums for four stages of development of human psychology i.e. **Infant** (birth–5 year), **Childhood** (5–12 years), **Juvenile** (12–15 yrs), **Youths** (15–35 yrs). Curriculum of infant is consist of games only, curriculum of children contain language teaching, observing nature, mathematics and geography in addition to games, the curriculum for juvenile music, handcrafts and entrepreneurship is given space in addition to the curriculum of children and in curriculum of youths importance is given to the real life and civics. At this level they are allowed to study subjects helpful to earn money. Overall physical actions and experiences are given importance at every level and theoretical studies are opposed. They give special importance to the playing games, swimming, and horse riding and handicraft. Women are considered as companion and servant of men so they want to train her for household work only.

According to **Herbert Spencer** the purpose of education is to prepare human to live his life. According to him only person who can complete these five things in life (*i*) self defense (*ii*) earning livelihood (*iii*) breeding and protection of children (*iv*) participate properly in social and political actions and (*v*) make good use of his spare time; can live his complete life. To complete these different actions properly, Spencer has given importance to different subjects in curriculum of study. His curriculum contain study of health science for self-defense; language, mathematics, geography and material science for earning livelihood; body science, children psychology and home science for breeding and protection of children; history, social science and economics for participating in social and political actions; and literature, music, poetry, and art for making good use of spare time. According to Spencer, different subjects in curriculum should have same importance as these subjects have in related businesses in real life. In his view literature, art and music does not protect our life, it only provide pleasure. So gaining that is only sensible when we are able to keep our physical life safe. In this way he has given main importance to health science and physical science while least importance is given to literature, music and art.

Hexley favored to give same importance to science and art subjects. According to him ignoring art subjects because of physical science subjects is same bad as ignoring physical science subjects for study of art subjects.

Education Methods

There are two main phase of naturalism. According to first phase Naturalism is a philosophical ideology which oppose existence of spiritual power and rendered power of nature. Purposes of studies were defined due to this face of naturalism. The other phase of naturalism is psychological, belief in original power of human and study human nature. This approach of naturalists is very important in the field

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of education. This phase has given many proper methods of education. The base of these new helpful methods matches to the thoughts of Rousseau and Herbert Spencer.

First slogan of **Rousseau was** "Return Back to the Nature". By describing four stages of development i.e. infant, child, juvenile and youngster, Rousseau described nature of children at different stages and also made selection of different actions & educational subjects for different stages, but he was against book education.

According to Rousseau children should learn from self experience. In his own words "don't teach theoretical lesson to your students, they should learn by experience. Let him learn whenever he gets chance". In this way learning by doing themselves and by self experience was second slogan of Rousseau.

Rousseau believes that sense organs are door of knowledge. According to him sense organs should be developed at early age. Education through sense organs, this was third slogan of Rousseau.

Rousseau was against of controlling children in any form, he favor to leave children completely independent for their natural development. This was fourth slogan of Rousseau.

Before Rousseau, children were considered as small adult. Rousseau protest it and told that the interest, trends, ability and requirements are different from interest, trends, ability and requirements of adults, so the education given to them should be according to their interest, trends, ability and requirements. This was his fifth slogan.

According to Rousseau, the education which is given to children in the form or orders or direct through books & by which they are forced to do work of adults is termed as **Positive Education**. According to him such knowledge is not permanent. On the other hand the knowledge or action which children learn by their experience is permanent. This is termed as **Negative Knowledge**. According to Rousseau Negative knowledge is better knowledge.

Herbert Spencer had studied in detail that what should be the sequence of teaching by the teacher. According to him teacher should teach in a sequence like (*i*) Easy to complicated (*ii*) known to unknown (*iii*) Tangible to abstract (*iv*) Uncertain to certain (*v*) Direct to Indirect, and (*vi*) Tangent to Sequent. Spencer stressed in self learning. According to him education method should be interesting & entertaining.

Naturalism gave birth to some psychological methods of education. Research method and Dalton method is based on these principals. Direct method of language teaching and observation method of geography is also given by naturalism ideology. Education through sports was also promoted by naturalists. In all these subjects attention is given to the personal interests, trends and ability of children.

Discipline

Naturalist does not believe in spiritual form of soul, they believe it as materialistic active matter. According to them to get ruled by natural self is real discipline. To achieve this discipline no outer interference is allowed. They don't believe in punishment system and neither believes to put impression by teachers. Their logic is that punishments suppresses natural original nature of children and stop the development of personality in a proper way. Putting impression by trencher is also wrong in their views. Their logic is that due to impression children will adopt all good and bad, all qualities of teacher.

According to Rousseau, nature itself is a teacher, which also teach lesson of discipline to human. When a human does wrong, nature punishes him itself. According to **Rousseau** discipline should be established on the basis of the natural consequences of the mistakes made by children. Discipline related thoughts of Rousseau can be explained as two principles i.e. **Principle of Freedom** and **Principle of Natural** consequences. According to first principle, no outer bond should be imposed on children. According to second principle, children should not be punished for their mistakes, nature will punish them itself, they will get pleasure in good doings and will get sorrow if they do wrong doings, and due to this they will choose good doing on the basis of pleasure and sorrow and will keep themselves disciplined.

Herbert Spence also believes in natural punishment system. According to him, human will always keep on doing the things which give him pleasure and will stop doing things which cause him sorrow. This theory of Spencer is known as Hedonistic Theory. His logic was that the nature cause pleasure and sorrow to human according to his doing, on the basis of which human choose good doing and leave the bad and this lead to a disciplined human. He was against punishing children by teacher or parents. He cleared that punishment make children ruthless. He believes that natural rules and love should be the basis of discipline.

Hexley opposed the thoughts of **Spencer** and Rousseau and said that one should not imagine proper discipline from nature. He said the punishment system of nature is very cruel and logic less. Punishment of nature is same to the one who made mistake knowingly and to one who made mistake unknowingly. In nature inability and crime has same punishment. While hailing, if you are going out for bad purpose or if you are going for good purpose, in both case nature will hurt on your head. So, this discipline related ideology should not be accepted by anyone. According to Hexley, children should given independence to develop naturally but they should also be given some duties, only then their behavior will balance.

Teacher

Rousseau doesn't give any importance to the teacher in the field of education. He said that teacher is a part of corrupt society and it is hopeless to expect welfare of children by them. He was in favor of natural development in children in midst of nature. In this way he believes nature as real teacher. But no one can be agreed with such view. Bio science Naturalists give importance to the nature of children. According to them every children have some original qualities and development of children is based on these original qualities only. In this regards each child is so different then other that teacher cannot make every child similar. So, this is important for teacher to prepare an environment to develop each child according to his interest, trends, ability and needs. They will learn only by their own experiences and by doing themselves. In this way Naturalists see teacher as a person who prepare proper environment for the development of children instead of a person who give knowledge to the children. Naturalist teachers hope to be helpful in natural development of children.

Student

Naturalists see child as the center point of education. According to them child doesn't born to get education but education is created for his development. And not all the children are same. And they are not small adults to give them knowledge as adults since small age. Naturalists take complete care of children's' nature i.e. original nature, interest, trend, ability and needs. And they teach a child only what he is capable of and where he shows his interest.

Schools

Rousseau didn't see any importance of schools. According to him nature itself is a school as well as a teacher. But naturalist who give importance to the nature of human see the need of schools. According to them, despite of any social environment, schools should provide such an environment which motivates children to learn all good qualities of human. According to this schools should be located in such a place where children can get independent environment for natural development. But naturalist oppose the time table of schools. They believe that nature itself decide the time of doing things. Here nature have two different meanings, first refer to the natural environment i.e. nature which inspire us to sleep in night and work during day time, and other refer to nature of child. We know that small children don't care about rain, sun, shade etc and generally want to play always. While elder children like to play during a particular time only. So naturalist wants nature and nature of children to decide, what and when they want to do something in school. They don't give any place to outer control in schools, self rule is there slogan. They want that arrangements in schools should be controlled by children only.

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Two more views of naturalists are important to mention. First that they believe sex as a natural gift, so they are in favor of co-education, secondly they are against examinations and they want to end examination to end strictness of schools.

Other Sides of Education

Naturalist also explained other side of education. They are in favor of public education. Their clarification is that everyone is capable of general education, but they are in favor of selection of student of special abilities for the studies of specific subjects. They have different views regarding women education. Rousseau wants to keep women within boundaries of house, while Herbert Spencer was in favor to provide all kind of education to women. Naturalists don't have same views regarding professional education, but Herbert Spencer thinks it is necessary to teach human works related to earn livelihood. All naturalists have same views regarding religious education. They all oppose it. They only agree to the moral education in which education of love, sympathy and cooperation should be given and human is taught to live like a human.

Particular

In curriculum of some universities stress is given to study Indian Naturalism in reference of western Naturalism. In this concern we would like to mention that in India there is no philosophy developed as term naturalism. And it is also wrong if you say to study naturalist thoughts of Indian philosophy in reference of western naturalism. If we are studying different Indian philosophies separately then what is the logic to study it with any western philosophy. This philosophical mixture can lead to end of existence of Indian philosophy. But it is possible to have comparative study of educational contemplation of any two philosophies.

In curriculum of some universities it is stressed to study philosophy of Ravindranath Tagore in reference of naturalism, but these two philosophies are very different, considering it same is not logical. First of all the center point of naturalism is natural phase of human while the center point of Ravindranath Tagore's philosophy is religious phase of human. Secondly naturalists philosophers are tend to explain nature & natural rules while Tagore is tend to enjoy the beauty of nature. And thirdly naturalists stress on the natural development of human while Tagore suggest human to experience the stat of oneness and due to this philosophical contemplation of Tagore is called **Visvbodh** philosophy. In regard of education, both Naturalism and Visvbodh philosophy have different views. Thinking it same or study one with reference with other is not logical. But it is possible to have comparative study of educational contemplation of naturalism and visvbodh philosophy. For this purpose an individual article is written in this book on philosophy and educational contemplation of Tagore. See Chapter-Philosophical and Educational contemplation of Ravindranath Tagore.

Task Express your views on basic principles of Naturalism.

Self Assessment

State whether the following statements are True/False:

7. Naturalism is started as a reaction of Idealistic Ideology.
8. According to Rousseau, the purpose of education should not be only to make child capable of living natural life.

9. In words of Herbert Spencer, the meaning of education is to coordinate internal powers with external life.
10. First slogan of Rousseau was "Return to the Nature".

5.4 Evaluation of the Contribution of Naturalism to Education

An object, action or idea is evaluated on the basis of any pre-determined criteria. Education is the process of the creation of man, is a process of growth in his knowledge and skill and is the process of providing appropriate direction to his conduct and behavior. Nature of change and development depends on the contemporary circumstances, future prospects and aspirations. Therefore evaluation of educational contemplation and arrangement should be based on the contemporary circumstances, future prospects and aspirations. We have followed the same and naturalistic education is evaluated as per contemporary circumstances, future prospects and aspirations.

According to Philosophy naturalism considers the physical universe as an only truth. It does not consider the spirituality (divine spirits, deeds and desires, heaven or hell etc.). It considers the fundamental nature and physical world is described on basis of its physical, chemical and biological elements. Men are considered a substance, machine and superior animal, and do not believe in the ultimate purpose of life. But we have the sensation of spiritual forces and have seen the creation of micro to macro so we cannot agree to the opinion of naturalistic. Yes, we do agree the facts given by the naturalistic based on the study of human anatomy and physiological variation. Except objectives of education other aspects of the education are related to man's physical and mental structure, therefore impact of naturalism on education is natural.

Conception of Education

According to Naturalism the real education is that trained a person to grow according to their nature and live accordingly.

As far as nature of education is concerned, this is true of naturalism that a child is born with some basic power, tendency, interest and talent and education is a mean of their development, elevation and re-direction. But education is not limited to this. Education not only makes a better substance, machine and superior animal but it makes a man a better man.

Objectives of Education

After nature of education it comes to the objectives of education. Due to the absence of proper attitude towards the world and human life, naturalism also failed to make sure the objectives of education. According to naturalism, objective of education is elevation and redirection of man's basic powers to make them capable to adapt their surroundings and this way help them to lead a happy life.

Our vision is that if it is the only purpose of education, man would not have so much development. The preparation of complete life by Herbert Spenser is also incomplete. It does not include the social, cultural, moral, character and spiritual development. We think that education should also include the social, cultural, moral, character and spiritual development. Today it is a responsibility of every country to arrange the education. So the aim of education should also the education of state politics and citizenship accordingly. Herewith education should also aid in shaping future and achieve the national target.

Curriculum Education

Most of the naturalistic insist to sports and physical exercise for physical development and education of science for material gratification. They usually neglect the education of language, literature and

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art. Spenser has considered it but he has also emphasized mainly on Biological and Physical sciences and language, literature and art are secondary. Hakshle seeks to give equal space to both science and literature, but his impact is not as of other theorist.

It is obvious the naturalistic initiated the promotion of science and neglect the religious and guidelines education. So the curriculum of studies had been left incomplete. But in any case the idea of naturalistic about curriculum is valid that it should be according to the interest, trends and capability. Useful topic should be first and children activity must be considered. This imprint of naturalistic appears in today's education.

Teaching Methods

Naturalistic brought revolutionary changes in teaching methods. They firmly opposed the book system and memorization and supported the concept of do it yourself and learn from experiences for children. These senses are the gateway to knowledge, education promoted by so she senses. How teaching, teaching in this regard, he several sources - from simple to complex, from the known to the unknown, from tangible to intangible, of course the side of the building etc is uncertain. Based on these principles and formulas naturalists instructional born of many psychological learning systems, including exploration system, are the main **Dalton** system and inspection system.

Today everyone from any ideology agree with the education system of naturalistic. If strictly speaking education techniques in field of education were also initiated by naturalistic. So all we attained from educational techniques should be credited to naturalistic.

Discipline

Naturalistic advocate independence instead of discipline in education. They give children freedom to perform according to their nature and accept it as true discipline.

The idea of discipline of naturalistic is merely an idea. It is only a mere imagination to develop a discipline in children by providing them complete freedom. In this regard principles advocated by Ruso 'punishment by nature' and 'Theory of pleasure and sorrow' by Spenser are not also admissible. As per our point of view it is necessary to have some social control on man to make him discipline.

The Teacher

Fiery naturalist understand neither the need of teachers nor the social environment. We will take it as their peeve. A process of education cannot be imagined in absence of society. Teacher is equally important as he provides proper direction to this process. We agree with the naturalistic who accept teacher as a guide.

Disciple or Student

Naturalistic consider student as center of education. They clarify it that education is arranged for a child, child is not born for education.

This concept of naturalist has affected the education of today's world. Today curriculum is set according to the interest, tendency and capability of children and they are given an opportunity to develop as per their nature.

School

In modern times the concept of student's contribution in school management was also initiated by naturalistic. They did not only respect children's feelings but also talked to discontinue the time table in school. They also advocate ending the examinations to relieve children from fear of exam.

Naturalistic were the first to approve the requirement of co education to meet the physiological needs.

No matter that how weird are the above ideas of naturalistic, they imprints in today's education sector. There are numbers of school in America where there is no time table, no exams are conducted and boys and girls study in same school. There students are promoted to higher class by evaluating their performance during the session. It has added to irregularity or chaos. We cannot support it.

Other Aspects of Education

Naturalism has two major contributions. First they drew our attention towards public attention and second they advocated for the arrangement of woman education. Today all countries in world agree with both the concepts and public and woman education is propagated in all the countries. The biggest contribution of Naturalism is that it has removed us from the world of superstitions and narrow-mindedness and introduced to realistic physical world. As per our point of view the biggest mistake of naturalism is that they opposed the religious and moral education. In absence of these, evils like envy, malice, corruption and exploitation have increased. Now if we can coordinate between Materialistic and spirituality definitely we will be happy and prosperous.

5.5 Summary

In brief we can say that as a philosophical ideology Naturalism failed to discover the ultimate aim. It came like a thunder by revealing religious superstitions but also vanished like a thunder by neglecting the existence of Divinity or God. But its impact is even today's education. As far it is concerned about the objectives and curriculum of education, naturalism is failed but the education theories and provenance propounded by them still exist. Now children are not taught theory only but are given an opportunity to do it by themselves and to learn by their experiences. Before Naturalism, education was teacher oriented. But today in India and all the countries education is provided according to the interest, tendency and need of children. Naturalism has also contributed in development of public education, woman education and professional education. But it remains limited to only natural development of man. They did not think of his social, cultural and social development. We strictly believe that education must develop all three natural, social and spiritual aspects of man.

5.6 Keywords

1. **Evaluation—**Estimate, Valuation
2. **Principles—**Values, Rules

5.7 Review Questions

1. What is naturalism? Clarify.
2. Describe the basic principles of naturalism.
3. Comment on "Naturalism and Education".
4. What do you understand by "Evaluation of the Contribution of Naturalism to Education"?

Notes

Answers: Self Assessment

1. 18th	2. Philosopher	3. (*a*)	4. (*b*)
5. (*b*)	6. (*a*)	7. True	8. False
9. True	10. True		

5.8 Further Readings

Books

1. Education and Psychology — *Measurement and Evaluation: Shashi Prabha.*
2. Philosophical Foundations of Education — *Pandey, Ram Shakal.*
3. Social foundation of Education — *Chobey, S.P., International Books, Meerut*.
4. Philosophical Foundations of Education — *Sharma, Dr. N.K.*

Notes

Unit 6: Pragmatism and Education

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Objectives

After going through this unit, the students will be able to—

- Understanding the meaning of Pragmatism.
- Understanding the basic principle of Pragmatism.
- Studying Pragmatism and Education.

Introduction

Pragmatists think about real aspects of human life rather than thinking about the creation of universe. They only thing say about the Universe is that it is made of many objects and actions. They don't bother about the explanation of objects and actions. They don't accept the existence of any other Universe other than this perceptible universe. They don't even accept the existence of soul and god. According to them, soul is the second name of mind and mind is an active element created by matter. They don't search for any ultimate realty of the universe and they accept the truth what is evident.

6.1 Meaning and Definition of Pragmatism

Pragmatism is that philosophy of Western thinking which only thinks of the practical aspect of humans. It is called Pragmatism in English, which is made of Pragma and Pragmaticos words of Greek language, which means practicality and action. Since this philosophy thinks about

the practical aspects of humans and believes that this is a result of all actions of the universe, hence it is called Pragmatism in English language. Then it should be called Practicality in Hindi, but most Indians give it a name of Pragmatism and it is known and understood by this name in our country.

Glimpses of pragmatic philosophy in the western world are first found in the philosophy of Greek philosopher **Heraclitus** (540–475 BC). He called this world as ever changing and told that all real things are changeable and hence there cannot be any eternal truth. Pragmatism is seen in the philosophy of Philosopher Sophists who was there before Pluto. Sophists as a allowances granted teacher used to discuss knowledge. Among these name of **Protagoras** (500 BC) is worth mentioning. Basically Protagoras said that "Man is the measurement of all substances" (Homo Men Sura). He used to believe that human is measurement of all objects and also believed that nothing exists beforehand and everything is kept on being created by action. He also believed that there is no predetermined truth, human daily goes through new experiences and searches for truth. Then, however, there was appearance of **Plato** (427–347 BC) in the western world and the philosophical thoughts there took a new turn and all philosophical thinking which took place there till 15th century was all based on the philosophical thoughts of Plato.

In this age beginning of pragmatic thoughts was initiated by Francis **Bacon** (1561–1626) in the 16th century. He told that science is the guide of society. **Comte** the philosopher of 18th century can also be taken as pre philosopher for this as he had accepted the practical utility of science. However, the growth of this philosophy as an independent philosophy started in 19th century in America. **Charles Senders Pierce** (1839–1914) and **William James** (1842–1910) of America are known as demonstrators of this philosophy. According to **Pierce** any belief is not ultimate and its meaning is decided by its practical influence. **James** explained about the importance of human experience and told that human is criteria of truth for all objects and actions. After James, **John Dewey** (1859–1952) of America, took this philosophy forward. Dewey accepted the will power of humans in social context. After Dewey, his pupil in America, **Kilpatric** promoted this philosophy and **Shiller** promoted it in England. Among these the contribution of Dewey is the maximum.

To understand any philosophy, understanding Metaphysics, Epistemology and Logic, Axiology and Ethic is essential. Though Pragmatists have given clear thoughts about these aspects, however, their philosophy in relation to this universe and humans, we shall try to understand Metaphysics, Epistemology and Logic, Axiology and Ethic of pragmatism.

Notes Pragmatism is that western philosophy, which considers only practical aspect of humans.

Metaphysics of Pragmatism

Pragmatists think about the practical aspects of human life in place of thinking about the creation of this universe. About the universe the only thing they say is that it is made of many objects and actions. They don't get into explaining objects and actions. They don't believe in any other universe other than this perceptible universe. They even don't believe in the existence of soul-god. According to them, soul is the second name of mind and mind is an active element created by matter. They don't search for any ultimate realty of the universe and they accept the truth what is evident.

According to **James**, this universe is not complete; it is progressing towards completeness due to efforts of humankind. **James** and **Shiller** believed that only those objects and actions are true, which are useful to mankind and completely satisfies the nature of mankind. As per their view any object and action cannot be forever useful to humans and hence nothing can be predetermined truth, truth is changeable. This philosophy of theirs is called **Humanistic Pragmatism**. Some pragmatists believe that whatever

comes true in parameters of experiments is truth. This philosophy of theirs is called **Experimental Pragmatism**. **Dewey** is believed to be proponent of this philosophy.

Some pragmatists believe that only experience gained knowledge is truth, explained in whatsoever language. Their explanation is that there is difference in language, but the results are similar, hence we should pay attention to results and not on difference in language. This is called **Nominalistic Pragmatism**.

A class of pragmatists believes that man is psychosomatic creature and believes that whatever fulfils the biological requirements. It is called **Biological Pragmatism**. Biological Pragmatist philosophers believe that the power of humans with which they make themselves suitable to environment or make environment suitable to them, if need arises is the most important. **Dewey** sees human as such a biological creature that by himself is such a resource, intended reason and equipment, capable of making him suitable to environment and making environment suitable to himself. Hence, this philosophy is also called **Resourcism, Casualism** or **Instrumentalism**.

Epistemology and Logic of Pragmatism

As per pragmatists reconstruction of experiences is knowledge. They believe that knowledge is not practicable but mean of making human life happy. As per them, participating in social activities itself result in attainment of knowledge. They believe that senses of work and knowledge are the basis of knowledge, mind and wisdom are controllers of knowledge and actions are the medium to attain knowledge.

Axiology and Ethics of Pragmatism

Pragmatists don't believe in predetermined truth, ideals and values and hence they don't make any definitive code of conduct. Their explanation is that human life always keeps on changing, hence no act can be fixed, one should have that kind of strength so that he can adjust to the environment. They aspire to develop social skills in children. Meaning of Social skills for pragmatists is to adjust in society, to earn livelihood for self, to explore objects and actions for human use and to find solution to new problems.

Definition of Pragmatism

There are many facets of pragmatism and universe and mankind is explained in different ways in these, but basically there is big similarity in these. On the basis of that equality, experts have tried to define it. In the words of Ross—

Pragmatism is essentially a humanistic philosophy maintaining that man creates his own values in course of activity that reality is still in making and awaits it's part of completion. —Ross

But this definition does not give complete picture of pragmatism. Pragmatism should be explained in terms of Metaphysics, Epistemology and Logic, Axiology and Ethics as given below:

Pragmatism is that thinking of western philosophy, which believes that this universe is result of different elements and actions and believes that this physical world is only truth and there is no spiritual world. They don't discuss about the subject of god and accept soul as object generated, active element and demonstrate that the goal of human life is live happily, which can be achieved by living social life or following social ideals and values.

Did u know? Pragmatic thinking was started in 16th century by Francis Bacon(1561–1626).

Notes

Self Assessment

Fill in the Blanks:

1. As per pragmatists reconstruction of experiences is .....
2. Some pragmatist believes that what proves to be true in the ..... of experiments, is the only truth.

6.2 Fundamental Principles of Pragmatism

Pragmatism does not think of objects and acts of this universe as much as on their utility for human life. Although for saving its existence of independent philosophy, it has thought about its causing aspect, but believed that the basis of that thinking is human. If we want to make a sequence of principles of Metaphysics, Epistemology and Logic, Axiology and Ethics of Pragmatism, then it can be done in the following manner—

1. **This world is the result of many elements and acts**—Pragmatism does not get into explanation of search of basic element of this universe. It believes that this world is made due to many types of actions between many elements. According to it, this action keeps on occurring and hence the universe is always in the state of building. Hence it is a many-elementals philosophy, which believes that action is the basis of building.
2. **This physical world is only truth and there is no additional spiritual world**—Pragmatists believe in the principals of utilisation. For them, only those objects, acts and thoughts are true, which has practical utilisation in human life. This physical world comes true in that criteria and spiritual world does not come true. Here we should understand that any objects, actions or thoughts are not of practical utility for human life for every time and situation. Hence pragmatists do not believe in any ultimate truth and value.
3. **Soul is a substance created active element and god is mere imagination of humans**—Pragmatism does not believe in any absolute power. It sees soul as such a fact which acts. Its explanation is that soul becomes active in social atmosphere and the direction of its action is favourable to environment. About god, pragmatists think that it is mere imagination of humans whose facets keep on changing and hence it can not be called complete truth.
4. **Man is the best creature of the world**—According to pragmatists, the first speciality of man is that it is psychosomatic creature that has the power to think and act. Man has power to understand a problem, ways to solve it and work according to these. Socialisation is his second best speciality. His third speciality is that he cannot accept anything as truth unless it passes in the criteria of experience; hence there are daily new discoveries. This speciality of man is the reason for his being the best creature of the world.
5. **Growth of humans is a social process**—In relation to growth of humankind, idealists believe soul as the basis and naturalists in nature, however the argument of pragmatists is that if a man is left away from the society in far away forests, then there cannot be development of human qualities and capabilities. How can it be then accepted that the reason for his growth is his soul and nature According to pragmatists, humans grow due to his participation in social activities of society.
6. **Goal of human life is to live happy life**—Pragmatists do not believe in any ultimate goal of human life. Their only expectation is that one can solve their problem by understanding these and adjust to the circumstances. They also expect that it should give such a kind of momentum to the world, which is still being built so that it results in such an environment, which can give pleasure to humankind.
7. **Social growth is essential to live happily**—Pragmatists believe that human is social animal. Their explanation is that humans cannot live alone and if left alone, he cannot live human life. But he can live in society only when it adjusts to it. Every society has its own language, own civility and own

culture. Humankind has to essentially have qualities like love, sympathy, cooperation, compassion, tolerance etc. human can adjust to any society when he acquire all these qualities. This in other words is called socialisation, self acquiring of culture and social development. Until members of any society are not sensitive to every human and do not contribute in their attainment of happiness, they cannot be called developed from social perspective. Hence it is obvious that human life can be happy only if there is social development.

8. **Social skills are essential for social growth**—Pragmatist do not believe in only words but in practical applications. Any society does not grow merely on the basis of social feelings, it members should also have power to take action. He should solve his problems practically by this power to act. He should have industry, production and trade to fulfil physical requirements like bread and butter, clothing, and housing and to develop this area he should find new facts in the field of science and accept those facts which are useful. Pragmatists call this as social skill. Another aspect of social skills is social behaviour, where love, sympathy and cooperation are expected. For this, human has to sacrifice personnel benefits for social benefits. Until there is development of this power in humans, he cannot be completely happy.
9. **State is a social organisation**—According to pragmatists, state is not any godly institution, but a social institute created by humans for humans and it should take care of interest of humans and society both. This thought of pragmatists has given big emphasis on democratic principles of rule.

Self Assessment

Multiple Choice Questions:

3. Some pragmatists believe only in knowledge gained by experience—
   (a) True (b) False
   (c) Useless (d) None of these
4. A section of pragmatists believe that humans are—
   (a) Knowledgeable (b) Psychosomatic creature
   (c) Unknowledgeable (d) None of these
5. Pragmatists do not believe in predetermined truth, ideals and .....
   (a) Values (b) Knowledge
   (c) Notion (d) None of these
6. In the words of Ross, pragmatism is definitely—
   (a) A natural form (b) An humanistic philosophy
   (c) A natural process (d) None of these

6.3 Pragmatism and Education

Pragmatists do not believe any fixed truth. The reason for this is that they do not fix anything about the goal of education of humans, syllabus, method of teaching etc, they give principles of its construction. Brief description of that is given below:

Presence of Education

According to pragmatists, education is the process of human development, which takes place in social environment. Preservation of social culture, transfer and growth is done by it so that he adjusts to natural and social environment and make changes in it through his experiences. According to **Dewey**—

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Education is the development of all those capacities in the individual which will enable him to control his environment and fulfil his possibilities.

Goal of Education

Pragmatists do not believe in predetermined ideals and values. Their explanation is that natural and social environment for humans always keep on changing and in this changed environment, humans daily comes across new experiences and builds new ideals and values and hence goal of education cannot be difined. In this context Dewey's words are worth mentioning in his words 'Education by itself does not have any goal, goals are for humans and there is big difference in the goals of humans, and as humans develop their goals keep on changing.'

According to pragmatists, if there can be any definite goal of education, it should be to develop such powers in children so that they can understand their environment and make their ideals based on the experiences gained by that. Dewey has emphasised on development of social skills and his pupil Kilpatrick on the education on democracy. Hence pragmatists do not build goals based on ideals but present building of different abilities in children as goal of education. As per their thinking, education should develop following abilities in children—

1. **Development of ability to understand of social environment, ability to assimilate experiences and ability to define ideals—**Human is social creature who takes birth in society, lives and society and dies in society. His social environment always keep on changing. By education we should develop such capabilities in children so that they can understand their environment and adjust to that. Pragmatist's expectation from humans is that he will not accept pre defined ideals and values, but he will define ideals and values base on self experiences. For this children have to be educated on understanding problems, their solutions, actions, experimentation, decision making and hence defining ideal and values. According to pragmatists, this should be the first task of education.
2 **Development of dynamism—**With education pragmatists like children to develop the power to understand changing circumstances, to changes themselves as per that, to feel their requirements and attain them by changing environment. They expect humans to be dynamic in finding new truths based on new experiences. By this only human can keep on progressing.
3. **Development of social skills—**According to John Dewey, first goal of education should be to develop social skills. He has given a place for social interactions, love, sympathy and living with cooperation and ability to earn in social skills.
4. **Education on demographic life—**Pragmatists want to see complete happiness of humans. This feeling of theirs has promoted social habit and democratic form of rule. Some pragmatists believe that development of democracy is the ultimate goal of education. According to Kilpatrick, Dewey's pupil, our schools should be live examples of democracy, where children can take part in democratic activities and get education of democratic life. There is difference of perception in the ideas of Dewey and Kilpatrick In the social context, what is called as social skills by Dewey, in political context same is the education for democratic life.

Syllabus of Education

There is no question of defining syllabus in the absence of definite goals. Thinking of pragmatists is that experiences and necessities of humans keep on changing and hence syllabus should also keep on changing .At what point of time syllabus should be fixed, ideas of pragmatists are very much valuable in that regard. Their ideas have now become the principles of curriculum .These principle are—

1. **Principle of Usefulness—**According to Dewey, children should be given the lessons of those subjects and activities which has utility in their life. Different children have different needs so that skill in any subject or activity cannot be useful for every child. It may be useful for one child to gain skill

in farming, other may require in another work. Home science is very much useful for girls but it is not that usable for boys. It need not said that there should be diversity in curriculum .Children should have the freedom to opt the subjects and activities according to their needs. In this regard there should be inclusion of different productive work and industrial education.

2. **Principle of Interest—**Second principle of making curriculum is to take care of interests of children. According to Dewey, nature of boys is dynamic and they should be educated on their natural habits and interests. Dewey has explained about four natural interests of boys – interests to talk, interest to investigate and experiment, interest to build and interest to give artistic expression. According to Dewey, these true interests are natural resources and growth of boys is only on the basis of these. In view of this, curriculum should give special emphasis on study, working with hands and natural sciences.
3. **Principle of Action—**Pragmatists give much importance to action. They say that curriculum should be related to following three - actual activities of children, experiences gained by these activities, and future enterprises. Dewey believed that activity is the basis of curriculum. As per his view, curriculum should include social activities in addition to study subjects so that there is social development of children. According to Dewey, in the curriculum, only those subjects and activities should be kept, which have relation to actual life of children. He says that school is smaller version of society, anything that happens in these schools that should be related to social life else education will be lifeless and useless. According to Dewey curriculum should include sports related to children, social activities, festivals, historic and social activities in addition to different subjects.
4. **Principle of Experience—**Pragmatists give much importance to experiences also **John Dewey** believed that social experiences are basis for curriculum. Education experiences of boys are constructive. Economic, political, industrial, physical and social conditions of society come under educational experiences. Children gain new experiences by educational experiences and develop pre stored experiences. Hence, children should get full opportunity to gain self experiences.
5. **Principle of Unity—**Pragmatists believe that knowledge is a unit. According to them it is important to present any subjects which are to be taught and any activities to be done by children at any level, as an unit and should be interrelated. Pragmatists give the most importance to action and hence they emphasis on development by making action as a basis of teaching of knowledge and activities of all subjects. Hence while making curriculum, subjects and activities should be chosen in such a way that there is unity and they can develop from the actual activities of life.

Teaching Methods

John Dewey, the pragmatist has accepted two parts of education–one psychological and second social. Psychological part means the born power, interest, inclination and ability of the learner. Development of human is on the basis of these born powers. Hence pragmatists take care of born power, interest, inclination and ability of the child in framing of the curriculum.

Pragmatists give emphasis on realty. They made us realise the truth that children take part in those activities only, which results in achieving the goals at that instant. Hence whatever is to be taught to them should be related to their life at that point of time.

Pragmatists give more emphasis on action. They say that children are active since birth, they always act and these activities result in thoughts. Hence children should be made learn by doing by themselves and learning by their experience. According to **John Dewey**, anything should not be taught straight but by activity.

Pragmatists believe that knowledge is an unit. According to them, teaching methods should be such as to develop all knowledge as an unit. In their view teaching all subjects by relating to each other is the best method. They consider it appropriate to make any activity as the basis.

Pragmatists have also thrown light on the social part of education. They have clarified that education is social process which take place in social environment. They have also told that the development of

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a child is dependent on social environment. Hence they emphasise on learning of children by natural method in schools by participating in building of high social environment and participation of social activities. This is their forth principle on education.

Many teaching methods have been made of these principles of education. **Dewey** has developed **Experimental Method**, which today is called Problem Solving method. This is scientific method. There are five steps of this method- realisation of problem, analysis of problem, build up of assumptions, examination of assumptions and rating. His pupil **Kilpatrick** has made **Project Method**. This method is also five step method. These five steps are–selection of project, fixing of goal, making of plan, execution of plan and evaluation. In project method some work related to the life of children is chosen and to complete the task children gain education on knowledge of many subjects and social activities. In these, complete attention is given to children's interest, inclination, ability and necessities. Now a days other teaching methods are also being built on these principles. Now children are given opportunity on solving the problems by considering actual circumstances. Knowledge is no longer imposed on children, but they are given opportunity to doing by self and learning by experiences. Knowledge thus gained is permanent.

Presence of Education

As per pragmatists, education is the development process of humankind, which takes place in social environment . Realism and naturalism had given psychological basis to education, pragmatism has give a third base, which we call social base. As per them, education is a social, dynamic and developmental process. This though of pragmatism has given birth to progressive education.

Goals of Education

As regards to the goals of education, pragmatists are not in favour of fixing these. Their explanation is that he world and human are changeable and hence there cannot be any definite goals of education, if there has to be any goal of education, then it should be to do social development of human to make him able to adjust to changing society and control and change social environment to fulfil his needs.

But till the time man does not know about the extent to which he has to condition in social environment and what requirements are to be fulfilled, he cannot follow the proper path. Pragmatism does not answer these questions; hence its goal of definitive education is incomplete. Dewey has emphasised on development of social skills and Kilpatrick has emphasised on development of democratic process. In our view education should lead to all round development of humans.

Syllabus of Education

In the absence of definite and clear goals, pragmatists could not build definite syllabus, but, yes, they have made some principles about curriculum development.

The principles, which pragmatists made on building of curriculum are acceptable to almost all educationist. Today, curriculum is based on children's interest, inclination and abilities, their experiences and actual activities of life and in that all those subjects and activities are included, which have practical utility. It is also kept in mind so that all subjects and activities can be unified. Due to this thinking of pragmatist only, activity based and unified curriculum is being built. But excess of activity related subjects in the name of utility, interest, activity and unification and neglect of knowledge based subjects to decline in standard of education, we have been unsuccessful in making human a human. Excess of anything is bad, we should work with discretion.

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Methods of Education

Naturalists and realists have presented the psychological facts about methods of education and in those pragmatists have added the importance of social environment. They have identified the born powers of children, respected individual capabilities and emphasised to learn by senses, working and learning by experience and also emphasised that whatever is to be taught to children, that should be related to their actual life and they should be given opportunity to learn by practical activities. They also emphasised on making all subjects and actions as a unit. Based on these principles Mr Dewey has made problem solving technique and Mr Kilpatrick has made project technique. Unit method is also based on these principles.

But these techniques cannot be developed in a serial manner. For this reason only, these are not used now. Now a days many other teaching techniques have been developed based on these teaching techniques.

Discipline

Pragmatists neither accept provision of punishment nor want to keep them under the influence of teachers and do not give them full freedom. They give emphasis that children should be given more and more opportunities to participate in group activities in higher social environment. By participating in these activities, children will develop habits of following social rules, taking care of other's interest and doing work in organised manner and slowly they will start thinking that as their duty and hence in this way a feeling of discipline will be developed in them. This is true discipline. Presently discipline in the field of education is meant by self discipline in all countries.

Task Please express your views on pragmatism and education.

Teacher and Students

In the process of education, realists give main importance to idealist teacher and realists give to students but pragmatist give equal place to both of them. They respect to individual in a child and give all opportunity for their individual development. They have demanded independence of children and placed him from a passive listener to active listener in a class. Now he learn by doing himself. The duty of a teacher is to identify interest, inclination and ability of a child and prepare social circumstances as per that, inspire children for work, inspect their activities and held them in taking decisions. Now teacher is not dictator but friend, guide and colleague.

School

Pragmatists want to see schools as true social representatives man and society for achieving their interests. They have this idea has changed the school community centres. Now no artificial institutions considered but not school kids accepted as organic lab where children participate in real actions, action and education of real life.

The Other Side of Education

Teleology up to solve other problems of education is helpful. This is humanitarian philosophy, supporter of human rights. They have declared that education is the birthright of a man. This has promoted people's education, compulsory general education, education for the aged. Pragmatists wasn't to see all

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as prosperous and happy. For this they have emphasised on vocational education. Today all countries of the world give special emphasis on vocational education. But this does not accept spiritual side of the religion, accept that as social morality, as a result of which meaning of religious education in education has changed. In the absence of fear of god, man is moved and fallen from humanity to being an animal. Whatsoever, educational awakening in the world is the gift of pragmatists. Today effect of pragmatists is seen on the education all over the world.

Self Assessment

State whether the following statements are True/False:

7. According to John Dewey, first goal of education is to develop social skills.
8. Pragmatists think that experiences and necessities of humans keep on changing.
9. Pragmatists give much importance to activity.
10. Pragmatists do not give importance to experiences.

6.4 Summary

It can be summarised that pragmatism is incomplete philosophy as philosophical thought. It is focuses on social aspects of humans and does not consider spiritual aspect. He thinks that there cannot be any eternal ideals and values for humans, result of meditation of humans for ages is nothing but a challenge. Its thinking is that human should accept everything after subjecting to his criteria, it is despair in the name of awakening there would not have been this much development if human has not utilised the experience of their ancestors. As a education philosophy his has proved to be useful. Whatever it has told about defining curriculum as per contemporary circumstances is today acceptable to all. The principles developed for building the curriculum, these are acceptable to all today. Giving importance to social activities in teaching techniques is accepted by all. We are all grateful to pragmatists for their contribution in people's education, compulsory general education, education for the aged, but by not giving a place for culture and spiritual aspects, they themselves have lost their position. Today we require a philosophy for education, which gives equal importance to development of natural, social and spiritual all three aspects of humans.

6.5 Keywords

1. **Pragmatism**—Behaviorism.
2. **Mind**—The Soul.

6.6 Review Questions

1. What do you understand by pragmatism? Critically examine its effects on education in relation with goals, curriculum, techniques of teaching and discipline.
2. Discuss about the principles of making definite syllabus and tell that to what extent these principles van be used in the modern age?
3. Evaluate the contribution of pragmatists in the field of education.
4. Mention the main forms (subcategories) of pragmatism and name their further fosters.
5. What do you understand by the instrumentalism of pragmatism?

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6. Mention the basic principles of pragmatism.
7. What do Mr Dewey mean in social skills?
8. Mention the principles of making formulated syllabus by pragmatism.
9. Explain unity of principles of making formulated syllabus by pragmatism.

Answers: Self Assessment

1.	Knowledge	2.	Criteria	3.	(a)	4.	(b)
5.	(a)	6.	(b)	7.	True	8.	True
9.	True	10.	False				

6.7 Further Readings

Books

1. Social and Philosophical basis of education—*Mathur, S.S., Vinod Pustak Mandir.*
2. Philosophical basis of education—*Sharma, Yogender Kumar, Madhulika Sharma.*
3. Philosophical basis of education—*Sharma, O.P.*
4. Education and psychology–measurement and evaluation: *Shashi Prabha.*
5. Philosophical basis of education—*Pandey, Ramshakal.*
6. Sociological basis of education—*Chaube, S.P., International Books, Meerut.*
7. Philosophical basis of education—*Sharma, Dr. N.K.*

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Unit 7: Humanism and Education

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Objectives

After going through this unit, the students will be able to—

- Know meaning and definition of humanism.
- Know fundamental principles of humanism.
- Study humanism and education.

Introduction

The present humanism was started in 18th century in its true form. In this century a revolutionary thought was raised against religious system, political system and capitalism. During first half of 18th century **Voltaire** of England raised voice against the intellectual repression. He has given the slogan of knowledge against ignorance. His philosophy is termed as Rationalism.

7.1 Meaning and Definition of Humanism

The center of any kind of human contemplation is itself human. In philosophical contemplation they not only consider present but also past and future of human and a code of ethics is created accordingly. In social contemplation they think about its social life and rules and regulations were

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to make decided to make better social life. In Political contemplation, ruling systems were taken in account and appropriate governance arrangements are discovered. In economic contemplation different economic systems were taken into account and by discovering the methods of economical development of human, trials are made to raise their quality of life. In psychological contemplation basic foundation and factors of human behavior were considered and pace is given to its development. In scientific contemplation importance of matters is discovered for human and with the use of matters they try to make human life better. In this way, center of all kind of human contemplation is human and all contemplation are prone to discovery of means of development and resources for human, in this way all kind of contemplations are basically humanist in basic nature. But today if we talk about humanist contemplation we mean to a special philosophical contemplation of modern age which believe whole universe as a family and lead to the discovery of path for peace and happiness of human only.

History tells that till end of 13th century Europe was dominated by religion (Church), people there were living life in religious bond. In 14th century scientific discoveries were started there. On one hand due to this many religious superstitions were came to an end and on other hand process of industrialization also started and people give up thinking of comfort and happiness in heaven and started attracting towards materialistic comfort in this life only. It led to some benefits on one hand while have some disadvantages on other hand. Human thought to be a machine and even by acquiring of material prosperity his life become miserable. Some intellectual people started opposing this scientism and started trying for reestablishment of human dignity. Some scholars' believe this as the starting of humanism. But in reality the humanism was not developed as a philosophy in this period.

Modern humanism, in its correct form was started in 18th century. During this century a revolutionary contemplation was started against then religious system, ruling system, aristocracy and capitalism. During first half of 18th century **Voltaire** of England raised voice against the intellectual repression. He has given the slogan of knowledge against ignorance. His philosophy is termed as **Rationalism**. In the latter half of 18th Century, Rousseau challenged then existing despotic governance system, exploitation dominant religion and social system. To avoid such toilsome life he gave the slogan "Return to Nature". His ideology is termed as Naturalism. However all these thinkers try to free humankind from any type of constraints and to improve their life but the methods they choose didn't prove much beneficial for human. At the same time some of thinkers choose the path of peace instead of struggle and revolutions.

Major question for the Humanists was—Pursuit the path for peace and happiness for human. Some of thinker among these respected the developing civilization of human but opposed the science. They used to believe in human cultures but they want to free cultures from insularity. Their ideology is known as **Classical Humanism**.

On the other hand, philosophers like **Schiller** and others accepted the importance of science but on the same time stressed on two points – first is that human should not be a slave of machine (science), and second that science should be used for constructive tasks and not for destructive acts. These thinkers were in favor of making science to be slave of making human instead of human to be slave of science. On one hand they tried human to get rid from religious superstitions and conventions with the help of science, on the other hand they divert human for the correct use (constructive tasks) of science. Due to their stress on using science for the welfare of humankind their ideology is called **Scientific Humanism**.

Now the question arises to understand humanism. We know that in order to understand the actual nature of any philosophical thought flow, it is necessary to understand its Metaphysics, Epistemology and Logic, and its Axiology and Ethics. Therefore we will first of all try to understand these.

Notes The principal focus of a person's any thought is the person himself.

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Metaphysics of Humanism

Humanitarian thinkers have accepted the naturalist Metaphysics. They do not believe in some supernatural principle; instead believe that nature is the ultimate reality. They believe in the actual physiographical world created by nature. According to them, this physiographical world is variable. They believe humans to be the topmost product of this natural evolution and the purpose of human life is the excellent development of humanity.

Epistemology and Logic of Humanism

Humanitarians believe that to understand the nature of all the materials of this materialistic world is true knowledge. According to them, nature of knowledge is rational, unless the knowledge, that is evident to the organs, has been proved by logic and reasoning, until then it cannot become true knowledge. Humanism never accepts any such statement to be true which has not been proven by logic and reasoning.

Axiology and Ethics of Humanism

Humanitarians believe humans to be the centre of this universe and the complete mankind of this world to be as one. They want to see all the humans of this world independent, happy and progressive. According to them, Good for all, is the biggest value of a man's life. Italian humanitarian philosopher Vergerio believes that human values are built through study of literature. Opposite to Vergerio, humanitarian philosopher J.H.Newman does not believe in any type of ethical values, he states that values should be rational. But most of the humanitarian philosophers believe truth, beauty, niceness, justice, social equality, love, sympathy and cooperation to be the values for the good of humans. According to them each and every human should have love towards each other, they should cooperate with each other and should behave while keeping in mind each other's happiness and peacefulness.

Definition of Humanism

Metaphysics of Humanism is not self explanatory and that is why it is very difficult to define it in the form of philosophical thought flow. It takes into account the welfare of humans only and that is why it has been defined as following—

Humanism is the attitude of mind which attaches primary importance to man and to his faculties, affairs, temporal aspirations and well-being.

—Encyclopaedia Britannica

Maslow has presented humanism in this way—

Humanism is a word which is used by writers in many different senses. One of these implies that man makes up the entire framework of human thought, that there is no God, no super human reality to which he can be related or can relate himself.

—Maslow

According to us, based on the similar conceptions amongst Humanism Metaphysics, Epistemology and Logic and Axiology and Ethics, humanism should be divided into the following form:—

Humanism is that thought flow of western philosophy which believes that this world is a creation of nature and also believes that this physiographical world is the truth, except this there is no spiritual world. This does not think about the concepts like spirit and super being, heaven and hell, and believes that the only motive of human life is to live with comfort and tranquillity, which can be achieved by thinking and working for the benefit of everyone else.

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Self Assessment

Fill in the Blanks:

1. Present humanism was inaugrated in its actual form in ..... .
2. According to history, until the end of 13th century church dominated in the ..... .

7.2 Fundamental Principles of Humanism

If we attempt to bind the Humanism Metaphysics, Epistemology and Logic and Axiology and Ethics, into one form, it can be bound as following—

1. **There is no regulatory power in this world—**According to the humanitarians, universe has its own creative powers, by which it has been created, except which there is no other agent.
2. **This physiographical world is true, except this there is no spiritual world—**Humanist believes this physiographical world to be the truth and all its materials and actions also to be the truth. Their argument is that, man has to live in this materialistic world, only this is the truth for him. They believe this world to be variable and developing. Except this, they do not believe in any other form of world.
3. **God has no existence—**Humanist thinkers have thought of the present comfort of man. According to them, god does not help man in doing this work, in any way. By the way, according to them there is nothing called god, it has no existence.
4. **Man is the utmost limit of progress of universe—**According to the humanitarian thinkers, humans are not only a simple living being and also not only on the other hand is dependent on machines, it is a constructive organism and fitted with the limitless opportunities of progress.
5. **Development of a human is dependent on the human himself—**humanitarians do not believe in god and fate, they believe in the karma of a man. According to them, the physical and mental capabilities that a human possesses from the universe, only they form the foundation of his progress.
6. **Motive of human life is to live with peace—**With peace, humanitarians refer to the physiographical peace only, and physiographical contentment is the only peace.
7. **In order to live peacefully, fulfilment of materialistic needs is necessary—**Related to human's materialistic needs, humanitarians do not have the same opinion. Some emphasis only on the fulfillment of materialistic needs whereas some emphasis on the fulfillment of materialistic needs as well as the fulfillment of emotional needs of a human.
8. **In order to fulfil any type of need, it is necessary to adhere to human values—**Humanists have a clear idea that all the materialistic as well as emotional needs of all the humans of this world, can be fulfilled equally only if everyone adheres to the human values. According to them, Good of All is the most important human value. For this, they have emphasized the most on love and cooperation.
9. **Nations main motive is to protect the rights of a person—**Humanists oppose the exploitation of the people by the nation. According to them, a nation should protect the independence of a person and also should protect the welfare of everyone. This will only be possible when the nation protects the human rights of the people and inclines them towards humanly works. According to them, all this is only possible in a republic. Humanists support the idea of republic government.

Did u know? Humanists believe humans to be the focus of this universe.

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Self Assessment

Multiple Choice Questions:

3. Psychologist, reflect upon the basic fundamentals and reasons of human actions—
   (a) Opinion (b) Thoughts
   (c) Thought and speculations (d) None of these
4. In the 14th century, ... started in Europe.
   (a) Scientific inventions (b) Writing Religious Books
   (c) Writing history (d) None of these
5. Humanitarian thinkers have accepted—
   (a) Supernatural elements (b) Naturalist metaphysics
   (c) Materialistic world (d) None of these
6. Humanists do not believe in any such statement which has not been proved rationally
   (a) False (b) true
   (c) Right (d) opposite

7.3 Humanism and Education

Humanists believe only in the up gradation of humans. According to them this will be only possible when everyone lives for each other. For this, it is important to believe that everything that is present in this world, it is for everyone. **Classical humanists**' emphasis more on the fulfillment of humans emotional (social and cultural) requirements whereas **Scientific Humanists** emphasis more on the fulfillment of materialistic requirements, and for all this, humanists believe education to be a necessity. They have created the complete blueprint of education for humans. Here is a brief description of it.

Conviction for Education

Humanists do not believe school education to be the only type of education rather education is that which a person learns from his experiences with family, society and university, etc. at any place and time. It is clear that they accept education in its extensive form. According to them education is a creative process which makes the present as well as future of a man beautiful and progressive.

Objectives of Education

According to humanists, the main objective of education should to be make a better human, to make him creative as well as a progressive human and all this will be possible only when he is healthy from his body point of view, mentally developed and development of human values within him. They believe in the peace and proseperity of humans only and that is possible only when man is expert in production as well as distrubution of materials. All these objectives, in today's language can be numerated in the following form:—

1. **Bodily and mental development**—With bodily development, humanists refer to the health of a man and with mental development they refer to the development of reasoning power in them. Their reason is that, in case a man is not in his best possible health, he is unable to do any type of work and in the absence of reasoning power he cannot take the right decision in any field. And that is why through education both these sides of a man should be developed. With this they want man to realise through education the mental greatness of human beings.

2. **Social and cultural development—**Classical humanists believe in the continuous upbringing of a person and society, they are in the favour of upbringing of the culture of human society. They believe the complete human race to be as one and that is why rather than constricted social and cultural beliefs they emphasise on elaborated social and cultural beliefs. According to them with this type of social and cultural development only humans can be made prosperous.
3. **Development of excellent human values—**According to humanists, Good for all, is the biggest human value. Love, servitude, cooperation, etc. all are incorporated in this. In their view, in order to make humans happy, the first and foremost requirement id to develop human values in each and every person, and this should be done thru education.
4. **Development of production capability—**According to humanists, there are two basic requirements of a man, first emotional and second materialistic. For the fulfilment of emotional needs social as well as cultural development is necessary, and also the development of excellent human values in them is necessary. And for the fulfilment of materialistic needs, it is necessary to make them excel in the production of different useful materials for man. Classical humanists oppose the dependency of humans on science but scientific humanists; support the use of science for humanitarian purposes.
5. **Development of creativity—**Humanists believe humans to be creative and progressive by birth. In their view, through education these powers of humans should be awakened. They reason that creativity is the mother of progression. But this creativity should only be for the good of humans, not for its destruction.

Curriculum of Education

Humanists talk about making of a better human. In their view better person is one who believes in welfare of everyone and behaves accordingly. On this basis they have decided the purpose of education and for the achievement of these purposes they had define the curriculum of education.

According to them following subjects and activities should be included in curriculum. Health science and physical training, for development and protection of good health. Logic based subjects and activities for development of rationality. Different languages, literature, history, arts and other humanist subjects for development of social and cultural tolerance. Social services for development of high humanitarian values. Art specialties, science and technology for the development of production capabilities. Creative activities for the development of creativity.

Method of Education

Humanist emphasize on logic and discretion. They want to accept senses based knowledge only after it has been tested by logics and discretion. In their view questioning and answering, debates, problem solving and logic are the best methods of learning and teaching. Regarding education they have highlighted the following facts—

1. Method of Education should be decided on the basis of physical and mental development of students.
2. Independent opportunities for learning should be provide to students.
3. In the process of teaching and learning student should be involved actively.
4. In the process of teaching and learning, intelligence and rationality of student should be used.
5. Every teaching should be related with life.
6. Personal distinctness of students should be respected.
7. For lagging students there should be arrangement of remedial education.

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Discipline

Humanist are in favor of discipline. According to them true discipline can be establish by instructions and not by punishment or reward. They believe that punishment is an inhumane act. According to them discipline can be developed by discipline only. If the teacher themselves follow the discipline then the students will obey the discipline automatically. According to them rectification of mistakes should be done through love and not by punishment.

Teacher

According to the Humanists, teachers should not only have the knowledge of subject they teach but should also have clear knowledge of their students i.e. knowledge of what to teach and train and how to teach and train. They should have a liberal approach; they should respect individuality of students and should be responsible for complete development of students. Teachers should be variable and progressive and they should have faith in restructuring of society.

Student

Humanists respect the individuality of students; they are not in favor of students to develop blind faith on teachers, they are in favor to provide them independence of thinking and independence of decision. In regard of student– teacher relationship, humanists are very much against the king– slave kind of relationship between teacher and student. They are in favor of humanitarian relationship based on love and cooperation. They expect from teacher to keep their students free from any kind of fear, conflict and tension. In their views only in these conditions humanitarian values can be developed in students.

Schools

Humanist believes that schools are laboratory of human creation. According to them every one should practice humanitarian behavior with each other in schools and should cooperate in wellbeing of each other.

Other Aspects of Education

1. **Public Education**—According to humanists, education is basic right of every human and government of every state should make arrangement of necessary and free education for everyone. They are major supporter of public education.
2. **Women Education**—Humanist does not discriminate humans on any ground. According to them women should also be given the right, same as men, to gain any kind of education and country should help them to provide them this right.
3. **Commercial Education**—Humanist wants to see human prosperous and happily in regard of materialistic view. For that first they want to develop humanitarian values in humans and after that train them to perfection in any profession by which they can earn their livelihood.
4. **Religious Education**—Humanists are strictly against the exploitation in the name of religion. They are in favor of providing human related religion philosophy instead of God related religious philosophy to the people.

Important

In curriculum of some universities stress is given to study Indian Humanism in reference of Western Humanism. In this concern we would like to mention that in India there is no philosophy developed as term

Humanism. And it is also wrong if you say to study humanist thoughts of Indian philosophy in reference of western Humanism. If we are studying different Indian philosophies separately then what is the logic to study it with any western philosophy. This philosophical mixture can lead to end of existence of Indian philosophy. But it is possible to have comparative study of educational contemplation of any two philosophies.

In curriculum of some universities it is stressed to study of only Buddha Philosophy in reference of humanism, but this in not logical in our view. We agree that both of these philosophies lead to the welfare of human but even then both are very different. In this concern first point to notice is that the Humanism is a western philosophy and it is developed as a protest against the increasing affect of science in modern age. Whereas Buddha Philosophy is an Indian Philosophy which was developed nearly 2500 years ago as an protest against rituals of Vedic Philosophy, both have different background. Second point is that, humanism leads to provide happiness & prosperity to humans whereas Buddha Philosophy led to get rid of all kind of sorrows of humans. Third point is that, humanism want human to get rid of subjection of religion whereas Buddha Philosophy preaches humans to follow Buddha religion. Fourth point is that, in humanism no conception like Nirvan is imagined, whereas in Buddha philosophy Nirvana is considered as the goal of human life. Fifth and last point is that there is a big difference in Epistemology and Logic, and Axiology and Ethics of both these philosophies. Human is preached to control, mercy and sympathy in Buddhism, whereas in humanism it is not even imagined, only mutual cooperation is mentioned in humanism. So there educational philosophies are also very different. For further study read chapter- Buddha Philosophy and Education.

Did u know? Mention your views on the basic principle of humanism.

Self Assessment

State whether the following statements are True/False:

7. Humanists are in favor of discipline.
8. Humanists believe that schools are laboratory of human creation.
9. Teachers should not be variable and progressive.
10. According to humanists education is basic right of human.

7.4 Evaluation of the Contribution of Humanism to Education

Humanism believes human as the center of the world and see whole human race as one. That's the reason for its interest in search of welfare means for all human races. It is not against any race, religion, society and state, but it is against the narrowness which separated humans and instead of peace, put them in struggle and war. It is not against science but it is against the use of science in production of weapons by which complete human race is in danger of extinction. Its message is to bring human race out of all dangers and narrowness, and live for each other, that's why it is called humanism philosophy. In this age humanism played an important role in deciding the nature of education. Some of its suggestions are very practical.

Conception of Education

Humanism believes that process of education is carrying on every where and every time. So human should be very careful while expressing views and behavior to children, only then they can be taught good lesson of humanism.

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It is clear that humanism accept education in its vast nature. But none of humanist had ever explained nature of education or its purpose.

Purpose of Education.

Humanism stresses on making good human through education and for this purpose it decide the purpose of education. These main purposes are mental and physical development; social and cultural development; development of rationality; development of human values and development of creative power.

But how it is possible to develop good values in human without spiritual development? It can be said that humanist wanted to build a building without foundation. Education should be responsible for all three, natural, social and spiritual development of human.

Curriculum of Education

Classical Humanists are in favor of giving place to humanities subjects while scientist humanists are in favor of giving place to both humanities and scientific subjects in curriculum, but both of them are also in favor of keeping religion far from curriculum.

But now the world has made progress, due to their neglected knowledge the human existence cannot be imagined. Now curriculum should consist of all subjects and actions useful for human.

Method of Education

Humanists believe logic is the base of knowledge, they even emphasize to adopt sense based knowledge after logically tested. Few Humanists oppose science but in term of education they favor scientific methods and emphasize on the learning by self experience. In terms of learning and teaching they favored formulae like independence, related to life and individual variation.

Learning-learning humanists whatever is said about him if he had said earlier thinkers. A contribution in this area clearly that they do not own.

Discipline

Humanists believed that humanitarian behavior is real discipline and to achieve it they suggest establishing humanitarian environment in school. According to them punishment is a inhuman act and they oppose it. It is clear that in relation of discipline humanists had supported their early thinker , they just added an new word "Humanitarian" to it.

Teacher and Student

They had given message of establishing humanitarian relation between teacher and students but did not fix any guidelines for that, they don't believe on any pre fixed guidelines. The idea of keeping humanity alive without any pre planed guidelines is very difficult to understand.

Schools

Their idea to develop real life situation in schools is also not new, early thinkers already emphasized this in past.

Other Sides of Education

They had played great role in terms of emphasizing public education, especially they had provided pace to the voice of same education and same opportunities to men and women. But their slogan of

secularism reduced the importance of religious education. In real the base to make a human as human is only religion. We should avoid religious narrowness and not the religion.

7.5 Summary

As an abstract it can be said that humanism gave birth to a conceptual revolution and introduced people with facts of human destructions but people of world are still the same, all are still round up in selfishness and narrowness. In the field of educational philosophy they did not introduced any new theory, these humanists who oppose pre determination only emphasized pre determined knowledge, science and values. In our view for development of a genuine humanism, education of honest religion philosophy is essential.

7.6 Keywords

1. **Good for All**—Everyone's interest.
2. **Rationalism**—Intellectualism.

7.7 Review Questions

1. What is the meaning of humanism? Please clarify.
2. Mention the basic principle of humanism.
3. Write a note on humanism and education.
4. Please evaluate the beneficiation of humanism on education.

Answers: Self Assessment

1. 18th Century	2. Europe	3. (a)	4. (a)
5. (b)	6. (a)	7. True	8. True
9. False	10. True		

7.8 Further Readings

Books

1. Philosophical and social foundation of Education—*Mathur, S.S., Vinod Pustak Mandir.*
2. Philosophical foundation of Education—*Sharma, Yogendra Kumar, Madulika Sharma.*
3. Philosophical foundation of Education—*Sharma, O.P.*
4. Education and Psychology—Measurement and Evaluation: *Shahi Prabha.*
5. Philosophical foundation of Education—*Pandey, Ramsakal.*
6. Sociological foundation of Education—*Chaubey, S.P, International Books, Meerut.*
7. Philosophical foundation of Education—*Sharma, Dr. N.K.*

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Unit 8: Sankhya Philosophy and Education

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Objectives

Introduction

8.1 Meaning and Definition of Sankhya Philosophy

8.2 Fundamental Principles of Sankhya Philosophy

8.3 Sankhya Philosophy and Education

8.4 Evaluation of the Contribution of Sankhya Philosophy to Education

8.5 Summary

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8.8 Further Readings

Objectives

After studying this unit, students will able to—

- Know the meaning of Sankhya Philosophy.
- Know the root principle of Sankhya Philosophy.
- To study Sankhya Philosophy and education.

Introduction

According to Sankhya Philosophy, **Prakruti** (i.e. nature) and **Purusha** (i.e. Soul) are two fundamental elements and there are 23 deformities of Prakruti, thus there are total 25 elements. According to some academicians, it reasserts the number of elements so it is known as Sankhya Philosophy. Some other academicians says that the **meaning of Sankhya** is—ability of discretion, knowledge of difference between Prakruti (i.e. nature) and Purusha (i.e. Soul); and since Sankhya clearly differentiate the Prakruti and Purusha, so it is called Sankhya. Sankhya believes in independent entity of Prakruti and Purusha, so some academicians keep it in **Dwaitwaadi** (dualistic) Philosophy category. It says that there is independent soul in each living organism, so some academicians keep it in **Anekaatmawaadi** Philosophy category. Sankhya philosophy's metaphysics and epistemology & logic are so scientific and axiology and ethics is so practical, so this Philosophy is very important for education purpose.

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8.1 Meaning and Definition of Sankhya Philosophy

Sankhya Philosophy is the most ancient philosophy among 6 fundamental philosophies of Vedas. Although Sankhya philosophy related thoughts were existed in Vedas and Shwetaashweta, Kath, Prasanna and Maitreya Upnishada but **Maharshi Kapila** (7th century BC.) distinguished it as independent philosophy. Maharshi Kapila is the very first person who rendered Sankhya philosophy through interpretation of philosophical principles, mentioned in Veda literatures. Kapila's two creations are available—one is "**Tatva Samas"** and second is "**Sankhya Sutra**". "Tatva Samas" is the most ancient creation of Sankhya philosophy. It consists of only 22 Sutra. 537 Sutras are in "Sankhya Sutra" and it consists rendering of principles of Sankhya philosophy with proof. Aasuri, Paschshikha, Ishwar Krishna Vindhyawaasi and Vijyaanbhikshu described the Sankhya philosophy and cleared its principles, after Kapila. **Ishwar Krishna** (3rd century) described this philosophy comprehensively in his **"Sankhya Karika"**. "Sankhya Karika" is considered as authentic texts of Sankhya philosophy. Several academicians interpreted Sankhya philosophy after it and thus ideology of Sankhya philosophy flowing like unbound.

According to Sankhya Philosophy, **Prakruti** (i.e. nature) and **Purusha** (i.e. Soul) are two fundamental elements and there are 23 deformities of Prakruti, thus there are total 25 elements. According to some academicians, it reasserts the number of elements so it is known as Sankhya Philosophy. Some other academicians says that the **meaning of Sankhya** is—ability of discretion, knowledge of difference between Prakruti (i.e. nature) and Purusha (i.e. Soul); and since Sankhya clearly differentiate the Prakruti and Purusha, so it is called Sankhya. Sankhya believes in independent entity of Prakruti and Purusha, so some academicians keep it in **Dwait waadi** (dualistic) Philosophy category. It says that there is independent soul in each living organism, so some academicians keep it in **Anekaatma waadi** Philosophy category. Sankhya philosophy's metaphysics and epistemology and logic are so scientific and axiology and ethics is so practical, so this Philosophy is very important for education purpose.

For understanding any ideology, it is necessary to understand its metaphysics, epistemology and logic and axiology and ethics. So first of all we will try to sequent metaphysics, epistemology and logic and axiology and ethics of Sankhya philosophy.

Metaphysics of Sankhya Philosophy

Sankhya is a dualistic philosophy. Two fundamental elements according to this Philosophy are – one is **Prakruti** (i.e. nature) and second is **Purusha** (i.e. Soul) are this creation is combination of these two. According to Sankhya philosophy, this nature is a set of 3 properties, named Sat, Raja and Tama and factorial cause of this materialistic world. And **Purusha is synonym of superconcious element**, synonym of the divine; it does not have any pattern, its Nirguna (without properties). Sankhya believes that there is an entity of independent soul (Purusha) in each living organism. According to this Prakruti and Purusha both are eternal and infinite. Sankhya explains that Prakruti is only non-living thing and without Purusha (living element), it cannot have any action, on the other hand Purusha is only living element, without non-living medium, it cannot do any action, so **combination of Prakruti and Purusha is must for the Creation**. According to Sankhya, entity of Prakruti and Purusha is axiom. Prakruti is perceptible so its entity is indisputable, and human's statement is that "I am" is the indication of Purusha's entity. Sankhya discovered 23 other elements between Prakruti and Purusha, thus according to Sankhya total no. of elements are 25. These elements are—

Prakruti—Prakruti or Principal or Latent – 01

Vikruti—Hand, Leg, Speech, Anus and Genital; Eye, Ear, Nose, Tongue and Skin, Mind and Earth, Water, Air, Space and Fire. – 16

Prakruti-Vikruti—Ahamkaar (Ego), Mahat (Sence); Shabda Tanmatra, Sparsha (touch) Tanmatra, Roopa (appearance) Tanmatra, Rasa (delight) Tanmatra and Gandha (Smell) Tanmatra. – 07

Neither Prakruti nor Vikruti—Purusha (Soul). – 01

Total: – 25

Notes According to Sankhya Philosophy, **Prakruti** (i.e. nature) and **Purusha** (i.e. Soul) are two fundamental elements and there are 23 deformities of Prakruti, thus there are total 25 elements.

In relation with creation of this world, Sankhya rendered **Satkaryawaad Theory**. According to this theory, **work** is already inherent in the **reason**. This creation was also inherent in the Prakruti, so it was originated. Prakruti is reason and creation is its work. Reason transformed into work is called origin and work again transformed into reason is called destruction.

Sankhya also tried to apparent the evolution of creation of the world. According to it, Mahat was created first by combination of Prakruti and Purusha. Meaning of Mahat in Sankhya is – Cosmic Intelligence. It seems a synonym of Hiranyagarbha of Veda and Upanishada. Ahamkaara was created from Mahat after it. Ahamkaara is base of diversity of this universe, creator of Ego. Mind, five sensory organs, five execute organs originated by combination of Ahamkaara and Sat, five Mahabhoota (cosmic elements i.e. Akash, Vayu, Agni, Jala and Pruthvi) are originated by combination of Ahamkaara and Rajas, and five Tanmatra (i.e. Shabda or speech, Sparsha or touch, Roopa or look, Rasa or taste and Gandha or smell) are originated by combination of Ahamkaara and Tamas.

Sankhya's opinion is different from other Veda's opinions in context of consumption and emancipation. According to it, origin of an organism (body + soul) from combination of Prakruti and Purusha is the starting of consumption and separation of Purusha from Prakruti is emancipation, is the salvation. According to Sankhya, Ecstasy is received in the stage of salvation. Explanation of it is neither Purusha can consume in absence of Prakruti nor Prakruti can consume in absence of Purusha. Then it is necessary to separate Purusha from Prakruti to rescue from consumption.

In context of rebirth, Sankhya agrees with Upanishada philosophy. According to it, our all experiences are collected on astral-body and astral-body is combination of conscience (Mana or mind, Buddhi or sense and Ahamkara or ego) and five Tanmatra (Shabda or speech, Sparsha or touch, Roopa or look, Rasa or taste and Gandha or smell). This only experiences happiness and sorrows and this only stores experience. It does not burn from fire, does not melt in water and till the experiences (results of deeds) does not become zero, it changes the physical body. It is called rebirth. Thus rebirth is of astral-body, not of soul. Soul is Purusha, which is free from bond of birth and death.

Epistemology and Logic of Sankhya Philosophy

Sankhya divided knowledge into two divisions – one is **Padarth knowledge**, calls it **realistic knowledge** and second is **knowledge of difference of Prakruti and Purusha**, calls it **discretionary knowledge**. According to Sankhya, we percept substances through sense organs. This perception goes to Mana, from Mana to Ahamkara, from Ahamkara to buddhi and from buddhi, Purusha receives this perception. On the other hand Sankhya believes that Purusha enlightened the Buddhi, Buddhi give rise to Ahamkara, Ahamkara activates Mana, and Mana activates sense organs and makes contact between sense organ and object. Sankhya explains that sense organs, Mana, Ahamkara and Buddhi all of these are made up of Prakruti, so these are non-living and knowledge cannot be raised in non-living thing. On other hand, Purusha is the only living element, it can also not knowledge without Prakruti as medium. For receiving knowledge, combination of both Prakruti (non-living element) and Purusha (living element) is must. We can explain the process of receiving Padarth knowledge of Sankhya with following diagram—

Padarth $\Longleftrightarrow$ Sense organs $\Longleftrightarrow$ Mana $\Longleftrightarrow$ Ahamkara $\Longleftrightarrow$ Buddhi $\Longleftrightarrow$ Purusha

For receiving knowledge, Sankhya believes in only 3 Pramana (sources) – **Pratyaksha (Direct), Anumana (Guessing) and Shabda (Sound)**. All these three 3 Pramana (sources) are needed for knowledge of this physical world. But we have to depend on Shabda Pramana for receiving knowledge of Purusha element. Sankhya supports the way of Yoga Sadhana to experience the knowledge of Purusha element through Shabda.

Axiology and Ethics of Sankhya Philosophy

Sankhya philosophy starts with acceptance of universalness of three sorrows–Spiritual (related to soul, mind and body), Physical (related to outer world) and Divine (related to horoscope and divinity). According to Sankhya, emancipation or salvation is the name of riddance from sorrows. First question in this context is who is the consumer or happiness–sorrow? Sankhya philosophy's answer is–**Body, Mind and Soul, generated from the combination of Purusha and Prakruti**. Second question is how one can be free from three sorrows? According to Sankhya its main cause is ignorance. What is this ignorance? When Purusha accept Buddhi's work as his own work, i.e. he experiences Sata, Raja and Tama properties of Prakruti, then it is called Ignorance, so that he become the consumer of happiness–sorrows otherwise he is without properties (Nirguna), he should not experience happiness–sorrows. To know original form of any material and to not accept Buddhi's work as his own work is the knowledge. Human can be dissociated from happiness–sorrows only in the status of this knowledge. Sankhya considers **Yoga Sadhana way** (Yama, Niyama, Aasana, Pranayama, Pratyahaara, Dharana, Dhyan and Samadhi) necessary to acquire it. **Yama** means–control on mind, words and deeds. Yoga considers Truth, Non-violence, Anti-theft, No storage of things and Celibacy are must be followed. According to Yoga, **Niyama** are also five-Neatness, Satisfaction, Tenacity, Self study, Worship. Sankhya Philosophy preaches the one to follow all these who are keen for salvation. Human can control his senses only through compliance of these moral great vows and rules, can serene his mind and can follow the other 6 steps-Aasana, Pranayama, Pratyahaara, Dharana, Dhyan and Samadhi of Yoga Sadhana.

Definition of Sankhya Philosophy

On the basis of metaphysics, epistemology and logic; and axiology and ethics of Sankhya Philosophy, we can define it as following—

Sankhya philosophy is that ideology of Indian Philosophy which considers universe as originated from the combination of Prakruti and Purusha and believes that Prakruti and Purusha both are eternal and infinite. It does not consider the independent existence of God and considers soul as Purusha (living element) and it renders that ultimate objective of human is salvation, which can be obtained through discretion, knowledge and Yoga Sadhana.

Did u know? Sankhya Philosophy is the most ancient philosophy among 6 fundamental philosophies of Vedas.

Self Assessment

Fill in the blanks:

1. In Sankhya, meaning of Mahat is ..... .
2. Sankhya is ..... Philosophy.

Notes

8.2 Fundamental Principles of Sankhya Philosophy

If we want to make sequence of metaphysics, epistemology and logic; and axiology and ethics of Sankhya Philosophy on the basis of principles, then following is the way—

1. **This creation is made up of combination of Prakruti and Purusha**—According to Sankhya, this creation is made up of combination of Prakruti and Purusha. Its logic behind this is that Prakruti is only non-living element, without combination with living element, action cannot take place in it, and creation cannot happen without action. On the other hand Purusha is only living element, it cannot action without help of non-living element, and creation cannot happen without action. So Prakruti and Purusha combination is must for the sake of creation.
2. **Prakruti and Purusha both are fundamental elements**—Sankhya considers prakruti and Purusha as fundamental elements, consider as eternal and infinite, consider as truth, but consider Prakruti as non-living and Purusha as living, consider Prakruti as tri-qualitative and Purusha as without property. Prakruti and Purusha are complementary in term of creation, according to Sankhya.
3. **Purusha is independent entity and he is many**—Sankhya consider Purusha i.e. Soul is **independent entity**, it don't consider as a **part of BRAHM**, consider as fundamental element in itself. Sankhya accept an independent entity of soul in every living-organism, it is Anekaatmawadi Philosophy.
4. **Human is combination of Prakruti and Purusha**—According to Sankhya, human is a part of creation, so its origin is also from combination of Prakruti and Purusha. According to Kapila, physical body of human is made-up of ovum-semen of parents and astral-body is made from combination of conscience and five Tanmatra. Experiences of different birth stored on his astral-body and it only enters from one birth to another. According to Sankhya, human's physical body and astral-body is non-living elements and content living element is Purusha. Sankhya considers human birth is intended.
5. **Human development depends upon its both living and non-living elements**—According to Sankhya, human is combination of Prakruti and Purusha and its development depends on these two elements. In terms of Sankhya, human development has three directions – Physical, Mental and Spiritual.
6. **Ultimate objective of human birth is Salvation**—According to Sankhya, human birth is intended, its motto is to release from three sorrows. Calls it Salvation. Why three sorrow experienced? When Purusha forgetting its original form and consider himself Buddhi, then he experience sorrow other he is different from all these. When human identifies original form of his soul, then he is free from three sorrows, gets salvation. Human, who is free from experiencing of three sorrows in current life, is called Jeevanmukta (Salvation in life) in Sankhya and who is free from experiencing of three sorrows after death, is called Videha Mukta (Salvation without body).
7. **Discretion knowledge is needed for Salvation**—According to Sankhya, discretion knowledge, i.e., knowledge of differentiation of Prakruti and Purusha is needed for salvation. In that state only Purusha after seperation from from Prakruti, separate himself from happiness – sorrows, free from sufferings of deeds.
8. **Yoga Sadhana way is needed for discretion knowledge**—Sankhya considers that modalities suggested by Yoga (Yama, Niyama, Aasana, Pranayama, Pratyahaara, Dharana, Dhyan and Samadhi) are needed for discretion knowledge.
9. **Moral conduct is needed for Yoga follower**—First step of Yoga modality is–Yama. Yama means control on mind, speech and deeds, Yoga considers that Truth, Non-violence, Anti-theft, No storage of things and Celibacy are must be followed for it. Second step of Yoga modality is–Niyama. According to Yoga, **Niyama** are also 5–Sanitation, Satisfaction, Tenacity, Self study, Worship. According to Yoga, after following these five vows and five rules, a seeker can perform Aasana, Pranayama, Pratyahaara, Dharana, Dhyan and Samadhi. These are called moral-laws in todays language.

Notes

Self Assessment

Multiple Choice Questions:

3. Sankhya Philosophy's "Tatwa Samasa" creation is –
   (a) Most ancient (b) Latest (c) Best (d) None of these
4. "Sankhya Karika" is known as Sankhya Philosophy's—
   (a) Non authentic text (b) Authentic text (c) Best text (d) None of these
5. In context of Creation, Sankhya rendered—
   (a) Of Satkaaryawaad theory (b) Of nature (c) Of God (d) None of these
6. According to Sankhya, what is received in the status of Salvation—
   (a) Ultimate happiness (b) Ego (Ahamkara) (c) Manhood (d) None of these

8.3 Sankhya Philosophy and Education

In relation with education, there is not any independent thinking in Sankhya, but knowledge of ultimate objective of education from its metaphysics; pattern of education, curriculum of education and teaching methods from its epistemology and logic; and general objective of education, curriculum, discipline, teacher-student relation from its axiology and ethics is received. In relation of anatomy of human, Sankhya psychology is more develop than modern psychology. Here we will try to sequent education related thoughts, mentioned in Sankhya philosophy.

Concept of Education

According to Satkaaryawaad theory of Sankhya, act is already present in reason. According to this theory, human evolution is already present in human, education drag it out only. Sankhya considers Prakruti and Purusha as fundamental elements but it also knows the fundamental difference between them. In its term, **true education it that which provides knowledge of difference between Prakruti and Purusha.**

Objective of Education

According to Sankhya, the **ultimate objective** of human life is to get salvation and this salvation is received from knowing the difference between Prakruti and Purusha. So human evolution should occur in that manner that he can understand the difference between Prakruti and Purusha, relieve from three sorrows, became free. This is the feasible objective of education in its term. Yoga practice is needed to achieve this objective and moral behavior is needed for Yoga practice. In today's language, we can sequent these objectives in following manner—

Feasible Objective—

1. **An objective to relieve from three sorrows** (an objective to know the difference between Prakruti and Purusha, an objective to get Salvation)

Resource Objectives—

1. **An objective of physical development** (development of sensory organs, execute organs and Tanmatras).
2. **An objective of mental development** (development of Mana element; making thoughts higher).
3. **An objective of emotional development** (development of Ahamkara element, development of supremacy of Sata in Aham).

Notes

4. **An objective of intellectual development** (development of Buddhi element, set it free from Slavery of the senses, attach it into cognition of Purusha).
5. **An objective of moral development** (set it to follow Truth, Non-violence, Anti-theft, No storage of things and Celibacy vows and Sanitation, Satisfaction, Tenacity, Self study, Worship rules).

Curriculum of Education

Curriculum is the way to achieve objectives. **Physical** and **Spiritual** aspects of human are considered **authentic** by Sankhya philosophy and give importance in development of both. In its term, curriculum should consist of knowledge and actions of **matter** and **soul** both. Sankhya is familiar with human development process; accordingly curriculum should be different for different age group children.

According to Sankhya, sense organs, execute organs develop very fast in **childhood**, so maximum attention should be given on their proper development in this period. Proper environment is needed for development of sense organs of children. Children should be given chances to play in open air under open space. Their execute organs develop by this and experiencing power of Tanmatra develops. **Dr. Montessory** of Italy also forced on this fact in modern age.

Sankhya is also familiar with psychology of childhood. According to Sankhya, development of sense organs is continuing in this stage and their conscience (mind, ego and intelligence) also develops with it as well. So development and training process of senses should be continued and language, literature, social science, material science and mathematics should be included in the curriculum to develop mind, ego and intelligence element as well.

According to Sankhya, Ahamkara (self ego) seems to be stable in adolescence; decision power seems to come in intelligence. So interpretational subjects (geometry etc.) based on logic should be positioned in curriculum for this age group children.

According to Sankhya, if children were given proper chance in their infancy, childhood age, and adolescence age for development, then their physical, mental and intellectual power developed till their young age. At that time they **should be given education of theology, philosophy and logics etc**., should be given objective and subjective education. Sankhya is **Anekaatmawaadi** philosophy, philosophy to honor the individuality of individual. So accordingly arrangements should be made for special studies compatible to children's eligibility, competency and interest; as Physiology, Ayurveda Science and Astrology.

Sankhya is conformable for continuity of education (studies). Those five rules discussed in the Yoga, Self Study is one of them. According to Sankhya, human should self studied in his whole life span and till then he could understand the difference between Prakruti and Purusha. Yoga practice should be continued with this study, Yoga practice is the only way to understand original form of soul, to experience it.

Methods of Education

According to Sankhya, knowledge is generated through object-specific properties, but these properties are not charged on intelligence, rather intelligence receives them. Thus theory of Sankhya Philosophy is similar to stimulant response of pragmatic philosophy, in relation of genesis of knowledge but fundamental difference between them is that according to theory of stimulant response knowledge process is towards inside from outside, where according to Sankhya theory this process is towards outside from inside. Here we will sequent the learning-teaching related psychology of Sankhya –

1. **Instruments for receiving knowledge**—Sankhya divided instruments for receiving knowledge into 2 parts – **External Instruments** and **Internal Instruments**. Execute organs and sense organs come under External Instruments and Manas (mind), Ahamkara (ego), Mahat (intelligence) and Purusha (soul) come under Internal Instruments. According to Sakhya, combination of Prakruti and Purusha is also necessary for receiving knowledge.

Notes

2. **Sources to get knowledge —** According to Sakhya, there are three sources for receiving knowledge – Pratyaksha (Direct), Anumana (Guessing) and Shabda (Statement). Here meaning of word 'statement' is the statements of Veda.

3. **Methods of receiving knowledge —** According to Sakhya, there are three sources for receiving knowledge – Direct, Guessing and Statement. Based on that methods of receiving knowledge are three – Direct method, Guessing method and Statement method. Help from preaching and illustrations have been taken in Sankhya Philosophy. Overall it is standing on logic, it is clear that knowledge should be cleared through illustrations and logics. Opinion Sankhya is present here, in context of all these methods.

   (*i*) **Direct Method —** Direct method is that method, in which learner obtains knowledge regarding any thing or action direct through his sense organs. According to Sankhya psychology, knowledge experienced by sense organs goes to soul through Mana, Ahamkara and Buddhi. On other hand as long as Purusha do not combine with senses, Mana, Ahamkara and Buddhi, till then they do not activate. To obtain knowledge, combination of Prakruti and Purusha is must. Thus, in direct method, senses, Mana, Ahamkara, Buddhi and Purusha all are active. We can explain direct method of Sankhya through this diagram —

   Object or Action $\Longleftrightarrow$ Sense organs $\Longleftrightarrow$ Mana $\Longleftrightarrow$ Ahamkara $\Longleftrightarrow$ Buddhi $\Longleftrightarrow$ Purusha

   In Sankhya terms, in direct method, both External and Internal instruments of human are active, thus obtained knowledge is factual, is stable. Anyway human learn through direct method in beginning and then based on direct knowledge, he learns through guessing and statement evidence. Without direct method, it is not possible to learn from other methods. Direct knowledge is the base of education and teaching.

   (*ii*) **Guessing Method —** Meaning of guessing is knowledge obtained on the basis of previous knowledge; for example–guessing of fire by seeing of fumes. Thus guessing is that method in which unknown subject is guessed on the basis of known subject by the help of some clue. According to Sankhya, Guessing has two divisions–**Veeta** and **Aveeta**. Eternal law statements based guessing is called Veeta and anti-eternal law statement based guessing is called Aveeta.

   According to Sankhya, Guessing evidence is also used with direct and statement evidence, but when this guessing is based on direct-knowledge and logic, it is fruitful and when it is based on without any evidence, it is harmful. This statement of Sankhya is true. We ascertain symptomatic meaning of language through guessing only. Guessing method is only used in arrival – departure and analysis–synthesis methods of teaching. Researchers go further with their researches on the basis of guessing.

   (*iii*) **Statement Method —** Meaning of statement is statement of Aapta people. Those people are called Aapta who have the knowledge of matter and self-element. Thus statement method is the method where knowledge has been got from the listening to statement of Aapta people or studding the written texts by Aapta people.

   According to Sankhya, where knowledge cannot be got through direct or guessing, statement method should be used there. Only logist should be careful, that this knowledge should be accepted only after assayed with his direct knowledge.

   Statement method is universal method for receiving knowledge. Today also, we learn-teach by statement method only. All oral tips of teaching – question-answer, description, interpretation etc. come under statement method. Text book system is also form of statement method. Supervised study is the most developed form of this system. In people's lifestyle today, in term of learning-teaching, press, radio and television are very important and all these teach through statement only. Statement system is also very important in this era.

   (*iv*) **Preaching Method —** Masters were giving preaching and students were receiving at the time of Sankhya writer. But masters were clarifying the preaching by stories and examples, interpreting

esoteric facts and solving the questions of students. Writer of Sankhya used this method for clarify his opinion. It is clear that preaching method of Sankhya is joint form of speech, illustration and interpretation methods.

(*v*) **Logic Method**—Meaning of Tark (logic) is—**Evidential Sequential Contemplation**. Writer of Sankhya render his philosophic opinion with this method. Then, in his term, any fact which cannot be proved by direct and guessing method should be proved with logic method. Writer of Sankhya also says that knowledge gained from direct, guessing and statement method should be approved after logical assay. In this context, his logic is direct and guessing can be wrong like mirage. So it should be accepted after proven by logic.

Discipline

Sankhya is proponent of Yoga **discipline**. First step of Yoga discipline is—Yama. Meaning of Yama is–control on mind, words and deeds. For this Yoga force to follow these five vows Truth, Non-violence, Anti-theft, No storage of things and Celibacy. Second step of Yoga discipline is—Niyama. According to Yoga, Niyama are also 5—Sanitation, Satisfaction, Tenacity, Self study, Worship. According to Sankhya, the one who follows these 5 vows and 5 rules up to what level, he should be considered disciplined up to that level. Sankhya's clear opinion is that without following the discipline, human cannot make his body healthy; and mind, ego and intelligence neat and as long as he do not make his body healthy; and mind, ego and intelligence neat, he cannot gain the true knowledge of matter or self-element.

Teacher

Sankhya looks a master as Aapt person. According to Sankhya, a teacher should be expert in his subject. If he knows the difference between **Prakruti and Purusha**, then it is better than the best, in that condition only, he can develop discretion knowledge in student. Sankhya also expects from the teacher that he must have clear knowledge of sources to obtain knowledge and he must be capable to develop knowledge with the use of these sources, must be adept. Sankhya also preaches to teacher to follow discipline.

Student

Sankhya is an Anekaantwaadi philosophy; it respects the personality of student, it supports the overall development of student. But it also considers that student has self-element along with the Prakruti-element – also Sata, Raja and Tama properties. So it preaches the student for moral behavior, preaches to be in discipline. Only in that condition student can gain the knowledge of matter and self-element.

School

At the time of Sankhya writer, where master (teacher) was, arrangements for education were there. According to Sankhya philosophy, schools should develop in the form of development of physical knowledge and lab of Yoga process.

Other Aspects of Education

Sankhya gives equal importance to both non-living and living element of human. It is equally supper of development of both physical and spiritual aspects of human. In its term, human life is purposive, ultimate objective of human is salvation. Then in Sankhya's term physical and spiritual development should occur for all human (female and male). This is clear that Sankhya philosophy supports to education for all but its meaning with education for all is different from today's public education. Even

attention of Sankhya's writer did not go to professional education, his full concentration was on spiritual development and for its development only, he forced for physical, mental and moral development. It's clear that he is the strong supporter of religious and moral education.

Self Assessment

State whether the following statements are True/False:

7. According to Sankhya, the ultimate objective of human life is to get salvation.
8. Sankhya philosophy believes both physical and spiritual aspect of human are true.
9. Sankhya was unaware of childhood psychology.
10. According to Sankhya, there are three ways to obtain knowledge—Direct, Guessing and Statement.

8.4 Evaluation of the Contribution of Sankhya Philosophy to Education

Sankhya accepts independent existence of Prakruti (non-living element) and Purusha (living element) so it accepts both materialistic and spiritualistic ideology, but its Anekaatmawaad and Nirishwarawaad is subject to criticism to Indian thinkers. But whatever it is, its metaphysics and epistemology & logic are so scientific and axiology and ethics is so practical. So in this term, this Philosophy is most important for education.

Concept of Education

In term of Sankhya philosophy, true education it that which provides human a clear knowledge of difference between Prakruti and Purusha and gives him salvation.

It is clear that pattern of education process is not cleared in Sankhya philosophy and its work is also concentrated on obtaining salvation.

Objectives of Education

In term of Sankhya, the ultimate objective of human life is to be free from three sorrows i.e., obtaining salvation. Then education's ultimate objective also must be providing training to get free from three sorrows. To obtain this objective only it forces for physical, mental, intellectual, emotional and moral development.

It is clear that objectives of education which were predicted by Sankhya are incomplete in itself. True education is that by which overall development of human can be done, can make him capable to live his life pleasantly and can oriented him towards obtaining spiritual life. His physical, mental, intellectual and moral development as well as his social and cultural development is also necessary to make his physical life pleasant and it is also needed to provide him education of production work or vocational training. In present scenario, development of national integration and international goodwill is also necessary.

Curriculum of Education

Sankhya developed detailed curriculum to achieve the above said objectives. He is also aware of human evolution. Sankhya's interpretation on child development is so psychological. It arranged the curriculum according to the child development. Sense organs' training is forced to be done in infancy; training of senses along with development of mind, ego and intelligence are forced to be done in childhood; development of logical power is forced to be done in teen age and education of religion, philosophy, logics etc is forced to be provide in young age.

Notes

It is clear that Sankhya is aware of human psychology and he is conformable to develop curriculum accordingly. Curriculum designing related Sankhya's opinion is very important today also.

Educational Methods

Sankhya logically interpreted the external instruments (sense organs and execute organs) essential to obtaining knowledge along with works of internal instruments (mind, ego and intelligence). It considers only three sources for receiving knowledge—Direct, Guessing and Statement. On this basis, it developed educational methods—Direct method, Guessing method, Statement method, Preaching method and Logic method.

Evidence of Sankhya is so scientific. Its psychology related to learning seems much developed from modern psychology. SA much analysis of Direct method, Guessing method, and Statement method it has done, it is rare to get anywhere. Analysis of role of conscience (mind, ego and intelligence) in learning is Sankhya's own specialty. Today's psychiatrists should try to understand Sankhya psychology.

Task Express your opinion about Sankhya philosophy and Education.

Discipline

Sankhya is conformable to internal discipline and considers Yoga process (Yama, Niyama, Aasana, Pranayama, Pratyahaara, Dharana, Dhyan and Samadhi) in essential to obtain it. According to Sankhya, the one who follows these 5 vows and 5 rules up to what limit, he is disciplined up to that limit only.

If we look and understand carefully then it will be cleared that Sankhya consider control of senses as discipline. May today's teachers and students can free themselves from governance (dependency) of senses then atmosphere of field of education must be something else.

Teachers and Students

Sankhya's opinion related to teachers and students are even ancient yet modern. Who will say no to opinion of follow discipline to both teachers and students? By its preaching, Sankhya guided teachers for ages to expertise of their knowledge and expert in uses of sources. Sankhya respects personality of individual, it's this thing is the cornerstone of today's democracy.

School

There was not school just like today, in the age of Sankhya writer, where was master, there was student's arrangement and that place was school. With the reading of Sankhya philosophy, this implication comes out that environment of school must be spiritual.

Other Aspects of Education

Sankhya believes in physical and spiritual development of all, this is secondary thing that it did not say independently on necessity of public education, female education, vocational education and religious education.

Notes

8.5 Summary

Overall it can be said that Sankhya philosophy present solid base to Indian education. Its psychology is challenge for today's psychiatrists. May today's psychiatrists can understand Sankhya psychology so they can give much more to education world.

8.6 Keywords

1. **Tark meemansa/Tarkshastra**—Logic
2. **Aatma bhava/Ahamkara**—Ego

8.7 Review Questions

1. What do you mean by Sankhya philosophy?
2. Describe the fundamental principles of Sankhya philosophy.
3. Write short note on 'Sankhya philosophy and education'.
4. Evaluate the contribution of Sankhya philosophy to education.

Answers: Self Assessment

1. Brahmaand Buddhi	2. Dwaitwaadi	3. (a)	4. (b)
5. (a)	6. (a)	7. True	8. True
9. False	10. True		

8.8 Further Readings

Books

1. Philosophical and Social Bases of Education—*Mathur, S.S., Vinod Pustak Mandir.*
2. Philosophical Bases of Education—*Sharma, Yogendra Kumar, Madhulika Sharma.*
3. Philosophical Bases of Education—*Sharma, O.P.*
4. Education and Psychology—Measurement and Evaluation: *Shashi Prabha.*
5. Philosophical Bases of Education—*Pandey, Ramshakal.*
6. Sociological Bases of Education—*Chaubey, S.P., International Books, Meerut.*
7. Philosophical Bases of Education—*Sharma, Dr. N.K.*

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Unit 9: Vedanta Philosophy and Education

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Objectives

After studying this unit, students will able to—

- Know meaning of Vedanta philosophy
- Know basic principles of Vedanta philosophy
- Study Vedanta philosophy and education

Introduction

It orders to understand any philosophical ideology it is important to understand its Metaphysics, Epistemology & Logic and Axiology & Ethics. So, first we will try to understand Metaphysics, Epistemology & Logic and Axiology & Ethics of Vedanta philosophy.

9.1 Meaning And Definition of Vedanta Philosophy

Vedanta is abstract of esoteric and detailed contemplation of Veda, Aaranyaka and Upanishad. Vadrayana **Vyas** (4th Century) is first person who presented abstract of all these text volumes in a combined form. The Volume prepared by him is called "**Brahma Sutra**". This volume is first volume of Vedanta. After many centuries of Vadrayana many scholars wrote annotate texts on his Brahmasutra and interpreted Vedanta as predicated in brahmasutra in their own ways.

Notes

Many branches and sub branches of Vedanta were came into existence by their interpretation. The important of these are Adwait by **Shankar** (9th Century), Vishistaduait by **Ramanujacharya** (12th Century), Dwait of **Madhwacharya** (13th Century), Dwait of **Nimbark** (13th century), Shaiv Vishistadwait of **Shrikantha** (13th century), Veer Shaiv Vishistadwait of Shripati (14th century) and Suddhadwait of Ballabhacharya (16th Century). Out of these Adwait Vedanta of Shankar is completely based on Veda & Upanishads, however metaphysics of all other philosophies are based on Veda & Upanishads but there worship method is based on Vaisnava, Shaiva an Shakt Aagam. As these are based on Vaisnava, Shaiva an Shakt Aagam so these are known as based on Vaisnava, Shaiva an Shakt Aagam philosophies respectively. Out of these Adwait of Shankar & Vishistadwait of Ramanujacharya present two extreme views of Vedanta. Regarding education both of these are more important so we will study only these two within Vedanta.

Adwait Vedanta of Shankar is peak of Indian contemplation section. All the philosophies and religions existing in India are affected by Vedanta in some ways. It also matches with religions and philosophy outside India. The Brahma of Vedanta is Nirguna and almighty same as Jehovah of Jewish, Ahura Mazda of Persian, God of Christianity and Allah of Islam. Only difference is that Jehovah, Ahura Mazda, God or Allah is considering as only doer of universe whereas Brahma of Vedanta is considered as both doer and due factor of universe. Shankar has also touched heart of devotees by giving Brahma a *Sagun* (appeared) form as a doer of the universe and decorating him with title of God. Anyway Shankar's devotion was inherited from his parents. His devoted feelings are revealed in his explanation of volume text "Saundrya Lahri" Ramanujachrya accepted God only in *Saugun* (appeared) form and believe *Bhakti Marg* (Devotion Path) as best path to reach God.

It orders to understand any philosophical ideology it is important to understand its Metaphysics, Epistemology & Logic & Axiology and Ethics. So first we will try to understand Metaphysics, Epistemology & Logic and Axiology & Ethics of Vedanta philosophy.

Notes Vedanta is abstract of esoteric and detailed contemplation of Veda, Aaranyaka and Upanishad.

Metaphysics of Vedanta Philosophy

Shankar has accepted only the entity of Brahma as the prime of universe. In his view Brahma is only ultimate reality. His Brahma is unborn, infinite & incorporeal. This Brahma is doer & due factor of universe. This is "Adwait" of Shankar. According to Shankar, at the very beginning Brahma builds a Maya (Hallucination) power inside him by his desire & then with this Maya (Hallucination) power he made different things of this universe. According to Shankar *Maya* is the root power of Brahma; this Maya is neither a true and nor a false. Shankar said it inexpressive. According to Shankar as a doer of the universe this Brahma is known as the name of Appeared Brahma or God. Shankar believe that soul is a part of Brahma, because Brahma itself is unborn, infinite, almighty, ubiquitous and omniscience so Shankar believes that soul is also unborn, infinite, almighty, ubiquitous and omniscience. Shankar's views in regard of organism are that the soul as the leader of body & sense group, and payee of karma is the organism. These Organism travel from one life to another with astral body.

Shankar believes that this universe is unreal and mortal. In his view only human in this universe has practical power. Matters don't have any independent power, matter is only illusion caused by very fast movement of thoughts. As in water the whirlpool doesn't have any existence, in same way matters don't have any existence. This idea of Shankar is very similar to the Indian Idealism and Idealism of Plato.

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Shankar believe human as a source of infinite knowledge and power. His clarification is that human is based on Soul & soul is omniscient & almighty, so human itself is a source of infinite knowledge and power. He further clarify that due to effect of Maya (hallucination) human forget his real nature, as soon as the effect of Maya disappear he understand his real nature.

Shankar believes in the theory of Karma. He divided the karma (doings) of human into three categories-*Sanchit Karma(acts of previous life), Prarabdha Karma (the acts of pervious life whose results are to be bear in present life) and Sanchitmaan Karma (The act of present life).* According to Shankar human have to go through Prabdh*a karma necessarily*. He cannot reach the state of *Karma Sunya (Zero Action)* without experiencing that, and cannot reach the *Moksha (*Salvation). But it is possible to cancel the *sanchit karma and* consequences of *Sanchitmaan Karma* t with the knowledge of Brahma. According to Shankar, human can only be reached to salvation only after bearing the consequences of *Prarabdha karma &* canceling *sanchit karma and* consequences of *Sanchitmaan Karma* with the knowledge of Brahma.

Opposite to Shankar, Ramanujacharaya believe Brahma & God are same. According to Shankar *Tatvmasi* means—you (soul) are Brahma, whereas according to Ramanujacharya meaning of *Tatvmasi is* – Brahma and God is one.

Shankar believes in only Brahma as basic element, Ramanujacharya stated three elements-Mind (soul), inert (Subliminal) and Brahma (God). In his view God is consist of both Mind & Inert elements. At the time of destruction of universe, its mind & inert elements convert into astral body. Only distinctive God is left behind. Due to God's distinctive nature from mind & inert, this philosophy is known as *Visisthadwait* Philosophy. In concern of material world Ramanujacharya have different views then Shankar. Shankar is believe that this world is unreal while Ramanujacharya believe that world is real. According to him Brahma (GOD) & the world created by him, both are true & both are substantial.

Epistemology and Logic of Vedanta

Shankar has divided knowledge into two parts—*Apara* (Temporal or practical) and *Para* (spiritual). The knowledge of different phases of this material world and human life is said *Apara* by him. According to him this knowledge is important only practically, human cannot achieve salvation with this knowledge. According to him, *Ved, Brhmana, Aranayak And Metaphysics Of Geeta* are *Para* knowledge. According to him this only is true knowledge and one can achieve salvation through this knowledge. To gain both of these knowledge Shankar has encouraged the method of *Sharvana* (Listening), *Manan* (Rumination) and *Nidhidyasana* (Contemplation), but for *Para Gyan* he stressed importance of Sadhaan Chatusht in addition with *Sharvana* (Listening), *Manan* (Rumination) and *Nidhidyasana* (Contemplation). According to him it's not possible to gain *Para Gyan* without Sadhaan Chatusht.

Ramanujacharya has divided knowledge into two forms—Dharmibhut knowledge and Dharmbhut wisdom. As their subject knowledge refers to knowledge Dharmibhut and existing knowledge into action is the means. Ramanujacharya knowledge of the world is equally as important as Brahman (God), to knowledge, to self-employment should be provided knowledge of the universe.

Axiology and Ethics of *Vedanta* Philosophy

Shankar divided human life into two forms-first is *Apara* (Practical) and next is *Para* (Spiritual). In practical terms, he suggested every human to do cast-work with sincerity and honesty. He believes that those human will do his work with as much as sincerity and honesty, that much successful he will be in practical term.

According to Shankar, ultimate objective of life is to get salvation. Shankar's sense about salvation is to be free from world's happiness-sorrows. Shankar accepted two forms of salvation–one is freedom from Life and other is freedom from body. Shankar's sense by freedom from Life is to be free from happiness-sorrows, being unaffected from result of deeds while living life and sense by freedom from body is to get *Brahma* element after life, after which human is free from coming–going from this world and is free from perception of happiness–sorrows. According to him, knowledge path should be followed for any kind of salvation. For

obtaining *Brahma* knowledge, Shankar forced on Listening, Rumination and *Nididhyaasana* and for this Four–Resources are considered as essential. One who is keen to get salvation should follow all these.

Ramanujacharya also considered salvation is the ultimate objective of human life like Shankar but he did not consider freedom from body as salvation. In his term, human can get salvation after getting God. And he gave maximum importance to devotion for getting it.

Definition of *Vedanta* Philosophy

We can define *Vedanta* philosophy on the basis of its Metaphysics, Epistemology and Logic, Axiology and Ethics in following way—

Vedanta* philosophy is that ideology of Indian philosophy which considers this universe is made by *Brahma* (God) and believes that God is eternal and world in not eternal. It considers God as reason for creator, situation and rhythm of this nature and considers soul as part of God and rendering that ultimate objective of human life is to get salvation, which can be achieved through *Jyaan Yoga, Karma Yoga, Raja Yoga* and *Bhakti Yoga.

Self Assessment

Fill in the Blanks:

1. Shankar accepted only ..... in origin of universe.
2. Shankar's *Adwaita Vedanta* is ..... of Indian ideology.

9.2 Fundamental Principles of Vedanta Philosophy

If we want to sequent the principles of Metaphysics, Epistemology and Logic, Axiology and Ethics of *Vedanta* philosophy then can do as follows—

1. **This universe is made by *Brahma* (God)**—According to Shankar's *Adwaita Vedanta Brahma* is the fundamental element and this universe is made by *Brahma* from *Brahma* and by him only visible and invisible changes happening daily. *The way spider creates its web through its internal material, like that Brahma creates this world.* The power of *Brahma* by which He creates this universe, Shankar called it '*Maya*'. According to Shankar *Brahma* is eternal, infinite, free from properties, free from component, but when properties of creation of this world attributed by Maya then it become *Saguna*. In term of worship also, we distinguished it as *Saguna Brahma* (God) but it is *Nirguna* only. Ramanujacharya took *Brahma* and God as same manner. In his term, only God is the reason for creation, situation and rhythm of this world.
2. ***Brahma* is principal in *Brahma* and World**—Shankar's logic is that world is made and also destroyed; it is changing every second, so it is not eternal, it is false. According to him only *Brahma is eternal, is true*. Shankar accepted also practical dominance of this world. Without accepting its practical dominance, there is no question arises of human's existence and knowledge, deeds, devotion, *Yoga* and salvation obtaining by human. Against Shankar Ramanujacharya considered both *Brahma* and world are true, but he also accepted that *Brahma* is principal in both, at the time of holocaust world wears small form but principal *Brahma* (God) remains exist.
3. **Soul is a fraction of *Brahma***—In Shankar's term, *Soul is a fraction of Brahma*. Fundamentally there is no difference between them; soul seems differ from *Brahma* because of *Maya* power of *Brahma*; it seems no difference between soul and *Brahma* as *Maya*'s curtain drops. Ramanujacharya considered *Jeeva* (soul), *Ajeeva* (nature) and God as three fundamental elements. In his term, soul has separate existence.
4. **Human is the source of infinite knowledge and power**—Shankar's clarification is that human is wearer of soul and soul is the fraction of *Brahma*, is Ubiquitous, Almighty and Omniscient, so human is the source of infinite knowledge and power in itself, but due to *Maya*, human could not

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recognize his this infinite knowledge and power. Who identify his soul, that human recognizes his everything and is capable to do everything. Ramanujacharya accepted this fact in another form. In his term, human is a combination of true and false so can obtain infinite knowledge and power.

5. **Human development depends up on his accumulated, destinated and acquired deeds**—Materialists consider execute organs, sense organs and brain of human are the base of its development. *Vedanta* reached into roots of accumulated and destinated deeds of human to find out the cause of difference between senses and brain of a human. According to *Vedanta*, development of human depends up on acquired deeds (deeds, which has been done in this birth), along with accumulated deeds (deeds, accumulated from previous birth) and destinated deeds (those accumulated deeds from previous birth, whose results are to be endured in this life). That's why to similar human gets different results while doing same deeds in same situation.

6. **The ultimate objective of human life is salvation**—Shankar defined salvation in several manners. When human, by its knowledge, knowing the falseness of this world, and falls out of it and do not experience mundane happiness—sorrows, then he is called *Jeevan Mukta* (free from life). The person who is free from life sees its outlook in every living being, so he do not discriminate, good deeds becomes the very nature of his personality. According to Shankar, forward position of *Jeevan Mukta* is—non-difference in soul and *Brahma*. Human gets true salvation after reaching in this stage. Shankar called it *Videha Mukti* (free from body). According to Shankar, human experience pleasure in *Jeevan Mukti* and ultimate pleasure is experienced in *Vedeha Mukti*. According to Ramanujacharya, meaning of salvation is—*Realization of God.*

7. **Knowledge *Yoga*, Deeds *Yoga* and Devotion *Yoga* is necessary for salvation**—Shankar called *Vidhya* (Knowledge) to know that eternal and infinite *Brahma* is truth and called *Avidhya* (ignorance) to know that this phantom world is true. In Shankar's opinion as long as we will aspire good life through deeds and devotion, till then we will be getting it, non-difference of soul and *Brahma* will not get us. To know this non-difference, he forced on obtaining knowledge. It does not mean that Shankar did not accept the importance of deeds. He forced on practical deeds for practical life; undesired deeds for purification of mind and listening, rumination, *Nididhyaasan* and set of four sources for *Brahma* knowledge. In context of devotion he told only that it is accepted if somebody worships *Saguna Brahma* (i.e. God) for obtaining knowledge of *Nirguna Brahma*. In one place he considers worship is also essential for purification of mind. Ramanujacharya considers worship as best source to get salvation. His clarification is the person who worships God with keeping faith and trust on him can get peace in its materialistic life. After reaching in the shelter of God, he gets eternal peace.

8. **Listening–Rumination–*Nididhyaasan* is essential for obtaining knowledge**—In Shankar's term, knowledge is of two type—*Apara* (Practical) and *Para* (Spiritual) and there is only one method two obtain both kind of knowledge – listening, rumination, *Nididhyaasan*. According to Shankar that the knowledge to meet eternal and infinite God is achieved through listening or studding, keeping on rumination on *Veda, Brahmana, Aranyaka* and *Upanishada* and utilising the knowledge obtained from it. Obtaining true knowledge is impossible without experiencing, only basis of logics. According to Ramanujacharya, everything can be achieved through worship of God; it is the easiest way to get salvation.

9. **Set of four sources is essential for best listening, rumination, *Nididhyaasan***—According to Shankar, one who is curious for true knowledge must follow the set of four sources for listening, rumination, *Nididhyaasan*. These 4 sources are as follows—

   (*i*) **Discretion of eternal–transient things**—means to awaken the knowledge of discretion of difference between eternal (soul, divine, God) and transient (body, material, world); and non-difference between soul and God.

   (*ii*) **Indifference of utilization**—means not to desire in utility of any kind, temporal—substantial.

(*iii*) ***Shamadamaadi* restraint**—means to follow *Shama* (restraint of mind), *Dama* (control on senses), *Uparati* (renunciation to *Yagya* etc. canonical deeds), *Titikshaa* (power of bearing happiness—sorrows) and *Shraddha* (faith in knowledge and knowledgeable masters).

(*iv*) **Dedication to salvation**—means determination for obtaining salvation.

Did u know? *Vedanta* philosophy is that ideology of Indian philosophy which believes universe is made up by God.

Self Assessment

Multiple Choice Questions:

3. Fundamental element according to Shankar's *Adwaita Vedanta* is—
   (a) Brahma (b) Soul (c) God (d) None of these
4. According to Shankar, this world is—
   (a) Transient and false (b) Eternal and true (c) Full of *Maya* (d) None of these
5. In term of Shankar, soul is fraction of—
   (a) Divine (b) Brahma (God) (c) Nature (d) None of these
6. In term of Shankar, knowledge is of two types—
   (a) Apara and Para (b) False and truthful (c) Logic and counter logic (d) None of these

9.3 Vedanta Philosophy and Education

Independent thought over the educational system in India is attributable to the modern century. The past thinkers used to ponder over the human life as a whole. Even Shankara and Ramanujacharaya have not yet dedicated independent thought to the education, however, their tatvamimansa tells about the goals of education, gyan and tarkmimansa tells about the facets and methodologies of obtaining education, and mulya and acharmimansa talks about the behavioural changes an education brings about in a human being. Here we shall thus attempt to enlist their educational philosophy.

The Concept of Education

According to Shankara, the ultimate goal of a human life is salvation and he has advocated education as a way towards attainment of salvation. As per his vision, once a human being realizes that he is the ultimate truth and everything else is not, that's when he frees himself from hedonism and starts finding himself in all and all within himself, and such knowledge, comes from education. He has supported the Upnishad Philosophy in context of education. According to him, true education is one, which leads towards salvation.

The Goals of Education

Shankara has considered two aspects of a human life – Practical and Spiritual. Through education he focused on both aspects simultaneously, yet both shall lead towards the same common goal of attainment of salvation. The practical aspect embodies physical, mental and moral development besides the basic theoretical education. The spiritual aspect focuses upon knowledge and the attainment of this knowledge is based upon the Four Means of Practice (Sadhana chatushtaya). He also knew that in order

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to be able to follow the Four Means of Practice, man should possess a healthy body and a healthy mind. He envisioned that education should be able to attain all these goals. Hence the goals of education as formulated by Shankara can be expressed as follows, in order of macro to micro—

Attainable Goal

1. **Salvation**

The means to the Goal

1. **Development and Purification of the Body**
2. **Mental and Intellectual Development**
3. **Moral and Character Development**
4. **Business Education**
5. **Training towards the Four Means of Practice**
6. **All-round development of Personality**
7. **Attainment of Theology**

The curriculum for Education

According to Shankara, the curriculum of education shall encompass the knowledge and mannerisms of both. Practical and Spiritual aspects of a human being. For the practical aspect, he has included practical knowledge (language, medicine, mathematics and business etc) and practical training (asanas, exercise, diet and celibacy) and for the spiritual life, the various spiritual subjects (literature, religion, philosophy etc) and spiritual training (Yama, Niyama, Asana, Pranayama, Pratyahar, Dharana, Dhyan and Samadhi) have been included.

Inter-human differences are perceptible via a practical viewpoint. According to Shankara, this difference is based upon Karma and is a rule of God. Even the caste system is Karma based as per him. He believed in different jobs/Karmas for Brahmins, Kshatriyas, Vaishyas, and Shudras and hence advocated different syllabi of education for different classes of society so as to enable them to gain expertise in their own field of work, though the spiritual education was the same for all.

On the contrary, Ramanujacharya never accepted the division of society on the basis of castes. He explained that all human beings are the creation of God, all contain the same and equal souls, and hence they cannot be differentiated upon the basis of their birth. Hence he advocated equal opportunities and syllabi for the education of all.

The Methodologies of Education

Shankara has discussed in detail about knowledge and the attainment of Knowledge. His viewpoints regarding the same are summarized here:

1. **The means to obtain Knowledge**—Shankar has demarcated the means to attain knowledge in two parts – Extrinsic means and Intrinsic Means. The extrinsic means include the Organs of Actions (Karmeindriyan) and the Organs of Sense (Gnaneindriyan). The intrinsic means include mind, knowledge, pride and conscience (mana, buddhi, ahamkara, chitta). Shankara has considered conscience to be a separate entity. The explanation is that the organs get attracted towards an object/action when the mind directs them towards the same. Knowledge modulates and connects it to self and self impresses the knowledge/action upon the conscience, which ultimately reaches the spirit through conscience (chitta).
2. **The resources towards attainment of Knowledge**—Shankara has considered four means of attainment of knowledge—The obvious, the estimate, the word, and the reason (Pratyaksha,

Anuman, Shabd, Tark). An organ shall not accept the obvious till it isn't made obvious by the spirit. The estimate/Anuman bases its acceptance of fact by reasons originating through experience. Word refers to the Vedas and Tantras as the supreme sources. Reason refers to the intellectual test. Till the time the organs don't test the knowledge attained via the Pratyaksha, the Anuman and the Shabd through the Intellectual test of Tarka, the decision of true-untrue cannot be made final.

3. **Criteria of attainment of Knowledge**—Shankara has suggested 3 criterias towards attainment of theological knowledge—Shravana (Listening of Vedas, Aranyak, Upnishads, Geeta etc from the spiritual guru and self study as well), Manana (Reflection—Exercising thought over the knowledge thus gained via listening and self study), and Nididhyasana (becoming completely absorbed in contemplation that no other thought enters the mind, and regular application of the attained knowledge). He also considered debate with the spiritual teachers as a good means following Shravana and Adhyayan.

4. **The methods of attainment of Knowledge**—The aforementioned teachings and instructions of Shankara in context of attainment of knowledge, as well as his way of writing scriptures and spiritual writings, supports his following stance towards rendering of education—

   (*i*) **Pratyaksha Vidhi (The Obvious Means)**—Shankara has considered the organs and senses as an external means to attain knowledge and the Mana, Buddhi, Ahamkara and Chitta as the Intrinsic means. It is evident that he was an advocate of the obvious for the attainment for practical knowledge. But he only believed in the knowledge thus attained by the organs, once it was tested upon reason and approved by the spirit. Hence the pratyaksha vidhi of Shankara is a lot different from the modern version of the same, and is a greater one as well.

   (*ii*) **Prashnottar Vidhi (The Question-Answer Means)**—In his scripture 'Prashnottari' Shankara has introduced and presented theology via question-answer (Prashnottar) itself, however this method is different from the modern version of the same. The audience has expressed doubts and the narrator has solved them. Hence the doubt-based question-answer method is a sum of the modern question-answer and problem-solution method.

   (*iii*) **Preaching Method**—Shankara used to explain his stance usually through preaching. He has used a similar method in his writings as well. However when he preached, he discussed, debated, solved queries, and if necessary, directed the thoughts as well. It is quite evident that his way of preaching was a lot different than the modern ways of same.

   (*iv*) **Explanation Method**—Shankara has explained the Brahmasutra, the Upnishads and Geeta in the same way, hence its also called the Commentator's Method. In this, the thoughts and views of a thinker are expressed in easier and comprehensible language, and are explained using similies and metaphors. The good and bad points are explained, and the meanings explained conclusively.

   (*v*) **Self-Study Method**—Whatever knowledge Shankara obtained in his brief life was through his self-study of the Vedas, Upnishads and Geeta etc. He advocated that if self study is done with concentration, a lot of knowledge can be gained in a small time, because self-study is also a form of self-motivation.

   (*vi*) **Superimposition-Exception Method**—Shankara, in order to teach theology, has used such method in his creation 'Vivek ChoodaMani' and 'Updesha Sahatri'. He has explained the Formless Brahma using a formulation itself. He has superimposed the spirit with everything else, he has explained spirit to be the body, mind, intelligence, everything. This is his superimposition theory. Then using various ways, he has distinguished the basis of religin from the once-superimposed spirit. This is called Exception. Just in the same way as light can be explained only through using darkness as a means.

   (*vii*) **Listening-Reflecting-Absorbance (Shravan-Manan-Nidhidhyasana)**—Shankara has used this method as well towards the attainment of theological knowledge. According to him, a seeker of knowledge shall first listen to the Vedas, Upnishads and Geeta from esteemed teachers, then reflect upon them, repeatedly, and keep applying the principles upon himself. Truly, this method is best suited for attainment of any kind of knowledge/skill.

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Discipline

Shankara has explained four types of child natures/stages—

1. **Wrack**—The stage when the child depends upon his organs and cannot concentrate.
2. **Unstable**—The stage when the child can control his organs to some extent and concentrate for a brief time.
3. **Foolish**—The stage when the child can control his organs to a large extent but cannot concentrate owing to laziness.
4. **Concentration**—The stage when the child can control his organs, mind, intelligence, pride, and conscience through his spirit.

According to Shankara, a child can be disciplined only as per his stage. Real discipline means concentration, that is, the control of the organs, mind, intelligence and pride through the spirit. In other words, when a man follows the right path not because of external influences but owing to his spiritual essence, that is when he is said to be disciplined, and this, is the true form of discipline. This has been named as Self-Discipline by Shankara. According to him, the best way to attain it is via the Eight-Step Yoga (Ashtanga Yoga) which includes Moral Code (Yama), Personal Discipline (Niyama), Yoga Postures (Asana), Yoga Breathing (Pranayama), Withdrawl of Senses (Pratyahara), Concentration on Object (Dharana), Meditation (Dhyan), and Salvation (Samadhi).

Master

In Shankar's view, master has two jobs–to prepare the student for practical life and to make him acquire spiritual life. Amongst these, the second is the main and most important job. Vedantai master preaches to his student in the beginning that–'Tatvamsi' meaning you (soul) are an illusion. And in the end the student feels that–'Ahan Brhmasmi' meaning I (soul) am an illusion. Only a person who is free from this life can talk about this illusionistic knowledge, which is why a master should be free from this life. According to our own view, a master who gives practical knowledge should also be free from life (disenchanted from worldly happiness-sadness, one with indiscriminate views and who loves all). If today's masters could become a life free master like Shankar, then resurrection of this society is definite.

In this context the idea of different ramanujcharya. Nobody in this world from their point of view cannot be completed, the teacher is not expected to be completed, but knowledge and practices from the point of view of perfection and grow it must be that the teachers should try it.

Apprentice

According to Vedanta, every student is a source of infinite knowledge and power, the physical, mental and intellect differences that could be seen amongst them are Karma generated. This difference is a neutral feature, not natural feature. In this way all the students are same based on spiritual viewpoint and different based on practical viewpoint. According to Shankar, a student who aspires for spiritual knowledge should follow materialistic quartet. In this materialistic quartet continence, concentration of heart, disenchantment from hunger and the importance of belief towards master can also be acquired by practical knowledge. If today's students accept Shankar's this value, then all the problems of the education world would end.

In this context, Ramanujacharya has different views than that of Shankar. In his view, all the students have been created by god, all possess a soul and all are equal. He believes trust and dedication to be necessary for acquiring knowledge.

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School

In the era of Shankar and Ramanujacharya, practical education was acquired from family and social groups, and spiritual knowledge from houses of masters. In its actual meaning, these master houses were the schools of that time. According to Shankar these houses of masters (school) should be far away from the quagmire of worldly life, in the picturesque laps of nature. Master from here should be free from life and intended to provide spiritual knowledge to the students. In the schools, students should follow materialistic quartet.

Other sides of education

In Shankar's view, human life has two sides–first 'Apra' (Practical) and second 'Pra' (Spiritual). For the protection of practical side of life he has supported the legislation of education according to character karma. For the shudras (lower class people) he does not feel the need for any type of education. From this it indicates that he did not believe in the importance of education for all. But on the other side, he believes every human to have a soul and emphasises on this thing that the final motive of every human's life is to realize this soul, meaning to understand the indifferences amongst soul and spirituality. But without education, how can all this be possible! It is clear that to realize the meaning of soul, everyone has the right to spiritual education. Ramanujacharya did not believe in legislative arrangements and neither did he believe in work according to legislatures. According to him, every student is equal, everyone has the right towards getting education of any type, his such thinking was in the benefit of education for all. He supported religious education and through it, progress everyone on a devoted path.

Self Assessment

State whether the following statements are true/false:

7. Materialists believe that the basis for development of humans are its 'karmindriyan'(work organs), 'gyanendriyan' (knowledge organs) and 'mastishk' (mind).
8. Thinking over education in a free way in India has been possible contribution to the ancient classical era.
9. Opposite to Shankar, Ramanujacharya does not accept colour differences.
10. In the field of teaching methodologies, Vedanta has a very significant contribution.

9.4 Evaluation of the Contribution of Vedanta Philosophy to Education

Shankar's non dual Vedanta is the best of indian thought flow. This by giving us a clear knowledge about the oneness ('Brhm Tatv') and variety ('Brhm ke maya tatv') has introduced us to our infinite energy. On the behalf of realization of this infinite energy the materialistic path Shankar has talked off, for that not only India but complete world will be his debtful. Yes, his 'mayavad upnishad' is different form that of Darshans and that is the topic of criticism. When illusion is true then how can the magic created from it can been untrue, and how can this materialistic world be untrue. But by believing this materilaistic world and the human life in it to be the pratical power, the facts that he has produced in relation to education those are universal and everlasting. Opposite to Shankar, Ramanujacharya has believed this world to be true and has preached that humans should foremost try to understand this world and then to acquire godliness. For acquiring this godliness the simple religious path that he has described that prospered a lot in India.

Notes

The concept of Education

In Shankar's view, real education is that which gives us freedom.

It is clear that Shankar has not cleared the outline of education procedure, only concentrated on its spiritual work.

Task Express your view on 'Vedanta Darshan' and Education.

Goals of Education

Shankar has played a very important role in determining the goals of education. In his view the utmost goal of human life should be to end discriminating views and acquire indiscriminating views. This is what he has called 'Mukti' or freedom. According to him the utmost objective of education should also be these. But other than this he accepted the practical power of this world and human body and also rendered its objectives of wrodly life. Through education he emphasised on the development of humans physical, mental and spiritual, ethical and personality, organs and heart purification and religious fronts. That is a secondary thing that he believed these objectives to be helping in achieving the objective of freedom and this is his biggest contribution. Ramanujacharya emaphasised on both wordly as well as spiritual objectives of education equally.

It is clear that through 'Vedanta darshan', humans wordly as well as spiritual, both have been emphasised for development, this is a secondary thing that spiritual development has been emphasised more. In future there is a need to bring equality amongst them.

The curriculum of Education

Shankar had the same viewpoint with respect to the curriculum of education. He in his curriculum, has talked about practical topics and procedures for humans practical life and spiritual topics for spiritual life and the procedures collectively. But he wanted to base the practical life also on spirituality, only then a man can acquire his ultimate goal. In context to curriculum, Ramanujacharya also had the same thinking, he was also on the side of promoting the topics and procedures which helped in self-progression and topics which were helpful in fulfiling the requirements of life.

In the present materialistic erathe above thoughts cannot be acceptable to all. In our views, in a curriculum all those tpoics and procedures should be placed which are helpful in the self development of a man and everything should be given equal inportance.

Process of Education

In the area of education processes, contribution of Vedanta is the most significant. Where modern psychology describes organs to be the only instrument for acquiring knowledge, Vedanta other than this analised the internal instruments—heart, brain, self-importance and psyche also. Where 'upnishads' place importance to justic and heart, brain and self importance in doings of humans and 'yog' calls these doing to be psyche, there Vedanta believes psyche to be different from these. The four levels that Shankar has told about consciousness—'Jagravstha' (the state in which a man with the help of his organs and heart realises the substance), 'Svapanavastha' (the state in which organs are inactive and only heart is active), 'Nidravastha' (the state in which heart is inactive, but counciousness becomes active) and 'Turiavastha' (the state in which a man rises above body, mind and heart and reaches a trance state), this is much more deeper than the psychology of personality compositiond one by present day psychiatrists. Shankar did

not believe only in acoustic and self analysis, after that he also emphasised on 'manan' (thinking) and 'nididhyasan'(routines).

According to us the knowledge that we realize throught acoustic as well as self analysis, thinking and routines is the true knowledge and this is the best procedure of education. We should try to understand Shankar's psychology of acquring education.

Discipline

The main element of discipline is governance. Accroding to Shankar when the human organs are governing then he is at the level of animals, when he is under the governance of rules set out by the society he reaches the social level, and when he is under the governance of soul then he reaches the spiritual level. In his view, soul governance is the topmost limit of governance, we should acquire this.

It is clear that Shankar did not believe discipline to be a wordly arrangment instead it is an internal power, believed in 'aatmanushashan' (to be in control of one's soul). But we cannot expect the students to be in control of their soul. In context of present situation we should accept discipline in the form of self-discipline. Self discipline means- not because of the wordly pressure, but to follow the rules according to one's own wish. For acquiring true discipline Shankar the yog process that he has mentioned is very effective, but all the students cannot follow it. For acquiring it we will first talk about the creation of an optimum environment. And if the students could be forwarded towards yog processes then it will be the best solution.

Teacher and Student

To give orders to the teacher for freedom from this life and the student to be free from materialistic wishes is the biggest quality of Shankar Vedanta. If only todays teachers and students could follow these orders from Shanakr only then all the difficulties of the education world could be ended.

School

Shankar was a supporter of 'guru aashrams' (residence of teachers) for grand, exceptional and spiritual education. In todays era there has been a heavy explosion in population and in the field of knowledge. In such a condition we cannot accept the idea of 'guru aashrams'.

Other sides of Education

Shankar did not say anything in context of general education, female education and porfiessional education, but Ramanujacharya has emphasised on there need. But both have supported religious education as well. In this context we should imitate Ramanujacharya.

9.5 Summary

In India, any thinking that happened after Shankar, that happened in and around his Vedanta darshan only. If we analyse the philosophical and educationist thinking of modern eras Indian thinkers like – Dayanand Saraswati, Swami Vivekanand, Gandhi, Tagore and Arvind, then we will find out that they are very near to Vedanta. Swami Vivekanand even tried to incorporate Vedanta into his life. Gandhi ji also fortified the thought of development of a man's worldly as well as other-worldly life. Just like Shankar, Arvind has also given importance to the processes of yog in education. Actually Vedanta is the fundamental of all religions and philosophies, it won't be an exaggeration to call it a universal and everlasting view. Today the classless, secular and socialist system we talk about, it can only be achieved by the unbiased views of Vedanta. Then we should must base our education on Vedanta.

Notes

9.6 Keywords

1. **'Antim Satya'**—Ultimate reality
2. **'Den'**—Contribution

9.7 Review Questions

1. What do you understand by Vedanta philosophy? Explain in detail.
2. Mention the primary values of Vedanta.
3. Comment on ' Vedanta philosophy and education'.
4. Evaluate the contributions of Vedanta philosophy towards education.

Answers: Self Assessment

1. Power of the world	2. At best	3. (a)	4. (a)
5. (b)	6. (a)	7. True	8. False
9. True	10. True		

9.8 Further Readings

Books

1. Philosophical and social basis of education—*by Mathur, S.S., Vinod Pustak Mandir.*
2. Philosophical basis of education—*by Sharma, Yogendra Kumar, Madhulika sharma.*
3. Philosophical basis of education—*by Sharma, O.P.*
4. Education and Psychology—Measurement and Evaluation: *by Shashi Prabha.*

Notes

Unit 10: Buddhism and Education

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Objectives

After study this unit, students will be able—

- To know meaning of Buddhism.
- To know fundamental principles of Buddhism.
- To study Buddhism and education.

Introduction

Buddha used to preach in verbal way only. After almost 100 years of him acquiring nirvana, in order to prevent his preaching's from dying out, with the help of his followers Anand, '**Suut pitak**' and Upali, '**Vinay pitak**' were created. In later years the philosophical part of suut pitak were elaborated in the form of 'Abhidamm pitak'. Pitak means a hamper. Suut pitak contains scriptures related to Buddhas preaching, vinay pitak contains scriptures related to behaviour and abhidamm pitak contains scriptures related to philosophical thinking. Basically these three pitaks or 'tripitak' contain everything about Buddhist religion and philosophy.

10.1 Meaning and Definition of Buddhism

India is the birthplace of Buddhism though it is developed in India's neighbouring countries Sinhal, Burma , Shayam , Jawa, Tibbat . China , Korea , Mangolia and Japan. Initally this thought was

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aslo developed in the form of religion. Son of Shakya Ganadhipati Shudhodhan, **Siddharth** (Gautam Buddha, 567–487 B.C.) was its preacher. Siddharth was tinted since his birth. It has been found that Siddharth when used to see old, diseased and dead, he got sorrowful from the sufferings of human and one day he sacrificed his kingdom, family, wife and son and left. At first he reached 'Bhrigu Aashram'. After that he went to 'Aalar Kalam' and from there he went to 'Gya' where he went into meditation. Here he acquired the knowledge about the truth of four aryas, he became buddh from Siddharth.

Buddha used to preach in verbal way only. After almost 100 years of him acquiring nirvana, in order to prevent his preaching's from dying out, with the help of his followers Anand, '**Suut pitak**' and Upali, '**Vinay pitak**' were created. In later years the philosophical part of suut pitak were elaborated in the form of 'Abhidamm pitak'. Pitak means a hamper. Suut pitak contains scriptures related to Buddhas preachings, vinay pitak contains scriptures related to behaviour and abhidamm pitak contains scriptures related to philosophical thinking. Basically these three pitaks or 'tripitak' contain everything about Buddhist religion and philosophy.

In the form of religion, Buddhism has two forms— '**Hinyan**' and '**Mahayan**'. Hinyan is that sect which believes in the radical teachings of Buddha. The radical teachings of Buddha are—arya satya, path of arya ashtangik and triratan. Buddha has preached that peace lies neither in following the Brahmins thinking of karmkand and neither in the thinking of charvakon about organs, peace can only be in-between in both of these. That is why the path of Buddha is known as 'madhyam pratipda marg' (middle path). Opposite to this, mahayan is that sect which believes in the radical teachings of Buddha—arya satya, path of arya ashtangik and triratan and with this they also believed in devotion. The mahayanis established Buddha to be a god who was in opposition to figure worshiping, and who believed for acquiring nirvana knowledge and devotion both are necessary. In order to imply the supremeness of their choosen path, mahayanis called their path as mahayan and others who belived in only the radical thinking of budh to be following the hinyan. In actual the feeling of devotion is the biggest quality of Indian culture. Here no matter how many forms religion and philosophy has changed, but in the end the feeling of devotion is always attached to it, either it is Jainism , Buddhism or vedanta.

From the philosophy of hinyan, '**Vebhashik**' (brahmarth pratyakshvad) and '**Sotrantik**'(brahmarth anumeyavad), these two philosophical groups were developed and from the philosophy of mahayan 'yogachar' (vigyanvad) and 'madhymik'(shunyavad') were developed. Vebhashik sect main philosophical scriptures are—vasu bandhu krit 'abhidharm kosh' and sangbhadr krit 'samay pradipika'. Sotrantrik sects main scripture is kumar lata's 'kalpana mandilika'. Yogachar sects main scripture is— asangkrit 'yogachar bhumishashtra' and madhyamik sects main scripture is— nagarjun krit 'madhyamik karika'.

In order to understand any philosophical thinking it is necessary to understand its metaphysics, epistemology and logic and axiology and ethics. Therefore we will first try to understand these three about buddhism.

Notes The radical preachings of budh are four arya truth, the path of arya ashtang and triratan.

Metaphysics of buddhism

As far as it is concerned with Buddha, he did bot spend his energy in elaborating the metaphysics. He clarified that in relation to the topic of beings and world, and soul and god, nothing can be said in definite form, and in order to make human life succesful and acquiring nirvana, his knowledge is of no help, therefore it is useless to think over them. On the topic of world he just said this much that in this world no object is everlasting and not altogether mortal. On the topic of world, his this moral is known as '**Pratitysamutpad**'. But his successors have presented the definition of world in there own views.

Hinyan related **Vebhashik** and **Sotrantik**, both accept the materialism and freedom of heart. The only differnce in both of them is that vebhashik philosophy believes material to be organ dependent (chit nirpeksh) and sotrantik philosophy believes in anuman gamya (chit sapeksh). That is why vebhashik philosophy is known as **brahmarth pratyakshvad** and sotrantik philosophy is know as **brahmarth anumeyvad**. Opposite to these **Mahayan** related **Yogachar** and madhyamik philosophy do not belive material to be chit nirpeksh and nor to be chit speksh. **Yogachar** philosophy belives their foundation to be scientific power. Accroding to this heart, body and vigyapti are the successors of science and and the complete universe is made up of intelligentia. That is why yogachar is known as scientific. Opposite to this the people belonging to the madhyamik sect accept the presence of a supernatural power in the foundation of this world. According to them this supernatural power is neither truth or false, niether it is both together and nor it is both together. This they call as '**Shunya**' or null. This thought of madhyamiks is known as **Shunyavad** and **Shunya** dvetvad. The spiritual form of soul and god is rejected by all the four sects. That is why buddhism is known as **Anatamavadi** (soul-less) and **Aniswarvadi** (atheist). Vebhashik and sotrantik in the place of soul believe in chit, yogachar in science and madhyamik in the truth of shunya.

Buddhism belives both in **work principle** and **reincarnation**, but its work principle is different from other religions. According to buddhism, based on his doings in his previous life a man gets his new life, but the decider of these doings in the previous life no one (god) other than the doing itself.

Epstemology and Logic of Buddhism

In Buddhism there is freat conflict in the form of knowledge and the methods of acquiring it. Vebhashik and sotrantik both accept the poer of brahm, this is a different thing that vebhashik believe it to be chit nirpeksh and sotrantik chit sapeksh. The knowledge of religion of materials and the processes of chit is what they believe to be the actual knowledge. According to **Vebhashiks** there are tow ways of acquiring knowledge—absorb and adhyavsay. Absorb means to accept through the organs, through this we get the knowledge about the common form of the material. To realte the material with a name and class etc is known as adhyavsay. **Sotrantik** on the basis of organs emphaise on approximating with chit. Yogachar and madhyamik do not belive in the independent power of the world, they only believe in its physical dominance. Yogachar accepts in its form science and **madhyamik** the presence of shunya and in order to acquire them emphasise on the precess of yog.

Axiology and ethics of Buddhism

We find such description that Siddharth (Buddha) one day in the form of a prince, saw an old man with powerless body. After some days he saw a diseased person and after some more days he saw the last journey of a dead person. He was really sad at seeing all this, he became perplexed and one day he left his palace, wife and son, everything and went into meditation. After meditating for 6 years he found the four aryas which were known as the truth of four aryas. These four aryas truth are—

1. **Life is filled with sorrows (dukham)—**in the form of Siddharth, Buddh saw an old man, a diseased man and a dead man and he realised the pain of humans. In the form of fruits of his meditation he found that a mans complete life is filles with sorrows, those moments for which he thinks are to be happy, they also give rise to thirst and in this way give rise to more pain.
2. **The reason for these sorrows is vidyaman (dukh samuday)—**Gautam Buddha found out the second truth that Ignorance is the root cause of all sorrow. It's only out of ignorance that he seeks pleasure in satisfying his organs, and the greed of gaining more and more makes him more sorrowful.
3. **There's a possible end to the sorrow (Pain-stronghold)—**The third Arya truth he discovered that ignorance, i.e., the lust for life and the greed of materialistic gains, if ended, can release the man from his worldly binds.

Notes

4. **There's a solution towards ending the sorrow (the path towards pain-stronghold or the path of Nirvana)**—In order to be freed from the lust of life and materialism, he discovered the Eight-Fold path of the Aryas. There are the following eight parts of the Eight-fold path:

   (*i*) **Right understanding for realization of life (samma dhitti)**—According to Buddha, ignorance is the root of all sorrow, and this ignorance leads to a lust for materialism which in-turn causes greed, hence sorrow. The first and foremost is, hence the right understanding for realization of life.

   (*ii*) **Right thought for realization of life (samma sankappa)**—According to Buddha, after the discovery of truth, the next thing required is a strong determination to follow the truth.

   (*iii*) **Right speech for realization of life (samma vacha)**—The third path is a balanced speech. According to him, lying and rude manner of speech breeds sorrow for man, hence one should always speak the truth and never be rude and impolite.

   (*iv*) **Right Action for realization of life (samma kammantha)**—After speaking true, it becomes necessary to act as per the truth as well. According to Buddha, the holy-deeds incorporate following truthfulness, non-violence and kindness and giving up gluttony, deeds to satisfy the organs and speaking ill about others.

   (*v*) **Right Livelihood for realization of life (samma ajeeva)**—According to Buddha, a man should follow a proper means to earn his livelihood. Buddha deems using wrong means to earn money, or earning more than what is required unacceptable.

   (*vi*) **Right Effort for realization of life (samma vayayama)**—This refers to being in constant practice to help others. This requires self-discipline and kindness. Until there is self-control and a readiness to be helpful towarsd others, there cannot be a Right Effort. Patience, kindness and empathy are considered the basis of Buddhism.

   (*vii*) **Right Awareness for realization of life (samma mathi)**—it mean-Satyamati. According to Gautam Buddha, a man should always keep aware and balanced in thoughts. He shall always remember the Four Divine Truths and follow them as well.

   (*viii*) **Right Concentration for realization of life (samma samadhi)**—According to Buddha, only the one who follows the aforementioned Seven Paths, can achieve peace and hence can obtain optimum concentration towards Salvation. According to him, Salvation is nothing but the act of dissociating oneself from the World. Only this state of salvation can help a man to escape from the worldly sorrows and help him reach what he calls Nirvana.

Purity is the first and foremost requirement towards following the Eight-Fold Path. Three means have been enlisted towards obtaining the Purity of the soul, which are called the Tri-Ratnas or the Triple Gems. These are presented briefly:

1. **Sila (Morality)**—It refers to moral deeds. Non-violence, truthfulness, celibacy, and not using the drugs are the five basic principles to be followed both by the family men and the sages. For the sages, there are 5 more principles which are—Eating in the afternoon, wearing the sacred rosary, renouncing music, gold and silver, and even the bed.
2. **Samadhi (Mastery over Mind)**—It means a natural concentration state of the mind. This mastery over one's mind generates the memories of a before-life, a knowledge of birth and death, and a knowledge of the negative influences over one's mind.
3. **Pragya (Purification of the Mind)**—It is of three kinds, Listened, Thought of and the determination coming from Mastering the mind (Shrutmayi, Chintamayi and Bhavnamayi respectively).

Devotion is also considered necessary for Nirvana. There's a ritual of **Seven-Step Prayer** (Vandana, Pooja, Paap Deshna, Punyadan Modan, Adhyeshana, Bodhichintotpad and Parinamana). According to them a moral life is utmost essential for the same and for the moral life, the attainment of the **Six-Qualities** is imperative (Charity, Character, Patience, Peace, Concentration and Purity of mind). This is the brief summary and the essence of the Buddhist philosophy.

Notes

The Definition of Buddhist Philosophy

The Buddhist philosophy can be defined as follows, following the principles of the essence of condition, reason, and behaviourism.

The Buddhist philosophy is that form of Indian Philosophy which doesn't see the universe as having originated as an object neither a result of spirituality, but considers it rather Goal-headed and ensuant. It doesn't accept the concept of Spirit and the God and expresses the sole destination of a human life as the attainment of Nirvana, which can be attained by the Four-Holy Truths, the Eight-fold Path and the Three Gems.

Did u know? In terms of religion, Buddhist philosophy has two aspects: The Lesser Vehicle (HeenYaan) and The Greater Vehicle (Mahayan).

Self Assessment

Fill in the Blanks:

1. The birthplace of Buddhist Philosophy is ..... .
2. ..... contains the scriptures related to Buddha's teachings.

10.2 Fundamental Principles of Buddhism

If we try and enumerate the principles of the essence of condition, reason, and behaviourism as exhibited in Buddhism, they can be as follows:

1. **The Universe Is Result-Oriented**—according to the Shrot philosophy, the essence of the universe lies in spirituality and according to Charvak Philosophy, the universe is built out of four substances or forms of matter. But Buddha, on the contrary has favoured the result-oriented theory and his followers have expressed their views on the same. According to the vaibhashikas and sautrantikas schools, the Universe is a result of collision and comminusion of matter and asteroids. They consider science to be an essence of the universe and the zero as the medium and the source. But they come together and favour the thought that the universe is result-oriented.
2. **Both The Outer World And The Inner World Exist**—According to the vaibhashika school, the organ generated world is true, and so is the world inside the mind (mind as well as science). However, either is prone to change. The Yogachars and the Madhyamik Schools don't favour the objective world as a separate entity. The Yogachar school says that the external world is a mere expression of science (the mind and the self) and according to the Madhyamik schools, this outer world is only expression of zero space. Both of these communities consider practical power of this materialistic world.
3. **There is not spiritual entity of Soul-Divine**—*Buddha* philosophy does not have belief in existence of spiritual elements Soul—Divine, instead belief in existence of entity of *Vaibhaashika* and *Soutraantika* active element, in entity of *Yogic* ethics science and in entity of secondary zero.
4. **Human is only impact of *Skandha*—**Opinion of followers of *Heenayana* is that all materials in this world are made up of five *Skandha*. These *Skandhas* are—Roopa, Vedana, Sangya, Samskaar and Vijyana. Followers of *Mahayaana* consider it as ascertainment of science or zero. Both of communities accept this thing that creature (human) is the only impact of religions originated due to former deeds, it's only his illusion that there is any soul inside of him. By Eight-component way, person is aware about transience of matter.

Notes

5. **Human development is due to external and internal actions—***Buddha* followers' belief in reason—deed theory. In their terms, human development depends on three—deeds of previous birth, deeds are being done in present and deeds which will be done in future. According to *Heenayana*, the extreme form of human development is to achieve the *Arhat* place and according to *Mahayaana*, it is achievement of *Buddhatva*.
6. **The ultimate objective of human life is to achieve salvation—**Followers of *Heenayana* believe salvation as absence of sorrows only but followers of *Mahayaana* believe salvation as form of happiness. According to followers of *Vaibhaashika* and *Soutrantika*, salvation is loath from sense utilization that is end of sorrows by protest of craving. According to them there are two forms of salvation—*Sopadhishesha* and *Nirupadhishesha*. Opposite to it *Yogachar*'s opinion is that benefit of salvation can only take place after retirement from tribulation-cover and knowable-cover. *Madhyamika* considers salvation is the experience of ultimate element 'Zero'. Thus meaning of salvation is different in different communities of *Buddha* philosophy.
7. **Eight-component way is necessary for salvation—**Followers of *Heenayaana* (*Vaibhaashika* and *Soutrantika*) follow the way told by Buddha. According to them, salvation is achieved by knowledge of four *Arya* truths and by following of eight-component way. Followers of *Mahayaana* (*Yogachari* and *Madhyamika*) force on devotion along with knowledge of four *Arya* truths and by following of eight-component way for achievement of salvation.
8. **Compliance of the *Triratna* is necessary to follow the *Arya* Eight-Component way—**In *Buddha* philosophy, *Triratna*—*Sheela* (Modesty), *Samadhi* (Trance) and *Prajya* (Intelligence) are considered as root of human behavior. In *Sheela* also, *Panchasheela* (Non-violence, Non-theft, Truth speech, Celibacy and Non-intoxication) are told must for both Householder and Mendicant. Trance that is natural concentration of mind and intelligence are also considered necessary for salvation.
9. **The basic duty of a King is upbringing of public and put it to the way of truth—**Buddha was the son of *Shakya* union-overlord Shuddhodhana. In his term, the duty of a king is to upbringing of public. In the form of monk, he added word 'put it to the way of truth' also in this 'upbringing of public' in the duty of a king. Hereafter support was also obtained by the states in publicity of *Buddha* religion and philosophy. *Buddha* philosophers hoped from king or kingdom that they keep control on behavior of public in any case.

Self Assessment

Multiple Choice Questions:

3. The path of Buddha is called—
   (a) *Madhyama Pratipada* Path (b) Buddha Path
   (c) Tripitaka Path (d) None of these
4. Two forms of Buddhism—
   (a) Truth and non-violence (b) 'Hinyan' (inferior vehicle) and 'Mahayan' (Greater vehicle)
   (c) 'Sut Pitak' and 'Vinay Pitak' (d) None of these
5. Buddhism is known as—
   (a) Atheism and Unconscious (b) 'Hinyan' and 'Mahayan'
   (c) Vedantaic (d) Divided
6. For 'Mahayani' nirvana, important is—
   (a) Truth (b) Worship
   (c) one knowledge (d) one value

Notes

10.3 Buddhism and Education

Buddhism has a great contribution in establishing the structure of education in our country. Even today it helps us in our problems related to education. Following is a description of its effects on education.

Concept of Education

Buddhism believes in both worldly as well as godly truths —

"dve satye samopakshitya buddhana dharm deshna

Lok sanviti satya ch satya na paramarthna."

According to it aducation is such an important process which makes human compatible with both worldly as well as godly life. With godly life it refers to nirvana. In its view actual education is that which helps human in achieveing nirvana.

Objectives of Education

According to Buddhism human life has two sides—one is worldly and the other is godly. From worldly view, Buddhists have emphasised on the development of human body, brain, nature and values and professional and with godly view they believe for acquiring nirvana, four arya's truth, 'arya ashtang' path and 'triratan' are must. Accroding to them this should be the objective of education. In todays language we can see and understand them in the following form —

1. **Physical development—**Lord budha has emphasised on keeping the body healthy. In his view by keeping body healthy, human becomes free from the pain of degrading human body. And also in the absence of helathy body nothing is possible, no religion and no work.
2. **End to ignorance and gain of knowledge—**according to budhism the reason behind all the sufferings of a man is ignorance. According to budhists to believe this world to be happy and materialistic enjoyment and thirst for it, is ignorance. According to them, knowledge of four aryas is the true knowledge.
3. **Education of social conduct—**Buddhism is on the side of betterment of all the organisms, this is the reason why mercy and compassion have been emphaisised the most in it. Without the feeling of compassion one human cannot understand the sufferings of another and without being merciful one human cannot eliminate others sufferings. Buddhism supports such type of social development.
4. **Conservation of human culture—**Buddhists believe religion to be a part of culture. According to them only by conserving culture can religion be conserved, but from culture they refer to the cultures of complete human race. Through there knowledge only can human find actual knowledge and can follow actual religion.
5. **Moral and character development—**in Buddhism self-control, compassion and mercy have been emphasised the most. In the view of Buddhists, through education all these qualities should be developed in a human. This is what the believe to be character. For the development of these qualities they emphasise on following strict rules.
6. **Professional development—**Budhism doesn't order human to become indifferent from the world, it wants to free humans from the sufferings of the world. Then to prevent the sorrow from hunger, sorrow of scarcity of clothes, sorrow of absence of shelter, etc. he should excel in some professional work (art, business, industries). But they are against the idea of gathering wealth rather than satisfying basic needs. With such a view, the man and the society will definitly be more sorrowfull.
7. **Attainment of nirvana—**Buddhists believe the last objective of human life is to be free from the worldly sorrows. This is what they call nirvana. For acquiring nirvana, Buddhists preach humans to follow the knowledge of four aryas and arya ashtang path and also 'triratn'. Mahayani also believe other than this devotion is also important.

Notes

Curriculum of education

Buddhists have established two types of objectives of education—worldly and godly. Worldly objectives are—physical development, character and value development and professional development. For achieving these objectives they have incorporated moralful life, exercise, language, knowledge, medicine, surgery, farming, husbandry and astrology, etc into the curriculum. 19 works have been incorporated into Buddhism education. For achieiving the prime objective they have incorporated 'tripitakon' and other religious literature, and moralful life into the curriculum.

Buddhists have divided the complete education into three levels—first, upper and Buddhist education. At the first level, a book called 'sidharast' is taught with the helo of which language 'Pali' is taught. Side by side mathematic numerals are also taught. After this reading and writing of laguage is taught. After getting the general knowledge of language, five sciences (word education, sculpture education, medical education, motive and religious education) is started to being taught and the general knowledge of buddhism is given. Moral education is not taught in words, rather taught in a practical way.

At the level of upper education, firstly grammar, religion, astrology, medical and philosphy was taught and after that specific education used to start. In the curriculum of specific education 'pali', 'prakrit' and sanskrit language and their description and also , history, geography, astronomy, law, politics, economics, different arts, medical, astrology, Buddhism, Jainism, Vaidism and building science were there. For the each student, specific education was decided on the basis of their performance and capability.

Monk education was that education which was necessary for the people who used to preach Buddhism or used to teach at the Buddhist monasteries. In its curriculum, complete Buddhist history ('triptik'), vedic religion, buliding sciences and the techniques of accounting were incorporated.

Teaching techniques

According to the Buddhists there are three ways to learn—body, heart and conciousness. Their clarification is that students of different age groups are different from the view of their body, heart and conciousness, that is why the teaching techniques should also be different for them. They developed different tecahing techniques for students of different age groups. The teaching techniques developed by the budhists can be divided into two parts—individual teaching techniques and group teaching techniques. In individual teaching techniques self analysis is the main technique and in group teaching techniques lecturing technique is the main. Here we present the description of various teaching techniques developed by the Buddhists.

1. **Repetition technique—**there is a natural way of learning repetition technique. Budhist monks (teachers) in order to teach the students words of a language and numbers of maths, used to write each alphabet and numeral on the word while pronouncing it, students used to repeat it and pronounce the alphabet and numeral while writing them. Buddhists used to practiice the same technique for imparting charater and discipline knowledge.
2. **Performance and practice technique—**this is the upper level of repetition technique. In this technique the teacher used to perform the procedure on his own, students used to understand while watching him, after that they used to repeat it and perform it freely and then with practice they used to excel in that paritcular procedure. Buddhists monks used to use this technique in various arts and practical topics.
3. **Explanation technique—**this technique is a better form of the present day explanation techniques. Buddhist teachers other than specifying the facts, related to the topic, by speaking, they also used to give examples to clear them. This is other words is known as description of words. Also they used to solve the problems of their students, answer their questions and until the fact gets clear to them, they did not move further.
4. **Lecture technique—**the lecture technique developed by the Buddhist monks was different from the present day lecture techniques, it was like todays guest lecture technique but somewhat better. Buddhists

used to invite officials who have excelled on specific topics, to give lectures to the students, after the lecture their used to be a question and answer round and topics related to that lecture were discussed.

5. **Debate and reasoning technique—**Buddhists monks developed the technique of debate and reasoning to teach argumentative topics. The students who used to take part in this, would present their views on the topic, present a reason in its support. 8 type of proofs were presented (sidhant, hetu, examples, samdharmy, vedharmye, pratyaksh, anuman and aagam). It is clear that it is different from the present day debates.
6. **Forum—**this technique is also different from present day forums. In this only those students were present who used to research on a specific topic and teachers who used to teach those specific topics. Everyone used to present their views with reasons and thus in the end a right solution used to be found out.
7. **Conferences technique—**Buddhists monks sometimes used to organize conferences for upper knowledge. In these confrences people who have reasearched on that specific topic were invited. These invities used to present a lecture at these conferences. Students of upper knowledge used to be present in this conference and presented their doubts. The invities used to solve their doubts and this is how the students used to gain knowledge specific to that topic.
8. **Self-study technique—**this technique was first developed by the Buddhists monks only. At that time, the art of writing has been developed. The first thing Buddhists monks did was that they translated all the important religious works into pali language, secondly they created a number of handwritten copies of these scriptures and third work they did was that in order to preserve them they built libraries. This is how they created enough material for forming the basis of self-study. At that time students of higher level used to study their topic specific books at these libraries, tried to understand the topic material and after studying they used to get solution to their doubts from their teachers.
9. **Voyage—**Buddhist teachers used this technique basically to educate the monks. The monks who undertook monk education were given chances to go on a voyage, and through this they got to see the practical form of the world, chance to see the actual form of the society and also they were trained to promote religion.

Discipline

In the religion of Buddhism, both the student and the teachers have been given tough ethical conditions and both of them have been ordered to follow them strictly. For the teachers, have been instructed to follow the knowledge of four aryas and arya ashtang path and also triratan, for the general students there are set 10 rules which are instructed to be followed and for the monks undergoing monk education, other than these 10 general rules there are other 8 rules which are instructed to be followed. In the religion of Buddhism, the following of these rules by the teachers and the students, in the field of education, is known as discipline.

In Buddhism where the teachers have been instructed to keep an eye on the behaviour of the students, students have also been instructed to keep an eye on the behaviour of their teachers. And with this, it has also been arranged that in case the student disobeys the rules then the teacher can punish them and if the teacher disobeys the rules, then the group can punish the teacher. For this the first solution that is provided is that all the teachers and students should gather at a place, do self-analysis, accept one's own faults, should feel guilty for doing them and make a resolution to remove those faults. To punish for doing a severe crime is the legislation of the system, but in any case it has been avoided to give any physical punishment and in case of extremely severe crime, there is a provision to expel them from the educational institute.

Teacher

In Buddhist education only that person could be a teacher who has known the four arya truths and who follows the ashtang path. The right to grant education was only with the monks and that too to

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those monks who have been monks for a minimum of 10 years and who had pure behaviour, sacred thoughts, humbleness and mental capability. Buddhist teachers were divided into two categories—one those which were highly learned, near whom the monks would sit to gather knowledge and the other who used to teach mannerism, learning from whom the students used to get the best manners. At that time the teachers used to prompt the students for their manners and the students used to do the same for the teachers.

Student

According to Buddhism, a students present is the outcome of his doings in his previous life as well as his doings since his birth till the present. And his future is dependent on his doings in his past life as well as his doings since his birth till present including his present doings that he will do. That is why every has the right to get education at the monasteries. But without the permission of their parents, they were no tgiven admission. Other than this, those who were suffering from contagious diseases, severe criminal, unsober, ill mannered, etc., were not admitted. During the admission, the culture of purification was there. In this the child had to get bald and retain purity and with the pledge ('**sharantryi**')—

Buddhm Sarnam Gachchhami
Dmmam Sarnam Gachchhami
Sangam Sarnam Gachchhami

They were admitted to the cult. On this occasion the student was given 10 order. These 10 orders were known as '**Das Sikha Padani**'. Each student had to follow them. These ten orders were:

1. Not to do creature violence.
2. Not to take anyones material.
3. Keep away from impure behaviour.
4. Not to speak untrue things.
5. Not to consume intoxicating elements.
6. Not to eat food at the wrong time.
7. Not to condemn anyone.
8. Keep away from singing and dancing.
9. Not to use fragrant and make up things.
10. Never to accept alms of silver-gold expensive objects.

School

Buddhist education is given at monastries and recreational places. Only these were the schools, high schools and universities of that time. These schools were home to Buddhist groups. The power of the group was greater than all. The group used to undertake the expenditures of the students and the teachers. They used to create the rules for the behaviour of the teachers as well as the students, which they had to follow strictly. Buddhist were in the favor of creating different schools for different types of education, but in any type of school they wanted to see the teachers and students in compliance with the shashtras. This is how they were in the favor of strict arrangements in the schools.

Normally at the age of 8, with the culture of purification, a student was admitted into the monastery. First 4 years they underwent first level education and after that higher education. In the later years, some monasteries and recreational places acquired the form of schools so they made their own rules and followed their own curriculum. In these schools fees was also taken.

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Other sides of education

1. **Public education—**Buddhism did not discriminate amongst humans on the basis of their birth and was in the favour of an equal arrangement of initial education for everyone. In this way it was in the favour of public education. But they only wanted to arrange higher education for the brilliant and deserving students. According to them the mode of teaching should be the local language. Buddhists made Pali, language of their era, to be the mode of education.
2. **Female education—**Buddhist scholars did not even discriminate amongst males and females, but they talked about education to only the upper level females.
3. **Professional education—**Buddhist scholars in order prevent the worldly life from worldly sufferings, they emphasised on professoinal education. The monasteries and recreational places of that time and even universities had the best arrangments for professional education.
4. **Religious and moral education—**Buddhism was first developed in the form of Buddhist religion, its philosophical development started after that. This is the reason why to emphasises on moral and religious education. Although in the monasteries and recreational places, Buddhist religious education was necessary, but they do not disdain any other religion of this world, in some monasteries there were arrangments to educate upon other religions as well.

Task Express your views on Buddhism and Buddhist educatoin.

10.4 Evaluation of the Contribution of Buddhism to Education

Buddhism is not only materialistic and also not only spiritual. It has accepted the philosophy of center rendering. In the form of a philosophy, many of its objectives match that of the upanishads, like enchatment for the end of thirst, to be free from bad things and to acquire moral objecctives, but in case of 'anatamvad', 'shanikvaad' and 'shunayavad' they are opposite to upanishads. Because it was 'anatamvad' that is why it could not survive on the Indian land for long. But in the form of educationist it has touched the people of India and the work that other philosophies could not do in India related to education, it was done by this.

The concept of education

In discussing about the outline of education procedures, the Buddhists did not waste their energy, but instead they clarified its main motive. According to them the main motive of education is to help human in achieving nirvana. In the view of the Buddhists the meaning of nirvana is—freedom from sufferings. However in this world who does not want freedom from sufferings.

Objectives of education

According to Buddhism there are two sides to human life—one worldly and the second godly. With worldliness Buddhism has emphasised on the development of physical as well as professional part of education and with godliness they emphasised on the development of moral. They give importance to moral values from both worldly as well as godly point of view.

If we see and understand it with attention then it will become clear that the objectives of education established by the Buddhists are extremely practical and in todays point of view very important. Today it is again being thought to develop moral values through education. Today in the education world of our country only two thoughts are of the most importance—education that helps one to earn and moral education. But in deciding the outline of all the objectives based on Buddhism, it is not acceptable to all in the present era. Afterall in

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present era, it is believed to be the authority of the nation to make arrangements for education. And then the nation would want to impart educatoin related to national values only. After all today it's the era of internationality, then through education, development of international godwill should be there.

Curriculum of education

Buddhist philosophers divided education into three levels- first, higher and monk education and they created different curriculum for each level. Another thing is that they have included both types of worldy as well as godly topics and procedures into the curriculum of each level.

Their both these things are good in the form of theory, but by emphasising more on Buddhism and religious education they have only introduced the vastness of their religion. In todays era in the field of education, to emphasise more on philosophy as well as religion will not be acceptable to anyone.

Teaching process

Buddhists philosophers developed many influential teaching processes for better education. For the personal education, Buddhists developed the process of self-analysis, meditation, thinking and group education through lectures, discussions and explanation.

These teaching processes developed by the Buddhists are even today regarded as good processes. Although for practical knowledge, some scholars donot believe 'shashtras' to be important but voyage and conferences are even today acceptable to all.

Discipline

In Buddhism both for students and teachers, tough character values have been given and both have been ordered to follow them strictly. In Buddhism, following of the set out rules by both students and teachers is what discipline is called.

With respect to discipline, this thought of Buddhists that character related rules are to be followed strictly is discipline, is complete in itself. In order to follow the rules, it is also necessary to believe in them and there should also be a wish to follow these rules. But the preaching that Buddhists have given everyone to follow the rules, that is very important for todays democratic life. The success of democracy relies on the fact that everyone should follow there own duties with honesty and dedication.

Teachers and students

In Buddhist education only that person can be a teacher who has come to know the truth of four aryas and who is on the path of ashtang, and also follows the rules of the sect with dedication. In this it is important for the general students to follow a of set 10 rules and for the monks undergoing monk education, other than these 10 general rules there are other 8 rules which are necessary to be followed.

By giving both the student and the teacher an advice of sober life, Buddhists had provided such purity to the education world whose need is felt even today. If only, today's teachers and students would start living a sober life then all the problems of the education world would be solved.

School

The biggest work for the Buddhists was to take education from the Brahmins and give it to the monasteries and recreational places. In the gurukuls, the masters used to co-ordinate, but in monasteries, the complete sect used to be the controlling power.

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In this way the credit of starting institutional administration instead of individual administration in the world of education in India, goes to the Buddhists. From here it is believed that scholastic education was actually started. Schools were of two types—one for initial education and second for higher education. In both these schools, rules were strictly followed; today we again feel its need. In this world the foundation of universities all happened because of Buddhists. Established by them the Takshila University is the first university of the world.

Self Assessment

State whether the following statements are True/False):

7. Buddhists thinkers believed religion to be a part of culture.
8. In Buddhism, self-moderation, mercy and compassion have been emphasised the most.
9. Buddhist monks have divided the complete education into three levels—initial, higher and monk education.
10. In Buddhism, for both teacher and student, simple character values have been laid out.

10.5 Summary

Buddhist philosophers did not discriminate amongst humans based on their birth that is why they arranged initial education for everyone. This is clear that they promoted general education. But on the mental as well as intellectual level, they used discriminate amongst humans and that is why higher education was given to only brilliant and deserving students.

Wish today we keep open gates of higher education to the meritorious and deserving students, then definitely misuse of money will stop, atmosphere of colleges and universities will become educational, discipline will be maintained instead of sabotage and indiscipline, level of education will rise and society will get qualified, characterful and responsible experts. Along with that educated unemployment will remove. We believe that which democratic education arrangement we want to do today, that was established by Buddhists twenty five hundred before.

Human training for art—skills, industry or business was started by education in our country in *Vaidik* age, but it was systematically arranged by Buddha philosophers. Of course, their thoughts in relation with religious education will definitely be called narrow in modern term.

Overall it can be said that Buddhists put foundation of current education in India by starting educational administration, educational organizations, school and college education and group education. With that also they put foundation of public-education, female-education and occupational education. This is another thing that at that time they could not make proper arrangement for public-education and female-education. We should always remember those foundation stones.

10.6 Keywords

1. **Buddhism**—Buddha Philosophy
2. **Fundamental**—Key point or primary theory

10.7 Review Questions

1. What do you mean by Buddhism? Please clarify.
2. Describe the fundamentals of Buddhism.

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3. Write short note on 'Buddha Philosophy and Education'.
4. Evaluate the contribution of Buddha Philosophy to education.

Answers: Self Assessment

1. India	2. Suptta Pitaka	3. (a)	4. (b)
5. (a)	6. (b)	7. True	8. True
9. True	10. False		

10.8 Further Readings

Books

1. Philosophical and Social Bases of Education—*Mathur, S.S., Vinod Pustak Mandir*.
2. Philosophical Bases of Education—*Sharma, Yogendra Kumar, Madhulika Sharma*.
3. Philosophical Bases of Education—*Sharma, O.P*.
4. Education and Psychology—Measurement and Evaluation: *Shashi Prabha*.
5. Philosophical Bases of Education—*Pandey, Ramshakal*.

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Unit 11: Jainism and Education

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Objectives

After going through this module, the students will be able to—

- Understand the Jainism.
- Understand the fundamental principles of Jainism.
- Understand the teachings of Jainism.

Introduction

Mahavir Swami, by adding one more vrata in the four mahavratas of Tirthanar **Parshvanath**, directed the people to follow **five mahavratas**. He preached this sermon in that time people's language, Magadhi, in a very simple way. Later people started the philosophical analysis of his sermons, which is known as Jainism. Umaswati and Kund Kundacharya (1st century), whole Bhadras (third century), Siddhsen and Divakar (fifth century), Haribhadra and Bhatt Akalank (eigth century), Vidyanand (ninth century), Vaadiraj Suri (11th century), Devasuri and Hemchandra (12th century), Gun Ratna (15th century), and Yashovijay (seventeenth century) played an important role in transforming Jain religion into Jainism.

Mahavir Swami (599–527 BC)

11.1 Meaning and Definition of Jainism

The main source behind the Indian philosophy is Vedas. Some philosophies are also out of Vedas which include Aajivak, Charvaak, Jain, and Buddha philosophy. In the beginning Jainism started as a religion, but later the scholars developed it as philosophy. Shri Rishabh Dev (birth 850 BC), son of Mahipati Nabhi from Manu dynasty was the originator and the first Teerthankar of Jain religion. According to Jain hearsay India was named as "Bhaarat" after the name of Bharat, son of Shri Rishabh Dev. However some scholars believe that **Parshvanath** (birth 817 BC) was the first Teerthankar and originator of this religion. Parshvanath was the son of Ashwasen, king of Kashi. He left his home at the age of 30 and did severe penance and attained Kaiwalya. He was the first to spread Jain religion. The last and the 24th teerthankar of this religion was **Vardhaman** (Mahavir Swami, 599–527 BC) who was the son of King of Vaishali, Siddhartha. Vardhaman had all the comforts of life, but he was never inclined to them and took interest in charity. He accepted social service instead of kingdom. He attained victory over all worldly ill wills and was ornated with the title of "Jin" (the one who is victorious over enemies) and his followers were called as Jain.

Mahavir Swami added one more vrata Brahmcharya (Celibacy) in the four vratas of 23th Teerthankar **Parshvanath**—Satya (truthfulness), Ahinsa (Non-violence), Asteya (Non-stealing), and Aparigraha (Non-materialism) and directed his pupils to follow them. He preached this sermon in that time people's language, Magadhi, in a very simple way. Later people started the philosophical analysis of his sermons, which is known as Jainism. Umaswati and Kund Kundacharya (1st century), whole Bhadras (third century), Siddhsen and Divakar (fifth century), Haribhadra and Bhatt Akalank (eigth century), Vidyanand (ninth century) , Vaadiraj Suri (11th century), Devasuri and Hemchandra (12th century), Gun Ratna (15th century), and Yashovijay (seventeenth century) played an important role in transforming Jain religion into Jainism.

Jainism has two forms as a religion—**Digambar** and **Shvetambar**. Digambars follow the basic teachings of Mahavir Swami. They believe that Kevali (the person desirous of salvation) should not wear clothes. They believe that severe penance is necessary for salvation. In their view women cannot attain salvation and can only try to attain it after living the life of a man. Shvetambars are liberal in the strict rules of Mahavir Swami. Shri **Sanghabadra** was the originator of this section (2nd century BC). According to it, the "Kevali" (woman looking for salvation) need not to live naked but can wear white clothes. That's why this section was named Shvetambar. According to them, women also deserve salvation. But according to Tatva mimansa and Gyan mimansa, there is no difference between these two sections. Today Jainism of both sections worship their Teerthankar as God and perform aarti and has joined the mainstream of India, devotion. Today this religion is totally mingled in the Indian culture. So the teachers should have the knowledge of Jainism and its teachings.

To understand any philosophical contemplation one should have the knowledge of its Tatva mimansa (Metaphysics), Gyaan and Tark mimansa (Epistemology and Logic), and Mulya and Aachar mimansa (Axiology and Ethrics), so see the following:

Forms of Substances in Jainism

Jainism is multielemental philosophy according to which this universe is made of many substances. A substance in Jainism is believed to have two forms: Astikaya (matter) and Anistikaya (time). Astikaya has two types – biotic and abiotic. Animation is the denomination of biotic and it signifies soul. Soul is abstract in itself. According to Jainism, the soul is of two types – Free soul and fixed soul. Free soul is universal, omniscience, and almighty. When this soul after becoming captive of deeds forgets its form becomes fixed soul. According to Jainism, fixed soul is the experiencer of pleasure-plain. Until this is not

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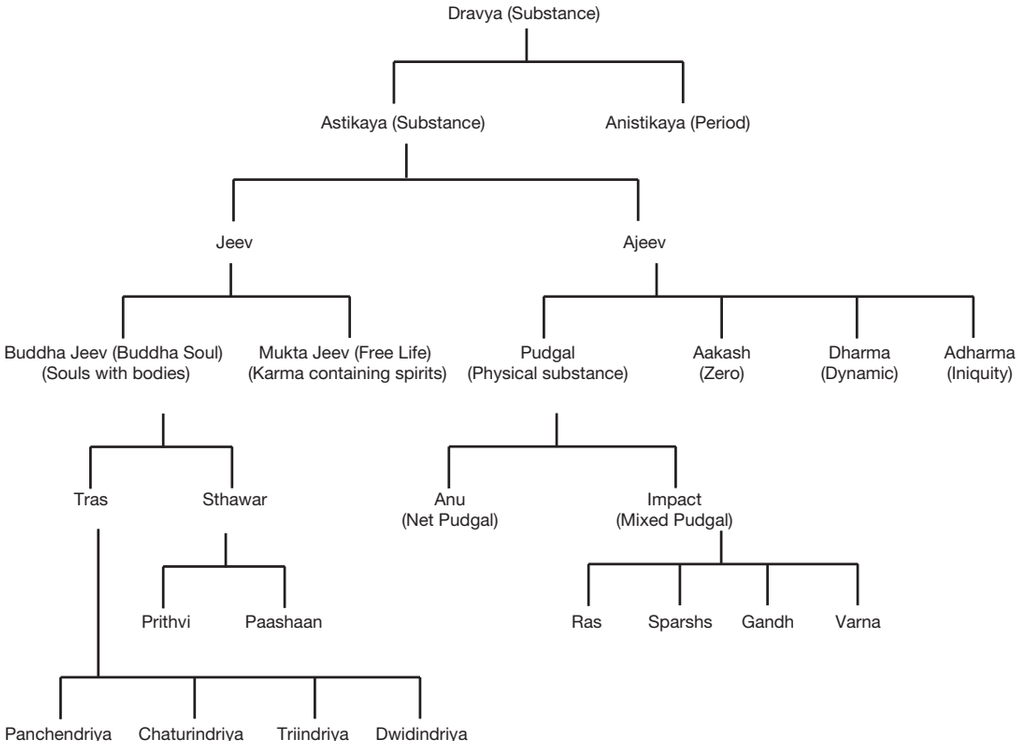
free of shackles of deeds, it takes birth in different forms (yonis). According to Jainism, abiotic is of four types – Pudgal (matter), Aakash (space), and Dharma (statics). According to Jainism, Pudgal is meant those substances which directly use the body and become destroyed after the direct destruction. Pudgal also have two forms—Anu (molecule) and Sanghat (mixture). Anu is the tiniest particle of Pudgal and the Pudgal which is formed by the combination of two or more molecules is called Strota. Aakash is matter which gives leisure to Astikaya substances. Aakash is also of two types—Lokakash and Alokakash. The space which consists of organisms is called Lokakash and the space which is beyond of this visible world is termed as Alokakash. Jainism is has its own definition of religion lawless. Religion, according to Jain scholars is dynamic organism and iniquity is imagined opposite to religion. According to Jainism, all the substances in the world give results and there is a simple reason behind it—Time. In the absence of time, positions of substances are not possible. All the forms of a substance can be understood in the following diagram:



According to Jainism, both types of substances are eternal and real. Then, according to Jainism, this nature is also eternal, infinite and real. According to it, this nature is made or destroyed with the behavior of its biotic-abiotic and it has no god. Jainism does not regard god as the doer of this nature but a pious soul or a saint. According to it, any person can attain this saint-like stage. This is why jains worship their Teerthankars as god.

Jainism believes in **objective principle** but it is different from other religions-philosophies. It says that every being takes the abiotic forms as per their deeds and get different births. It means—he himself is the giver of the fruits of deeds not the god. Jainism considers soul pious. According to it, the biotic is entrapped in worldly shackles after seizing the form of abiotic substances, but it tendency is always to attain its pious form. The transition of fixed soul to pious soul is called Kaivalya (moksha, salvation) in Jainism. According to Digamber section of Jainism, a creature can only attain salvation in the male birth not as a female, but according to Shvetamber section, male and female both can attain salvation.

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Jainism has imagined a minute world beyond this materialistic world which is termed as Kaivalya Dham. According to Jainism, the souls which become pious and free from worldly shackles, live in this world. Here they attain infinite knowledge, comforts, and peace. This Kaivalya dham is bit different from the Swarga of Vedic religion, Heaven of Christianity and Jannat of Islam because Jainism has regarded the pious souls as god. It has also imagined of hell along with heaven. It says that there are seven hells in this minute world, and the creatures who live in this world are called Naarkiya.

Epistemology and Logic of Jainism

According to Jainism, the understanding of the real forms and relations of both the form of substances, i.e., Astikaya and Anistikaya is the real knowledge. Jain scholars consider the knowledge of biotic substances as special and of abiotic substances as ordinary knowledge. In their view, the knowledge of abiotic substances can be attained through senses and idea and words. But the knowledge of biotic substances can only be attained through penance. In Jainism, epistemology has five following types—

1. **Matigyaan**—This is the knowledge which is attained through senses and which is termed as direct knowledge in other philosophies. In Jain philosophy it is termed as ordinary knowledge.
2. **Shruti Gyaan**—This knowledge is achieved through symbols, symptoms and words. Today is can also be attained through self learning.
3. **Avadhi Gyaan**—This knowledge is beyond the periphery of country and period, and which can only be attained through the extraordinary inner eye.
4. **Man Paryaya Gyaan**—Through this knowledge, the emotions of present and past of other person can be read. According to Jainism, one should be free from anger, greed, fascination and ego to attain this knowledge.
5. **Kaivalya Gyaan**—This is the whole knowledge, after which nothing is left to attain, the difference between knowledgeable and knowable ends here. This is achieved by those who are free from the shackles of the world.

The **Syaatvaad** in Jainism holds a great importance in the context of knowledge. In Jainism, knowing of a substance in its original form is called "Pramaan". But seeing a object with a different view or approach is called "Nay." Nay is an approach on the basis of which we make statements about any object such as—Earth is a planet, it is static or dynamic, It also gives life. Here from the universe point of view, Earth is a planet, it is static, but in the view of geographical and scientific reasons, earth is dynamic and according to human point of view it gives life. It is clear that none of the statement about Earth is not complete in itself. This proportional form of knowledge is called "**syaatvaad**." It emphasizes that whatever statements we make about any object can only be true from only one point of view, it may be proven wrong from a different approach. So it says that our knowledge about a substance is always half true. According to Jainism, if we add word "syaat" before our statement, we can rectify this flaw.

According to Jain Scholars, Anyone who wants to attain any type of knowledge have to follow five Mahavratas and have to sacrifice four astringents (kashayas) but for Avadhi Gyaan, Man Paryay Gyan and Kaivalya Gyan one to has to follow them strictly.

Axiology and Ethrics of Jainism

According to Jainism, the last objective of human life is to attain salvation. By salvation they mean to get the soul free from worldly ill wills and materialism and give it the pure and pious form. For it Jainism emphasizes on Ratnatraya, Rational vision (Samyak Darshan), Absolute Knowledge (Samyak Gyaan), and True character (Samyak Charitra). Rational vision means – full belief in the Shastra principles set by the Teerthankars. Absolute Knowledge means – the real experience of these principles and True Character means—to behave in accordance with the Rational vision and Absolute Knowledge. To attain the true character, Jainism emphasizes to follow the five mahavratas (truthfulness, non-violance, non-stealing, non-

materialism and celibacy) and sacrifice four astringents (kashayas) (anger, greediness, affection, egotism). It considers truthfulness, non-violence, non-stealing, non-materialism and celibacy as the five basic values of life and the gives the most importance to non-violence. Truthfulness means to follow truth in terms of speech, thoughts and behavior. Non-violence means no violence in one's speech, thoughts and behavior. In Jainism, any type of exploitation is considered as violence. Non-Stealing means no theft of any object or thought. Non-materialism means non-accumulation of objects beyond the necessity. The Celibacy means control on any sensual pleasures and adaptation of moral life. Jainism considers anger, greediness, affection and egotism as the worst instincts of human and that's why designated them as astringents (kashay) and suggests their sacrifice. The biggest achievement of the Jainism is to lead the human towards the path of pure life. Jainism has its own meaning of Syaatvaad, According to them it means—more than what it is. It means that whatever a man is seeing or expressing is not complete in itself and it is more than what it is.

Definition of Jainism

On the basis of its Metaphysics, Epistemology and Logic, and Axiology and Ethrics Jainism can be divided in the following way—

Jainism is an ideology of Indian philosophy which believes that the universe is made of many substances. It also believes that the materialistic world and the soul both are true. According to it the soul also has it own independent existence and does not believe in God. It says that the last objective of a human is to get the pious form for the soul, which can only be achieved through Ratnatraya.

Self Assessment

Fill in the Blanks:

1. The main source of Indian philosophy is ..... .
2. Jainism believes in ..... .

11.2 Fundamental Principles of Jainism

We can set the Metaphysics, Epistemology and Logic, and Axiology and Ethrics in the following sequential order—

1. **Universe consists of many substances**—According to Jainism, this nature is comprised of many substances. These substances are of two types: Astikaya and Anistikaya. It is the belief of Jainism that every living or abiotic organism have its own behavior and virtues. About the different organisms, Jainism believes that every human get its new form according to its deeds, which results in a variety of various organisms. The human body gets its pious form through perseverance. This is called Moksha in Jainism.
2. **This Materialistic world is a reality**—Jainism considers all substances as Anaadi and Anant. According to it this materialistic world is a reality. It also considers soul, a substance and real.
3. **Organisms have their own authority and there is no thing called God**—According to Jainism, organisms have their own authority. All souls are pious and free, it is omniscient and universal but being covered of abiotic substances it forgets it own form. It has the belief that various within themselves on the basis of their habits and create new and various things which comprise this world, there is no such godly power behind it. Some Jain scholars have even regarded the pious form of the soul as God. Probably for the same reason, the Teerthankars are regarded as Gods.
4. **Man is the best human of all**—According to Jainism the biotic form of the soul gets the abiotic form due to its deeds. It also results in various new organisms in the world, man is also one of them. Jainism says that other humans of the world have one to five senses, but man has six senses. His sixth sense is called mind. With the help of its mind it is able to achieve the pious form of the soul and attain salvation, that's why it is called the best human of the world.

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5. **Development of man's life depends of its biotic-abiotic substances**—According to Jainism the man stores its abiotic substances as per his deeds. This phenomenon gives birth to other organisms in the world. Man is also one of them.
6. **The sole and last objective of a man's life is to attain salvation**—Jainism says that when an organism takes the human form then he is able to attain its pious form and it should be the last objective of a human's life. Jainism says that there only one more world except this world which is called Kaivalya Lok where the pious souls of this world live. It says that a free soul has the following four virtues: Anant Darshan, Anant Gyaan, Anant Sukh, and Anant Virya, these are also called Anant Chatushtaya.
7. **Rational vision, absolute knowledge and true character are needed to attain Kaivalya (salvation)**—Jainism believes that until an organism gets zeroed out of its deeds it gives birth to new organism by getting combined with substances. In the human form it can get rid of getting an abiotic form with the help of rational vision, absolute knowledge and true character. Rational vision means faith in the principles founded by the Jain Teerthankars. Absolute knowledge is the actual experience of the substances related knowledge and true character is to behave according to the rational vision and absolute knowledge. This is a difficult way to follow but a person seeking salvation has to follow it.
8. **Ethical life is essential for rational vision, absolute knowledge and true character**—According to Jain scholars a man cannot attain rational vision, absolute knowledge and true character until it attains the high ethical life. Jainism emphasizes for the following of five mahavratas and four astringents.

Self Assessment

Multiple Choice Questions:

3. Some scholars believe that Teerthankar Parshvanath was of Jain religion
   (a) The originator (b) Indian philosopher
   (c) Saint (d) None of the these
4. Twenty fourth Teerthankar of Jain religion is
   (a) Mahavir Swami (b) Parshvanath
   (c) Sanghbhadra (d) None of the these
5. According to Jainism, this universe is made of
   (a) Various religions (b) Various substances
   (c) Various castes (d) None of the these
6. Jain religion believes in
   (a) Luck (b) Deeds
   (c) Religion (d) None of the these

11.3 Jainism and Education

The substance has been explained comprehensively/elaborately in Jainism. The kind of Vivid/comprehensive explanation of the types or attributes of the substances is apparent in Jainism is not available elsewhere. The chemistry and nature of soul/spirit and time/period which has been discussed in Jainism has drawn the attention of the scientists. The main element of Jainism is Axiology and ethrics. Whether people agree regarding the last aim of human life Propounded/formulated by Jainism or not,

but, today the whole world agrees with its code of conduct. Jainism considers education important for the purpose of the knowledge of this conduct. The question that arises now is what should be the character/structure of this education. The gist of Jainism's viewpoint in this context is as follows in brief.

Education's persuasion

Jainism acknowledges the independent power/existence of being and non-being/matter and believes that the being takes on the non-being according to its karmas (acts) and acquires several vulvas/ wombs/yonis. According to Jainism, after taking on the human life (yoni), the soul can accrue to pure Buddha (enlightenment) and delieverance/salvation/redemption, provided the man can inactivate the gemtriad (true sight, true connaissance/understanding and true character) from soul. This should be the only aim of human life then and education should help in accomplishing this aim. According to jain doctrine/faith the real education is that which makes a man attain the ratanyatra, which helps a man's soul to realize his pure, enlightened and free self.

Goals of Education

According to Jainism the eventual goal of human life is salvation. The Jainism has mentioned the gem triad (true sight, true connaissance/understanding and true character) as the means to attain salvation. The education should also have the same goal, which is why, it stresses on attaining an ethical life for accomplishing this goal, hence, education should have this goal also. It regards the knowledge and highest truth of various art forms as important for a material/earthly life. Therefore, the education will also have to do this work. The gist of these goals of education is as follows:

1. **Goal of Rational Vision (Samyak Darshan)**—It's the belief of jain scholars that in order to live a good material/earthly life and make the soul pure, enlightened and free, the first and foremost need is that the human beings have devotion towards and faith in the sages who educate them about jain Teerthanakars, agam(religious) granths and jain doctrines. Hence, the first and foremost goal of education is to develop human beings' faith in jain tiranthkars, jain agam (religious) granths and jain sages.
2. **Goal of Absolute knowledge (Samyak Gyaan)**—By absolute knowledge, Jain scholars mean to imply with that knowledge of substance (being, on-being/matter and time) which is given by the Teeranthkars and depicted in jain agamas. According to Jainism, this knowledge is like light which dispels the darkness of ignorance. The attainment of this knowledge should be the second goal of education.
3. **Goal of true character (Samyak Charitra)**—Jainism stresses on the fact that true sight and true knowledge should be concentrated in true character, in other words, the man should inculcate it in his thoughts, voice and behavior. For this, according to Jain scholars view, it is important to follow five great vows of non-violence (truth, non-violence, non-stealing/coveting, abstention/renunciation and celibacy) and renounce/forsake the four pungents (anger, greed, fascination and ego). Hence, education should develop all of these. According to Jainism this should be the goal of paramount importance for education.
4. **Goal of training in several art forms**—Big or small, all the enterprises/industries have been titled as an art form in Jain literature. Agriculture, spinning, cloth knitting/weaving, house construction, mat knitting, making utensils from metal, woodwork etc several enterprises/industries are mentioned in these art forms. Materialistic/earthly people have to choose any of these to earn their livelihoods. Therefore, a man should acquire some skill in any industry according to their capability through education, but in Jain aagams the people who are wishful of salvation are preached to abstain from all of them.

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5. **Goal of developing the belief of highest truth (salvation)**—Jainism is the believer of individual spiritual welfare as well as the spiritual welfare of entire humanity. The man with a true character will talk, do and think about his welfare as well as others' too, but, it will also be needed here from materialistic point of view. People in the material/earthly world should wish well for each other and also benefit each other for spiritual progress. To work for the welfare of humanity itself is the highest truth. According to Jainism, the feeling of the highest truth (salvation) must be developed in a man through education.

Education curriculum

The goals/objectives of education that are decided in Jainism; are divided in two parts-goals pertaining to the practical life and the ones pertaining to knowledge of self. In the sacred text (granth) "vyavahar sutra" of Jainism, five principals for making the curriculum of practical life are mentioned—

1. The principal of a student's maturity
2. The principal of a student's caliber
3. The principal of a student's age
4. The principal of factor
5. The principal of usability

On the basis of these principles, there are different curriculums for different age groups in Jainism. For the physical and mental development of the student, different knowledge and activities of various subjects are given importance in the curriculum. For the attainment of physical objectives—language, grammar, mathematics, physics, statics, dynamics, mechanics and different arts are also included. Out of the 72 arts for male and 64 for female, Jainism expects from the students that they should learn at least one or two arts as per their capacity and ability. For the spiritual objectives, study of Teerthankar's preaching and Jain texts and a simple life is emphasized. Jainism says that education for conduct is also very important. In the education of conduct training of ratnatraya and compliance of five mahavratas are essential.

Teaching Techniques

Jainism has a wide description of the form of knowledge and the techniques to attain it. To attain the physical knowledge, following methods are mentioned in the texts of Jainism—

1. **Indriyanubhav technique**—In this method, the knowledge is attained through the experience of senses. Today this is termed as direct method.
2. **Emulation (Anukaran) technique**—This also a form of direct technique. In this form, the teacher presents the ideal conduct, language, written language, and other ideal modes in front of the students and the students follow them. This is a natural technique of learning and teaching of language and conduct.
3. **Practical (Prayog) technique**—In this technique the student learns by himself. This technique is useful to learn the fine arts and industrial knowledge.
4. **Hearing (Shruti) technique**—In this method, the knowledge is attained by listening to the teacher's lectures. Today this technique is also applicable to radio and television.
5. **Self study (Swadhyay) technique**—In this technique knowledge is attained through the study of text related to curriculum. This is called self study technique. There are following five types of this technique:
   a. Vachna (study of text and literature)
   b. Prachchna (Asking question to the teacher to clear the doubts on whatever is read and understood)

c. Parigrahan (revision of what is read)

d. Anupreksha (giving a second thought to what is read)

e. Dharmakatha (discussion of the studied material with other official people)

Today these are called the steps of self study and if the steps are followed the self study will be effective.

To attain the spiritual knowledge, there is a description of hearing, self study and penance techniques in the Jain texts. With the help of hearing and self study techniques, the knowledge of substances can be attained. But to see the actual form of the human one has to do penance. But the one, who do the penance, has to follow the five mahavratas strictly and have to sacrifice the four astringents.

Discipline

In Jainism, there is a provision of strict discipline for the teacher and student. Mahavir Swami gave much importance to austerity and restraint in discipline. In "Uttaradhyan Sutra", a metaphor is mentioned in the context of discipline. For the people who seek salvation are directed to strictly follow five mahavratas and sacrifice the four astringents. This compliance is called the true discipline but they want to achieve this discipline as a self inspired discipline. According to Jain texts, a acharya should strictly follow the above mentioned rules. The upadhyays will also be inspired with them and students will also behave in the same manner. It will be called as Impressionistic discipline. In Jainism there is system of penance, If any student commits any mistake, he will accept it in front of his teacher, and the teacher will accordingly give him the punishment but this punishment in any case should not be harsh and this type of discipline is called self-discipline.

Teacher

For Teacher, two words have been used in the Jain literature—**Upadhyay** and **Acharya**. Upadhyay is the one which is involved in teaching and gives the knowledge of language literature and other physical sciences to his students. Acharya gives the knowledge of religion, philosophy and morality and affects their conduct. Jain scholars believe that an Acharya should be stoic (jitendriya) and devotee (mahavrati) and should sacrifice all the four astringents (kashayas). Though Upadhyay should also be pious but the rules regarding the compliance of five mahavratas and the four astringents are not so strict as they are for acharyas. Acharyas cannot live a married life but the upadhyays can. According to Jain scholars, upadhyay should be the master of his subject and also have some knowledge of other subjects. The biggest thing about them is that the Jainism wants to see both of them to serve the mankind with devotion and hard service.

Student

Jain scholars divide the students in two categories—Shravak and Shraman. Shravak is the one which prepares himself for the social and worldly life while Shraman prepared himself for the service of god or charity. There are very strict provisions for the Shraman in Jainism and he has follow the five mahavratas and sacrifice four astringents that's why he is called Mahavrati. Shravak also have to follow the same rules but not strictly as Sharman and he is called Anuvrati. But to lead a true and moral life is essential for both of them. In Jainism, the students are directed to getup before sunrise, follow the orders of teacher, have the simple food, avoid the usage of expensive things and wear simple clothes. They are also directed to not to laugh much, not to become playful, have control on senses, not to disclose anyone's secret, not to use foul language, not to become selfish, and avoid anger, disease, egoism and laziness. The students should be soft spoken and mannered. There should be a curiosity in the students to attain knowledge and should be inspired enough to learn the things. Jainism believes that every students have his own body and own soul so the teacher should make the provision of his teaching on the basis on its personal ability.

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Relation between Teacher-Student

Jainism favors a sentiment of service between a teacher and student. In its view both of them should be ready for the welfare of each other. Jain scholars expect from the student that they should remain polite, tolerant, and careful for the teachers even when the teachers are angry. The students are directed to have faith on the teachers and teachers are directed to love his students. If there is affection, faith and respect from both the sides then there would be an excellent relation between the teachers and students.

School

With the development of Jainism, centers of studies were also developed for the training of Jain teachings. But these centers were not like the Buddhist monasteries or today's universities. Generally teacher's residences were used for this purpose. People celebrate when the student enter the teacher's home for study and when they return after completing their education, but this education was not available to all. There was system of limited education, admission and schools.

Other aspects of education

1. **Public education—**Jainism does not believe in caste system, and believes that everyone has the right to get education. It also believes in the individual difference of the people and favors the education or training according to the person's interest and ability. It says that every human has the right to attain salvation with its knowledge. But the scholars prohibited patients and lepers from the right to education. In total, Jainism is in favor of public education.
2. **Woman education—**Digambars does not consider woman to attain salvation and in result they do not need the education of humans. Shwetambars believe that women are also proprietress of salvation but they keep mum on their education. Education of behavior is given in their homes in every household.
3. **Professional education—**In Jainism, world is regarded as real, so the people should prepared for the worldly life. In Jain texts, there is a description of the education of 72 arts (Industries) for male and 64 arts (Fine Arts) for females. Jainism recommends everyone to learn at least one or two arts to live a worldly life. However, females looking for salvation are directed to avoid these arts.
4. **Religious education—**Jainism is basically a religion; its philosophy was developed later. So it is obvious that the Jainism emphasizes in religious education. It preaches that everyone should comply five mahavratas and sacrifice of four astringents but criticism of any other religion is considered as mental violence in Jainism. This is the best form of secularism and this secularism is much relevant in today's context.

Self-Assessment

State whether the following statements are True/False:

7. Mahavir Swami preached to follow the five mahavratas—truthfulness, non-violence, non-stealing, non-materialism and celibacy.
8. There are two sections in Jainism—Shwetambar and Digambar.
9. According to Jainism, the soul has two forms—Free and bounded soul.
10. According to Jainism, the ultimate objective of human life is the attainment of salvation.

11.4 Evaluation of the Contribution of Jainism to Education

Jainism has its own importance as a philosophical contemplation. The broader scientific evaluation and classification of the substance did by the Jainism cannot be found anywhere else. Even soul and time

are still a puzzle for today's scientists. But Jainism believes that a being itself gets different forms of life in the result of his deeds in a birth. But this belief is cannot be digested. There should be someone who decides the reward of one's deeds. It can be Brahma of Vedantis, Ishwar of Vaishnavas, Jehova of Jews, God of Christians, Allah of Muslims, and Ahurmajd of Parsis. By considering the soul and world as reality, Jainism has tried to create a balance between the physical and philosophical aspects of a man. It also inspires the human to improve his and others life by preaching the sermons of moral life. Compliance of five mahavratas and sacrifice of four astringents (kashayas) is also very helpful in leading a moral life.

Jainism is also important as education philosophy. Though there is no such active role of Jainism in giving educational process a systematic form. But in the context of education it found the principals which are universally accepted and are relevant even today. Here is review of there principles.

Conception of Education

According to Jainism, real education is one which trains the human in Ratnatray (Samyak Darshan, Gyan and Charitra) for attaining Moksha (salvation). It seems that Jainism considers education as only as a medium for human's philosophical development. But when it talks about training a human in any art for his living than we can consider that it also believes that education is also a medium of human's physical development.

Clearly that Jain philosophy of education in both physical and spiritual, of human development has been recognized as a means, it is the second major and physical development that spiritual development is currently a secondary location, natural, social and human spiritual education, balanced development of all three parties is accepted as a means of.

Objectives of Education

Jainism has determined five objectives of education—rational vision, absolute knowledge and true character, training of various arts.

It is very clear that the objectives of education founded by Jainism are related to both the aspects, physical and philosophical, of a man. By emphasizing on the knowledge of substances and various arts for physical necessities and the knowledge of rational vision, absolute knowledge and true character for the philosophical necessities, Jain scholars transformed the education as a means for moral life. So their objectives of education are inclined to the betterment of a human's life.

Curriculum of education

A detailed discussion on the curriculum of the education to achieve these vast objectives is also found in the texts of Jainism. In the Jain augments, there are five principles (maturity, capacity, age, consecutiveness, and utility) for the curriculum for the physical life and Ratnatraya for the philosophical life.

The five principles for the curriculum of the physical life determined by the Jainism are still relevant even today. But for the attainment of philosophical life, the training of Ratnatraya looks out of context. Other religions and philosophy of the world can also be helpful in the attainment of salvation, but compliance of five mahavratas and the sacrifice of four astringents (kashayas) should be acceptable to everyone.

Teaching Techniques

Five techniques to attain physical knowledge—Indriyanubhav, Anukaran, Prayog, Shruti, and swadhyaya and to the three techniques to attain philosophical knowledge—Shruti, Swadhyaya and Tapasya are also mentioned in the Jainism.

Notes

Some of the things of Jain scholars regarding teaching techniques are very useful. Suggestion of five techniques to attain physical knowledge and three techniques to attain philosophical knowledge is a psychological approach of Jainism. The description of the types of Sopans in Jain texts is also psychological. By self study, people can learn the things more efficiently and the knowledge attained through this technique is also long lasting. Except Tapasya technique, all other techniques are being used today; however they are not so successful in today's context.

Discipline

Jain scholars have also expressed their views on discipline. In their view, following the rules strictly is discipline, but this should be self inspiring and if a student commits a mistake, he should be given an opportunity to atonement. They also have very clear directive that while punishing the student, the teacher should not be strict.

So it is clear that Jain Scholars are in favor of self inspiring discipline.

Teacher and Student

In Jainism, both teacher and student are directed to follow the five mahavratas and sacrifice the four astringents (kashayas). By directing both of them to follow these rules, Jain scholars have done a great job because if the teacher and student follow these things even partially it would solve half of the problems of the education sector. Preaching of moral life is one of the characteristic of Jainism and we should accept it.

School

During the development of Jainism, education was given at the residence of teachers, Scholars have not dreamt of today's education system.

Other factors of Education

In Jainism, unification of mass education, woman education and industrial education was supported, but in its own different way.

11.5 Summary

So finally we can say that Jainism is an absolute religion-philosophy. It says what it wants to but never criticizes others. Teaching of moral life one of its main objective and it has developed its education structure on it. In today's scenario, its educational philosophy will be useful in India.

11.6 Keywords

1. **Kaal**—Time
2. **Sanghat**—Mixture
3. **Aakash**—Space

Notes

11.7 Review Questions

1. What do you mean by Jainism? Describe.
2. Describe the basic principles of Jainism.
3. Explain your views on Jainism and education.
4. Evaluate the gift of Jainism to education.

Answers: Self Assessment

1. Vedas	2. Deeds principle	3. (a)	4. (b)	5. (b)
6. (b)	7. True	8. False	9. True	10. True

11.8 Further Readings

Books

1. Philosophical and Social Foundations of Education—*S. S. Mathur, Vinod Pustak Mandir*
2. Philosophical Foundations of Education—*Yogendra Kumar, Madhulika Sharma*
3. Philosophical Foundations of Education—*O. P. Sharma*
4. Education and Psychology—Measurement and Evaluation: *Shashi Prabha*

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Unit 12: Philosophy and Traditions of Islamic Religion and Education

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Objectives

After study this unit, students will be able—

- To know the meaning of Islamic religion and philosophy.
- To know fundamental principles of Islamic religion.
- To know Islamic traditions.

Introduction

It is believed that Kaba Shareef was built by Hazrat Aadam, The first men of world by the order of Allah to pray Allah only. After him all the Rassols (Prophets) Hazrat Nooh, Hazrat Ibrahim, Hazrat Ismile, Hazrat Dau, Hazrat Moosa, Hazrat Esa made Kaba Shareef his prayer place.

12.1 Meaning and Definition of Islamic Religion and Philosophy

In 600 B.C, the dark age prevailed in the Arab countries. In the religious sense, polytheism was at its full glory, thousands of gods and goddesses were worshipped, in fact 'Kaba Shareef' managed

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by Mohammad Sahab's grandfather, had 360 idols. It is said that Kaba Shareef was established by universe's first human Hazrat Aadam, by the order of Allah for praying Allah. The number of prophets—Hazrat Nooh, Hazrat Ibraham, Hazrat Ismail, Hazrat Dau, Hazrat Moosa, and Hazrat Eesa, who came after him, made Kaba their place of worship. At this point of time, the society was divided into various classes, slavery was practised and slaves were oppressed severely. The condition of females was pathetic in the society. In elite families, birth of a girl child was considered bad; they were killed just after their birth. At this time, the political scenario was also bad. In the Arab countries, there were lot of small and big tribal communities, who constantly fought against each other, and robbed each other's wealth and enforced women. The one who was powerful was considered as the winner. The fear of Allah had vanished and there was mischief everywhere, all across Arab. **Hazrat Mohammad** was a saviour and got rid of these.

Hazrat Mohammad was born on the year 53 Hijri 12 Raviul Avvel (22 April in 571 A.D). Though his father Abdul Muttalif had passed away before he was born, his birth was still rejoiced in a huge manner. According to the rituals at that time, he was fed by his mother, Ameen's milk, and then he was sent to nanny named Halima Saadma for bringing him up. When he was 6 years old, he returned to his mother's place from Halima's place, but then after a few days his mother passed away and the responsibility for his upbringing fell upon his grandfather. When he was 8 years old, his grandfather also passed away. His sympathetic uncle, Abu Talib, then took the responsibility for bringing him up. When Mohammad was 10 years old, his uncle took him along to Syria for business purpose. This time he really earned profits in the business. His uncle then employed him in his business. When Mohammad was 11 years old, one such event occurred that he started talking about Allah (one god). But he also used to work in the business. He had such blessings of Allah, that whoever partnered with him for business, earned well. At this time, there lived a rich widow Khadija in the city of Mecca. When she heard about his well-intended, honest and profitable business, she made him a partner in her business and she really earned profits. She was so impressed by his truthfulness and honesty, that she proposed him for marriage. After his uncle's consent, Mohammad married **Khadija**. At this point, Mohammad was 25 years old and Hazrat Khadija was 40 years old. A new phase of Hazrat Mohammad's life began.

Notes Hazrat Muhammad born before the year 53 Hijri 12 Rviul Avval (April 22, 571 AD) was born.

Now, Mohammad started looking after his business on one hand, and started social work on the other and along with it spread the word of Allah, and whenever he got some time, he prayed in a small cave on mountain **Heera**, situated approximately 5 kms away from Mecca. At the time of Ramzaan, when he was once praying Allah with concentration, Jibrayl, angel sent by Allah, appeared in front of him. He said '**Icra**'—means read. From here on, he started gathering the knowledge of Quran Shareef. Mohammad kept going to the cave. After six months, the same angel **Jibrayl** appeared, who gave him the real knowledge of Allah, which later was texted and became known as Quran Shareef. Then he started promoting and spreading the messages of one Allah. On one hand, where the number of supporters started increasing and on the other hand, his protestors also started increasing. These protestors started suppressing the supporters; in fact they tried killing Mohammad. When his life got endangered, he moved from Mecca to Medina, by order of Allah. He was 53 years old at this point of time. The day Mohammad left Mecca, the Islamic 'Hijri' started. To move from one place to another is termed as 'Hij' in Arabian language.

He continued spreading the word of one Allah after reaching Medina. Some people retaliated him here also. Who could stop the truth! The day arrived when the fact was established that one Allah was worth worshipping instead of many gods. In 632 A.D in 9th Hijri, Mohammad went for Haj and preached that whenever people are able to go to Mecca with their earnings, they should surely go there and

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worship Allah. In 10th Hijri (in 633 A.D) he went for his last Haj. This time lakhs of people turned up for Haj. On this occasion, he addressed a crowd of one and a half lakh people, on a camel in the fields of Arafat, and told them how to do Haj and preached them. Some of his teachings are as follows:

1. Allah is one, shapeless, it is wrong to worship him in an idol.
2. Allah has created the whole universe and he is its caretaker.
3. People! it is 'haram' to murder each other, forfeit each other's wealth and insult each other.
4. In case of females, have Allah's and behave well with them.
5. People, I am leaving such a thing; that if you hold it tightly, you would never wander away, that is, Allah's book, Quran Shareef.
6. God has made these 5 rules mandatory for you.
   - (*i*) Kalma—'La Ilah Ilallah Mohammadur Rasoolallah' which means apart from Allah, there is no one worth worshipping, Mohammad is a prophet of Allah. Implement this in your lives.
   - (*ii*) Namaaz—People! 5 namaaz are mandatory to read- Fazir, Zuhar, Asir, Magrib and Eesha.
   - (*iii*) Jakaat—Grant 2.5% money from your earnings to poor, needy, orphans and widows.
   - (*iv*) Roza—Fasting (keeping 'Roza') in the whole month of Ramzaan. Due to thi, you would realise the hunger pangs of the hungry, it would benefit your health and all your evilness would disappear.
   - (*v*) Haj—If you are abled, then go for Haj once in your lifetime.

After a year 26th April 634 A.D, Hazrat Mohammad unified with Allah, but his predicated Islamic religion continued getting glorified. Today, millions of people follow Islam. At present there are many sects under this, the prime ones being—Sufi, Sunni, Shia and Ahal Hadis. Amongst these, Sufis emphasize most on knowledge, Sunnis on worshipping Allah, Shias on purifying body and mind and Ahal Hadisi on equality. However, all of them believe in one Allah, believe in Hazrat Mohammad as the last prophet and believe in Quran Shari as their holy text. All these aspects unify Muslims all across the world.

Islam was initially developed as a prototype, however later on its philosophy was also developed. Sufis contributed most in this domain. We know that for interpreting its philosophical contemplation, it is must to understand its metaphysics, epistemology, and logic axiology and ethics, therefore are presented as below:

Logic of Islam Religion

According to Islam religion, Allah has created this universe. The moment Allah said 'Kun' which means 'happen', the universe was created. Islam considers Allah as shapeless, omnipresent and most powerful of all and considers very generous and merciful. According to this, there is no one equal to Allah, he is only the one. According to this, there are many spirits and they are all created by Allah and at the end, they all go back to Allah.

Islam considers human as the biggest gift of Allah. In Quran, he is considered the greatest living being of all. According to Islam, Allah has created all the things for usage by the human and created human to worship Allah. According to Islam, the objective of a human's life is to worship Allah apart from enjoying physical pleasures and prepare for the ever going life after death and to unify his spirit with Allah. According to Islamic philosophy, when the human body is kept in a grave after his death, his ever going life start, which is called 'Barjaakh'. On the day of devastation, Allah will send him to Heaven or Hell, after evaluating his doings. Islam doesn't believe in rebirth.

Epistemology and Logic of Islam

Hazrat Mohammad, predicator of Islam, considered knowledge as the essence. By knowledge he meant knowledge of both types–physical and spiritual. He has put physical products and social life under physical knowledge and knowledge of Islam religion under spiritual knowledge. At present, people following Islam consider Quran Shareef as the prime source of any knowledge.

In Quran, there are three ways mentioned to attain physical knowledge–Ilmul Yakeen (believe by estimating), Enul Yakeen (believe by seeing) and Hakkul Yakeen (believe by touching). This clearly means senses are considered as a medium to attain physical knowledge. Where attaining spiritual knowledge is concerned, Islam considers information given by the prophets.

Axiology and Ethics of Islam

The literal meaning of the word 'Islam' means Peace. The specific meaning of the word 'Islam' means—to dedicate oneself to Allah. Islam considers, all human beings are created by Allah, all are equal and therefore each other's brothers and sisters, and therefore all should love each other and should worship their almighty. It considers equality, brotherhood, love and peace basic values of a human life. It doesn't protest the enjoyment of physical pleasures, but wants that all human beings should enjoy by distributing these amongst themselves. It gives huge importance to mercy and grant. It has shown the right code of conduct for a human being by elaborating on sinful and saintly deeds. It has given a message of being afraid of Allah and doing noble deeds and has preached about being of pure character and living a satisfied life. Amongst sinful deeds, it has considered primarily, to lie, to forfeit other's things, to disrespect other's women, to oppress others, to kill someone without reason, to take a loan on interest and to compare Allah with someone else, and predicated to stay far away from these. And in saintly deeds, it has preached, to worship (reading namaaz), to follow the path shown by Prophet Mohammad, to speak the truth, to grant money, to respect women and to serve all. If it is said that Islamic religion is a code of conduct in the real sense, which should be followed by all human beings, it wouldn't be an exaggeration.

Definition of Islamic Religion

Islamic religion can be defined on the basis of its metaphysics, epistemology and logic, axiology and ethics.

Islamic religion considers that the universe is created by Allah and all the things of this product-based universe are destroyable yet real, useful for human beings. It considers Allah most powerful and the soul to be created by him and considers that the main objective of a human being is to unify his soul with Allah, which can be achieved by worshipping Allah and doing saintly deeds.

Self Assessment

Fill in the blanks:

1. .....was the angel sent by Allah.
2. According to Islamic religion, this universe has been created by..... .

12.2 Fundamental Principles of Islamic Religion and Philosophy

If we try putting the metaphysics, epistemology and logic, axiology and ethics of the Islamic religion in a sequential order, it can be done as follows:

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1. **This universe has been created by Allah—** According to the Islamic religion, this universe has been created by Allah, all the things and living beings have been created by him and he is the caretaker of all of them.
2. **Physical Universe is destroyable yet real, spiritual universe is everlasting—** Islamic religion accepts that this universe is destroyable, all the things and living beings are destroyable, however, all these things have been created by god for the usage by human beings and has created human beings for worshipping him, that is why it is real. According to its belief, the spiritual life of a human being starts after his death, which is called 'Barjaakh'.
3. **Allah is shapeless, and the souls are created by him—** Islamic religion considers Allah as shapeless, most powerful and omnipresent. Apart from Allah, it doesn't accept any god or goddesses. According to this, all souls are created by Allah and in the end they all want to reach Allah.
4. **Human is the supreme creation by Allah—** According to the Islamic religion, human is the only living being which can unify his soul with Allah by worshipping Allah. According to this, a human is the supreme creation by Allah. It doesn't believe in rebirth of humans. According to Islamic religion, on the day of devastation, Allah would evaluate deeds of the dead lying in the grave and according to their doings, would sent them to Heaven or Hell.
5. **The human development depends on the power of his soul, his deeds and Allah's mercy—** According to the Islamic religion, the development of a human depends upon his spiritual power, his own endeavours and Allah's mercy. It believes that Allah is very merciful and generous. People who worship him, beg him for grant, Allah fulfils their wish.
6. **A human's ultimate objective is to prepare himself for the everlasting life and unify his soul with Allah—** According to Islamic religion, all the souls like to unify with Allah, that is why a human's ultimate objective should be to prepare oneself for the everlasting life and to unify his soul with Allah. It declares that we are extracted from Allah, we are for him and we have to return to him. It is called 'Najaat' in Islamic religion.
7. **It is must to worship Allah to unify one's soul with Allah—** According to the Islamic religion, there is only one way to unify the soul with Allah—worship Allah. It believes that it is not possible to achieve anything without Allah's graciousness. Even to achieve anything in life, one must worship Allah and to achieve everlasting life also worship Allah and to unify one's soul with Allah also must worship Allah.
8. **One must be of good character and must serve others—** According to the Islamic religion's belief, Allah accepts the prayers of only those, who are of good character and help the poor and needy. Islamic religion predicates the five following ways to worship Allah—

   (*i*) To believe in Allah, Prophet Mohammad and Quran Shareef.

   (*ii*) To read the namaaz five times.

   (*iii*) To fast (keep roza) in the month of Ramzaan.

   (*iv*) To grant money from one's earnings.

   (*v*) To go for Haj atleast once in a lifetime.

These five ways are considered must for having a pure character—

(*i*) To be afraid of Allah

(*ii*) Body and mind to be pure and serene

(*iii*) To help poor and needy

(*iv*) To respect women

(*v*) To avoid oneself from the curse of weak ones.

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9. **Duty is the king is to bring his public on right way—**According to Islam-philosophy, governor (king or kingdom) should follow the way of *Hazarat Mohammad Saheb* and should instruct his public to do the same. He should protect his land and along with that should not pillage other ruler (king or kingdom). According to Islam-philosophy, if some kingdom need to war to protect his land, his religion and to protect his women then he should go for it.

Did u know? There was a gross darkness of ignorance in Arabian countries in 6th century.

12.3 Islamic Traditions

There was only one form of Islam religion in starting but later many communities (opinions) developed in it. Four communities in these—*(i) Soofi, (ii) Sunni, (iii) Shiya* and *(iv) Ahal Hadis*. Among, *Soofis* force maximum on knowledge; *Sunni* on worship *Allah; Shiya* force on sanitation of body and purity of mind; and *Ahal Hadis* force maximum on equality. But overall all of them believe in one *Allah*, consider *Hazarat Mohammad Saheb* as last *Rasool* (Prophet) of *Allah* and consider *Quran Shareef* is their religious text. Along with, they have some similar traditions which tied all Islamic followers in one thread. All of these read *Namaz* five times in a day that is worship *Allah*. They *Jakaat* (donate) in the name of *Allah*, keep fasting in the holy month of *Ramazan* and celebrate *Eid* a very next day of watching moon of second day, after the end of month of *Ramazan* and read *Namaz* together on this day and express equality, fraternity and love by necking each other. All of them consider *Haja* (worship *Allah* in *Kaba Shareef* in Mecca) as their holy duty. All of them believe in *Shariyat* (social laws based on religion) and follow it. They do *Bismillah* (start learning), circumcision, *Nikaah* (marriage) and funeral; it's a different thing that they do with some difference. But one thing which they all follow is that all the rituals they do by witness of *Allah*, pray for individuals to follow the right way as life time rituals and read *Faatiha* as funeral in the last of life and commemorate third, tenth, and fortieth day of deceased.

Self Assessment

Multiple Choice Questions:

3. Jibrial told Mohammad Saheb—
   (a) Ikara (b) Bakara (c) Makada (d) None of these
4. On the day which Mohammad Saheb went Medina after leaving Mecca, from that day only, started—
   (a) Islam Sann Samvat (b) Islami Sann Hijari (c) Islam religion (d) None of these
5. According to Islam religion, this world is created by—
   (a) Human (b) Allah (c) Nature (d) None of these
6. Hazarat Mohammad Saheb, exponent of Islam religion, considered education as—
   (a) Nectar (b) Poison (c) Necessary (d) None of these

12.4 Philosophy and Traditions of Islamic Religion and Education

Primarily Islam was developed as a religion. After some time some experts started clearing its philosophy and based on this religious philosophy, a lifestyle was fixed for human which slowly took form of tradition. Islamic education is based on Islam religious philosophy and its traditions. That is

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the only reason that some experts call it conservative education. Effect of philosophy and tradition of Islamic religion on education is presented in sequent—

Concept of Education

Education is considered as light in philosophy and tradition of Islam, that light, by which ignorance form darkness thrown away. Education is used as an action which coordinates between knowledge and action. Knowledge means knowledge given in Quran Shareef and action means behavior mentioned in Quran Shareef. They do not differentiate in knowledge and action, in their terms by which human is learned the knowledge given in Quran Shareef and then according to that knowledge he is learned how to behave, that is the true education. According to Hazarat Mohammad Saheb, exponent of Islam religion, education should be continuing from the lap of mother till grave. It is cleared that education was taken in its broad way in philosophy and traditions of Islam religion.

Objectives of Education

It was forced in philosophy and tradition of Islam religion to develop physical and spiritual both aspects by education. Among forced maximum on training of human to obtain the knowledge and to follow path of Quran Shareef. We can sequent objectives of education fixed by it as follows—

1. **Development of knowledge—** Mohammad Saheb, exponent of Islam religion, considered knowledge as nectar. In his terms, knowledge of this world is necessary to live life and knowledge of Allah's order is essential for salvation. When the religious textbook of this religion Quran Shareef was ready then its knowledge was considered essential for salvation. It is clearly instructed in Quran Shareef that every person who believes in Islam should read Quran Shareef and should obtain the knowledge given in it and follow the path shown by it.
2. **Cultural Development—** Rituals from birth till death are described in Quran Shareef, which is must to follow for all Islamic believers. Laws, which are made based on this religion, are called **Shareeyat**. Everybody must follow the rules mentioned in Shareeyat. Based on this there was a development of its own separate culture of Islam believers. According to philosophy and traditions of Islam religion, the second main objective of education is to provide knowledge of Quran Shareef and Shareeyat and train human to live their life accordingly.
3. **Ethical and moral development—** According to philosophy of Islam religion and traditions developed based on it, every human who believe in Islam religion should follow the moral rules, mentioned in Quran Shareef and should follow the path shown by Mohammad Saheb in any condition. It is clearly written in Quran Shareef that Khuda mercy only on those who follow the moral rules and are characterful. So it is necessary for every human that he kill demon hidden inside of him and worship Khuda after pure-cleaned up. There is specially forced for its development by education in Islamic tradition.
4. **Art-skill and occupational trainings—** Philosophy of Islam religion belief in physical easement also, but the instruction is given in it that all human will enjoy this easement with distribution. First need of physical easement is production of things of physical easement. According to this, all human should be trained by education in all that art-skills whose products give happiness to human and along with they should be accomplished in those occupations by which produced materials can be distributed.
5. **Education of Islam religion—** Islam is strongly monotheist religion. It is clearly instructed in this religion that apart from Allah, believers of Islam must not believe in any other god–Goddess, must consider Hazarat Mohammad Saheb as last Prophet of Khuda, must consider Quran Shareef as last religious book and, must behave accordingly after gaining knowledge from Quran Shareef. It is possible only when children will be taught Quran Shareef from the beginning and they should be trained to follow the path of behavior mentioned in Quran Shareef. It is the most important objective of education in philosophy and tradition of Islam religion.

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Curriculum of Education

There are five important objective of education according to philosophy and tradition of Islam religion—Development of knowledge, Cultural development, Moral and ethical development, Training in art–skills and occupation and Education of Islam religion. In Islamic tradition, concomitantly effort is made for achieving all these and knowledge of Quran Shareef is considered must for achieving all these. We can sequent the curriculum of education in Islam as follows—

1. **Physical Subjects**—Language, literature, philology, grammar, social science, history, political science, mathematics, astrology, natural science, medical science, agriculture, industrialism, accounts, painting, construction, carving, craftsmanship, martial Arts.
2. **Physical Actions**—Well behavior with each others and services to poor.
3. **Religious Subject**—Quran Shareef, Hadisen and other religious Book), of Adhyatmk Science (sky knowledge), wisdom, philosophy and Islamic Sharia (Islamic law) and Nosihten (Prophet, Dervish, Prophet, Rabbani, Sermons given by Jonslema etc.).
4. **Religious Action**—*Namaz* and *Roza*.

Teaching Methodologies

Philosophy of Islam religion is strongly monotheist religious philosophy. Traditions based on it are also hard in it. Result is that there are minimum changes in methods of learning—teaching developed by philosophy of Islam religion. Learning—teaching methods which are mentioned in this tradition, in today's language we can sequent those as follows—

1. **Emulation method**—Philosophy of Islam religion is aware of this fact that emulation is the natural tendency of human. This method is mostly used at primary level in Islamic education. Teacher pronunciate letters, tables and *Aayat* of Quran Shareef in high volume and students combined emulate him. This act repeated again and again and children memorize the learned knowledge. It is called cramming in normal language. At primary level, education of pronunciation and good handwriting is also given by this method only. Reading of *Namaz* is also taught to children and elders by this method. It can be used as necessarily in higher education.
2. **Speeches, lectures and interpretation methods**—Speech method is normally in use in higher education from the beginning in Islamic education. Lecture is the developed form of speech and success of lecture method depends on interpretation of facts came in the lecture. At higher level in Islamic education, these three methods are combining used in teaching of theoretical subjects.
3. **Logic method**—Instead directly accepting the facts, asking questions like 'what', 'why', and 'how' in subject, again and again raising our doubts and searching the answer on the basis of logic is called logic method. In Islamic education, this method is used in teaching of tough subjects like philosophy.
4. **Self study method**—Meaning of self study is—study by ourself. In this method, students itself get information by studding the related books from the syllabus. Method of understanding through reading the authentic books by students their selves is called self study method. This method is used in higher education.
5. **Demonstration, practical and practice method**—This method is the developed form of emulation and practice method. In Islamic education, this method is used in the education of art-skills. Teacher demonstrates the taught art or skills, students learn by watching it and try to do it as it is. They gain efficiency by practicing it.

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Discipline

More importance is given to discipline in philosophy and traditions of Islam religion. According to this, true discipline is following the path shown by Mohammad Saheb. First step of this discipline is – killing the demon hidden inside us, second step is restrain and third step is—following rules and repent on mistakes and correction of the error. It is believed that all of these are essential for establishment of true discipline. But later its form was changed. Following the orders of teacher was taken as discipline in schools and students were given hard punishment for establishment of it. In present also, discipline is taken in same form in the field of Islamic education.

Teacher

An important place is given to the teacher in philosophy and tradition of Islam religion. Islam believers consider *Allah* as the biggest teacher and *Paigamber, Ulema, Rasool* and *Nabi* made by him are also kept in teacher's position. In their terms, most important work of teacher is ending the darkness of ***Kufra*** (compare *Allah* with any other) bringing the light of ***Imaan*** (believe in one *Allah*). According to Quran Shareef normal teachers should also have the knowledge of Quran Shareef, they should be believer of *Allah* and should be guide of *Allah*'s path. Along with, they should be knowledgeable that means he should have clear knowledge of taught–learned subject and actions and should be expert in communication of physical and spiritual both type of knowledge. They should behave like a father to the students and should be guide to right path for the society.

Student

It is expected from the students in philosophy and traditions in Islam religion that they believe in Paigambar Mohammad Saheb and follow the path shown by them. They will be Spartan and hardworking, follow the instructions of their teachers, behave politely with each other, never do any crime and if some time by mistake they made any crime then feel regret for that.

Teacher–student relation

According to philosophy of Islam religion, relationship between teacher and student should be like father–son, but relationship is like ruler–ruled in the traditions developed based on it.

School

At the time of publicity of Islam religion, there was not any school like today. Later on the places where primary education and education of Islam religion were arranged, those places were called ***Makataba***, the places where higher education was arranged, those places were called ***Madarasaa*** and the places where education of only Islam religion was arranged, those were called ***Ulam***. Forms of schools based on philosophy of Islam religion and its traditions are unique. Either they are made near to the Mosque or Mosques are made in that. Education of Islam religion is surely given in that along with any other kind of education. Teachers who know and believe in Islam religion are appointed in these schools and strict discipline is retained.

Philosophy and traditions of Islam religion and other aspects of education

1. **Public Education**—Knowledge is considered as nectar in Islam religion. Then arrangements of education should be made for all. Ink of pen is considered more important than blood of martyr in Quran Shareef. It is the indication that arrangements of education should be for all in the society. Anyway there is a fixed duty of every parent to make arrangements of education for their children

in Islam and also it is considered as a duty of every man and woman to obtain education. But the truth is that meaning of public education is taken as education of Islam religion, in this religion and philosophy.

2. **Woman Education**—Exponent of philosophy of Islam religion, Mohammad Saheb emphasized a lot to woman education but later on this basis, such traditions were developed, in which education for woman was prohibited. **Ibdadosha** raised voice against it then he was killed by stones. Presently it is changing because of the effect of western countries.
3. **Occupational Education**—According to philosophy of Islam religion, Allah made all the things of this world for the use of human and human is made for his worship. This religion is also belief in physical happiness but with this instruction that everybody will have this physical happiness in distribution. Then there is a need of production of usable materials. For this, this religion philosophy forced on learning art-skills and occupations.
4. **Religious and Moral Education**—In the philosophy of Islam religion and traditions based on it, sense of education is basically taken as education of Islam religion and after this, taken as practical education. In practical education also, there is emphasizing on education of behavior of human with the human. It is clear that according to philosophy of Islam religion and traditions developed on its basis, arrangements must be made for religious and moral education and it happens too.

12.5 Evaluation of the Contribution of Islamic Religion, Philosophy and Traditions to Education

Basically Islam was a movement against multi-teleology of the religion field and class distinctions of the social field, which later established the monotheist religion and division-less society. Later experts started philosophical interpretations of this religion, resulting development of philosophy of Islam. Later traditions developed based on this religion, in which education's specific form developed. But in term of present conditions this Islamic tradition based education system has its own merits and demerits; here those merits and demerits are described.

Concept of Education

Education is taken as a synonym of knowledge in philosophy of Islam religion and here its meaning of knowledge is both materialistic knowledge and spiritual knowledge. Knowledge gaining from Quran Shareef and follow the path said in Quran Shareef are considered as true education in traditions based on philosophy of this religion. According to it, this education of human should continue from the lap of mother till reaching the grave.

It is clear that nature of education is not clear in philosophy of Islam religion but it is surely given a detailed form by saying it tool of physical and spiritual development and also it is taken as detailed form – a continuous process from birth to death.

Objectives of Education

It should be mainly five objectives of education in traditions based on philosophy of Islam religion—Development of knowledge, Cultural development, Moral and ethical development, Trainings in art, skills and occupation; and education of Islam religion. Among maximum force is given on Islamic education.

Normally it seems that all aspects of physical and spiritual development of human are included in these objectives, but the reality is that these are limited to the knowledge and accordingly behavior of philosophy of Islam religion. Its meaning of knowledge is basically knowledge of Quran Shareef, meaning of culture is only of Islamic culture, meaning of morality is only of moral values based on Islam religion, meaning of

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art and skills is also of emphasizing on art, skills and occupations of Islamic countries and in the name of religious education is only emphasizing on education of Islam religion. It is cleared that these objectives may be the objectives of Islamic countries but not the objectives of the whole world.

Curriculum of Education

In curriculum of education also, philosophy of Islam religion accommodate only language of Islamic countries and their literature. In medical science also, *Unani* medical science is only placed and in religious education, education of Islam religion is only emphasized. Physical subjects like history, geography and art and skills are also limited to history, geography and art and skills of Islamic countries. Yes, mathematics and natural sciences are provided seat in their objective and widely form.

It is clear that due to its narrow approach this philosophy of religion made its curriculum of education also narrow. Making education of religion as compulsory and give it foremost seat also in mandatory subjects is not rationalized in this era.

Methodologies of Education

As far as the question of teaching methods; today also, mainly force is given on emulate and practice; lecture, logic, self study and demonstration methodologies in schools based on traditions based on philosophy and religion of Islam religion, among these maximum force is given on cramming.

It is clear that there is not specific gift of philosophy of Islam religion in the area of methodologies of education. Maximum force is given on cramming in it and which is not considered as very good today.

Discipline

Although discipline is told in philosophy of Islam religion as to follow the path shown in Quran Shareef that is to kill the demon hidden inside of you, to restrain, to follow the rules and to regret when mistake happened and improve our self, but it is considered as true discipline to follow the orders of teacher in traditional schools developed based on philosophy of Islam religion and punishment is given instead of provide chance to regret for corrections of mistakes.

Presently results of many researches in the area of psychology shows that because of punishment, maximum children turn towards crime instead of coming to the right way. Temporary arrangements may be maintained by punishment but spirit of discipline cannot be developed in children.

Teacher and Students

Although first of all philosophy of Islam religion expects from teachers to be a knowledgeable person and from students as keen to learn knowledge but its meaning of the knowledge is mainly of Islamic knowledge. It is clearly instructed in this relation that there should be father and son like relation between them, this is another matter that there are ruler and ruled like relation between them in Islamic traditional schools.

At present, this kind of relation between teachers and students is opposed in democratic countries and forced to establishment of democratic relations.

School

According to traditions developed based on philosophy of Islam religion, school should be mainly promoter and extensor of philosophy and culture of Islam religion.

In terms of schools, this view will also be called narrow minded.

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Other aspects of Education

What instructions are given in philosophy of Islam religion in relation with public education, woman education, occupational education and religious and moral education, those are having their own type seats in traditional education. Islam is the nutrient of public education and woman education but there is not any provision for public education in its tradition and prohibition of woman education, this is another thing that now it is changing. In relation with religious education there is similarity in philosophy of Islam religion and traditions developed on this basis. Both emphasize only on education of Islam religion. It will call narrow approach only towards religion in present era.

Self-Assessment

State whether the following statements are True/False:

7. Education is considered as light in philosophy of Islam religion.
8. Philosophy of Islam religion is strict monotheist philosophy of religion.
9. First basic formula of socialism is all human are equal.
10. According to philosophy of Islam religion, Mohammad Saheb created this nature.

12.6 Summary

Overall it can be said that philosophy of Islam religion was very successful in eradication of multi-theism and social cast difference. Today what socialism we discuss, that socialism was established by Hazarat Mohammad Saheb around 1500 years ago. First basic formula of socialism is all human are equal, second basic formula is consumption should be in distributive manner in all and third basic formula is that nobody should do exploitation others. Quran Shareef teaches us the same. But traditions developed on its basis were somewhat too narrow, because of that it could not show the right path to people from around the world. Its approach is also narrow in determination of form of education; it is very useful for Islam religion believers, but not much useful for the religion believers other than Islam. Today there is a need of that approach towards education, which can provide guidance to the people around the world, this approach should not be compressed, not for some, but should be accepted by all.

12.7 Keywords

1. **Allah**—God
2. **Traditions**—Customs

12.8 Review Questions

1. What do you mean by philosophy of Islam religion? Clarify it.
2. Describe the fundamental principles of philosophy of Islam religion.
3. Write short note on Islamic traditions and education.
4. Evaluate the contribution of Philosophy and traditions of Islamic religion to education.

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Answers: Self Assessment

1. Jibriale	2. Allah (God)	3. (a)	4. (b)	5. (b)
6. (a)	7. True	8. True	9. True	10. False

12.9 Further Readings

Books

1. Philosophical and Social Bases of Education—*Mathur, S.S., Vinod Pustak Mandir*.
2. Philosophical Bases of Education—*Sharma, Yogendra Kumar, Madhulika Sharma*.
3. Philosophical Bases of Education—*Sharma, O.P.*
4. Education and Psychology—Measurement and Evaluation: *Shashi Prabha*.
5. Philosophical Bases of Education—*Pandey, Ramshakal.*
6. Sociological Bases of Education—*Chaubey, S.P., International Books, Meerut.*
7. Philosophical Bases of Education—*Sharma, Dr. N.K.*

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Unit 13: Philosophical and Educational Thought of Mahatma Gandhi

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Objectives

After study this unit, students will be able—

- To know the Life Philosophy of Mahatma Gandhi.
- To know the Philosophical thought of Mahatma Gandhi.
- To know the Educational thought of Mahatma Gandhi.

Introduction

Gandhiji considered a human as a combination of body, mind and soul and considered that a human's ultimate objective in life is to attain enlightenment. He called it salvation. However, he emphasized a human to develop his physical knowledge and to get rid of physical scarcities. He has considered Anashakti yoga as the best practice for spiritual salvation and the importance of labour, morality and character for betterment of physical life. He considered these only as the values of a human life. To attain these, he emphasised on following Ekadash vrat (truth, non-violence, celibacy, distastefulness, renunciation, fearlessness, prevention of untouchability, Somatic labour, equal respect for all religions and courteousness).

13.1 Biographical Sketch of Mahatma Gandhi

Gandhi's early education started in a school in Porbandar. When he was 7 years old, his father had become the 'dewan' at Rajkot. He accompanied his father to Rajkot and started studying in a

school there. He was an average child at studies. He was not too keen at sports also. But he took great interest in watching games, theatricals and plays. He was really affected by play entitled Satyawadi Harishchandra, which became ideal for him later on, and he became follower of truth. He was somewhat shy and skittish by nature. He was married when he was only 13 years old. Then, he took lesser interest in studying. At that time, he also affected by bad company, but he got out of it soon.

Mahatma Gandhi was born on 2nd October, 1869 in a place named Porbander in the present Gujarat in a rich and respected family having faith in vaishnav. His real name was Mohandas Karamchand Gandhi. His father Karamchand Gandhi was a 'dewan' at Porbander and was a religious and true person. His mother Putlibai was also lady of religious and true nature. The family atmosphere had real impact on Mahatma Gandhi.

He completed his high school education in 1885 and then took admission in Shyamlal College in Bhavnagar for his higher education. In 1887, he went to England to study law. Apart from studying law, he also studied 'Bible' and 'Light of Asia' and also got the opportunity to meet Annie Besant. This really had great impact on his life. In 1891, he completed his law degree and returned to India.

Upon returning, he started practising law in Bombay and Rajkot. He didn't get much success in this still he continued doing this work. In 1893, he went to South Africa for a legal case. He saw the oppression and atrocities on Indians there. He himself became the victim of the atrocities. His soul awakened and he started working towards improving the state of the Indians there. He organised Indians staying in Africa and started working towards their betterment. In 1894, he established 'Netal Congress' and through this group worked against the apartheid policy. But, then he had to return to India for a few days. Upon his arrival, he met Lokmanya Tilak, Gopal Krishna Gokhale, Jamshedji Tata and Dadabhai Naoroji and discussed about starting a movement against the British in India. But before, he could start the movement against them, he was called back to Africa. This time he went there along with his family. He led the movement against apartheid policy after reaching there. The government behaved in an inhuman manner and tortured him, but he continued non-violent movement without fear. In 1899, at the time of Boar war, Gandhi did lot of social service with the help of Red Cross society. In 1901, when the war ended, Gandhi returned to his homeland. To earn a living, he started practising law again on his return. But, freedom from British tyranny remained his goal. He was about to begin his movement against British, but was called back to Africa in 1904. The satyagrah movement got intensified on his arrival. Gandhi stayed there till Jan 1915.

During his stay in Africa, Gandhiji did two things – one leading political movements and secondly, establishing educational institutions. In the field of education, his first work was establishment of a hermitage in Phoenix in South Africa and through this he promoted the knowledge truth, non-violence, satyagrah and brahmacharya etc. In this hermitage, the medium of instruction was hindi and the emphasis was on character development. In 1911, he established 'Tolstoy Farm'. All arrangements were done here to teach children handwork and common principles of all religions. The farm developed as a laboratory for Gandhi's preaching. Gandhi returned to Indian in 1915.

Notes Gandhi considered 'Geeta' as the epitome of all holy abstract knowledge. According to 'Geeta', there are two elements–human (god) and nature (substance) and amongst these, god is greatest.

After returning from Africa, Gandhi went to Pune to meet Gopal Krishna Gokhale. He considered Gokhle his teacher. After meeting him, he went to Shanti Niketan meet Rabindranath Tagore and joined Indian politics after seeking his blessings. The politics took a new turn after he joined. He based politics on the principles of truth, non-violence and satyagrah. In 1915, he established one

more hermitage in Sabarmati similar to the one in Phoenix and named it 'Satyagrah ashram'. In 1917, he led a movement against British in Champaran. In 1919, he started Non-cooperative movement which glorified in 1921. During this time, he expressed his views on national education plan. He started a movement for unity of Hindu-Muslim community in 1924. His spiritual force affected both – public and government. After this, Khadi movement and boycott of foreign goods in 1927, movement against the salt law in 1930, satyagrah movement in 1932, Harijan-o-dwar moment in 1933, gram-o-dwar movement 's execution since 1934, were his major achievements. At this point, he left Sabarmati hermitage and established a new hermitage in Wardha. He took a pledge that he would return to Sabarmati only after Indian would attain freedom. In Wardha hermitage, he executed gramseva movement. As a result of national movements, in 1937, the self government was formed in provinces and, in 7 provinces, out of 11, congress formed the cabinet. In 1937 he gave the idea of Basic Education, which was accepted immediately by some provincial cabinets. In 1939, the 2nd World War began. The congress party decided not to favour the British and therefore all seven political groups resigned.

In 1942, the era of movement of independence began again. Gandhi led this Quit India Movement and as a result the nation got its independence on 15 August, 1947. Gandhi moved away from active politics and the nation distinguished him as 'The Father of nation'. Though Gandhi is known to be the author and director of the political movement, he has worked in every field. He would equally be recalled for his social reform, gram-o-dwar, harijan-o-dwar and improvement in education. He has thought and written freely written on religious philosophies. To reach out people, Gandhi had taken the support from national newspapers. Amongst these newspapers Young India, Harizan, Bhudan Yagya, Nayi Talim and Naya Hind are significant. He also created texts in his lifetime. **Aatma Katha, Sarvodya, Satyagrah,Mera Dharm, Geeta Bodh, Geeta Mata, Hindu dharm, Mangal Prabhat, Niti Dharm, Bramhacharya, Anashakti Yog** and **Basic education** are the important ones amongst these texts. However, after achieving Independence, he couldn't live long. On 30 January, 1948, a creep shot a bullet at him and he passed away saying 'Hey Ram'.

Self Assessment

Fill in the blanks:

1. Gandhiji considered Gopal Krishna Gokhle as his..... .
2. In 1942, Gandhiji led.....movement.

13.2 Philosophical Thought of Mahatma Gandhi

Gandhiji had attained values of vaishnav religion. He had read an excerpt on memory power during his childhood only. He used to read 'Geeta' everyday. In England, he had read 'Bible' and 'Light of Asia' and got acquainted with Ms Anne Besant. On this basis, his religious and philosophical values were formed. However, his life's main directive force remained 'Geeta'. He referred to Geeta as 'Geeta Mata'.

Gandhiji didn't create any new philosophy. He has formed Indian philosophy the base for practicality. However, this practicality is an outcome of his sensibility. Thats why its also called Gandhidarshan, Gandhiwad and Sarvodya Darshan. Elementary reflection, knowledge and argument reflection is presented here from Gandhiji's Sarvodya Darshan.

Gandhiji's Sarvodya Darshan's Elementary reflection

Gandhiji considered Geeta as the epitome of all holy books. According to 'Geeta', there are two elements—human (god) and nature (substance) and amongst these, god is greatest. Gandhi

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considered it true. He clarified that god's greatness is specified by two aspects. Firstly, god is present amongst each and every form of nature but nature is not present in god. Secondly, God is Creator and he is also the Destroyer. Gandhiji has highlighted the part of Geeta which mention, God is the almighty of this universe and nature is a factor. He considered God as form of truth. Truth is derived from the word' Sat' and 'Sat' means existence. Therefore, Truth means, whatever exists is eternal. Gandhi believed that God is unchangeable, therefore eternal and nature (substance) changeable, therefore, unreal.

He considered soul as a part of divine power. He believed that divine power is eternal and real and therefore, spirit is also eternal and real. Gandhi accepted soul, divine and truth as form of infinite power.

Gandhi considered human as a combination of body, mind and soul and a human's ultimate objective is to attain self knowledge, enlightenment and salvation. He has divided a human's life into two aspects—firstly physical and secondly spiritual. According to him, both these aspects are dependent on each other and without developing one, the second one cannot be developed, therefore both these aspects of human should be developed together.

Now the question rises- how can both aspects of human- physical as well as spiritual can be developed together? Gandhi's answer to the question - for developing physical aspect, physical knowledge and activity are required, which can be attained through senses and for developing spiritual aspect, the spiritual knowledge and activity are required, which can be attained by reading religious books, prayers and social service. He considered observance of fast, truth, non-violence, celibacy, distastefulness, not to steal, renunciation, fearlessness, prevention of untouchability, somatic labour, all religion moderation, courteousness, to enable human to develop both these forms in the right manner.

Gandhiji's Sarvodya Darshan's Knowledge and Argument Reflection

Gandhiji has divided the knowledge into two parts – physical knowledge and spiritual knowledge. He has considered the physical world and a human life's various aspects (social, economic and political) within physical knowledge and creation and divine spirit related to abstract knowledge within spiritual knowledge. According to Gandhiji, a human should have the knowledge of both types, physical knowledge for physical life and spiritual knowledge for soul enlightenment and salvation.

According to Gandhiji, the physical knowledge can be attained through senses and spiritual knowledge can be attained through reading texts and prayers. He considered 'Geeta' as the greatest source of spiritual knowledge.

Did u know? Gandhiji started his early education from a school in Porbander.

Gandhi's Sarvodya Darshan's Values and Ethics

Gandhiji considered a human as a combination of body, mind and soul and considered that a human's ultimate objective in life is to attain enlightenment. He called it salvation. However, he emphasized a human to develop his physical knowledge and to get rid of physical scarcities. He has considered anashakti yoga as the best practice for spiritual salvation and the importance of labour, morality and character for betterment of physical life. He considered these only as the values of a human life. To attain these, he emphasised on following Ekadash vrat (truth, non-violence, celibacy, distastefulness, renunciation, fearlessness, prevention of untouchability, Somatic labour, equal respect for all religions and courteousness).

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Truth had been both a 'source' and 'means' for Gandhiji. In source form, the truth is something which has existence and which doesn't end, which means god. And Gandhiji's interpretation of 'means' refers to true thoughts, true conduct and true speech. By non-violence, he means lack of evil motives against all living beings. According to Gandhiji, violence doesn't just refer to killing animals, but to exploit someone is also violence and to have evil motives against someone is also violence. According to him, due to lack of non-violence, neither truth can be followed nor can truth be attained. He considered non-violence very important for completion of spiritual salvation. He considered celibacy as subjugating the mind through repressive sense. Distastefulness means—to be far from sensual pleasures. Astay means—not to steal. Renunciation means—not to collect. Fearlessness means—to be free from any kind of fear. Prevention of untouchability means—not to consider anyone inferior on the basis of birth. Somatic labour means- not to desire any object without working for it. Equality for all religions means—to consider all religions as the way to attain enlightenment. And courteousness means—to sacrifice ego and anger and to nurture mercifulness and pardon. According to Gandhiji, every human should follow these principles. A human who would follow these principles, would then think about welfare of all living beings and in the true meaning would be 'sarvodayi'. According to him, only such a generous human being would be able to achieve prosperity in physical life and experience spiritual values.

13.3 Educational Thought of Mahatma Gandhi

Mahatma Gandhi 'Father of Nation', was not only a political leader but also a great religious researcher and social servant. In his lifetime, he expressed a lot of views for improving bookish, doctrinal, compressive and examination-oriented education. He is also known as educationist in educational field.

Gandhiji considered education as the birthright of a person and considered it equally necessary for any type of physical and spiritual progress as the mother milk for physical development for children. That is the reason that he forced for compulsorily making arrangement of general education for children up to certain age and he said it to be free of cost. His clear opinion was that this education cannot be given in foreign language English medium; this education can be given in mother tongue. Although, he considered English as mental slavery enhancer language. They wanted to make human independent by education, wanted him to earn his food and money, so they emphasize on hand-skills. Also he wanted spiritual advancement of human, so incited human to follow eleven vows (truth, non-violence, celibacy, no-taste, non- theft, no storage of unnecessary things, non-fear, un-touchability, prevention, physical labor, multi-religious harmony and humility) by education. Gandhiji decided the face national education based on his this educational philosophy and named it **Basic Education**. Here sequent interpretation of educational thoughts is presented.

Concept of Education

Gandhiji did not consider literacy only as education. In his own words—**Literacy is neither the end of education nor even the beginning. It is only one of the means whereby men and women can be educated.** Gandhiji considered the human as combination of body, mind, heart and soul. His clear opinion was that education should develop the body, mind, heart and soul of human. Gandhi converted the education of $3R^s$ (Reading, Writing and Arithmetic) in to $3H^s$ (Hand, Head and Heart) and said that the function of education is to develop hand, brain and heart. In his own words—By education I mean an all round drawing out of the best, in child and man-body, mind and spirit.

Objectives of Education

As per opinion of Gandhiji, salvation is the ultimate objective of human. He took salvation in a broad sense. First he talked about the salvation of physical, mental, economical and political later about

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spiritual salvation. His logic was as long as human is not free from physical weakness, mental stress, lack of economy and political slavery, he cannot achieve spiritual freedom. That was the reason that he wanted maximum development of human's body, mind and soul by education. What opinions Gandhiji expressed in relation with objectives of education, those we can express in the following sequence—

1. **Physical Growth**—Whatever objective is of human life, it can be achieved only through the body, so it should be developed. In his school life only Gandhiji experienced the necessity of this objective of education. Later on he understood it necessary for the spiritual growth.
2. **Mental and Intellectual Growth**—According to Gandhiji, mind and soul should also develop along with the body. He said that just like mother milk is essential for physical growth, same way education is essential for mental growth. Education must do this function.
3. **Individual and Social Growth**—Gandhiji forced on both individual and social growth of a person. They considered person's individual growth is essential for person, society and nation, for all. In his terms, spiritual growth in the peak form of individual growth and social growth is essential for spiritual growth of a human. Gandhiji's meaning of social growth was to teach human to live in society with love and cooperation. He believed that spiritual growth is possible only through loving every human and serving to every human. He was the supporter of cosmopolitanism.
4. **Cultural Growth**—According to Gandhiji, culture is related with soul and it is expressed in human behavior. They believed that cultural growth is essential for controlling the behavior of human and its spiritual growth and considered it the main objective of education.
5. **Moral and Ethical Growth**—Gandhiji had known the strength of character. They forced on its growth through education. They felt that these qualities – truth, non-violence, celibacy, non-taste, non- theft, no storage of unnecessary things and non-fear should be present in good character. Schools were told factory of character building by him. He wrote in relation with character building that the end of all the knowledge must be the building up of character, personal purity.
6. **Occupational growth**—To get rid of economic deprivation Gandhiji forced on occupational growth. He wanted to make every human self-dependent and for it he emphasized on providing him hands-skills or industrial education. He told clearly that through education, children should be made able at least to earn their subsistence.
7. **Spiritual Growth**—According to Gandhiji, the ultimate objective of life is to achieve salvation, self-realization or enlightenment. Which physical, mental, individual; social; cultural; ethical and occupational growth we discussed above, the ultimate objective of all these is also to help human to in self-realization. Gandhiji understood the necessity of religious and moral education for it. Gandhiji was impressed with Geeta in this relation. He equally forced on knowledge, deeds, devotion and Yoga. Non-violence and *Satyagrah* were considered as its physical form.

Curriculum of Education

Gandhiji was alert for basic needs of the country. To meet these needs and to build of division less society, he forced to make action dominant curriculum. He made action dominant curriculum only for **basic education** (from class 1 to class 8), proposed by him and the foremost position was given to hand-skills education and second position was given to mother-tongue in that. He proposed the following curriculum of basic education—

1. **Hand-skills and Industry** (Spinning, Weaving, Gardening, Agriculture, Carpentry, Leather work, Book arts, Clay work, Fisheries, Home Science etc.).
2. **Mother Language**
3. **Hindi** (today Hindi is the national language. For them, whose mother language is not Hindi).

4. **Applied Mathematics** (Arithmetic, Algebra, Geometry, Measurement etc.).
5. **Social Subjects** (History, Geometry, Civics and Sociology).
6. **General Science** (Gardening, Botany, Zoology, Chemistry, Physics and Home science).
7. **Music**
8. **Painting**
9. **Health Science** (Hygiene, Exercise and Games and Sports etc.).
10. **Behavior Education** (Moral education, Social service and other Social work).

Methodologies of Education

Gandhiji considered human as a combination of body, mind and soul and he considered that all these should be developed for overall development. In other words, human development depends up on these three – body, mind and soul. That was the reason that in teaching methodology, he gave position to actions of body, mind and soul all three actions of human. He did not study psychology but it seems that he was the master of applied psychology. He was emphasizing maximum to action in the field of education. According to him, learning by doing and learning from your own experience is the best learning. Although he accepted the importance of statement, lecture and question and answer method. He also believed in hearing, rumination and chanting method predicted by *Upanishada* and *Vedanta*. Present knowledge in the form of complete unit and its development through any method were the main bases of his education methodology. It is called Correlation Method. Gandhiji forced on naturally use of all these methodologies of education. Here we belief it is essential to put some light on it.

1. **Emulation Method—**Gandhiji cleared that emulation is the natural tendency of children, initially they learn through emulation only; so they should be taught through this method. Gandhiji considered it the best method for good behavior. In his opinion, foundation of good behavior should be kept in childhood only; rites developed at this time are permanent. He forced a lot on this matter that parents and teachers must always treat children with love, so they learn to love and always do truth, non-violence, celibacy, no-taste, non- theft, no storage of unnecessary things, non-fear, un-touchability, physical labor, multi-religious harmony and humility behavior in-front-of them, which they can emulate and follow good behavior.
2. **Action Method—**Gandhiji cleared that action is the natural tendency of children; somewhat they do always; so education of any subject or art-skill should be given through action method. Gandhiji emphasized learning by doing and learning from your own experience for any knowledge or skill as far as possible. Today's games method and practical method itself are action methods. Gandhiji forced to use these methods for the education of art, music and hand-skills.
3. **Oral Method—**Lecture, question-answer and debate etc. methods come under oral methods. Gandhi ordering to use these methods as associated methods only. He cleared that children are so curious, you teach with any method, they ask you questions in between, their questions should be answered, their doubts should be cleared immediately; but with one caution that children will always be active in both term physical and mental, not only an inactive listener.
4. **Correlation Method—**Gandhiji forced a lot on this matter that whatever taught to the children, it should be taught in actual circumstances and in actual form. For this, he forced that education of total knowledge and action should be given with the medium of children's natural atmosphere, social atmosphere or making centre of education of hand-skills, attached to their life. The method of teaching where all subjects and actions of curriculum are taught by correlating with each other is called correlation method. Then considering children's natural atmosphere, social atmosphere or hand-skills as central subject and education of all subjects and actions of curriculum is given by correlating with them should be called **Centralization Method**. But in general use also it is called correlation or coordination me that according to Gandhiji, children participate in practical work in

practical circumstances in this method and this way they learn it naturally, learning through this way, their physical and mental activities correlate and they get prepared for practical life.

5. **Learning through Hearing and rumination—**Learning through hearing and rumination is our traditional method of education. In this process, students used to hear the teachers, listen to the verbal teachings, then contemplate it and then at last practice it. In reality, knowledge does not have any meaning unless and until it doesn't help in developing us by becoming a part of it. Gandhiji has accepted the use of this method foe subjects like religion and philosophy, but with few changes. According to him, when the children grow up they should pray, hear the preachings, read, comtemplate, find out the truth through their intelligence and patience and use them in their daily lives. But this method can only be used when the children are able to contemplate.

Discipline

Gandhiji accepted the importance of discipline. According to him true discipline is self–inspired. He was against the use of power for attaining the discipline. According to him, the real discipline could be developed only by impactful method. He laid emphasis on keeping the children in natural environment and superior social environment. He believed that in this environment, the children would adopt high ideals and habits. But still, if the children get distracted to wrong path the teachers should use will power to bring them to the right track. Will power is not attained just like that. For this, the teachers have to follow celibacy.

Teacher

According to Gandhiji, a teacher is a centre of process for education. According to Gandhiji, a teacher should be disciplined and he should follow celibacy. Gandhiji gave all the freedom to the children for their overall development but keeping in mind their physical and spiritual requirements. Gandhiji, right from day one itself, emphasized on physical, mental, intellectual and spiritual development and making them self-independent. According to his view, only such a person could do some good to himself and the world. According to Gandhiji, a teacher should be inquisitive along with being patient.

Trainee

Learner is the center of the education process. Shikshrthy of Gandhi's thought and celibacy should be disciplined. Vayshtik their full growth Gandhi children-would complete remission, but his social and spiritual development while keeping sight. Gandhi early childhood physical, mental, intellectual and spiritual force was stressing to grow and make them self-reliant. They think it is the same person may own and bless the world. According to Gandhi with Spartan learners - must be curious as well.

School

Gandhiji had his own views for schools. According to him schools should be such institutions where teachers educate and serve with full dedication and along with it there should be so much output by their join efforts that they should become self-independent. He laid emphasis on making the schools as communal centres. According to him, various activities of the community should be carried out on the schools and people from the community should be provided access to study and work here. Here, old age education should also be carried out by running night schools. On one hand community should help out the schools in their activities and on the other hand schools should assist the community in their various activities.

The Other aspects of education

1. **Mass education—**During Gandhiji's lifetime, 13% of the population was literate. Due to lack of school education, they were neither self confident nor aware. How can we progress then To abstain from

the curse of illiteracy, Gandhiji has emphasized on mass education, education for old and female education. Mass education would be in two forms- Firstly, he presented scheme of basic education for educating a child. This was a national policy on education in which the emphasis was laid on the compulsory and free education for children between 7 and 14 years. This education was based on handwork skills, the first reason being that handwork is an integral part of our life and the other being through this the expenditures of the school could be met and it could be provided for all. Gandhiji's second step in spreading the mass education was – arranging education for old. According to him, education for old is a responsibility of the society. He summoned the social leaders, social communities and students for the same. Gandhiji didn't consider just the literacy as education, therefore he had provided for activities related to cleanliness, prevention of health, intellectual development, moral development, production, commerce, social welfare and traditions.

2. **Female education—**Gandhiji considered female as the supreme creation of god. Gandhiji has mentioned that thought the work of operation for a male and female is different, their traditional requirements are same, therefore both should be given equal opportunity for their own development. He has clarified that a female has to work in form of a wife, mother and creator of society. In first two forms, she is different from her male counterpart, but to fare well in the third responsibility she has to have the clear knowledge other culture and tradition. But he wanted to keep the females away from dance and music. He felt that these activities give boost to desires. He differentiated between the education for a female and male only in the sense that female should be given additional knowledge of home work. Gandhiji has benefitted the society by giving the equal status to females as the males.
3. **Co-education—**Gandhiji had experimented with keeping the male and female together and on the basis of which had accepted the possibility of co-education. According to Gandhiji, co-education can be arranged primary and secondary level but is not apt in adolescent age. Inspite of expressing his views in this reference, he discounted that every society should be free to accept it or not accept based on their environment. This way, Gandhiji was dependent on the society for the co-education.
4. **Commercial Education—**Gandhiji was against bookish theoretical education, he emphasized on activity based practical knowledge, such education which gives the humans the capability to expertise in all fields. He was well aware of the basic needs of a human- food, clothes and home, therefore has had given prime importance to handwork in basic education. He clarified that India is a nation of agriculture and cottage industries that is why the children should be given the knowledge of agriculture, gardening and handwork. He wanted that children should become self-sufficient after receiving basic education, should earn their own livelihood. And those who want to take their children's education industry and businesses must have a system of education. According to Gandhi system of education should be on industrial and commercial centers. The scientific and technical education to have the support of Gandhi.
5. **Religious Education—**Gandhiji was a person of religious ideology. Praying, devotion and reading Geeta were included amongst his daily routine. But, he was not in favour of providing education for one specific religion in schools. He feared that communalism would rise in this country of various religions by giving religion education. Therefore, he only provided for practical values moral values in the curriculum. He considered the truth as god. He insisted most on truth, non-violence and celibacy for attainment of truth. Along with this, he has also accepted the importance of love. He considered service of mankind as the biggest religion. According to him routing children towards serving mankind is the actual religious education.
6. **National Education—**The education which was predicated by the British, had only two objectives – first was to make some English literate babus for helping them out in the administration and making people who though were born Indians but could be loyal to British. The British education system was defective; it did not bear any resemblance to the Indian lives and traditions. The maximum emphasis was given on English language and literature amongst all subjects and English was only the medium of instruction and this facility was available only in a few big cities. In addition, it was expensive. As a result, only the people from upper class could get it. And as a matter of sorrow, people used to exploit the illiterate after receiving this education.

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Gandhiji worked for education also along with fighting for independence. At first, in 1921, he had expressed his view of national education amongst his peers. But then, it could not be given any concrete shape. In 1937, self-government bodies were formed in India and congress cabinets were formed in 7 out of 11 provinces. National education convention was held in Wardha on Oct, 1937. All the education ministers of the 7 provinces, top national education leaders, Theorists and national leaders were invited at this. The same was chaired by Gandhiji himself. In this convention, he presented his view on National education. This scheme was welcomed and Dr. Zakir Hussain committee was formed to give it a final shape. This committee put Gandhiji's views in a serial order and in 1938, it was presented in the form of Basic Education. This education is based on seven core principles—Truth, Non-violence and supreme theory, Theory of compulsory and free education, Theory of correlating education with practical life, Theory of making the mother tongue as the medium of instruction, Theory of making the handwork as the focus of education, theory of making education to make one self-dependent and theory of developing knowledge in one unit.

Self-Assessment

Multiple Choice Questions:

3. Gandhiji had received.....education from his family.
   (a) Vaishnav religion (b) of Karma
   (c) of Geeta (d) of Ramayana
4. Gandhiji's father Karamchand Gandhi was a.....of Porbander.
   (a) Lawyer (b) Dewan
   (c) Chief Minister (d) Member
5. It took place in the year 1932—
   (a) Satyagrah movement (b) Khadi movement
   (c) Harijan-o-dwar movement. (d) None of the these
6. According to Gandhiji, a human life's ultimate objective is—
   (a) Salvation (b) Education
   (c) Literacy (d) None of the these

13.4 Evaluation of the Educational Thought of Mahatma Gandhi

Evaluation of a product, activity or thought is done on the basis of some predetermined factors. Education is the process of human development, process of increasing his knowledge and skills and to give a meaningful direction to his conduct and thoughts. Educational thought and arrangement should be evaluated on the basis of how much it has been useful and how much it would be in the development of appropriate education. We have tried the same here.

Gandhiji was the greatest person of the era. There was no such field in human being's life, where he hasn't worked. He will be recalled for getting the nation its independence, for reforming the state of untouchables in the society, for developing anomalous society and for teaching the importance of truth, non-violence and love to the world, till the time humans live. He experimented a lot in the field of education and developed a national education plan for the entire nation. He is renowned as education leader in the educational universe.

Gandhiji is not an exponent of new philosophy. He has applied ancient Indian philosophy in his practical life. But he has applied them with originality. That is why it is known as Gandhi Darshan. Gandhiji believed in soul and divine power and therefore considered salvation as the ultimate objective

of a human life. For attainment of salvation, he considered human physical, mental and spiritual development, must. His educational thoughts are developed on the basis of the same. A critical analysis of his educational thoughts is presented here.

Concept of Education

Gandhiji has accepted education as a mean of overall development for a human being. According to him, literacy is not education, it's not even the beginning nor the end, it is the means to educate male-female. In his words. 'By education, I mean development of a child and a human's body, mind and soul'.

This definition though clarifies the objective and scope of education, however, its pattern cannot be understood. Perhaps Gandhiji considered education as a process, and accepted it as a normal process for a human. We wish he could have elaborated more on the speed and developmental aspects of education, then he would have known as a true interpreter.

Objective of Education

Gandhiji considered a human, a combination of body, mind and soul and emphasized on the development of all three. According to this, he has emphasized on physical, mental and intellectual, social, traditional, moral and characteristic, professional and spiritual development.

If the objectives of definite education given by Gandhiji are read and monitored closely, it is evident that all these objectives are timeless and universal. Well, Gandhiji, at that time, couldn't think of government and citizenship education and achievement of national aims. How could he have thought this, when the nation was being ruled by British and the only goal was to achieve independence. If all these objectives are added to the educational objectives predicated by Gandhiji, then it would reflect all the objectives of the education in today's time.

Curriculum of Education

The curriculum developed for the attainment of educational objective, predicated by Gandhiji, is as follows— handworks and industry (stitching-knitting, gardening, farming, artistry, extreme work, bookwork, potter work and fish breeding etc.), mother tongue, Hindi (today's national language is hindi for those whose mother tongue is not Hindi), basic mathematics (arithmetic, algebra, geometry, and weights and measures etc.), social science subjects (History, Geography, Civics and Social studies), Elementary Science (Horticulture, Botany, Zoology, Chemistry and Physics), Music, Art, Health science (Cleanliness, exercise and sports activities) and Behavioral Science (moral science, social service and other social work), and he emphasized most on handwork, and then on mother tongue.

If we try to look and analyse the curriculum predicated by Gandhiji, then two important points are clarified.—Firstly, it's quite elaborate and secondly, there is a significant emphasis on mother tongue and the same has been made as the medium for education. However, handwork has been given the utmost emphasis. It seems like he wanted India to remain a nation of cottage industries only. He hasn't expressed any clear thoughts on higher education.

Method of Education

Though Gandhiji had not studied Psychology, his thoughts on education were psychological. He emphasized most on learning from one's own power and one's own experience. Apart from this, two more aspects were insisted upon—firstly, whatever is taught to children should be taught in practical circumstances, and secondly, the whole knowledge and activity should be taught in one unit. Gandhiji also emphasized on some ancient methods of education—mimicry, verbal, activity and listening, remembering should be used in such a manner that the students stay interested and active.

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It looks interesting to understand and develop the universal knowledge on the basis of any handwork and natural or social environment, however, in practical terms, this method has been unsuccessful. A lot of work has been done in this area for 30 years, since the time of independence, lot of versions have been created for this method, but nothing has been achieved so far. For education, we must only accept Gandhiji's view that till whatever extent possible, children should be given opportunities to learn by doing things themselves and till whatever point possible, they should be taught by correlation.

Discipline

Gandhiji believed that discipline is important in every sphere of life, also in the field of education. However, he was in favour of self discipline. He used and supported the use of effective methods for development of discipline in educational institutions. According to him, teachers should lead by example, following which children should learn to stay disciplined. And if at all, any child behaves otherwise, then the teacher should take initiative to bring him to the right path. Gandhiji was never in favour of punishing a child in any circumstance.

To bring discipline, Mr Adam has classified the methods into three parts – by power, by impression and by leaving it aside. There is no doubt about the fact that the best method is impressionistic. But, in this reference one of the facts is that that ideal behaviour cannot be expected from all teachers and the other is in today's time, the number of students is so huge in school that the ideal might not get acquainted with all of them. In today's time, it would be considered an achievement, if the rules can be made by the institutions and the same could be obeyed by the students. And for this punishment arrangement is must. However, students should be punished cautiously, they should realise that they are being punished for their own good, not for some hatred.

Teacher

According to Gandhi, a teacher should be considered as role model for society, should follow the truth and serve the society. According to him, any person should work not only in the form of business but also to serve the society. Such people can only guide the children in the right manner.

Where the ideal behaviour is expected from teachers, Often, the society expects this, but in today's era, to expect from the teachers not to ask for high salaries and do this job with social service in mind, is just theoretical.

Student

Gandhi expected the students to follow celibacy, obey the rules by the institution, take part in social service and be self-dependent.

In today's era, children cannot be expected to follow celibacy but everyone expects them to follow the institution's rules. And to expect small children to work for society and be self-independent is a dream.

School

Gandhi had a different belief as far as schools were concerned. Firstly, he wanted to develop these schools as institutions where teacher and student worked hard, where products could be made by hand skills and the expenses of the institutions to be met by these handmade products, they should be self-independent. Secondly, he wanted to develop these as communal institutions. He wanted that the schools and communities should support each other and take part in each other's activities.

As far as the economic independence of these schools was concerned, Gandhi's this thought remained just an imagination. We all are aware about how the raw material was destroyed in basic schools. Then, it is not fine to expect the products developed by small children to be compliant to devices. But of

course, developing schools as communal instructions, specifically in rural areas, has the consent of all. But, now a days, teachers of our nation don't even fulfil the responsibilities of their institution; it remains a dream to expect communal responsibilities.

The other Aspect of Education

1. **Public Education**—Gandhiji has taken the Public Education in a very comprehensive form, in which he has included basic, compulsory and free education for children between 7-14 years and education for old. He has taken education for old also in an extensive manner, where work related education along with literacy is also included. The spread of public education started in the country with Gandhi's efforts. It is a different aspect that the scope of knowledge today has increased so much that the basic education level has been increased from class 8th to class 10th.
2. **Female Education**—Gandhiji has also emphasized on the female education. He has raised his voice for the females to be imparted any sort of education as their male counterparts. But, he said they should be imparted the study of home science extra. In the last 50 years, there has been a remarkable progress in this area and the today the situation is that the females ask for their rights. According to us, now the basic education to all males and females should be provided compulsorily and the specialised education should be provided to the qualified without any discrimination.
3. **Commercial Education**—With reference to the commercial education, Gandhiji's views cannot be considered relevant. Firstly, the children between 7–14 years old cannot be made efficient in handcrafts, agriculture or other cottage industry work and secondly, today the science and technology have improved so much that without their knowledge, these cottage industries also cannot be run successfully. That is why the new structure of education i.e 10 + 2 + 3, basic education level at +2 and commercial education at +3 has been provided.
4. **Religious and Moral Education**—Though Gandhiji was a religious person, however he was not in favour of providing education in schools for a specific religion. He feared that this might upset followers of other religions. He supported only education for serving mankind in the name of religious education. In this reference, we do not agree with Gandhiji. We feel that for the development of equal respect for all religions proposed by Gandhiji, it is must to provide for education of various religions and their values.
5. **National Education**—The basic education developed by Gandhiji for national education was apt for that era however it is meaningless now. The interpretation of its advantage and disadvantages is presented below.

Merits of Basic Education

Principally, this scheme seems very advantageous but in practice, this has been really inappropriate. Its principles are considered as its advantages—

1. **Self-independent scheme**—at that point of time, the government did not have enough funds to make provide for compulsory and free education. At that time, the school expenditure was to be met by the sale of goods produced by hand skills by making the basic education based on hand skills. It is a different aspect that this could not happen.
2. **Overall development of a human being**—A human's physical, mental, social, traditional, moral and characteristic, commercial and spiritual development have been emphasized in Basic education. It is a different thing altogether that through this, all these objectives cannot be achieved.
3. **Preparation for the real world**—Our nation is a nation of villages. In basic education, education for rural work- farming and breeding livestock etc. and rural handicrafts- harvesting and knitting etc., was made mandatory for children and after acquiring this they could earn their own livelihood. Principally, this sounds really good. It is a different matter that we could not achieve this through basic education.

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4. **Fundamental curriculum for Indians —** Basic education is related to the real lives of Indians. In this, all the subjects and social work for overall development of humans have been provided for and most important of all, Hindi has been mandatory for all children of the nation. We wish we could have done the same, and then we would have been unified.
5. **End of class distinction —** There are lot of classes in our country based on caste, religion and labour. Equal education and equal work has been provided for in the basic education. The class distinction can atleast be reduced, if not ended.
6. **End of difference of physical and mental labour —** In that era, foreigners used to make us 'babus' by teaching some English words, raise our status. The aftermath of the same was that people who did mental tasks started considering people who do physical work inferior. Handwork and industrial education and social service work were made mandatory for children in basic education. When everybody would work, nobody would discriminate those who work. This should have ended class distinction. It is a different matter altogether that nothing like this happened.
7. **Action-oriented education process —** In basic education, people were given opportunities and learn with their own experiences by participating in real activities in practical circumstances. This is a psychological method to learn. The knowledge and skills learnt through this way remains permanent.
8. **Consolidation of all knowledge and activities —** In basic education, knowledge and activities are considered inseparable and the subjects and activities are consolidated in a unit through handwork and commercial and natural environmental and social environment. This is an apt process of education.
9. **Mother Tongue as the Medium of Instruction for Education —** Though the British had made mother tongue (regional languages) as the medium of instruction in primary schools, but along with that they also ran primary schools where the medium was English. Gandhiji insisted only on mother tongue to be the medium of instruction for providing education. Only then, equality could have been achieved.
10. **Close relation between schools and society —** The British education methodology did not have any relation to Indian lifestyle. The basic education ended these differences between the schools and society. The societal language, societal craftsmanship skills, societal commercial activities, societal festivals and other societal activities were given importance. This established a close relation between the schools and society.

Task Present your thoughts on the philosophical theory of Gandhiji.

Disadvantages of Basic education

Theoretically, the basic education might have many disadvantages and no matter how much they might be praised, but practically, they have been unsuccessful.

1. **Imcomplete scheme —** though its called national policy, but in reality it is only a mandatory and free primary education. Only the needs of rural children are kept in mind in this, not the needs of urban children.
2. **Lack of relation to the higher education —** Basic education is for children aged between 7 and 14 years old. Its curriculum is based only on the requirements of this particular age bracket and needs of rural children. There was no correlation done with the secondary and higher education, it wasn't made the base for the higher education. It seems like children would not study after this. Education should be in a sequential manner.

3. **Inappropriate for the urban areas—**It is said that India is nation of villages, but it is not appropriate to fulfil just the rural needs through the primary school curriculum. No co-relation with the lives of urban children is a big disadvantage. It seems like the basic education was meant only for the poor population of the country.
4. **More emphasis on handwork—**In basic education, the most emphasis has been laid on the handwork. This has been made the central subject of the curriculum and on depending on this other subjects and activities have been emphasized. Zakir Hussain committe had provided for a duration of 3 hrs 20 min, out of 5 hrs 30 min for handwork activities. It seems that the developers of the basic education wanted to create India as a nation of hand skilled people. And then in school education, giving more importance to a specific subject or activity means giving less importance to other subjects and activities. Then how the overall development of the children could have been done.
5. **Wastage of raw materials—**It is just an imagination to expect the production by small children, it is not suitable for usage, it cannot be sold in the market. Nothing is achieved in this scheme except wastage of materials.
6. **Dissipation of time and power—**In early stage, it is not possible to impart training of handwork to the small children. In basic education, neither could the children be trained in the handwork nor the expenditure of the school be met by the goods produced by them. Along with the wastage of raw materials, the time and power of children also gets wasted.
7. **Prodigious process of education—**Though the manner in which the education provided in the basic education is a natural process, psychological process, however, when imparted forcibly in a crowd, its natural and psychological aspects remain no more. Then, integrating all the subjects and activities and that too, considering handwork, commercial, natural environmental and social work as focal subject, remains just an imagination.
8. **Serial order education is impossible—**Even if it was possible to develop some subjects and activities in an integrated manner, then another problem arises, to present a subject or an activity in a logical order. It is not possible to arrange it into serial order.
9. **Lack of religious knowledge—**It is said that the basic education is called fundamental education, however, the basic religious education of the Indian society doesn't find any place in the same, only moral education finds it place. Gandhiji feared that the hatred would have taken place in case of religious education. Does any religion teach about hatred?

Impact of Gandhiji

Gandhiji is a exponent of supreme moral values. He never discriminated between humans, he wanted to establish casteless society in place of caste-oriented society. He first led a movement to end the apartheid policy in South Africa and then led a movement against racial discrimination in upper and lower classes based on birth. His efforts paved off to the establishment of a casteless society in place of society based on racial discrimination by birth –it is a different matter altogether that people from politics have rooted such a base of caste discrimination instead of racial discrimination, that it has become a violator in national unification. Gandhiji tried establishing equality for all religions in place of all religions insulated society, this also affected the society. If the people from political background would not have encouraged all religion provincialism, today the country's state would have been different.

Gandhiji was a person of the era. His impact was not only limited to India, but also on other countries. Today, the whole world is moving towards a casteless society and everyone is ready to move towards human religion in place of provincial religion.

Gandhiji had an impact in the field of education also. The country moved towards the arrangement for basic, compulsory and free education. In addition, the speed of arrangement of old age education also accelerated. Where the proposed education by Gandhiji is concerned, it was implemented in number of provinces much before the independence, and after independence it was implemented in all provinces.

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With time, all the primary schools had put up the banners for basic education. Emphasis on curriculum for basic crafts and raw materials and grant from the government was lai. Workshops were held time and again on how to teach in a crowd. Nothing was achieved so far. Neither the physical, mental, social or traditional development of the children could be done nor their moral or characteristic development. Children could not be even made self-independent through this. Eliminating caste discrimination stayed far from reality, it all the more increased caste discrimination. This was considered as the education of low standards and those who took it were considered of lower class. And the truth is, it proved to be of low standards. Not even a single dream by Gandhiji could be achieved through this. Even today, Gujarat Peeth (Ahmedabad) and Hindustani Talim Shiksha Kendra (Sewagram) established by Gandhiji remain concrete in form of his ideals and village improvement programs on one hand and self—improvement programs on the other hand are conducted here. However, this sort of education doesn't help in the economic development of the country. Today the need is to change with the world in any sphere of life.

Self Assessment

State whether the following are True/False:

7. According to Gandhiji, students should be disciplined.
8. In Gandhiji's era, 13% of the Indian population was literate.
9. Gandhiji didn't consider females as the supreme creation of god.
10. Gandhiji is a exponent of supreme moral values.

13.5 Summary

Putting it all together, it can be said that Gandhiji raised the voice for making the Indian education system Indian, he elaborated on its objectives and elaborated on its curriculum. He made the traditional learning methods useful by emphasizing on active intelligence for children and additionally emphasized on the practice of correlated process of education. In case of Discipline, according to him, it should be self-motivated and impactful methodologies should be adopted for developing it in the children, today all educational leaders agree to this. With reference to his views about a Teacher, though they seem a bit weird but everyone agrees a teacher should be a role model for the society. Everyone also agrees to the importance for a teacher to follow celibacy. Well, with reference to the school, Gandhiji's views are that they should be economically self-sufficient, it is mere an imagination, but everyone agree on the view that these should be developed as communal centres.

With reference to public population and female population, Gandhiji's both the views are very invaluable. The whole country would be indebted to him for the same. We do not agree with this on the religious education, we are in favour of education of moral values for main religions. And nobody agrees to the basic education proposed by Gandhiji and people who still praise his failures, they are scab.

With reference to Gandhiji's thoughts on education Shri M.S Patel has said that his philosophy of education is naturalistic in its setting, idealistic in its aims and pragmatic in its methods. However, we do not agree with Mr Patel. Firstly, Mahatma Gandhi was not affected by the western philosophy and secondly he was inspired by Indian Philosophy particularly Geeta. Thirdly he has given equal importance to the development of human's body, mind and soul. Now if any of his thoughts reseamble to any western Philosophy, it is not wise to connect it with them. Eikadas Vrat suggested by Gandhiji for the material and spiritual development and education plan based on truth and non voilance is also inspired by Indian Philosophy. We salute hundreds of times to this Yugpurush.

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13.6 Keywords

1. **Biography**—Life description
2. **Thoughts**—Thinking, idea, opinion

13.7 Review Questions

1. Write the biography of Mahatma Gandhi.
2. Describe Philosophical Thought of Mahatma Gandhi.
3. Evaluate Educational thoughts of Mahatma Gandhi.

Answers: Self Assessment

1. Teaher	2. Quit India	3. (a)	4. (b)
5. (a)	6. (a)	7. True	8. True
9. False	10. True		

13.8 Further Readings

Books

1. Philosophical and Social Bases of Education—*Mathur, S.S., Vinod Pustak Mandir*
2. Philosophical Bases of Education—*Sharma, Yogendra Kumar, Madhulika Sharma*
3. Philosophical Bases of Education—*Sharma, O.P.*
4. Education and Psychology—Measurement and Evaluation: *Shashi Prabha*
5. Philosophical Bases of Education—*Pandey, Ramshakal*
6. Sociological Bases of Education—*Chaubey, S.P., International Books, Meerut.*
7. Philosophical Bases of Education—*Sharma, Dr. N.K.*

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Unit 14: Philosophical and Educational Thought of Swami Vivekananda

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Objectives

After going through this module, the students will be able to understand—

- The biographical sketch of Swami Vivekananda.
- The philosophical thought of Swami Vivekananda.
- The Educational thought of Swami Vivekananda.

Introduction

Swami Vivekananda was an era seer and era creator. Era seer as he looked and explained the condition of his country of that time. Era creator as he laid the foundation of the making of modern India. Though he is known for describing Indian religion philosophy in modern perspectives, make Vedanta practical and propagate it, Social work and Social reforms but he emphasized on the need of education for all of these and suggested many suggestion to improve the then education system for making modern India. That is the reason he is known as educationist in field of education. Below is the sequential critical interpretation of his thoughts and works.

14.1 Biographical Sketch of Swami Vivekananda

Swami Vivekananda was born on 12 January, 1863 in a Kayastha family in a Bengali family of Kolkata. His real name was **Narendra Nath Dutta**. His father **Vishwanath Dutta** was attorney (advocate) in

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Kolkata high court. He was so intelligent, knowledgeable, generous, philanthropic and saviour of poor. Swamiji's mother **Smt. Bhubaneswar Devi** was also intelligent, genius, pious and philanthropic lady. Swamiji had an indelible impression of her. He was taking interest in worshiping since his childhood and was in immersed. His this tendency later made him Swami Vivekananda from Narendra Nath.

Education of Narendra Nath started from his home only. He was very a clever and playful nature boy. He learned whole grammar at the age of 7 years only. At the age of 7 years, he was admitted in Metropolitan College. In this school, he took interest in games—sports, exercise, music and drama along with the studies and he was forward in all these areas. At the age of 16 years, he passed the matriculation (high school) examination in first division. Later he took admission in Presidency College and after that he was studying in General Assembly's Institution. At this time he studies literature, philosophy and religion along with study of his course subjects of college. In this area, he got a good support of his parents and teachers. Studious Narendra Nath's life was so Spartan; he was following celibacy and was engrossed in prayer, worship and meditation. By the light of knowledge and spiritual lustre fair complexioned handsome young man's face was more glowing.

In November 1881, he got a very good change to visit Dakshineshwar Temple, situated in Kolkata and to visit Shri RamKrishna Paramhamsa. Paramhamsa affected by his aura but Narendra Nath could not visit him much because he was busy in preparation of F.A. (Inter) examination. Narendra Nath got admission in B.A. after passing F.A. In-between he did *Satsanga* of Paramhamsa. The effect of this *Satsanga* was that he did not tie in householder life. In 1884 he passed B.A. In the same year, his father passed away. Even his father was earning a lot but he was also spending generously. So his savings were nil. When he expired, there was no money in home. Now Narendra Nath had to work in economic field for alimony of his mother and sisters. Born and grew up in rich family, this young man had to face misery. At this time he felt that poverty is the mother of sorrows. Paramhamsa was also departed in 1886. Three days before departure, Paramhamsa gave his succession to Narendra Nath and said 'Today, I became commoner after giving you everything of mine. Through Yoga, what power I interject in you, with that you will do great works in your life. After completing your this work only, you will go from where you came.'

After the great departure of the guru, he was involved in promoting and disseminating guru's teachings. First year his work place was Kolkata only. After that in 1888, he set out for India tour as wandering. He reached Himalaya through Kashi, Ayodhya, Lucknow, Agra, Mathura, Vrindavan and Hathras. Generally he travelled by foot only in this tour and was promoting and disseminating the teachings of Paramhamsa Ramkrishna. He travelled Rajsthan in 1891 and south India in 1892. In this tour he saw the necked image of India and experienced the spiritual unity. He reached in Kanyakumari in the last stage of his south India tour. There he worshiped goddess in temple and then he jumped in the sea, reached with floating to a rock and meditated in austerity there. He felt divinity there. There he took vow of country service; poor's, downtrodden and neglected Indian public welfare. From here he reached Madras (Chennai). He gave scholarly lectures on Vedanta in many places of Chennai. There people were so impressed that they collected travel expense to send him for world religion conference, to be held in America. On their insistence, he accepted to go America. He kept his name Vivekananda before leaving for America and took part in that conference in September 1893. There he introduced the world with Indian religion and philosophy. Scholars of the world impressed with his expertise. American public was running behind him. Knowing the favourable conditions he stayed three years in America and promoted Vedanta there. In between many of his books published. He went England in 1897 and gave speeches many places and promoted Vedanta. He went from England to Italy, Switzerland, Germany and France and gave lectures on Vedanta in these countries. From there again he returned England and promoted Vedanta. They he returned India.

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Notes Opinion of Swami Vivekananda was that human should always serve the poor's.

After returning India from England, he established **"Ramkrishna Mission"** whose objective was not only to promote Vedanta but also to open educational institutes and hospitals for serving the poor's. Swamiji wanted that his followers go every village to promote education and remove the darkness of ignorance. At this time only he built a monastery which became permanent centre for followers of Ramkrishna from the beginning of 1899. Few days after only he built another monastery named Adwaita Ashram, 75 Km. from Almoda in Himalaya. After retiring from these works in 1899 Swamiji again went America. He stayed over there about one year and was giving teaching of Raj-yoga and Sadhana. In 1900, Swamiji reached France from America. There he participated in "Paris World Religion History Conference". He returned India in the same year via Italy and Grebes. Now he was somewhat unhealthy. But even he was unhealthy; he was involved in works of religion promotion, social services and public awareness. Swamiji wrote many texts also from 1887 to 1901. Among **Gyan Yoga, Karm yoga, Bhakti Yoga, Raj Yoga, Prem Yoga, Religious Science, Hindu Religion, Vedanta in Practical Life, Eastern and Western, My Gurudeva, Mystery of Religion, Our India, Present India** and **Education** are important. Now his complete literatures and important speeches are published in ten parts with the name of 'Vivekananda Literature'. But Legislation of Lord, this person of the era got salvation in short age of 39 years on 4th July 1902.

Self Assessment

Fill in the Blanks:

1. Real name of Swami Vivekananda was ..... .
2. According to Adwaita philosophy ..... is the fundamental element of this nature.

14.2 Philosophical Thought of Swami Vivekananda

Swami Vivekananda was the student of Shri Ramkrishna Paramhamsa. Shri Paramhamsa realized the truth that the divine is in the soul and the soul is in the divine and he made this realization to his student Vivekananda also. Along with that Shri Vivekananda deeply studded the Vedas and Upanishada and he realized the truths in life predicated by it. Swamiji's opinions were not only logical but also proved by the experiences.

Vaidika religion and philosophy is the combination of differentiation. Swami Vivekananda accepted Vedanta philosophy. Vaidanta has also three forms—Dwaita, Vishishtadwaita and Adwaita. Swamiji was the supporter of Adwaita. According to him, there is no difference in Dwaita, Vishishtadwaita and Adwaita; all these three are three steps of Vedanta, whose ultimate objective is to experience of Adwaita. Not even this, but also Swamiji was telling every religions and philosophies of this world are converged to Adwaita at last.

Swamiji's view towards religion and philosophy was so scientific. He cleared that art; science and religion are three different modes to express one and only ultimate truth. He told at one place—'when science told that everything is representative of one power only, so don't you remember the God, for which you have studied in Upanishada.' And the same thing Vedanta says. He called Universal Science Religion to Adwaita Vedanta. He laud tried to see, understand and scientific interpretation of Vedanta in modern perspective. That is the newness of his Vedanta and because of this basis his philosophic thinking is called **Navya Vedanta**. Here metaphysics, epistemology and logic and axiology and ethics of Navya Vedanta of Swamiji are presented.

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Metaphysics of Navya Vedanta of Swamiji

According to Adwaita philosophy 'Brahma' is the fundamental element of this nature and it is the only creator and due factor of this universe. Logic of followers of Vedanta is, the way like spider build its own web and the material for making web secretes from inside, in the same way Brahma creates this universe and is only due factor of it. Swami Vivekananda accepted this truth. According to this theory, all gross materials and small souls of this world are fraction of Brahma i.e. Divine. In other words, this whole world is full of Brahma. Question rise is what the pattern of Brahma is. According to Adwaita followers, Brahma is that power which does not have any pattern; it is shapeless, omnipotent, omnipresent and omniscient. With the combination of Maya, this Brahma wears form of shaped Brahma (God). This gross sense-accepted world and its all materials are also its shaped form.

In relation with soul, Swamiji was agreed with the opinion of followers of Adwaita. According to him all souls are fraction of Divine and just like Divine, these are also eternal and infinite, so there is not any question of it birth or death. According to Adwaita, all other materials of this world are also fraction of Brahma i.e. Divine there is only difference in soul and other materials that soul is omnipresent and omniscient and it has the property of understanding and obtaining its true form of Divine, while other material does not have these property. According to this principle until soul recognize its true form of Divine and does not achieve it, till then it enters one body to another and when it recognize its true form and achieve it then it is free from life. Swamiji called it only salvation.

Vivekananda considered human as combination of body, mind and soul and considered that human life has two aspects—one is Physical and second is Spiritual. He emphasized to develop both physical and spiritual aspects of human. His statement was until human is not free from physical weakness, ignorance and political slavery, he cannot step forward towards spiritual freedom.

In relation with human development Swami Vivekananda view was so broad. He considered Indian knowledge and actions are needed for spiritual development of human and considered western knowledge, science and technology are needed for its physical and economic growth. Today knowledge is not limited to any country's boundary, today there is globalization in the field of knowledge.

Epistemology and Logic of Navya Vedanta of Vivekananda

Swamiji divided knowledge into two divisions – physical knowledge and spiritual knowledge. Under the physical knowledge, he keeps the knowledge of materialistic world (all materials and actions of it) and under the spiritual knowledge, he keeps the knowledge of astral world (Divine, soul and spirits) and kept the knowledge to achieve resource rout of knowledge of astral world (Gyan Yoga, Karma Yoga, Bhakti Yoga and Raj Yoga). According to Shankar, exponent of Vedanta, knowledge of materialistic world is the unreal knowledge and knowledge of astral world is real knowledge, but Vivekananda considered materialistic world and astral world both of knowledge as real knowledge. His logic is that this materialistic world is made by Brahma from Brahma and Brahma is real then this world must be real. How unreal can be originated from the real. So its knowledge is also comes under real knowledge. As far as the means of obtaining the mode of achieving knowledge, in this regards Swamiji's opinions are clear. According to him, there is direct method and practical method for obtaining knowledge of materialistic world and knowledge of astral world obtained through *Satsanga*, self-study and Yoga. He considered Yoga is the best method for obtaining any kind of knowledge (knowledge of materialistic world or astral world).

Axiology and Ethics of Navya Vedanta of Vivekananda

Swamiji considered human is the wearer of the soul and was agreed with this statement of Shankar that the ultimate objective of human life is to get salvation, to get rid of visit in this world, to dissolve the soul in to Divine; but he considered this materialistic world and human life in it as real so he forced

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to be free it from physical weakness, mental slavery, lack of economy and feeling of inferiority in materialistic world. He preaches to mankind for this both kind of freedom, to be studious, intelligent and hardworking and preached for *Satsanga*, devotion and Yoga (Gyan Yoga, Karma Yoga, Bhakti Yoga and Raj Yoga).

In relation with the ethics of human, clear opinion of Swamiji is that human should always follow the truth and serve to the poor's. He considered truth and service as fundamental values of life. In his own terms, the real is that by which both physical and spiritual kinds of benefits occurs and unreal is that by which physical or spiritual any kind of harm occurs. Swamiji considered human as a temple of God and considered service to human is supreme religion. In his terms, human should be pure from mind, speech and work, he should earn his livelihood with honesty, serve to poor's and thus make our self able to do Yoga practice through pure and undefiled and then should do self-realization through any of the Yoga rout (Gyan, Karma, Bhakti or Raj). He supported seven steps for Yoga practice—Shama-Dama, Titiksha, Uparati, Shraddha, Samadhaan, Mumukshatva and Nityanitya Viveka rout.

Did u know? Swami Vivekananda was the student of Shri Ramkrishna Paramhamsa.

14.3 Educational Thought of Swami Vivekananda

Swami Vivekananda was scholar of Indian philosophy and patron of Adwaita Vedanta. He is famous for giving practical form to Vedanta. His philosophic views can be read theoretically in the books written by him and practically it can be seen in the public welfare of Ramkrishna Mission. Swamiji was much concern about two things, darkness and poverty of country people and he forced to need of education to remove it. He himself and his companions were not involved in promotion of Vedanta only; he contributed a lot in promotion and spreading the public education. He will be remembered always for giving Indian pattern to Indian education. Sequential description of his education thoughts are presented here—

Concept of Education

Swamiji wanted human to make ready for terrestrial and extraterrestrial both of lives through education. He had faith that until we are not rich and happy in physical terms, till then knowledge, deeds, devotion and Yoga; these are imaginary things. He gave slogan in terrestrial terms—**We want that education by which character is formed, strength of mind is increased, the intellect is expanded and by which one can stand on one's own feet**. He called it **Man Making Education**. But he considered ultimate objective of the life is to feel the inside hidden soul. In terms of extraterrestrial he declared that—**Education is manifestation of perfection already present in man**. In his terms, the education can do both of works, is the true education. He called it **Complete Education**.

Objectives of Education

Swami Vivekananda considered human's physical and spiritual, both of forms as real, as truth, so he forced to develop both of the aspects of human. In his terms, there should be physical and spiritual, both kind of human development take place. The education which does both of works, he called it Complete Education. For this, Swamiji forced on that objectives of education, we can sequent those in the following way—

1. **Physical Growth—**Swamiji believed healthy body is necessary for both, physical body protection and fulfilments of its need and self-realization. In physical terms he told that this time we need those strong persons who have iron like muscles and steel like tendons. For self-realization he told Gyan Yoga, Karm yoga, Bhakti Yoga or Raj Yoga is necessary and cleared the necessity of healthy body for any kind of Yoga practice. In his view, physical growth of human should be done first of all.
2. **Mental and Intellectual Growth—**Swamiji said the reason of backwardness of India is its intellectual backwardness and forced on that we should go for mental and Intellectual growth of our children and for this they should be introduced to the national and international knowledge and science, where and what good knowledge is available, it should be achieved and should be given ability of standing with the confidence in the world.
3. **Developing the feeling of Social Service—**Swamiji told in clear words that meaning of literacy is not to bless our self only, after literacy; human should work for human welfare. He saw the poverty of Indian public through his own eyes. He wish that literate and rich people serve the poor's and try to raise them. His meaning from social service was not with the kindness or donation, his meaning from social service was with the helping to raise the poor's, they will rise themselves only. He wanted to gather a team of social workers through education. In spiritual terms also he was giving big importance to the social service. He considered human as temple of God and considered service to it as service to God.
4. **Moral and Ethical Growth—**Swamiji felt this thing that human should be character-full along with the healthy from the body, developed from intelligence and strong from the economy. Character only makes human honest and dutiful. So he forced on moral and ethical development of human also through education. His meaning from morality was with both the social morality and religious morality and meaning from ethical development was with that will power which help human to follow the right rout, to stop him from following wrong rout. His faith was that any of these moral and character-full human can lead further the society or the nation, can rise up.
5. **Occupational Growth—**Swamiji closely saw the poor public of India; saw their peeping bones demanding for bread, cloth and house. Also he saw the luxurious life of western countries and he reached on this result that those countries get this physical luxury through knowledge and science and development and use of technologies. So he declared that life cannot be run through blank spiritual principles, we should come forward in every field of work. For this he forced to train human in production, industrial work and other occupation through education.
6. **Development of national unity and cosmopolitanism—**Our country was under British at the time of Swamiji, we were dependent. Swamiji felt that dependency give birth to inferiority and inferiority is the biggest cause of our all sorrows. So when he returned from America, he called youngsters after step in on Indian land – 'Your very first work should be made country free and whatever has to sacrifice for it should be ready for that.' He forced on necessity of that education system at that time which rise national consciousness in natives, making them unite to fighting for the freedom of country. But he was not promoter of narrow nationality, he meet divine only in all human and believed cosmopolitanism in this view.
7. **Religious Education and Spiritual Development—**Swamiji forced similarly for development of physical and spiritual both the aspects of human through education. His clear opinion was that physical growth of human should be on the background of Spirituality and spiritual growth should be on the basis of physical growth, it is possible only when human follow the religion. Swamiji took the religion in the broad way. In his term, religion is that which teaches us to love and save us from malice, insist us in the service of manhood and protect us from the exploitation of human and helpful in our physical and spiritual both kind of development. Swamiji forced to provide this kind of religious education from the beginning. In his term, all these properties are present in our Adwaita Vedanta Religion; it makes feeling of unity in the world and teaches love to all. It is the universal religion. In his terms, other religions of this world are also giving somewhat same kind of education but among these religion, our Indian Vedanta Religion is the best. So we should give its

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education from the beginning. Also for achieving the ultimate objective of life, from the beginning we should orient the children towards Gyan Yoga, Karma Yoga, Bhakti Yoga or Raj Yoga. In his terms, real education is that only which make ready human to live physical life and to achieve spiritual salvation.

Curriculum of Education

Curriculum is the mode to achieve the objectives. Swamiji presented a provision of detail curriculum for achieving the objectives of education fixed by him. He forced to include games and sports, exercises and Yoga practice for physical growth and language, art, music, history, geography, political science, economics, mathematics and science subjects for mental and intellectual growth in educational curriculum. Swamiji's view in context of language was so broad. In his terms, mother language for normal life, Sanskrit language is for understanding our religion and philosophy, regional language is for understanding our country and knowledge of English language is to understand foreign knowledge and science and technology is necessary. He considered art as integral part of human life and was in favour of include painting, architecture, music, dancing and acting in the educational curriculum under this. Under the history, he was in favour of to teach Indian and European both the history. His logic was that through studding the Indian history, home country love will develop and through studding the European history, they will becoming hardworking for physical prosperity. He also forced to include political science and economics in the curriculum. His faith was that with the study of both subjects, political consciousness will develop in children and they will get success in economic field. To develop the feeling of social service in the human and orient them towards social service, Swamiji forced to make social service compulsory at all levels of education and forced to make education of religion and moral science compulsory for their moral and ethical growth, forced on education of mother language, English language, physics, agriculture, technology and industrial skills for occupational growth and forced to include subjects like literature, religious philosophy and moral science and hymns, *Satsanga* and meditation activities for spiritual growth.

Swamiji also forced on making arrangements of higher education and with the help of this education he forced on making arrangements of education of Engineers, Doctors, Advocates and Administrators in our country only. He knew that until we are not self-dependent in every field of life, we neither progress physically nor spiritually. He attracted the attention of academicians on this that in nation or abroad, where ever what is good, beneficial, necessary to raise our society and our nation, it should be given place in the syllabus of higher education. Thus Swamiji's view, in relation with the curriculum of education, was so broad. And why would not, he studied and understood the highest religious philosophy of his country and saw the physical luxury of western countries with his own eyes. He knew that we can do our physical development with the help of physical knowledge of western countries and can do our spiritual development with the help of spiritual knowledge of our country. Thus Swamiji's view in relation with curriculum of education was so modern and broad.

Methodologies of Education

Swamiji believed in the completeness of the soul and considered that soul is omniscient. But it is possible only when human has self-knowledge, he itself would be self-visionary. In Swamiji's opinion, human has self-knowledge only when he has both physical and spiritual knowledge. Swamiji supported Direct, Simulation, Lecture, Discussion and Experimentation methods for obtaining physical knowledge and supported Self-study, Contemplation, Meditation and Yoga methods for obtaining spiritual knowledge. On the basis of his experience, he said this statement so forcefully that Yoga method (concentration) is the best method ever for obtaining both physical and spiritual kinds of knowledge. Swamiji himself was a teacher. He taught Vedanta to country and foreign people and

trained them in meditation. But he used the above mentioned methods in his specific way, so here it is needed to understand his specific way.

1. **Simulation Method**—Swamiji knew this thing that in the beginning, human learn the methods of language and behaviour through simulation only, so he called it best method for education of pure language and society agreed behaviour. He forced that parents and teachers should use pure language before children and should present top models of behaviour, by following this children can learn correct language and behave nicely. He considered the correct method for education of games and sports, exercise, Yoga practice and other action. He was teaching Yoga with this method only.
2. **Lectureship Method**—To give the information about the facts in verbal form is called Lectureship method. Swamiji believed that the knowledge of found by ancestors cane be imparted through lectureship method in easy and fact manner. However, he emphasized on accepting the fact after judging it through intelligence. He used to impart the morals of the Vedanta through lectureship method, scientific method.
3. **Logic and Discussion Method**—Not accepting logic just like that, questioning 'what', 'why' and 'how' etc about them, receiving their logical answers, raising doubts time and again and finding out solutions for these and discussing upon these, is called Logical and Discussion method. The logic method of Swami Vivekananda is different from the method of justice philosophy. In this method, teachers solve the students' problems. On this basis, some scholars also call it problem-solving method. In this method, teachers explain the solutions to students' doubts. On this basis, some scholars call it explanatory method. These doubts have to be analysed for their explanation. On this basis, some scholars call it analysis method. Swamiji used to think and discuss logically to before clarifying any doubt. Thats why he has called it logical and discussion method.
4. **Directive and Consultative Method**—By directing students through giving them right direction and though discussion, helping them to learn on their own and solving their doubts time and again, is called Directive and Consultative method. In this process, teachers help students in, what and how to study, what and how to do. In this process students learn on their by practising themselves and on their own, teachers only assist them in showing them the right track. Swamiji considers this process as the suitable process.
5. **Demonstration and Experimental Process**—Swamiji supports this process for education and training of experimental and technical subjects and activities. In this process a teacher presents a thing or activity, student study the same, teacher elaborate on each aspect, students experiment and prove it. Now a days, advice of students are also taken in this process. The education of Scientific and experiemental subjects can be provided by this manner in the real sense.
6. **Self–Learning Method**—Self-Learning Method means learning by self. In this process, students get the knowledge of the areas by studying from the books. For his religious education, Swamiji has emphasized on studying the granth. He said that not everything can be taught by lectures and discussions, it is must to study related evidential texts for any subject. Reading and studying these texts by students themselves is called Self- Learning Method. Swamiji considered this process incomplete unless and until it was thought, remembered and discussed. His claim was that any fact should be accepted only after giving an intelligent thought over it. This way, Swamiji's proposed Self-Learning method is a bit different from book method and library method, its more than that more useful also.
7. **Meditation process**—Swamiji considers this process as the topmost process of attaining any kind of physical and spiritual knowledge. According to him, short term meditation is needed for attaining physical knowledge whereas long term meditation is needed for attainment of spiritual knowledge. Even today's scholars say that it is important to focus for attainment of knowledge. Our experience says that the more a learner has the patience to meditate, the faster he learns.Swamiji practised this method from his childhood itself.

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Discipline

There are three main aspects of the human life namely the physical, social and spiritual. Swamiji gives importance to all three of them, but he gives utmost importance to the spiritual aspect. According to Swami Vivekanada, the meaning of discipline is to achieve self-control through the soul that is atma. According to him action performed by man is not disciplinary when it is guided by the physical plane compared to action guided by the soul.

Swamiji used to teach the concept of self-discipline to both the guru and the disciple. The question arises, how can children carry out self-discipline? Swamiji has stressed out that to motivate disciples to practice self-discipline, the guru himself has to practice it fully; this will incite the disciple to think about the Gurus' behavior and the former will be inspired to follow the same ideal path.

Guru

Swamiji was the pioneer of Gurukulas in olden days. According to him, the Guru should impart both secular and spiritual knowledge so that they can prepare the disciples for both the material as well as the spiritual world. He used to advise the Gurus to practice self-control and self-discipline, and then only disciples will follow their footsteps and practice same. He also expected the Guru to make use of so as to understand each student's learning capabilities and prepare their education techniques accordingly and through self knowledge the Guru can gain an understanding of the student's spiritual knowledge; hence the Guru may assist the student in his spiritual growth.

Disciples

According to Swamiji, to gain both secular and spiritual knowledge, the disciple shall be in the celibacy stage of his life. According to him, until the student does not undertake rituals to initiate into Brahmacharya, he does not obtain inner strength to learn and to respectfully surrender to the Guru in search of true knowledge, till then neither can they gain scientific knowledge nor spiritual knowledge. According to him the relationship between the Guru and the disciple should not be limited to knowledge gain, but both should be acquainted with the divine form inherent in one another.

Gurukula

Swamiji had strong values pertaining to the establishment of Gurukulas. But in the modern system and noisy environment the establishment of Gurukul was practically impossible. He only stressed on the point that the teaching environment shall be pure, along with teaching, practice of physical activities, games; there shall also be meditation practices, social services and chanting of devotional songs.

Other aspects of Education

1. **Mass Education—** In the times of Swamiji, the situation prevailing in the country was very deplorable. Compared to India, the situation in western countries was much better; their citizens practiced discipline and spirituality. Swamiji saw that with his own eyes. He has experienced that our dirty politics, degradation of moral values, social malpractices and blind belief in Indian traditions was the result of ignorance. He has propagated the message that until the inhabitants of India, men and women alike, do not become knowledgeable, there won't be progress in any aspect of their lives. He expected the society and the State to educate the mass. With mass education Swamiji targeted mainly children, the youth, and illiterates. He encouraged the educated ones to impart knowledge to illiterates and elders so as to dispel their ignorance and make them knowledgeable.

2. **Women Education—**Swamiji was very much concerned about the deplorable state of women. He stressed on the importance for respect towards women, educating them and opening up opportunities for their self-growth and progress. He emphasized that until we don't educate women we cannot make the society knowledgeable and until the society does not become knowledgeable, there will be no upliftment of the State. But related to women's education, his vision was based on Indian values. He wanted to make of them ideal housewives, ideal mothers, and ideal imparters of knowledge and reformers of the society. He focused on providing education to women with the objective of uplifting the holy women, liberating them from fear, making them excel in their household, enabling them to be ideal mothers of robust sons and social reformers to guide the society towards righteousness.
3. **Mix education—**Swamiji was against mix education. His main belief was that men and women learning capabilities were not similar, due to which they cannot be educated together. His second belief was that mix education can be a barrier to self-control. He firmly believed in having separate schools for girls and as their instructors, women would be most suitable.
4. **Business Studies—**Swamiji saw a nude picture of his country and at the same time he saw the influence of foreign countries. He experienced that there are two main reasons of the country's poverty: the lack of common knowledge, good quality education and business studies. First and foremost he started a sensitization campaign on educating the mass population and then on inculcating good quality education as well as business studies. With business studies, he did not only mean simple trade methods and common knowledge but also essential knowledge on best practices from foreign countries to prepare engineers, doctors, lawyers and politicians in India. And was also the administrator and organizer of preparation. Their approach in the context of vocational education was very comprehensive and practical.
5. **Religious Knowledge—**Swamiji was the founder of religious knowledge but his opinions on religious knowledge were very different. These binders in a denomination of religion were not in favor of these eternal values of religion human beings life accepted as announcer. He propagated the message of his Guru Shri Rama Krishna Paramhansa that all the religions of the world are one; all revolved around one universal truth. Swamiji said two things pertaining to religion in the Chicago Parliament of religions, these two things remain exemplary – "I am proud to belong to a religion which has sheltered the persecuted and refugees of all religions and all nations of the earth". And the second - that people think it is pointless the only religion in the world ever will. From these words it is clear that he was a spiritual leader who believed in universal tolerance and unity.
6. **State Knowledge—**Apparently Swamiji did not start any projects on state knowledge but he did stress on its importance. He emphasized that education is primordial for all including the individuals, the society, and the state; hence the state shall make provision to educate all its citizens. He had strong beliefs pertaining to the education of the Indian nation. He propagated the message about being receptive to what is positive; he has experienced that foreign countries excel in secular knowledge and that India is unbeatable in spiritual knowledge. This is why he stressed on the importance of learning the best practices of foreign countries in order to progress in the field of secular knowledge and to progress in spiritual knowledge, he emphasizes on learning from Indian culture. He firmly believed in Vedanta and therefore motivated one and all to spread the teachings of Vedanta.

Self Assessment

Multiple Choice Questions:

3. The difference between Vedic Dharma and Vision is .....

   (a) Yoga (unite) (b) Viyoga (separation) (c) Opinion (d) None of these

4. Swamiji's vision on religion and philosophy was—

   (a) Scientific (b) Religious (c) Ascetic (d) Irrational

Notes

5. In the year 1892 Swami Vivekananda travelled in connection with—
   (a) Rajsthan (b) South India (c) Mathura (d) Agra
6. The World Parliament of Religions took place in America in—
   (a) Sep 1993 (b) Sep 1893 (c) Sep 1793 (d) Sep 1693

14.4 Evaluation of the Educational Thought of Swami Vivekananda

The importance of any object, action or opinion is evaluated depending on the context it operates. Education is an instrument to uplift an individual, to instill knowledge in him, to unlock his/her hidden skills and capabilities and also to guide his thoughts and actions in the right direction. Thus the efficiency of education lies in the extent to which it contributes in the upliftment of an individual in the aspects mentioned above.

Swamiji was someone who could adapt and fit in the changing environment (to live with time). He was foresighted and he analysed the situation prevailing in his country deeply; he made a stepping stone towards evolution by laying the foundation for New India. He was well-known for disseminating messages on Dharma in his own unique way; for propagating the Vedanta Culture in a unique way; for doing social work and social reforms; but to do all this efficiently he stressed on the importance of bringing reforms in the educational system so as to uplift New India. For this reason he is known as the pioneer of knowledge in the world of education. Hereunder are his views about academic education.

Educational Methods

According to Swamiji, education is the acquisition of such knowledge and skills that enable an individual to progress both materially and spiritually. For material progress, he stated the following "We require such education that enhances our character, gives us inner strength, a beautiful mind and makes us self-dependent;"and for spiritual progress he stressed on "Education leads to the complete growth of an individual."

If we try to see the above statements through Swamiji's perspective, we'll understand that education is the means to achieve both material and spiritual progress. However though, such complete education is not included in the educational system. It is essential to include it in the curriculum and to put into practice the knowledge gained through such education.

Objectives of Education

Swamiji gives equal importance to man's religious and material progress. According to him, education should fulfill both purposes. Hence related to this, he emphasized on seven main points namely; physical progress, mental/moral progress, the spirit of social service, ethical upliftment, character building, unity, brotherhood and spiritual progress.

If we analyse carefully we will find out that Swamiji's principles on education is universal; in today's India the present education system comprises of physical, mental/moral, social, ethical and character building and spiritual upliftment. However despite being the pioneer of Hindu culture, he did not emphasize on cultural progress; maybe he used to think of religion and culture as one. At that time our country was not independent, so how could anything about governance and citizenship come into his mind. Independence is the motto of this era, in his time it was known as universal brotherhood.

Educational Curriculum

Swamiji's vision was very universal regarding the educational curriculum. On this topic the first thing he talked about was on the importance to include topics and actions that are required to uplift man materially and spiritually. Secondly he said that all best practices obtained from other countries be included in the educational system. Thirdly, he emphasized on the use of ancient knowledge as well as modern technology to ensure the material progress of man whilst focusing on the importance of using English language as a means to understand the modern technology; and for spiritual upliftment he advised strongly on including Indian culture as a subject in the school curriculum. For the material progress of man, he included the following languages in the school curriculum namely the mother tongue Hindi, foreign languages, English and Sanskrit. He also included the arts, music, history, geography, political education, science, astronomy, meditation, social work, ancient knowledge and physical activities; and for his spiritual progress he laid emphasis on history, culture and values and chanting of devotional songs. At that time he sensitized people in India on the need for higher education and to go abroad to learn more and become knowledgeable in scientific methods.

If we analyze Swamiji's views on education, he laid much emphasis on reinforcing the educational curriculum with a variety of subjects. He did not have a second opinion about where to use scientific subjects in life; however though man cannot learn almost everything in his everyday life and neither is it important for him to do so. We wish Swamiji were alive for few more days for he could draw a limit to the school curriculum. Swamiji talk today do not take people's throats even though that Vedanta be essentially everybody learning but they believe that if the country corruption, scandals, chaos, and karen shared-free, children from the start to be religious and moral education will inevitably.

Educational Principles

Regarding the principle of education, Swamiji has made no new contribution; he merely merged some traditional (Simulation, teaching, interpreting, self-education, logic and yoga) and modern views (Guidance, counseling and used). In so doing he gave the first and foremost place to Yoga.

Swamiji has undoubtedly made his name by merging both ancient and modern principles of education. But in today's modern circumstances it is not practical to make use of the yoga principle. If Swamiji had made use of Shankar's psychological means and modern methods, he could have surely given something new to India.

Discipline

According to Swamiji, meaning of discipline is directed by the soul. Swamiji cleared that human is like an animal by birth, so its congenital that is natural behaviour cannot be called discipline, he learn social behaviour while living in society and when this behaviour is self-inspired, then we called it discipline.

In this context, our request is that until human do not realize the self-element, there is not any question arise to be directed by it and for realizing the self-element, it may take whole lifespan. It is clear that Swamiji did not say the discipline of school. In our view, meaning of school discipline should be that students and teachers can control their natural self and inspired from inside to behave according to rules and ideology of society. It is called self-discipline today.

Teachers

Swamiji's views for teachers were traditional. He expected from teachers that they should be Gnostic, virtuous and able to recognize the divine nature of students. He also expected from teachers that they should understand the deeds generated variation with the help of psychology and arrange the education accordingly and with the help of divine knowledge, he understand their spiritual unity and let them provide knowledge of self-element.

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Self-knowledgeable teachers cannot be expected in this age but all are expecting that they should be expert in their subjects. All are unanimous in their relation to the virtuous. If teachers are to be honest and dutiful, then all problems of teaching world can be solved easily.

Students

Swamiji' view for students were traditional as well as modern too. He expected from the students to follow celibacy vow. His clear opinion was that until the students are not doing sense repression, they do not have strong will power to learn and if they do not respect the teachers, they can neither be given physical knowledge nor spiritual knowledge.

Today academicians are even not agreed with the celibacy vow word of Swamiji but all accept it that students should be Spartan, eager to learn knowledge, interested to study and hardworking. All these symptoms are of celibate. In our view, at least Indian should respect celibacy word.

Task Express your views about education contemplation of Swami Vivekananda.

School

One side Swamiji supported Gurukul system and on the other side he forced to establishment of general and special educational institutions for the arrangements of public education and specific education. He himself established schools in tribal colonies. But wherever schools are and whatever kind of, according to him its environment should be clean, social atmosphere should be ideal oriented and there should be Yoga practice for spiritual development.

Today all are agreed with Swamiji's first two things but all academicians are not unanimous with the giving position to hymns and Yoga practice in the schools for spiritual growth. Their logic is that this is work of family or religious organization.

Other Aspects of Education

1. **Public Education—**As far as the concern is of public education, female education, occupational education, religious education and national education; Swamiji guided us in all these areas. His view was so broad in context of public education; he wanted to see all children, youth, elders and veterans of India as literate, wanted to make them able to life normal life and wanted to make them expert to earn their food. These views of him gave us inspiration for making arrangements of general, compulsory and free education and adult education both.
2. **Women Education—**There is not two opinions that Swamiji saved Indian culture and respect by giving respect woman in the form of Mother-Power and emphasis on women's education is our big favour but his views in context of women education that they should be made perfect housewife, perfect mothers and perfect teachers only, will be said narrow only. Today also his rejection for co-education is the subject of criticism.
3. **Occupational Education—**Making arrangements for occupational education and emphasize on giving space to education of western science and technology, for removing the poverty of our country, is indicative of his broad mind and comprehensive approach. Today through this education, we are on a path of growth.
4. **Religious Education—**Swamiji considered Vedanta as universal religion and emphasize on its compulsory education. In this age today, people are not in favour of any specific religious philosophy education but surely in the favour of education of religious morals widely.

5. **National Education—** As far as the thing is of national education, Swamiji could not create its outline, but he emphasized that it should be like that, by which nation grow and raise up in physical and spiritual both views.

Effect of Vivekananda

Vivekananda equally emphasized on physical and spiritual both the aspects and led to live Vedanta in life. He emphasized on taking advantage of national and international knowledge and skills for physical growth of human and emphasized on use of Indian religion and philosophy, especially knowledge of Vedanta philosophy and Yoga practices for spiritual growth of human. Thereof there was increment in the importance of truths, related to physical life in religion dominant Indian philosophy, tendency to take advantage of national and international knowledge developed in the society.

From one side, Vivekananda led his country people towards the taking advantage of western knowledge and science and on the other side introduced the foreigners to Indian spiritual knowledge, especially Vedanta philosophy and Raj Yoga. Today around the globe, Indian spiritual knowledge and western science and technology is used. Knowledge is not considered as paternal wealth of any country, it is for the whole world today.

At the time of Vivekananda, there were two opposing philosophies—one was eastern and other was western. Vivekananda combined both. With its effect, arrangements were made for education of Indian language, literature, religion, philosophy and growth of knowledge along with western language, literature, religion-philosophy, knowledge-science and technology, country was progressing in physical form. Today, what we are is just result of this combined and broad view.

Self Assessment

State whether the following statements are True/False:

7. Swamiji divided knowledge into two parts–Physical knowledge and Spiritual knowledge.
8. Swami Vivekananda was the Guru of Shri Ramkrishna Paramhamsa.
9. At the time of Swamiji, our country was under British, we were dependent.
10. Swamiji announced that respect the women, educate them and provide opportunity to grow.

14.5 Summary

Swami Vivekananda is the first Indian in this age who introduced us spiritual superiority of our country and physical superiority of western countries and awaken us for our physical and spiritual both kind of growth. He announced that make every person of India educated and make him able to function efficiently in every field of life through education, make him self-supporting, independent, fearless, and proud and above then all, make him true human who will be successful in achieving God through human service. He established Ramkrishna Mission for materialize his philosophical and education views, open its branched in country and abroad and with this made arrangements for public service and public education. He specially cared of weak and neglected people of India. But organizations established by Ramkrishna mission are negligible and which are present they are not having anything new. They were established for what objectives, Spartan and solitaire teachers are needed for that. Wish Swamiji live some more days. But overall educational thoughts are based on religion and philosophy and compatible for Indian public life. Planners of national education should use it. View of Pt. Jawahar Lal Nehru is quotable about Swamiji. He wrote at one place – 'Rooted in the past and full of pride in India's heritage, Vivekananda was yet

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modern in his approach to life's problems and was a kind of bridge between the past of India and her present.'

—Pt. Jawaharlal Nehru

14.6 Keywords

1. **Educational**—Related with education.
2. **Complete Education**—Whole education.

14.7 Review Questions

1. Write biography of Swami Vivekananda.
2. Describe the philosophy of Swami Vivekananda.
3. Write short note on 'educational thoughts of Swami Vivekananda'.
4. Evaluate the educational thoughts of Swami Vivekananda.

Answers: Self Assessment

1. Narendranath Dutta	2. Brahma	3. (a)	4. (a)
5. (b)	6. (b)	7. True	8. False
9. True	10. True		

14.8 Further Readings

Books

1. Philosophical and Social Bases of Education—*Mathur, S.S., Vinod Pustak Mandir*
2. Philosophical Bases of Education—*Sharma, Yogendra Kumar, Madhulika Sharma*
3. Philosophical Bases of Education—*Sharma, O.P.*
4. Education and Psychology—Measurement and Evaluation: *Shashi Prabha*
5. Philosophical Bases of Education—*Pandey, Ramshakal*
6. Sociological Bases of Education—*Chaubey, S.P., International Books, Meerut*
7. Philosophical Bases of Education—*Sharma, Dr. N.K.*

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Unit 15: Philosophical and Educational Thoughts of Shri Aurobindo and Radhakrishnan

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Objectives

After going through this module, the students will be able to understand—

- The biographical sketch of Shri Aurobindo.
- The philosophical thought of Shri Aurobindo.
- The educational thought of Shri Aurobindo.
- The educational thought of Radhakrishnan

Introduction

As a philosopher Shri Aurobindo tries to give a Scientific way to Indian Philosophy. Some people are impressed by his thoughts. He never differentiates a human on the basis of States, Cast, Religion, money, and Color. He believes in universal brotherhood. The Ashram Built by him where people came across from all around the world, from different cast, religion and different states used to live there. And everyone toiled physical work. Everybody worked according to their capabilities to live, they worked for production and everyone took the practice of Meditation Yoga. They progressed towards spiritual life protecting their physical life. Such kind practices decrease the Physical and Cultural differences and Cast system is vanishing form society.

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Notes Human being is taken as a developed animal by Aurovindo.

15.1 Biographical Sketch of Shri Aurobindo

Shri Aurobindo was born in 15 August, 1872 in a very rich family of Calcutta. His father Shri Krishnaghan Ghosh was renowned Doctor and he admires the Western culture. Even servants communicate in English in his family. His father was a very kind person. He was brought up in such family.

Shri Aurobindo's primary education was started 1877 in Darjeeling's 'Loreto Convent School'. This was a well known English school of that time. After two years, in 1879 he and his brother and sister were sent to England for education. In England the responsibility of his education was given to Drivate couple. He learnt the French language form them. In 1885 he took admission in Saint Paul School in London where he learnt Greek language. He got a scholarship of Cambridge 'Kings College' in 1889. There he learnt languages like French, Italian, Spanish, and German. In 1890 from behest of his father he attained the 'Indian Civil Services (ICS) exam and passed the exam. But he didn't like to serve under the British Empire so didn't appeared the horse riding test. In 1893he returned India.

After returning to India he firstly joined as an administrative officer for the then state of Baroda. After that Baroda State, 'State college Of Baroda' appointed he as a Professor of French Language. And after some time they appointed him also the professor of English Language. And later he became the Principal of that college. In Baroda he studied the languages like Bengali, Marathi, and Gujarati. He also studied the Literature of the respective languages. From that he acknowledges the Indian culture. He was married in the year of 1901, but his married life not much made any difference in his study, speculation and thoughtfulness. He was always occupied in his studies. After reading Bhagavat Geeta his life turned. The impact of Geeta motivated him to free India from of British and towards philosophy. In 1906 he resigned from the position of college principal, and jumped into the National Freedom Movement.

In 1906 in Calcutta's 'National College' he took the charge of Principle. At that time it was the center place of National Movement. He was the Editor Of the 'VandeMatram', revolutionary newsletter of that time. He was sent jail by British in 1907 because of his revolutionary writing but he was released after few months of imprisonment. The bomb explosion in the year of 1908 that his link with it, British again prisoner him. He had some different experiences at this time. Whenever he looks at the prison and its objects he visualizes as a Lord Krishna. And that experience raises his mind in the thought of How to protect the nation form Brititshor's and the thoughts of Sat sang (With a Good Company) Dharma. After imprisonment this thought became more powerful. The British rule was watching closely his every moments and he created problems for them. To escape from the British Rule went to Chandra Nagar on the day of 10 Feb, 1910. From there Shri Aurobindo moved to Pondicherry on day of 4 April 1910. Form 160 K.M.Southern point of Pondicherry Madras there is one harbor port situated. In that period it was ruled by French People. He lived with four young partners taken a rented house. That area they were free from British rule. In such kind of free environment gives him a chance to turn his mind into Meditation of Yoga. From that his life turns into a new chapter.

Now Shri Aurobindo practices Yoga Sadahana(Accustom) and that house were become the center of yoga sadahana. On the day of 29 March, 1914 one French woman named Mira Richard met Shri Aurobindo and impressed by his yoga practices. And she stared to give the alarms freely to develop the center. On 15 August, 1914 Shri Aurobindo started publishing a Philosophical Newsletter named 'Arya' and from this medium he conveyed his philosophical thought to command men. And that moment he became a very famous person all over that region. From the date of 24 April, 1920 the French lady Mira

Richard permanently became the member of the Ashram and she gives helpful hands for the betterment of the Ashram. And when she stated the member of Ashram more pupils or visitors were coming to Ashram. Many new houses were arranged to accommodate them and arrangements were made for their food.

Shri Aurobindo carried his habituation, he continued his writing and he gives speech along with habituation. This Ashram was organized in 1926. On same year on 26 November, 1926 Shri Aurobindo got blessing (Karma Fala). Now he strongly believes that he had have that Supreme power which hold the whole Universe, It's Past, Present, Future, and he can see all the things and understand it. Onwards Shri Aurobindo lived a very lonely life, he appeared among the public only for the four days for the year. At that moment Francis Lady Mira Richard was known as Shri Maa. She gives the message to pupils of Ashram and public. In 2 December, 1943 Ashram School was established in the Shri Aurobindo Ashrama. In that school they created a concrete form of Shri Aurbondo's Educational thoughts. He stared his journey towards the eternal world by leaving behind the Physical World. The Eyewitnesses said that from the body of Shri Aurobindo the eternal light was shining for more than 111 hours.

Notes Sri Aurobindo has also evolved as human beings have.

15.2 Philosophical Thought of Shri Aurobindo

Shri Aurobindo was a great follower of Bhagawat Geeta. He defines Karma Yoga and Meditation Yoga form the book of Geeta in a scientific way. From his point of view Yoga is combination of Physic and Supreme Energy (God). In the other words Yoga is best tool form which even Men can have an experience of Supreme Energy. Shri Aurobindo never advice to engrossed into Brahma by having Yoga sadhana but instead he wants to take all the men's ignorance, darkness, after life knowledge into frightful and a necterful of life. That is why his philosophy often called as a Sarvang Yoga Philosophy. To understand his Yoga we have to know its Metaphysi Knowledge and even Philosophical Nature and its importance, and even its code of conduct.

Metaphysics of Shri Aurobindo's Sarvanga Philosophy.

God is Creator of the entire Universe, he believes. Then there rise a question, how can God Create this Universe. Shri Aurobindo answered this question in terms of evolution. Form his point of view there has been two ways: Disembarkation and Embarkation. Further he states that Brahma (Creator) creates or made this Universe by disembarkation. He divided Disembarkation into seven steps: Supreme Truth → Soul → Eternal Happiness → Supreme Psyche → Psyche →Vital Life → Material. His logic is that through nature of these Materialistic World men embarks to Supreme Truth. There are also seven steps of this thing. Material → Vital Life → Mind → Super Mind → Eternal Happiness → Soul → Supreme Truth. He accepted Brahma as a Supreme truth and God as a combination of Supreme Truth+ Soul+ Eternal Happiness. He accepted Atma as as a Geeta's main form. From the point of view Atama he have had two nature of Supreme Being: one is Eternal Happiness and soul. And this Atma travels through many forms of cunts and it takes from of Man and through its physical medium it steps forward to Truth.

Shri Aurobindo takes human being also a developed creature. His thoughts that after taking a birth human actually cleared two steps of development to Truth, Aurobindo adheres that the final destination or goal of human race is Truth+ Soul+Eternal Happiness means to quest of God.

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On the process of development of human beings Shri Aurobindo stated that to achieve materialistics progress it is important to have a knowledge of a Materialistics World which should acquired through scenes and for Eternal Happiness inner development one should have Knowledge of Atam (Soul), and which can acquired any actions set of Yoga (yama, Rules, Sets, Pranayama, Pratyahara weaning away from Food, conception, Mediation And Trance). For this reason HE Strongly recommends Good Education. Points of Shri Aurobindo through education its furthermost duty of human to acquire knowledge of Materials and Life Force (Prana), and after that trying to get the knowledge of Supreme Being, Happiness, Soul and Truth. And for this reason one should have a healthy physic, pure heart and Austere Life style.

Shri Aurobindo's Sarvanga Yoga, its Philosophical Metaphysics

Shri Aurobindo believes that source of Brahma is the coomen between the Materialistic, Spiritual Nature, and for that reason it is necessary to have the Knowledge of the Indifferences of between these two things can be an only True Knowledge. He divided Knowledge into Two forms in terms of experiment- Physical and Knowledge of Soul. He thinks that Knowledge of Matter is ordinary and the Soul Knowledge is the Highest Knowledge. In his point Physical Knowledge through the senses and Soul Knowledge by Conscience. For Soul Knowledge adheres Yoga and it's Action (Yam, Rules, Sets, Pranayama, Pratyahara, Conception, Meditation is necessary).

Values and Metaphysics of Shri Aurobindo's Yoga Philosophy

Shri Aurobindo declares seven steps for Embarkation → Materiel → Vital Life → Mind → Super Mind, Eternal Happiness → Soul → Truth. His thought from taking birth human being clears the steps of Material Life and Mental. After having birth he has to take the form of Super Animus he has to acquire: Eternal Happiness → Soul → Truth. According him the final goal or the destination of human race is to have eternal Happiness + Soul + Truth. And for that reason he has given two ways from Bhagvat Geeta.: Karma Yoga and Meditation Yoga a form which Yogi never escapes form world. Through Non Detachments he never left his duties by having A Meditation for Truth+ Soul + Eternal + Happiness. It is a necessary to have a healthy Physic, Mind which is not affected by disorder and astute Life style. For this reason he has given Yoga's Activity. (Yam, Rules, Sets, Pranayama, Pratyahara, Conception, Meditation and Trance and its Importance. And, from his point of view this all should be a Demeanor of human being.

Did u know? According to Aurovindo, the ultimate aim of men is to attain God.

Self Assessment

Fill in the Blanks:

1. Shri Aurobindo declares. ..... for Embarkation.
2. According to Aurovindo. ..... is Creator of the entire Universe.

15.3 Educational Thought of Shri Aurobindo

Shri Aurobindo is well known Philosopher but he wants his philosophy relevant to human life and for that reason he thoughts a different type of education. On the other hand then education was not appropriate for the imprudent of nation. So he forwarded one National Educational Policy. All of his thoughts regarding education were presented in his two works, "National System of Education" and "On Education".

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Integral of Education

He believes that when human crosses realm of material and life, he isusually in the world of Mind. After having an actual birth he should be moved to state of Super Mind from which he gets Eternal Happiness to soul and from state of Psyche. If we want to him to progress on this road we have to kind of an education from which he can have the Knowledge of Material Life and even Animus, Truth and its further Truths, and knows how to progress onwards. According to him all this can be possible if we have give the men this kind of educationEducation is the building of the power of the human mind and spirit. It is the evoking of knowledge, character and culture.

Objectives of Education

According to Shri Aurobindo, Education has two major functions. First to give men a clear way of his progress and its complete knowledge and second to give him the power to reach the ultimate Truth. He adheres education form this point only.

1. **Objective of Physical Progress**—Material is the first stage of this Universe and even if progress of men he wants to give the knowledge of this physical world which was built by Five Main Elements and own physical nature. And he even makes him physical strong by giving him training about his physical nature. According to him the universal Truth+ Psyche+ Happiness can also gained by healthy physical nature. That is why the prime goal of an education should be a physical progress. And At the end through we should give him some business training. It is also called as progress of trades. He also knew that human tried his physical life into society. That is why he also focused on Social progress.
2. **Vital Life Progress**—The second stage of human progress is vital life. Vital Life means the Energy that brings changes to every living thing. He stated that goal of any education should be focused on this vital Life force. And believes Life Force, it is important to give the direction to this energy. We have to make progress in terms of Ethical and character progress and boost his Wail power. This progress can be possible if trained men's senses. Training of one's senses is second goal of any education.
3. **Mental Progress**—Physic means men's physical progress it is a third step of education. Psyche is the most restless of our senses. For that reason to develop human psyche through education. His disciple and even heir of Sri Mataji stated that Psyche education has five parts. The power of mind to be boost, Psyche's comprehensiveness and its property and make all the things to be united. For this entire thing he attributes actions of Yoga, Human Imagination, Memories, Speculation, and Logic and to improve discussion making ability.
4. **Goal of Inner Conscience Development**—The fourth foundation of human developments is Supreme Mind means human's inner mind. He describes the four stages of inner mind: Heart, Brain, Mind and self-recognisation. He realized that when we reached on this stage without use our senses we can experience and easily understands the things. Truth can be realized by an Inner Mind. Through the Education we can develop the Inner Mind and the end. And, for the development he said that Yoga Principles are important.
5. **Objective of Spiritual Development**—The last foundations of human development are Eternal happiness, Psyche, and the Truth. According to him eternal happiness happens only in the state when human can't differentiate or feel between happiness and sadness. Psyche is such kind of Conscious power form that human can understand his world and the world of Truth. The final Truth is to have achieved God. And that the Truth is God and God Is final Truth. This three are Spiritual Stages. To reach this stage he argues Action and Meditation Yoga are tools and to follow these two paths the action (Yama, Rules, Sets, Pranyama, Prathara, Concept, Meditation, Trance.) are essential paths. According to him the main or final goal of education is this two tools and it's Blue Ber.

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Curriculum of Education

He pointed out five goals of education; Physical, Pranik, Mental, Inner Soul and Spiritual Devolpment. According to him to achieve our goal we submitted ourselves into continuously trying and for that they give one vivid explanation. He believes Physical world would not be ignore, the Science and Technology of Foreign countries is needed for our development. That is why he put this into his daily practices. But his explanation about that the most important thing is it that our culture is Yoga Culture. In the absence of Yoga we can misuse the technology and the science of Western—

1. **Physical Subject**—Mothertounge and also important National Languages, History, Geography, Sociology, Economics, Maths, Science, Psychology, Health, Geology, Agriculture, Economic and Art.
2. **Physical Actions**—Playing Sports, Exercise, Production, Sculpture.
3. **Spiritual Subject**—Veda, Upanishads, Geeta, Theology, International Religion and Philosophy.
4. **Spiritual Activates**—Holy Songs, Kirtan, Meditation.

But we can study all this subjects and it's training in one day. In Shri Aurovindo Ashram this things are formulated as under—

1. **First Stage**—Mother Tounge, English, French, General Knowledge, Mathematical, Social Studies, Drawing, Sports, Execrise, Horticulture, Hymens and Devotional Songs.
2. **Middle Stage**—Mother Tounge, English, French, Mathematics, Physics, Chemistry, Zoology, Botany, Geology, Social Studies, Drawing, Physical Education, Exercise, Horticulture, Agriculture, Sculpture Hymes, Yoga and Meditation.
3. **Higher Stage**—English Literature, French Literature, Physics, Chemistry, Biology, History of Science, History of Culture, Life Science, Sociology, Psychology, Indian and Western Philosophy, International Affairs, and Integration of Universe, Agriculture other Sculptures, Hymens, Devotional Songs, Meditation, and Yoga.

Teaching Methods

Shree Aurobindo believed in principles of development. According to him, there are seven stages/steps to Vikas (development)—physical matter life/spirit → the psyche → the supramental /consciousness → happiness → the mind → Truth. Of these, man stays at the 3rd step, and to climb to the top, he needs to walk over the remaining four steps, viz. The supramental → happiness → the mind → Truth. That is why he gave a lot of importance to healthy body, clean, clutter-free mind and a peaceful living. In order to move ahead in this direction, one need to possess knowledge of the 3 stairs of life which man can usually walk over in his life, as well as gain common sense with respect to normal, everyday situations in life. But, with respect to teaching techniques, shree Aurovindo doesn't have clear, well defined views. On one hand, he advocates the use of the old teaching techniques, such as complete study of one or two subjects at the beginning, and then following it up with one or two other subjects; while on the other hand, he stresses on complete education of the child, not only in academics, but also in the realms of the physical, the mental and the spiritual. In this manner, he juggles between supporting the typical intellect-based education of a child and the importance of Yoga in the growth and development of the child. But one thing is for certain - he wanted to make the teachings, the learning of the past, more contemporary, more relevant to today's times. He supported the conventional techniques of study as long as the child was not forced to rote- learn anything ;albeit it would be a better option for the child to learn from his mistakes, from his experiences - that way, he would imbibe the learning for life; this was his only condition. This is possible only when the subject of study is interesting. And this is why at the primary level, he advocated the use of story-telling to convey important values of life. Though he was a supporter of the conventional book-based method of imparting knowledge, he opinion was that children should be trained to look out, to seek knowledge and then they should be made to read books. In that case, children will not need to rote learn the content of the

book; rather, they would use it as a guide of sorts to put their knowledge to practical use. He advised to keep these factors in mind even when practicing the concept of self-education. According to him, the best way to learn, to educate oneself was to practise Yoga; but even here, for him, thought and reasoning were important. Upon analysing his teaching techniques, we get to know the following facts—

1. While learning, kids should keep in mind their mental and physical capabilities.
2. Stress should be laid on learning and understanding rather than simple rote learning.
3. More opportunities should be provided for kids to indulge in physical activities and they must be encouraged to learn from their experiences in this regard.
4. Kids should be trained to improve their minds, to improve their thinking and perception of the world around them.
5. We must be sympathetic towards kids, understand their quirks and inquisitiveness, and most importantly, give them a lot of love. They must have independence to do whatever they like to do.
6. The language, the medium of imparting education must be the mother tongue.
7. At every stage, we must involve kids and move ahead in life.

Discipline

From Shree Aurovindo's point of view, discipline is nothing but the ability to execute responsibilities on one's own free will. According to him, even in the field of education, discipline has a big role to play. How to achieve discipline in life, shree Aurovindo has a few thoughts on this. He associated discipline with the soul, the spirit and spirit with morality, righteousness. According to him, it is the duty of every teacher to instil a sense of right and wrong in kids, to inspire them to do good deeds in life, to uphold what's right and to be focused in their studies. According to him, teachers should be sympathetic towards children and should love them. One cannot impart a sense of discipline by being harsh and rude. For him, punishing was inhumane.

One more noteworthy aspect in this is that Shree Aurobindo believed in impressionistic discipline. According to him, teachers should present an idealised version of themselves in front of their students so that the kids could imitate them in their lives too. In his view, actual discipline was internal.

Teacher

Shree Aurobindo believed in the fact that teachers should serve as the torchbearers and the supporters of children. They should show them the right way forward. According to him, the teacher neither gives them any knowledge nor does he improve any knowledge of the students from within, albeit he helps them in gaining knowledge on their own. This can only be done by a teacher who has a complete knowledge and understanding of the student and them subject matter. This was Shree Aurobindo's vision of an ideal teacher. He himself was a Yogi and he wanted to see the teacher as one.

Student

Students were the centre of knowledge, according to Aurobindo. For him, every student has some normal and some special skills. the variations in this field are immense. Shree Aurobindo believed that a student should keep in mind his skills when imbibing education, should utilise his skills to the maximum possible extent. According to him, a child's biggest strength is his Soul. Shree Aurobindo believed that Atma (the soul) is self fulfilling, and that all knowledge is essentially within us. We realize this knowledge, we become conscious of it only when we go through the 'Brahmancharya' phase of life, and be focused in his life, meditate as and when he can. This is what Shree Aurobindo expected of a student. According to him, every student must pass the 'Brahmancharya'phase of life and should always be on the look-out for

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Truth. Along with this, Shree Aurobindo recognised and accepted the importance of surroundings on the upbringing of a student. He wanted to create the ideal surroundings for a student which would help him to develop his strengths, his senses and always be ready to find out Truth.

School

According to Shree Aurobindo every school must help students and focus on the overall development of the child, including mental and spiritual. For the development of the mental faculties of a child, he must be exposed to the best languages, best cultures and civilizations as well as conventional fields of study like mathematics, science etc. For the spiritual development of the child, shree Aurobindo laid stress on the making the student realise the virtues of doing his work, executing his responsibilities, serving humanity, etc. According to shree Aurobindo, schools should be the centres of mind development, as well as spiritual and physical development via Yoga.

Shree Aurobindo never discriminated between men, on the basis of caste, creed, colour, religion, etc. According to him equal opportunity must be given to every student and the only criterion for selection should be their skills. The environment in a school should encourage global friendships. 'Shree Aurobindo international study centre ' is an example in this regard.

Shri Aurbindo International Education Center is one of the co-educational Boarding schools. In this education center there are many facilities such as Primary, Higher and also Research education, but there are some faculties are similar like—

1. Kinder Garden: The age of students generally is 3–5 years. Duration of education is 3 years.
2. Future (Lesson, First Stage): The age of students is between 6–8 years. Duration is 3 Years.
3. Progress (Higher First Stage): General Age between 9–11 years. Duration is 3 years.
4. Completeness (Annaba foot Faksio hate LA, Medial stage): Age between 12–17 years, Duration is 6 Years.
5. Highest (Higher Courses, Highest Stage of Education) Age between 18–20, Duration 3 years.

Specialty

1. The primary goal of this education center is to achieve sublime physic, for this reason for all the stages of education it is necessary to have Physical Education, Exercise, and even to participate in different kinds of sport is compulsory. But the student's have a freedom of choice to choose a particular sport which a best suit for there's potentially.
2. The final goal of this education is to achieve the highest point of Eternal Energy, and for that it is necessary to have a Meditation Yoga for all the stages of education.
3. At this stage of education the first medium of language is French. And at the end of last two stages French and English Language are used.
4. Free Education Metholodige is used in here. Here there this no restrictions for any stages of students. Each student has a freedom of choice to decide to learn any subjects and also they have choice to participate in any kind of Sports according their ability to learn the things. There is no external burden on the shoulders of student. In this center by creating a healthy environment for them, this helps student to have a command on their inner power so they can choose their own destiny. And this is called a True Free Educational Methodology.
5. No Exams at any kind of stages are held here. Students are promoted for further education only by the Teachers' evaluation. After the completion of the courses any kind of certificates are not given to them.

Other Wings of Education

1. **Moral and Religious Education**—Shri Aurobindo was a saint and well known Yogi, He had a strong faith on Moral and Religion. And for this reason he wants education on the pillars of Morality and

Religion. His thoughts on religion is that whichever and whatever kind of Religion might be, it teaches mankind to live for himself, for other, and the same time for God also. To hate someone's religion is not a proper sign of a true Religion, but it shows the religious meanness. Sectarian develops because of this kind of meanness. In his eyes every single religion of the world is same. And he wants the education of one country on basis of a Religion. In the absence of Dharma (Religion) mankind failed to realize the true nature of his Spiritual knowledge.

2. **National Education**—He was very sad because the slavery of his nation. And he was unsatisfied because the nations' educational system. He forcefully pointed out on the subject the Freedom of India. And education should be in our own nature. According to him the National Education means the system of education must be controlled by national people for the national people. And this is the strong reason which why he believes education must given in Indian Languages, and he wants to built it on the pillars of Complete Celibacy(Brahmacharya) and Spiritual Life. Education can be accessible to layman when it taught in his own mother tongue. Complete Celibacy and Spiritual Life are the Soul of our culture of nation. If these two things would be a pillar or core part of an education then this Spirit (National Sprit) would become sprit of nation. Here we have to understand that his vision of Nation was not narrowed one. Shri Aurobindo was a Humanist person and that is why his vision was wide open. His vision is International can easily exemplified from the Ashram where national and international languages and cultures were held tighter.

Self Assessment

Multiple Choice Questions:

3. Shri Aurobindo was Geetas'. .....
   (a) Very Devote (b) Oppose
   (c) Knower (d) None of These.
4. According to Aurobindo The key element Between the Physical and Spiritual—
   (a) Physic (b) Brahma (Creator)
   (c) Aatma (d) Nature.
5. For experimental view Shri Aurobindo Divided the Knowledge into two parts
   (a) Materialism and Self-Knowledge (b) Aatma and Parmatma
   (c) Knowledge of Nature and Spiritual (d) None of These.
6. Shri Aurobindo was more famous for—
   (a) Self Acknowledger (b) Philosopher
   (c) Scientist (d) None of These.

15.4 Evaluation of Educational Thought of Shri Aurobindo

To analysis anything, action or thought there are certain parameters. Education is the process of men's development. And the face of progress is depending on the circumstance of nation and society and even it depends on its future desires. Then Critical analysis of any Education or it's systems studied in such way that the abovementioned views are how much it helps or helpful.

Integral of Education

According to Shri Aurobindo that the complete education means the education which gives the knowledge to man its' Physical – Live- Mental form. And also heals him to acquire the later forms like

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Supreme Soul and also Eternal Happiness + Mind + Truth. In his own words, "Education is the building of the power of human mind and spirit it is the evoking of knowledge, Character, and Culture." In this definition there are two loose ends, one is The ways of Education defined thoroughly and the second one is it's work is combined into specific nature, which is far from the human hand.

Goal of Education

Shri Aurobindo defines the progress of human in seven stages– Material → Life → Mind → Super mind → Eternal Happiness → Soul → Truth. Even he decided the goals of education in a same ways- Goal of physical development → Goal of Life development → Goal of Mental development → Goal of inner soul Development and Goal of Spiritual Development.

In the terms of Physical Development he also includes the progress of Physical, Social and Business development. In development of life's he includes Moral, Character and in Psych development of the forced on will Power. In inner soul Development he describe Mind, Brain, Mental or inner Knowledge. And in Spiritual sphere he includes Yoga Kriya (Actions) and it's training. And through the entire main The goal of Education are included. In today's term logy in a very pain manner we have to say the education is a multi goal task. And through it can develop humans' physical, mental, social, cultural, moral, characteristic, commerce and spiritual.

Curriculum of Education

Whatever he depicted in his term logy of developments of education for that he gives a certain syllabus. In physical subjects- Mother tongue and also national and international languages, history, Geography, Socialogy, Economics, Mathamatics, Science, Psychology, Health Science, Geology, Agrictural, Commerce, Business, Art and also Sports, Execerise. Producation, Sclpture, In Spiritual Subjects-Veda, Upanishad, Geeta, Theology, Moral Science, Religions of world. And in Spiritual work he gives stands to Hymens, Devotional Songs and even Yoga. And also given different syllabus for different stages of education.

If we carefully look at the subject who has given by him we can understand. He Gives a wide range of syllabus of education, in that Ancient, Present and even Indian also Western Knowledge and includes the whole useful knowledge. From the beginning of Child's education there is no point to teach him English and French Language. Importance to International can be understood but why should any command man want to understand the international languages. To give a status all time for Yoga in today's world it is not possible.

Forms of Education

According to Shree Aurobindo, with subject to forms of education his thoughts are not too cleared. At some where he supports Ancient forms and the same time giving the importance to present forms. But he opposes to rote learning and accepts the form of understanding. He believes that Yoga process is the best process to learn the anything.

Nobody can deny his thought on not to give more importance to child's retuning rather than to teach him to understand the subject. That his thoughts on Yoga are correct into its sphere but in today's Yoga can only relate to concentration rather than Mediation.

Discipline

According to him on one's own will is the true discipline. For achieving this discipline he gives two things: First teacher should be set a certain kinds of discipline in front of student. Other one is If child disobeyed even though we have to talk with him in very lovable manner. He disagrees with penalty and believes it is as a inhuman thing. There is no way to disagree this point that to achieve this discipline in schools, it is necessary to have some code of conduct of should be followed by teachers and students.

But if students are continuously disobeyed rules then there is no point to behave with him in loveable manner, it is necessary to give him punishment. But this punishment should be limited.

Teacher

Neither he consider the teacher as a giver of knowledge nor they developed the mind's of students but he thinks teacher as only a Pearson who only guides towards student's independent goals. He wants from teacher that they should not only help student to have Physical knowledge but to help them to achieve the highest goal of human i.e. Aatma. He argues that this work only can do by Karma yogi or Meditation Yogi teacher.

It is pleasant to hear the independent progress of the child but in real world of formal education thing is not possible. Demands from teachers to become yogi is not possible in today's' world. It is enough for them to follow their duties honestly, and to get ready to them for real life is enough.

Task Express your views on Philosophical thoughts of Aurovindo.

Student

He gives respect to child's personality. He described that students are differ from one to other in terms of physical nature. But they all are same on the basis of spiritual nature. So that teacher should help student to develop his physical strengths according to his own way. And student's spiritual development can be done on basis of his own completeness of Soul. For this two kinds of development he demands for students to have adhered the Bramhachrya. And asks from them to search the Eternal Truth. It's good to have a suggestion of Brahmacharya but from the beginning to search the eternal truth is now day's rational thing.

School

In terms of Religion, Cast, money he never differentiate one human to another human. He asks from schools to give the admission to a student according to their ability. From his view school must provide the basic ground for student to have gain physical and spiritual knowledge. There is should be no burden on them. And they freedom to choose the subjects, sports and exercise. And even there is freedom to make choice to finish their task on their own speed. This is called him by a free Method of Education.

This thought of Shri Aurobindo has not accepted by many that the school is a center of Yoga Accustom. But our view on this thought is that unless it is not possible for human to have a balance between Physical and Spiritual, he can't have the Ultimate Truth and Peace. It should start from the beginning of the school students' physical and spiritual progress.

Wings of Education

1. **Religious Education**—He wants to relate education on the basis of Religion. His logic to this point is that the all religion of the world teaches human to live for himself for others and for God. At the end any nations' education stands her religion. But in the present time of Democratic, Secular India it is not possible to give a religious education and on its basis. Today's demand is Secular development of society. If we able to successes to feed them the secular knowledge, and even all moral development of its laws then it is we successes.
2. **National Education**—According to him the national education is controlled by nation, and it's people, from national way. From this basis he even made a project regarding this subject. But in his

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Pondicherry Ashram the system of education was given in form of Yoga Accustom, form this angle it looks Indian but from the syllable manner it is western. There were a facility of learning many national and international languages and along with science and its different branches are held also today. If we looked at Pondicherry International Ashram as center of education, it is free from limited nationalism. It is International education, but its' is soul is Yoga education.

Impact of Shri Aurobindo

On philosophical terms he tries to give a Indian Philosophy into Scientific way. Some people are impressed by his thoughts. He never differentiates a human on the basis of Sates, Cast, Religion, Commerce, and Color. He believes in worldly brotherhood. The Ashram Built by him where people come across from all around the world, and even from different cast, religion, and even people from different states is lived there. And everyone toiled physical work. Everybody lived according to their strength to live by production and everyone take the practice of Meditation Yoga. Along with protected physical life they progressed towards spiritual life. From such kind practices the differences like Physical, Cultural and Cast are ending form society.

Shri Aurobindos' philosophy has not only limited in India but it breaks the boundaries by crossing the lines of nation. Pondicherry Ashram's branches are now spreading nation into nation. And that breeches the line between Physical and Spiritual World. Yoga now is subject of globe.

In the field of education his impact was not so much, at the beginning he taken a part in national Educational movement, but the impact of this thing was for only few years. And after that he went to study of Yoga. After few Years he started a educational institute in his Ashram. This institute now recognized and grows as 'Shri Aurobindo International Education Center. But it is not possible his free education system to imply in today's common education form.

Self-Assessment

State whether the following statements are True/False:

7. The foremost stage of human world is Material.
8. The second stage of mankind's development is Life.
9. Mind is the third stage of human development.
10. Shri Aurovindo did not believe in theory of Development.

15.5 Educational Thoughts of Radhakrishnan

Sarvapalli Radhakrishnan (1888–1975) was a very eminent Indian. He was a philosopher and speaker of high order as well as a teacher of religion and religious studies. He served as the Vice chancellor of the Andhra and Banaras University. Later, he became the Vice-President of India and ultimately adorned the chair of the President of India. Radhakrishnan occupies a prominent place amongst Indian intellectuals. He is not a formulator of social and political enunciator in the true sense of the terms. He is a philosopher of the top order who has expressed himself freely in matters related to the social and political state of affairs. His social and political thoughts can be observed in books like 'Religion and Society' 'Education, politics and war' and 'Kalki and the future of civilization', 'India and China', 'Is this peace?' and also in the last chapter of 'Eastern Religion Western Thoughts'.

Radhakrishnan's personality epitomises the tradition of unbiased spiritual philosophy. He has been inspired by Upanishads, Shankara, Ramanuja (1055–1137), Tagore, Gandhi, Plato, Plotinus, Vergashaw and Bradley. Shankara has had a great influence on Radhakrishnan's life.

1. The elemental scientific basis of Radhakrishnan's Thoughts and Logic

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(A) Hindu philosophy of life— Radhakrishnan started his intellectual activities with clear determination of analysing the desirability of morality in life; in consonance with Hinduism. He contradicted the allegations that Hinduism is replete with internal conflicts and contradictions. He also tried to portray that the mystic experiences and imaginations of Hinduism definitely does not negate universe and life. The institutional aspects of Hinduism have shown great capabilities for remarkable sustainability and adaptability in the midst of political and social upheavals. Hinduism has established a great way of living. It is ridiculous to attribute laggard-ism to the philosophy which gave birth to great people like Buddha, Shankara and Ramanuja and creative talent like Gandhi in the modern age. Hinduism has attached importance to both credit and love. It has accepted that it is not life's aim to treat the requirements of physical life as sacred, but the real purpose is to establish the kingdom of spiritualism of soul in the universe. It is one of the greatnesses of Hindu civilization to absorb the downtrodden people and to accept them. Hinduism has never advocated destroying foreign or irreconcilable elements. It has always propagated purity of conduct and honesty. It has never emphasized that people should follow some idealistic religion based tenets without demur. Radhakrishnan believes in Hindu way of life which inspires human beings to attain an elevated version of the self. It may be that Hinduism might not be treated as the ultimate and most unbiased religion, as conventional historical religions are. It is a tradition of constant development, and in this regard, Radhakrishnan writes, Hinduism is in motion, not passive, a process, not the end, a tradition of development and not only about knowledge of God. Its past history drives us to believe that in future, whenever it faces any crisis regarding thoughts or history it will be able to face and overcome the same. Radhakrishnan has been immensely influenced by the idea of a lack of desire and sense if detachment in Hinduism. He has described in lively terms the spiritual idealism and goals embodied in Hinduism. The principal tenets of Hinduism is to teach unity, among plenty and diversity. Its concept is wide spread as it accepts that truth can interpreted in many ways and it opposes all kinds of communal ill-feeling and it is intolerant towards fundamentalism. In religious philosophy, Hinduism is democratic. The institutional elements of Hinduism are in spiritualism. These have deep meanings and have an enduring importance in giving people of India the strength to lead they day to day life. But Radhakrishnan is not a narrow minded communalist. He has a liberal and tolerant mind. He has found spiritual and moral oneness in Hinduism.

(B) Parambramha and God— Radhakrishnan accepts the existence of one primal , spiritual, eternal truth. He also understand the difference between God with and without attributes and accepts him as he is in old Vedas and Upanishads. The imagination of high and low in matters of spiritualism indicates that man is trying to apply the feudalistic and dictatorial ideas of society into spiritualism. It is ridiculous to state that God is of a lower level and Brahma is of higher order; though Radhakrishnan's opinion 'God is to imagine and determine Brahma in the context of the universe' though logical, might not go down too well with his believers. Radhakrishnan believes in the validity and truth of spiritual experiences. Radhakrishnan finds the truthfulness of spiritual experience in the lives of saints, rishis like Uddalaka, Buddha, Shankara, Socrates, Plato, Mohammad, Saint Paul, Plotinus, Augustine, Dante, Eckhart, Saint Bernard, Saint john, Spinoja, Blake, Rusto. These great human beings took birth in different ages and times but, they all unanimously proved that there are things like spiritual experiences and these experiences have power to enlighten the heart and elevate the character of human beings. Proof by these great souls are so strong that they cannot be ignored but do establish that spiritual experience is the material truth.

(C) Sequence of events of the Universe— Radhakrishnan believes that since the universe is only 1 aspect of the eternal creative activities of the Parambrahma, there is one purpose behind all activities taking place. The universe is the manifestation of special determination of the Brahma. There is always a tendency to acquire fullness by the individual events. We cannot ignore the world as a mirage or a mystery, nor acquire satisfaction treating the universe as an unending emptiness. The existence of God is at the kernel and the process of the universe. The way life, mind, consciousness, etc., power

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have constantly increased, it is certain that interpretation of the universe, on physical terms alone, cannot be appropriate. The process of universal activities leads to the requirement of omnipresent spirituality. Physical or fundamentalist way of thinking cannot discover the true nature of the universe. The philosophers of modern physical science, like Eddington, Jeans, Einstein, etc. also now do not believe in harsh physical elements. Despite the mockery shown by Voltaire, Kent towards the elemental scientific logic in favour of existence of God, the process of universe displays end, relations between events, purpose, as well as moralistic tendencies. The creativity, eternal elements and spread determined by Whitehead , theory of development by Alexander and Lioyd Morgan, have brought out deficiencies in materialistic interpretations of creation. Thomson, Oliver Lodge, and Smotters, also point out the deficiency in mechanical physicalism. Despite being spiritualistic, Radhakrishnan does not ignore the realities of the universe. He believes the universe as the abode of God. That is why all different matter and living beings are the manifestation of God. All things in the universe are the configurations of the consciousness. The spiritual universe which exists beyond the ever changing material universe fructifies the historical process. Thus universe is neither a conglomeration of matter nor a mirage. It is an active flow of spiritualism. Spiritualism only guarantees the moralistic and idealistic success of human beings. Hence according to Radhakrishnan, it is necessary to accept existence of experience of a power to explain the sequence of events of the universe. The universe can be understood then.

Radhakrishnan accepts the idealism of community salvation/nirvana of the Mahayana sect. When the universe is free from Maya, the distortions, contradictions, all end. Full realisation of God's existence means, the end of all historical process. When the process of universe reaches the pinnacle of sequence of events, the Creator thinks otherwise to express Himself. Hence even if one cycle ends, a new process may start. The ideal of community salvation can be seen in St. Paul's teaching and in Hindu Upanishads. It proves the traditional and regenerative philosophy of Radhakrishnan. These philosophies are beyond science and logic and prove the ideas of Satya yuga and ancient Hindu, Jews and world philosophies of saints.

(D) Anta Pragya and the mind— Like Plotinus and Bergshaw , Radhakrishnan too believed in the infinite powers of the mind. Anta Pragya is a medium to express reality. That is the complete foundation to the study of elemental science and psychology. Philosophers, Artists, Mystics and even scientists take the help of these concepts while doing about their day to day work, even if they not accept this in public domain. Anta Pragya is both direct and spontaneous. Instead of attacking anything from the outside, it tries to enter it from the inside by appearing sympathetic. Anta Pragya is created when we concentrate all our energies on any one object for a long period of time. But it doesn't oppose the power of the mind. Albeit, it can be said that Anta Pragya doesn't depict lack of brainpower but rather, it depicts the best state of the human brain. Not only that, based on Anta Pragya a lot of intellectual thought processes can be verified and ascertained. And that is why we can't say that Anta Pragya can't be displayed, visualized. But even though it not is intellectual, it would be representative of Anta Pragya. It is contained in the process of thought; instead, it is the precursor to thought process. But brain is multifaceted and analysis oriented, on the other hand, Anta Pragya is synthetic and undivided. But Anta Pragya is neither emotionally up heaving nor the end of the world, as we see it. And neither can it be classified as an easy knowledge to gain access to. In actuality, it completes the brain's thinking process. Radhakrishnan has tried his best to negate such an approach which promotes Anta Pragya as a concept far divided from the brain. According to him, Anta Pragya and reasoning, the power of the human mind, are deeply intertwined. He also says that Anta Pragya is the end result of a long drawn process of continuous thought and analysis. But I doubt this as Kabir, Meerabai, Teresa, etc., who supposed had practised Anta Pragya, had ever delved into their minds, spent enough time and analysed all aspects of Anta Pragya. In my opinion, separating the conventional notion of Anta Pragya into two different parts in terms of perspectives would be a better option. The maturity of the mind is one type and the ability to manifest the ultimate, real truth would be the second type. These two do not mean the same, and do not refer to the same object. Radhakrishnan believes that 'Unity of the mind' is our soul and the activities of the mind can help

us understand the truth of Anta Pragya and the power so gained, can be depicted or expressed in terms of a language. I doubt whether the beliefs of Radhakrishnan would be beneficial to the cause of the spiritual uprising of man.

2. Radhakrishnans' Philosophy on Civilization

As like Rabrindath Radhakrishnan also believes that to protect civilization it necessary to have moral power. There are many challenges which are trying to destroy the pillars of modern civilization. An only spiritual humanitarian morality can save it. He wrote somewhere that "world has seen so many civilization under many years in a dust. We generally believed that whatever and however the development to take place, the western civil structure is in it have strong and lasting forever. Now way are watching how these reserved western civil structures taking dangerous face. It is not unhazardous to be an immoral. Because of avarice and self-importance these bad systems are vanishing themselves. The winner and exploiter who blunder to mountain of moral rules they ditch their own grave at the end. Now we have time in our hand though time is running away from our hand – we have to try to save the helpless man who is running towards his self destruction." Now a days the sun of religion is going to sunset and the moral ethics are in danger, it is quite necessary to have to give a fresh start for modern civilization and to bring them spiritual goal and moral rules.

Radarkrishnan's dream is that in a future such kind of human civilization should rise on the basis of to look world in a same manner. In today's modern world the rise of interdependence between industrial world and economical world and also tools of complete destruction are so much dangerous that it is self destructive to praise regional civilization. Racial egoism, the philosophy of self destruction, Praising of Military power, hoarding of money are the faces of mean devotion and it's blemished effects. As in the begging of Modern era world reject Tolima's Earth centered universe law and accepted the of Copernicus's Sun centered law, and in that same way today we have to consider civilization and not try to relate from the view of cast centered patriotism., and accepted universalism. It will be the main foundation of future civilization. But for the development of universalism it is not enough the way of empty mind. At the end now to build this future civilization we have impersonal intellect generosity, and not the tools of production and its innovative foundations. For this reason we should understands the limitations of our civilization, and to accept the values and qualities of western civilizations in conscious manner. One cannot force to accept our civilizations' barometer on forcefully way is an example of Farcifies and it is definitely fail in some other day. It is very important to us to understand the western and eastern agreed spiritualism and its moral values in very deep manner. Mankind is in a grave danger. History is going through tough time. Civilization has give birth too many difficult problems and there is an only one solution for that is 'Unborn Soul of Universe' rise and gets moral and spiritual consciousness. Radhakrishnan stated that Bhagawat Geeta is also believes in human brotherhood. He relates the general meaning of Geeta to universal unity.

3. Radarkrishnan's Political Philosophy

Gopal Krishna Gokhles' ideal thought for political is to make it spiritual. Mahatma Gandhi who believe Gokhle as his ideal teacher who tries to implement morality into politics. On his political philosophy the impact of Gandhism is so clear, and his view of life is also religious. He wrote that "Politics is only commercial form of religion". Modern life is trapped in complex and in dangerous situation. Modern man is prey of various kinds of mental anxiety, battle, and mental illness and unprotected. Religion is best remedy for disordered life by bringing them an order for life. The definition of religion is to find the final truth and give a vision to look at the world through the eyes of absolute oneness. Religion should free from mechanical worship, ritualistic traditionalism, faker worshipers of God. He firmly wants that human should not blindly believe into the imaginary logical – illogical thoughts of Religious person. And he should leave behind it all this things and looks in his own religion by developing the insight of alien and ret redness sprit. In the all realms of life men should develop sprit of religious tolerance,

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Love and also generosity. The meaning of religion is not to carry on the bygone age social traditions and unwise social torture. As it accepted in many Indian societies. Radarkrishnan's view on Religion is that it is very subtle, serious and a personal thing. The experience of religion is naturally look complete ones. It is a fruit of hard turmoil and a work of complete loneness. It can be proved by the life of Saint's and great minds. From that point soul illuminated and then the difference of physical and inanimate is no longer there. In the other words religious experience means in experience of sensitive soul its whole presence, its truthful expression of action and reaction. Its expression can measure from Truth, Holiness and Beauty. Religion wants to focus on external world and moral and spiritual values and the coordinate between the worlds. Then man can understand that the spirit of man lies in physical order, and he free from the sentiments like loneliness, sadness and failure. Through service of generosity men can grow his religious sprit. Radhakrishnan said that "Religion is not blank slate, not it is historical fate, nor it is physiological logic or escape from life. It is not the product of dispirited world. It is the main part of human nature. It is the source of human spirit. It is also very sensitive on subject of world's unknown things. Religion is the expression of the love, generosity for the colleague and for the other animals. In society where men are religious there life changes so differently". Religion means coordination of values and bundle of experience. Its goal is to make human life thoroughly lighted. In materialist impiety or Intellectual logic cannot protect human from mental harassment and mental disorder. And for that it is necessary to have a coordination and unification of religious expression. Religion means "Every human and its entire presences' action." But Radhakrishnan not clarified about capacity of human power and whole form of how to activity and it's action? His philosophical orthodoxy can introduce form his own speech that Religious experience is self based, self understood, and self lighted. If we agree to his hyperbolic expression, then this thing can looks surprised that the entire nations, and its culture there are billions of people are left away from this experience. There are some difficulties in Radhakrishanan's religious humanitarian view. A devote can be satisfied but the intellectual person can't be. Apart from there is no clear meaning one can get about entire human and his actions. And also about human personality, intellect, sensitiveness, and moral values are activated at single time.

Radhakrishnan was follower of religious humanitarianism. In the western humanitarianism started in the form of scientific naturalism and opposite of reaction of god. And that brings reputation to social and moral values and it accepts human unity. At the end its idealism is not to consider. But Radhakrishnan pointed out the two weakness of humanitarian philosophy. First it believes that there has been big difference between life and his nature, and also moral or natural values. From this, it is impossible to get mankind's understanding and its completeness. The theme of moral life is to take control over the correlated between generally moral nature. Second weakness is that it denies the spiritual final truth. They made the main definition of humans way of life is scientific psychology, and subtle nationalism. It doesn't provide spiritual foundation to the service and its idealism which they happily welcome. It doesn't give the space for the things like afterlife and which that can help to change his life. On the other hand Radhkrishanan to built spiritual foundation for moral values. Unlike Barbate and Thomas Moore humanitarian views but Radhkrishanan wanted to rebuild the spiritual humanism. He believes in Eastern world's subtle religious which emphasis on to leave behind everything philosophy and qualities heal to build a social sustainability. That is why he strongly recommends having coordination between European Humanitarian reflections. And Asia's Religious universal view. From his point of view it necessary for modern moral less human to give him religion, science, and the humanitarian coordination. Mankind kind have console form this thing and also from the basis thing he built flawless social system.

There was so much impact of Gandhiji's philosophy of Non- Violence and Satyagrahra on Radharkrishanan. He hated mostly the Power, Attack, Evil of Imperialism philosophy, which is why he wants religion to be a foundation of philosophy. One realistic or intellectual social system can only sustain on the values of Truth, Justice and the Equality of Freedom. Violence gives the birth to enemy, and hate to Attack. As the disciple of Gandhi Radhakrishnan believes that community and the national problems can completely resolved by on only one condition – to develop the process of love and give it the power. It means that it is necessary to give men moral wisdom and social scientific meaning of love

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to stop human's caricature nature and corrupted ways of life. According to Gandhi's pure sentiment philosophy Radhakrishnan believes at the end victorious soul only can win over power, torture, and attack.

According to him freedom is a key of creative power and evolution. Man is like God's soul so it is essential to make a progress of human physic, mind, soul, and its power and its realms. From which one can experience spiritual personality. The form of men's endless activates and from the expression of spiritual creativity is foundation of cultural greatness.

Freedom has two points of view: one is the individualism and second one is liberalist. To control means a real freedom. Hobbes in his book 'Librithen' wrote that there is no obstacle comes between progresses is the real freedom. But the German scholastic have a different notion on freedom. According to Hegel the soul of universe (Brahma) is a complete form of freedom. Levels of Political and Social freedom means to give a society to develop form useful ways which helps to develop human life's strength. For this reason Radhakrishanan's intellectual progress was on under the complete scholasticism culture. That is why he aggress Hegel's view on freedom. He wrote that "The freedom which human expects is not only a lack of control. This kind of freedom is not acceptable and unrealistic. Radhakrishnan is supporter of democracy and it's natural in his part that his judgment on the individual social freedom is acceptable. He has also accepts the views of Hegel, Green's sentiment scholastic notion. The social welfare in an Asian countries and its progress which is gone on effect to make it happen, it is necessary to consider reference with time and need. According to Radharkrishanan's view on the sentiment consideration it looks more appropriate. But he not completely accepts Hegalism. He has also faith in Kant and Spenser's view on freedom is that man's only consumption the freedom until he never attacks on the others freedom. He wrote, " A free society one is which where every individual has the freedom to live his life in his one way, on his freedom there would be only one compulsion is that he will not attack on the others freedom.

Democracy is the philosophy and the work culture of political freedom. And its goal is to create such kind of systems where human can have experience the freedom. Political democracy will be successful only when man can develop a certain kind of qualities. Fundamentally democracy depends on the way of human life and his dignity or acceptances of his rights. Democracy will be successful only when sentiments like, generosity, humbleness and in life where we have to consider ourselves to take a back seat for others. The command of people from which democracy experienced the personal freedom and the general welfare idealism between them try to create a kind of condition. Radhakrishnan believes the values of the democracy, and he is eager to experience those values in the life. He wrote that "In the real term democracy is the self- governance of the society. To rule very little is the best way of rule. And the every government is the tool of self- governance. Under the democracy common man's desire is God's desire, but it is not possible for the common desires to take decision on the technical subject. Examples like improvement in economical trades and Indian constitutional problems. In many other countries democracy is falling because it is not the proper democracy. Until it is only an ideal thing. When we consider democracy is the rational philosophy then our opinion is that each human has different from other so we have to respect and when we trading with others we have to consider this. Then we don't try to differentiate person's from his sex or his business. As ever person is pure then at the end everyone has a freedom to develop his own personality. Democracy doesn't mean that we all our equal. Men born deferral regarding physical and intellectual power. Every era human is different from each other. And this also true that there is not a single social system can provide complete unity. To take advantage of good time is depended on man who lived on which social environment and his reaction against it. But the equality of chance is good social idea. Democracy is not natural state but is one ideal where trough employment and education we can crate it. If the voters mind would be developed and the politicians have honesty then and then only it will be successes. How much it looks worst regarding idealism but if we leave behind it's a prodigal absolutistic, it is far better than any other ancient government system. From the democratic debates, intellectual logics and its understanding we can bring the effective social economical and administrative changes. It is absolutely opposite form the ruling methods where the thoughts are cruelty and forcefully hump on men. Democracy never gives the permission to destroy

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one's opposites. The state's legislative violence it never permits other forces or violence methods is never matches to democratic state of mind. And the Radhakrishanan opposes those kinds of democratic nation's methods where they are trying to fit the notions like Meditation and Working skills (Karma) under on mechanical term.

Political equality is useless until there is no guaranteed economical provision. Only economical justices can give complete satisfaction social freedom, and land equality. And at the end as person of religious humanitarian Radhakrishnan try to focus on such kinds of social systems from where everyone will get guaranteed economical justices. He accepts ideals of social democracy. He wrote "I am totally accepts the equal society, I have belief that these kind of systems opposing the highest religion. In reality religion demands to find such kinds of systems by trying to create social democracy, and prosperity or provisions of distributing schemes, in reality it is religious sentiment. For this reason Radhakrishanan was not being as a 'Socialist', he took the side of not being as a socialist but he adheres the important of social democracy it's ides on property. As like Tony and Lark he also believes in the two value one's right on the property is evaluated form his own work. He wrote that "Prosperity or power are the tools upon which social ownership depends economical for moral life, it seems dangers to development of brotherhood. Economic prize is differing from social serves. The rights of making money it depends on social responsibility and its progress. From these tools or above standers profit it consider as the illegal by taxing we can control over high profit. Taxation is legal but if forcefully we acquired the property is cruel." Radhakrishnan is in the fever of economical decentralization but he states that acquiring the personal wealth into at the making of it social at a time. But his revivalism states can be justified that in ancient Indian society in where proportional justice philosophy was there. He wrote that "As in the ancient Indian society proportional justice was there, not only workers, farmers but also barber, Washermen, swapper and watchmen were also get the percentage of production from farming. From this idealism we can study on them from today's environment.

Though Radhakrishnan believes in religious humanitarian and for that he hated those who trying to boost Marxist Socialism. This is the reason why he opposes Marxist Philosophy. As accepting the philosophy of religious understanding, on the other hand he opposes philosophy of depression and struggle. Competitive materialism, materialistic power and its emphasis more than it needed. More and more it is allegation of materialistic process. In addition to this Russian Bolakeshism tradition which opposes the traditional religion but it though it in reality it becomes now mystical religion and cult.

The problem of castism is creates so much trouble and upset modern an Indian society and also political thoughts. On the subject Radjskrishanan was regarded as traditional but not given reaction. He aggress the psychological and social aspects of casteism. He said that casteism accepts human's spiritual equality, and for that it is democratic. Additional to this he also states that under this system person form on his own will he agreed to his own responsibility form that it reflects and develops personality. Casteism is opposite from social atomic nature and it accepts elementary notion. This accepts knowledge, administrate courage, productivity also social services and its intellectual understanding it. From the Radhakrishanan's view on the system of casteism it accepts the all social works from single window, and it justifies the system of opportunity. I have some doubts about Radhakrishanan's view of accepting the casteism and Hegel's interpretation of cooperation face. Now to accept as democratically philosophy which accepts revivalisms political it has very interesting reflection. But Radhakrishanan criticizes the casteism disruptive nature, which is now we can easily see in the Indian society. It hinders the path of smooth society. But also he also accepts in the social system law firm group and it's utility. Social goal can be proofed from many ways. At the end every person of society can give his contribution for social development.

Religious Humanitarian philosophy gives birth to universal social idealism. The religious philosophy of soul and Nationalism idealism between them there is extreme opposition. The social man of the future will be depended on Universal states. Instead of the justice on the point of sword: Conscience, Justice,

and Collective defense will be take place. Brotherhood in casteism or universal culture or universal soul will be developed is very essential. Nation's trade between them will be governed by the International Law. God's power should be minimized. Radhskrishanan is believed in Internationalism. He supports to UNO's idealism. In his book "Is This Peace", he accepts universal governance. He wants to built one team of governance which responsible for the defense and self defense. But it is essential to successes in political, internationalism and to develop in it religious values. He wrote "In the history of the world religious idealism has an only promising and the very powerful tool for religious idealistic peace. As long as we walk on the garden of rights and responsibility then we can't able to build the bridge between men's in opposite, selfishness and his hope. Opportunity or political summits are controlled us, but they can't take back of fear. In the world of human to transmit love is helpful. We need such brave religious persons those who are not waiting for universal peace. If it will be needed they will happily give their lives for one mission and that is "Earth is one family".

Radhakrishanan has given three solutions regarding to build realistic universal peace:

(1) To build Social Democracy.

(2) End of imperialism and colonialism; and

(3) The influence of international barriers on democracy

In his book India and China, he emphasized on three main principles for justice and universal peace namely; (1) intercultural unity, (2) universal commonwealth and (3) independent police force.

The messages of Mahatma Gandhi and Radhakrishnan bring positive changes in the mind and heart of men. The illness is serious. Lack of human values, selfishness and malpractices prevailing in man is a cause or deception, pain and mental instability. In this era of difficulties and hardships, war has become inevitable. It has become a common feature for man to intervene in the lives of his fellowmen and this negative attitude is the root cause. Its end can be done by bringing the changes to the mindset of man. It is important to recognize the nature of the human soul because through this, one gains inner strength to deal with problems encountered in life. With today's skepticism and present working methods, no solutions can be found to those problems of life. For this reason, it is essential to establish an educational system that fosters strong spiritual values.

4. Conclusion

Radhakrishna is a famous scholar of religion and contributor to India's bright future. He did not establish any systematic method for man to follow; his strength lies in the tasks he performed and his deep visions Neither can we perceive him as a social worker or politician As a man of principles, his purpose was to up uplift Dharma. Through his tasks we cannot make out whether he had connection with politics, socialism or humanism. He has scarcely elaborated on the means to deal with social and political concerns. However, he deserves full right to be among those who have contributed to the "New India" and political reforms, because he did work on issues as social justice, universal peace and ethical principles. Shankar Radhakrishnan stating the culmination of the philosophy of Kant Spinoja and their equivalence is accepted.

To the western community, Radhakrishna is well known as an interpreter of India's bright vision. However, his views and tasks are not inspired by Vivekanada and Ramtirtha. What we find most in him is his scholar nature. In his presentations on various platforms he compared India and Western thoughts. Indian philosophers have contributed hugely in this field. To explain the Upanishads, they made use of the principles of Bradley. Different philosophers have contributed in different ways to interpret the *Geeta*. The ideas of even foreign philosophers as Alexandre have been taken into consideration for the upliftment of man.

Lectures of Radhakrishna which were disseminated after the year 1908 are recognized even today in the eastern and western cultures. He has secretly given more importance to western concerns, western religion and principles. Even if the eastern and western cultures may have few things in common, they still remain at two different extremes and have different values.

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The contribution of Radhakrishnan to political thoughts is that he supported religious ways to resolve the problems of mankind. He had advised a new kind of humanism. Its basis holds that religious values should be given primary importance in life. But Radhakrishnan was not a narrow minded fundamentalist. What he means by religion is the feelings of friendship, companionship, co operation, liberation and also tolerance and admittance of the fact there is the flame of God inside every human being and the same is man' basic nature. Rdhakrishnan is among those people who advocated in a lively manner, the re-establishment of religion awakening.

In regard to Radhakrishnan's political thoughts, it can be stated that he has supported individualistic faith or belief. He can be called individualistic and he is ever active in his efforts towards regeneration of moral and spiritual values. He can also be called individualistic in the sense that he has put emphasis on the spiritual equality of human beings and has stated that man can be so elevated through intellectual teachings that he goes on accepting freedom, intellect, development and friendship. He believes that education can help develop conscientiousness and liberalism in community too. Radhakrishnan is eager towards development of intellect, education, and scientific activities. In this sense, there are similarities between him and radical philosophers. But the philosophy of Hegel, Kant and Bradley have enormous influence on Radhakrishnan. He believes in the primacy of social responsibilities. He also accepts the constitutionalism in relation to society. Like an Aristotelian, he states that the activities of state develop and elevate human life. This way, he is a follower of individualistic faith. the important element of his thought is, the quest for values of soul. He repeatedly maintains that spiritualism is the only anchor of the pitiable and poor man.

15.6 Summary

In short, one can say that as a philosopher, the manner in which Shree Aurobindo has contributed towards the philosophical perspective of the society by promoting the cause of yoga, has been very well received by one and all, and whole heartedly appreciated; but with respect to overall human development, a confusion has been created, largely due to Shree Aurobindo 's manner of presentation by increasing and decreasing the order. And as a teacher, the idea he tried to propagate, that of free, liberal teaching, is not an acceptable concept in itself. In Pondicherry, though, an institution called 'Shree Aurobindo international study centre ' has adopted the mentioned concept of liberal teaching to impart education to its students - there, no child is restricted, no child is forced to accept any particular field of study; rather, every student is free to choose either studies or games, and allowed to study and finish his educational tasks at his desired pace, depending upon his mood; but then, such a method, such a concept of delivering education cannot be universally adopted. Formal education can only in the correct direction when its objective, syllabus, teaching techniques, time of study, everything can be ascertained, fixed and set to a schedule. In the absence of these, no society can run its educational programs in a systematic manner. It's quite evident that free, liberal education cannot be the benchmark, the standard for general education.

15.7 Keywords

1. **The Human Mind**—Brain of human
2. **Power of Spirit**—Power of soul (internal power)

15.8 Review Questions

1. Give an introduction into Shree Aurobindo's life.
2. Describe Philosophical thoughts of Aurovindo.

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3. What is the meaning of Philosophical thoughts of Aurovindo? Clearify.
4. Describe educational thoughts of Radhakrishanan in short.

Answers: Self Assessment

1. Seven Steps	2. God	3. (a)	4. (b)
5. (a)	6. (b)	7. True	8. True
9. True	10. False		

15.9 Further Readings

Books

1. Philosophical and Social Bases of Education—*Mathur, S.S., Vinod Pustak Mandir*
2. Philosophical Bases of Education—*Sharma, Yogendra Kumar, Madhulika Sharma*
3. Philosophical Bases of Education—*Sharma, O.P.*
4. Education and Psychology—Measurement and Evaluation: *Shashi Prabha*
5. Philosophical Bases of Education—*Pandey, Ramshakal*
6. Sociological Bases of Education—*Chaubey, S.P., International Books, Meerut*
7. Philosophical Bases of Education—*Sharma, Dr. N.K.*

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Unit 16: Peace Education

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Objectives

After going through this module, the students will be able to understand—

- The meaning of peace Education.
- The objectives of peace Education.
- The Curriculum of Peace Education.
- The Co-Curriculum Activities.

Introduction

Adward Bentwerth Baiti , Chancellor of Macgill University Canada mentioned in his speech 0n 26 May, 1920 , "We have started to ignore those spiritual values which are the parameters of humans progress. First world ended the best era of human progress and the reason of this war was only that we could not control the desire for materialism. Do not tell me this war was nothing but the Victory gluttony of Germany or Imperialism of British or capitalist desire of France. Britain has given management and physical culture to the world. Germany and France splendid world with art and music filled its dictionary with science and literature. Benefits acquired by capitalists due to war, was

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not actually by war itself. We should get down in more depth. The madness that drown world in the bloodshed and horror is, "the perversion of soul, not of mind." Although another world war took place after expressing these words and we are doubtful regarding future.

Dr. Sarvapalli Radhakrishnan said, that these words of Betty, "deformation is in soul, not in mind" means, People and nation can be happy only by maintaining coordination among Body, soul and mind. In the modern age we are emphasizing more on mental achievements rather than spiritual achievements and therefore we are afflicted. Spiritual powers are declining and the ratio of mental achievement is raised up to terrible stage. Directly we have acquired the earth and the sky and we now understand the mystery of atom and stars, still we are surrounded with doubts. This doubt has compelled the world to demand for education of peace.

16.1 Concept of Peace

Though we say that Hydrogen bomb can be a weapon for peace establishment, because its capacity to destroy is able to stop the war. Actually the absent of war is not peace. It is a development of a strong sense of brotherhood, an innocent attempt to understand the thoughts, ideas and values of other people. Betty suggested to the youngster of time to not to angry and abuse others, be ready to believe the best part of others, develop qualities like knowledge and innocence. These all are the basis for peace and satisfaction.

Peace education was proposed at International college of Vales in the beginning of 1980. Peace education is presented in three ways:

(a) **Education about Peace**—From this point of view peace is Criticism of war. This point of view was proposed by Mitbuc Occamoton

(b) **Education for Peace**—It is a positive concept. By this the foundation of non-violence is established in a person. This meaning is supported on the concept that wars are borne in human minds then, why don't we create walls of peace in those minds. Therefore from this point of view of peace education means walls of peace should be established in the mind of human being.

(c) **Positive Peace**—It means a nonviolent social system, means a society without violence, exploitation, inequality etc. in fact that should be free of exploitation and injustice. Form this point of view peace education is an establishment of co-operative society.

Dr. Sarvapalli Radhakrishnan said, "We are in an early morning of universal humanist. There is provocation of expectations, agitation of aspiration as, it happens in morning when the sun rays makes the earth wake up. We like or not but we all live in a single world, and we have to accept the notion/ concept like human being. Various nations of the world have to live as the friends- partners who are engaged in the development of civilization, rather than as a unit of enemies. Powerful nation will help weaker and all human will be the members of worldwide organization of independent nations. If we protect ourselves from the control of irresponsible persons and un-fabricated powers, then we can form a liberal, large, co-operating society by collecting together all the species. Peace education helps human to protect themselves from these dangers."

From above discussion it is clear that there are various concepts of peace:

1. Absent of War
2. Peace of Mind
3. Salvation from exploitation and injustice.

Notes Peace Education is the education for the lovers of peace, which will be able to maintain peace on this earth.

16.2 Meaning of Peace Education

Peace education is the science which studies the moral necessities of human and real form of society, in which these requirements are fulfilled. This education or science makes the people aware about human rights. Peace education is that education that forms a non-exploitative, non-violent and just society.

According to **K.S. Vasavraj**—"Peace education is a program and a process which develops the feelings to appreciate the values of peace and feeling of intelligence in people (i.e. youth, and elders). This is the preparation for establishing a Just, systematic and coordinating society".

Dr. Marshy Abraham—"Peace education is the education for the peace lovers, who will be able to maintain peace on the earth. Especially it is an emotional education. It is religious education. It is an education in itself."

Peace education can be of four types—

(a) Antiwar Education

(b) Peace Education as Liberation

By this education human rights can be promoted, human necessities can be fulfilled and problems like social poverty, social differences, malnutrition, illiteracy and illness can be resolved.

(c) Peace education is a learning process. This education develops endurance and creativity through educational environment.

(d) Peace education is a life style. It brings changes in life style of people and establishes peace in the international society.

Did u know? Peace education is a learning process.

16.3 Objectives of Peace Education

Dr. P. V. Nayier emphasizes on following three objectives of peace education—

1. Make the students religious enduring. Make them able to respect other lineages, their values and see the other with respect.
2. Develop open mindedness, discriminative meditation and develop interest for discovery/research of universal perception.
3. Develop the feelings of co-existence among students.

Prof. K.S. Vasavraj emphasizes over following objectives of peace education:

1. Develop positive point of view towards peace loving people.
2. Make students ready for understanding the value of peace in human life and appreciating them.
3. Develop spiritual values among youngsters, so that they can get internal peace or peace of mind.
4. Develop awareness in children about right and wrong and justice and injustice.
5. Develop international harmony and brotherhood amongst students.
6. Make them aware towards the consequences of wars, violence, disputes etc. so that they can take steps to avoid these.
7. Aware students about their role in maintaining peace in family, nation and world.

Notes

Self-Assessment

Fill in the Blanks:

1. Peace education was proposed at ..... of Whales in 1980.
2. Peace education is a program and ..... .

16.4 Curriculum of Peace Education

Prof. K.M. Simon has determined syllabus for peace education in schools at different level as—

At primary level

1. Stories, poems and plays related to moral values of life.
2. Stories related to various regions and cultures.

At Junior Level

1. Biography and work done by Mahatma Gandhi, Pt. Nehru, Vinoba Bhave, Abraham Lincon, Martin Luther King, Carl Marx, Nelson Mandela, Mother Teresa, Jujus Christ, Gautam Buddha for establishment of peace.
2. Role of Christian religion, Hindu religion, Islam and Buddhism religion in establishment of peace in the world.

At High School Level

1. Concept of peace.
2. Importance and need of peace.
3. Sources of maintaining peace in family, society and world.
4. Role of various organizations like United Nation Organization, UNESCO, Red Cross, Scout and Guide Movement, International treaties.
5. Criticism or reasons and results of wars and violence.

Self Assessment

Multiple Choice Questions:

3. Peace education is a learning—
   (a) Process (b) Art (c) Endurance (d) None of these
4. All qualities are ..... of peace and satisfaction.
   (a) Basis (b) Dictionary (c) Sentiment/ideas (d) None of these
5. Peace education develops ..... by the means of educational environment.
   (a) Sentiments (b) Endurance and progressive (c) Education (d) Peace
6. Peace Education is presented in—
   (a) Two types (b) Three types (c) Four types (d) Five Types

16.5 Co-curriculum Activities/Practical Experiences

1. Celebrating UNO Day, Earth Day, Peace Day etc.
2. Participate in the activities of Junior Red Cross and Scouting and guiding.

3. Participate in Social Forestry, Shramdan. (Voluntary labour)
4. Develop friendship. Give and take of photos, drawings, calendars, stamps, coins etc. by children.
5. Display/exhibition of educational movies/films so that mental level of children can be developed.
6. Celebrate Birthday of Great Celebrities.
7. Organize symposium, debate competition, assembly etc.
8. Organize lectures of visiting professor of the nation and foreigners.
9. Prepare albums of messengers of peace.

16.6 Curriculum for Peace Education Through Non-formal Education System

Syllabus for Peace education should be placed in the system of informal education—

1. **Concept of Pacifism**—This concept is based on the belief in peace and abhorrence for wars. It has faith on the purity of human life.
2. **Power of Peace**—'Non-violence' of Gandhi and land donation of Vinoba Bhave were based on this concept. Therefore knowledge for this should be given.
3. **Concept of Vishva Manav**—This concept is based on world citizenship and wide international ship. In this limitations of contracted/mean nationalism are said and emphasis is given on establishment of world citizenship.
4. **Economic Self-sufficiency and Decentralization of Production**—in this economic view of Gandhiji to be shown and tell about his imagination of Sarvodaya Samaj. Also to be introduced with the concept of Aparigrah.
5. **Civic Education**
6. **Democratic Decentralization of Power**—In this people should be introduced with the municipal states of Plato, Gram-Rajya of Gandhiji and Shram-Daan of Vinoba Bhave.

Task Comment on the sources of Peace Education.

16.7 Ways and Means of Peace Education

Various philosophers and educationist believe that peace education should be not included as an additional subject in schools, colleges and universities. Infect syllabus of various subjects should be arranged in a manner that world peace become a part of syllabus, learning activities and work experiences. By this means students will feel that they are an indifferent part of the world, subjects of peace vested in syllabus can be study formally. Other than this means of mass-communication like radio, TV, Audio and visuals, news papers and magazines should be used to make students aware for world peace , world brotherhood and brotherhood.

As an option various Organizations should be used for giving the message of peace to the common people. For this centre for publicity of peace should be establish, organization of peace-force and arrangements for peace tours should be made. Non-violence means should be used for the removal of conflicts and tensions of the society. Small assemblies should be made for giving message of peace to the common men.

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Self Assessment

State whether the following statements are True/False:

7. Foundation for non-violence can be made through peace education.
8. Peace education is a negative concept.
9. Peace education is the education that forms an unexploited, non-violent and lawful society.
10. Peace education is specially an emotional and religious education.

16.8 Summary

Finally in the words of Sarvpalli Radhakrishnan we can say, "All religions preach to love the neighbor but it is very difficult to love. Development of spiritual life is that power that can provide the ability to love. Whether we cannot do that." Apicil of Saint James said, "From were wars and struggles come within you. It never comes from God. These are the results of humans contradictory ambitions.To avoide this we need to maintain congruence within ourselves .Unity in mankind can only realized through knowledge of internal life of human." So through peace education people should realize that there is not a monopoly of any caste or community in development of civilization. But all the nations have contributed in it. They should learn to recognize their achievements. It will be step towards universal brotherhood.

16.9 Keywords

1. **Non-violent**—Without Voilence
2. **Lifestyle**—Way of Life

16.10 Review Questions

1. What do you mean by the Concept of Peace? Clarify.
2. Clarify the meaning of Peace education.
3. Define the objectives of Peace Education.
4. Define the means of peace education.

Answers: Self Assessment

1. International collage	2. Process	3. (a)	4. (a)
5. (b)	6. (b)	7. True	8. False
9. True	10. True		

16.11 Further Readings

Books

1. Philosophical and Social Bases of Education—*Mathur, S.S., Vinod Pustak Mandir*
2. Philosophical Bases of Education—*Sharma, Yogendra Kumar, Madhulika Sharma*
3. Philosophical Bases of Education—*Sharma, O.P.*
4. Education and Psychology—Measurement and Evaluation: *Shashi Prabha*
5. Philosophical Bases of Education—*Pandey, Ramshakal*
6. Sociological Bases of Education—*Chaubey, S.P., International Books, Meerut*
7. Philosophical Bases of Education—*Sharma, Dr. N.K.*

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Unit 17: Meaning and Needs of Value Education

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17.6 Family and Value Education

17.7 Family: An Agency for the Development of Values

17.8 Development of Values Through Language Teaching

17.9 Summary

17.10 Keywords

17.11 Review Questions

17.12 Further Readings

Objectives

After going through this module, the students will be able to understand—

- The meaning of value Education.
- The family and value Education.
- The school and value Education.
- The Development of Values through Language Teaching

Introduction

What is value education? If we ordinarily consider this so it can say that the correlation of values education, said education is the price but here's a question that arises naturally price. If it is asked that what are your values? Anyone may say that believe in worship it means your main value is spiritual, if the same question is asked to another person and his answer is he believes in social

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service means his main value is social value and we ask another person for his values and he says earning money and be prosperous. It means that person give importance to economic values. If the same is asked as what is your favorite, then also we will get the same answers from different persons. It means values indicate likes and dislikes of person. For example, if a person gives preference to spiritual things and do not focus on earning money. It means he puts economic values in last or has negative approach towards it.There may be a person who have the main objective of life to earn money but do not have faith on society or God. It means the person emphasize on economic values and have negative and neglecting point of view towards spiritual and social values. Actually complete behavior of a person is operated in the circle of those values to which he believes is important.

Person

↓

Behavior

↓

Values

Values are very important in human life. Therefore first we will discuss that, what are values? Or what does value called?

17.1 Meaning and Definitions of Value

The word 'Value' is derived from the Latin word 'Valere' it means ability, utility, importance. In this context we can understand the meaning of values as a quality of a person or value that reflects the importance, ability or utility of that person. Value means that object or things in which the person is interested. Various philosophers have discussed 'Values' in different ways.

1. Hedonist philosophers say that 'Value is what satisfies the wills of human'.
2. Evolutionist philosophers believe that 'Values are life expanding' (Jeevanwardhak)
3. Purntavadi philosophers have the concept that 'Value is what, that is self beneficial' (Atmalabh)

From above discussion it is clear that Hedonist believes that pleasure is the main sense of values, whereas evolutionist and purnatavadi believes life and soul are respectively the main sense of values. But both three accepts Values as Conscious Process and they believes that Values are related with the level of conscious of human mind. Various thinkers have different definitions of values. These definitions can be put in three categories.

(a) Philosophical concept

(b) Psychological concept

(c) Sociology concept

(a) Philosophical Concept—It believes that value is a micro-element. Under this we can divide definitions of value in three parts:

1. **Subjective Definitions**—Personally values have the relationship with our emotions and sentiments, likes and dislikes. According to E. S. Brightman, "In primary sense value means what the individual likes, accepts and enjoys." If we see from this point of view, values are the means to satisfy our needs and desires. They do not have any relation with logic. According to the Dictionary of Education (Good), "Any characteristic deemed important because of psychological, social, moral or aesthetic consideration ..... to refer to built in inner system of beliefs from which one can gain security of support."
2. **Objective Definitions**—This definition means value does not meant to the person or his/her internal emotions/feelings or it is not an object of internal world but, value meant to object.

According to Joad, Values are as true as colors, smell, behavior, size and shape. According to Percy, "An object of interest to some one for it emanates from particular relation between the interest and its object."

3. **Logical Definitions—**On this basis people think that values have the relationship with both person and his/her environment. Therefore they are both subjective and objective. In the words of Dr**. R. K. Mukharjee**, **"**Socially approved desires or goals that are internalized through the process of conditioning learning or socialization and that became subjective preference, standards and aspirations."

(b) Psychological Concept—According to **Murphy and Newcombs**, "To proceed towards goal attainment." According to **Jones**, **"**Values are the inspiration that satisfies the efforts of individual so that he can achieve his goals". Psychological view believes that values are the psychological necessities of person and from this view value is that thing/object, condition, stage in which person feel satisfaction. According to **Allport**, **"**Values tell the interests of personality." **H. Margenau** has divided values in two parts from psychological view:

1. Factual Values.
2. Normative Values.

Factual value is that which can be seen in person. As it is defined in the thoughts, needs and behavior of person therefore values of the person directs him/her. Whereas normative values are those to whom the person likes or inclines his/her behavior towards them. **Kluckkohn** Values are the aspect of motivation which is preferable to a standard personal or cultural, that does not arise solely out of an immediate situation and satisfaction of needs and primary drives, values are always manifested in the verbal or motor behavior of individuals including what is not said or what is not done."

(c) Sociological Concept—Sociological views believe that values are based on social thoughts, beliefs, customs and trusts. In this relation **Nunnally** says, "Values concern preference for 'life goods' and "ways of life" in contrast to interest which concern preference for particular activities." In the same way thinker **Flink** said, "Value are normative standards by which human being are influenced in their choice among the alternative courses of action which they perceive."

Actually if we see value is what decides all the things. Actually it is the value that gives meaning to the universe. With this it gives purpose/meaning to each person, event/incident and activity. A little changes take place in this world happens as a result of change in values and that can be understood only on the basis of values.

Notes Values are an important aspects of inspiration that reflects the human culture.

17.2 Classification of Values

Allport and Vernon have divided values in 6 categories on the basis of distribution by **Spranger—**

1. Theoretical Value
2. Economic Value
3. Social Value
4. Political Value
5. Aesthetic Value
6. Religious Value

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J. E. Turner has divided values in two categories—

1. Abstract Value
2. Concrete Value

Galightly have divided values in two parts—

1. Essential Value
2. Operational Value

W. Aurban said values are of following kinds—

1. **Biological Value**
   (a) Physical
   (b) Economic
   (c) Recreational
2. **Social Value**
   (a) Character
   (b) Association
3. **Hyper Organic Value—**
   (a) Intellectual
   (b) Religious
   (c) Aesthetic

Above we have discussed about the categories of values defined by some scholars. If we look on the history of education then we will find that discussion made on the values of education is based on the circumstances present in country. In India also different scholars have introduced different views relating to the categorizing. National Council for Educational Research and Training (NCERT), New Delhi has mentioned in documents about 83 values in education on social, moral and spiritual values. These are as—(1) appreciation to the values of other culture (2) Anti untouchability (3) Citizenship (4) Worry for others (5) care for others (6) co-operation (7) kindness (8) Democratic decisions. (9) Greatness of person. (10) Respect of physical work (11) Friendly nature (12) Good behavior. (13) National assessment. (14) Obey (15) Utilization of Time (16) Search of Knowledge. (17) Patient. (18) Mercy (19) General Objectives. (20) Manners. (21) Devotion. (22) Healthy life. (23) Unity. (24) Purity. (25) No cheating. (26) Self Control. (27) Resource prosperity. (28) Consistency. (29) Respect for others. (30) Respect of old aged. (31) Simple life. (32) Social Justice. (33) Self discipline. (34) Self-help. (35) Self-respect. (36) Self-confidence. (37) Self-support. (38) Self Education (39) Self-dependence. (40) Meditation. (41) Social service. (42) Unity for Human being. (43) Difference between right and wrong. (44) Feeling of social responsibility. (45) Cleanliness. (46) Curiosity (47) Daring. (48) Religion. (49) Discipline. (50) Tolerance. (51) Equality. (52) Friendship. (53) Loyalty. (54) Freedom. (55) Far slightness. (56) Gentleness. (57) Thankful. (58) Honesty (59) Helpful. (60) Humanity. (61) Justice. (62) Endurance. (63) Truth. (64) Universal truth. (65) Universal love. (66) Importance of national and public property. (67) Initiatives (68) Mercy. (69) Mercy towards species. (70) Piety (71) Leadership. (72) National Unity. (73) National awaking. (74) Non-violence. (75) Peace. (76) Patriotism. (77) Socialism (78) Sympathy. (79) Culture. (80) Good influence. (81) Team spirit (82) Punctuality. (83)Team management.

After observing above specifications we can divide values in following groups—

1. **Personal Value—**Personal value is that which is related with the personal life of the person. Person put himself under values. Cleanliness, consistency, punctuality, search of knowledge and simple life etc. are of this category.
2. **Social Value—**Social value is that in which person give preference to society. In these values respect of elders (old age), social service, protection of culture etc. are included. These are the

value because of which a person thinks about welfare of society. It is important for the person to have knowledge about social values, as he is a social animal.

3. **Educational Value—**Growth of mind, curiosity, meditation etc. are the values which are under educational values. Aim of education is to develop mental ability (knowledge) of child, it also makes the child self dependent.
4. **Political Value—**Patriotism, national unity, national awaking etc. are the values categorized in political values. Their aim is to make the person an able citizen, so that they can be aware of their rights and duties.
5. **Character Value—**Good conduct/character, mercy, sympathy, kindliness, endurance etc. are the values called character values. Their objective is made the person eminent from the point of view of character. Today these values are of great importance.
6. **Spiritual or Religious Value—Devotion,** secularism, respect all religions are the purpose of it. In a secular country like India it is very important to have development in spiritual and religious values, with this very bigotry religious view should be not rise.
7. **Aesthetic Values—**Love for nature, appreciation to beauty, forest protection etc. are aesthetic values. Here the person is expected to love beautiful things and make clean to the land on which he/she lives.

After knowing what are values and kinds of values, now we will discuss how can education develop these values or what is value education?

Self Assessment

Fill in the Blanks:

1. Philosophy have the concept that value is a ..... .
2. Evolutionist thinkers believes that value is ..... .

17.3 Meaning of Value Education

The education that trains child about values, is called value education. In the context of value education Dr. S. P. Ruhela says—

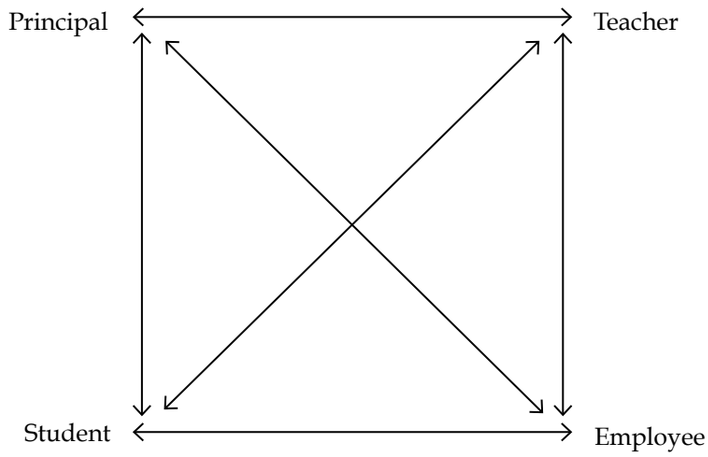
1. 'Education in human values' cannot be taught in schools as a separate subject.
2. We should involve value education in moral education also.
3. It is not possible to assess value education like other subjects.
4. It should not be teach as wasteful subject by teachers.
5. It should not only be teaching in formal educational institutions but also should teach informally.
6. It should not only take as religious incantation, prayers, assemblies, stories etc.
7. It has to be an important means of human formation in which, spirituality, science, technology, politics, social work, modernization, Future science, universal humanity etc. should be included. It is also important that parents and every citizen have to made children, students and other citizens aware for values and they themselves should be aware of it.

Study of opinions explained by Dr. Rohela clears that value education cannot be included as separate subject in syllabus and it is also not possible to teach on principal basis. It is a practical subject which is learnt in school campus and outside its boundaries on formal basis, so that students can be guided in right way through education.

Notes

Form of Value Education

Above we discussed that it is easy to provide value education to students, but it is very difficult to make them learn values. Therefore we have to organize the formal and informal activities of school in a manner that we can develop values in the mind of students directly or indirectly. Mainly there are four categories of students in schools.



Interactivities took place in among them should be in a manner that values can be seen among them. If bitterness, indiscipline, jealousy etc. are felt among them then, it is impossible to develop positive values in students.

Besides, there are also some topics that are taught in school that can develop appropriate values. For example, Civics is a subject through which we can raise social and national values in the students. Language study is another subject that can support us in this direction.

Values can also be developed by the activities related to syllabus, like in the activities of playground, when explaining the direction, rules and regulations of the game can be explained through the attitude of some of the great players, by organizing various social and religious functions and in the interactivities of teachers and parents.

Alongwith we should take care of some matters in value education, which are as—

1. Value education is not religious education.
2. This education is practical rather than educational.
3. No one (teacher) have the monopoly over value education, it can be given everyone principal, teacher, student worker.
4. Students should have self inspiration to learn values. Therefore education should not forced on students.
5. Knowledge of values should be given according to the level of their maturity.
6. there should be no contradiction between value education and various conditions present in the society, infect they should have similarity.
7. For value education debate should be made on the problems regarding it.
8. For valued education audio and visual objects/means should be used.
9. There should not too long gap between saying and doing.
10. Behavior of students should be assessed and analyzed by teachers at regular interval.

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17.4 Need of Value Education

If we look over the educational history of India we can say that India made a satisfying development in the area of science and technology. Today we can proudly say that India have satisfying achievements in transportation, communication and health sectors. But in contrary we look over our culture and values then we experience shame, because from the view of values there is a consistent downfall can be experienced in our values. Today we are face very difficult conditions. We don't know what are our Indian values? And because of it we are behaving valueless. Second, we know about Indian values but we don't have faith on them and show valueless behavior. Thirdly, we know values but believe that following them is indicator of backwardness and we want to run with a high speed in the race of modernization in which our values disappeared. We feel guilt for performing valueless behavior, but we surrender our values for being modern. These three are the conditions that we named as value crisis. Therefore today it is very important for us to give students knowledge of true values through value education.

Before the era of Mughal and British Indian education system was based on cultural values, but during Mughal period form of education was changed and education became a means of promotion of Islamic culture and Islam religion, then after British system of government raised and they change education according their needs and exhausted the entire Indian education system. Objective/Aim of British was also to promote their culture and education in India; they wanted to produce those Indians who will be Indian by body and British from mind and behavior. From that time a setback born in the mind of Indians that Indian culture and values will lose its entire existence and will vanished in the trench of darkness. Therefore in 1937 Mahatma Gandhi called for Indian Education Conference and emphasized on reestablishment of human values. India got independence on 1947 and we passed our own constitution in 1950. In this Indian values are discussed. Section 21 of Constitution says, "The public fund raised by taxes shall not be utilized for the benefit of any religion." With this a secular India is also drawn in constitution, but there are some democratic values in Indian constitution and are important to develop, as it is impossible to maintain the existence of democracy.

After this in 1948-49, University education council was established under the leadership of Dr. Radhakrishnan. His opinion was—

1. Educational institutes will be start with prayer assembly in which students will keep silence for two minutes.
2. Students of Graduation years, first year, second year and third year will be introduced with the leaders of various religions of India and world. Students should know about the literature and religious problems. Suggestions made by the council directly emphasize on value education.

After that Committee on Religious and Moral Education, was formed under the chairmanship/leadership of Dr. Shri Prakash. He also suggested followings for the fair behavior of students:

1. Family should be given appropriate importance in every program of education and their limitations should be rectified.
2. Starting of University should be with Prayers.
3. There should be some books in the syllabus from primary level to university level that will provide knowledge about religious values to the students.
4. Education should emphasize on good behavior and students should be assessed on these basis.
5. Social service/work should be an indifferent part of syllabus.
6. Values like debate, free meditation and criticism meditation should develop among students.
7. Various festivals of different religions should organize in schools, so that moral and spiritual values can develop in students.

Thereafter in 1964-66, Kothari Education commission was established and the commission emphasizes on development of the feeling for social responsibilities in students and students can be able to appreciate moral and spiritual values. The commission also said that the neglecting/insulting attitude towards

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social and moral values is responsible for the social and moral crises/conflicts. Therefore it is important for us to establish a value oriented education system. Suggestions made by the commission are as—

1. Education related to moral, social and spiritual values should be given in the schools occupied Centre and State governments and private institutions are also expected to follow these.
2. In time table some time should be allowed for these values, which is not acquired by any specific person, regular teacher of the school will fulfill this responsibility.
3. Department related to the religious education in university will prepare literature from the view of students and teachers by which appropriate development can be made in these values.
4. The books that will make students able to get a comparable knowledge of various spiritual and moral values, those kinds of books should be arranged for students relating with different religions.

In National education policy (1985-86) there are also three things for values, as:

1. From the view to develop values (social and moral), amendment should be made in syllabus, so that it can be a means for development of these values.
2. Universal and true values should be made by education so that they can dominate violence, superstition and religious orthodox.
3. Specific kind of syllabus should be made for value education that can emphasize on national legacy and national objectives.

Did u know? Real values are those that can be seen by person.

17.5 Ways of Inculcating Values of the Child

How can we develop right values in students? Is a serious problem. Its reason is that, some thinkers believes that develop values is the duty of family and society not of schools. Their opinion is that the objective of school is just, to develop children in educational areas. On the other hand some thinkers says that what is the importance of giving value education in schools, because value education will be ineffective till we do not make our school and family environment value based, but there will be fear that it will education will make a difference in the environment of school, family and society. If we focus on these two opinions only, we can face disaster of valueless. Therefore various educationalists have suggested different ways for the expansion of values. In these attention is paid on determining value based thoughts of students, then after they should be inspired for value based behavior. For the expansion of values scholars have suggested following ways:

1. **Role Playing Method of Teaching**—In this opportunities are given to students to play the role of various characters like, king, beggar, saint, Doctor, patient, boy, girl, judge, thief, landlord, leader, friend. Every child is has given option to choose a character. Joyce, Broos and Weil (Joyce, B. and Weil, M.) told about the various situation of it, they are as—
   - (*i*) **Stage first—Fill courage in group**
     - (a) T**o** present problem
     - (b) To clear problem
     - (c) Tell story of problem
     - (d) Introduction with role
   - *(ii)* **Situation Second—Selection of contestants**
     - (a) Analysis of roles
     - (b) Select characters for role

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(*iii*) ***Stage third:*** **preparation of stage**

(a) Decide activities related to play

(b) Bhumikaon ka punah kathan

(c) Reach to the depth of problem

(*iv*) **Stage fourth—Preparation of projection**

(a) Decide the things to be played

(b) Distribute work amongst people

(*v*) **Stage Fifth—Acting**

(a) Start acting of the character.

(b) Continue the acting of role

(c) Stop the acting of character

(*vi*) **Stage Sixth—Discussion and Assessment**

(a) Re-observation of Play stage

(b) Discuss on important things

(c) Preparation of next play/acting

(*vii*) **Stage Seven—Acting and suggestions**

(a) Presentation of amended role

(b) Behavior related suggestions

(*viii*) **Stage Eighth—Discussion and Assessment**

(a) Assessment of acting

(b) Discuss on important things

(c) Preparation of upcoming act

(*ix*) **Stage Ninth—Experience of partnership and socialization**

(a) Co-ordinate problem with reality

(b) Search general rules of behavior

By observing this form it observed that values can be developed in students by providing them opportunities to play characters, rather than trying directly to develop values in students. But the thing on which teacher should focus is that, he/she has to ask question to the participant/contestant and know his/her values and can direct them accordingly.

2. **Value Clarification Method—**It is based on John Dewey's 'Theory of Valuation. Credit of its expansion goes to S. Simon. Simon said value clarification has specific objectives which are as—

(*i*) It helps in making the person more ambitious.

(*ii*) It helps person to improve his productivity.

(*iii*) It helps in expansion /development of criticism meditation.

(*iv*) It helps in developing good and melodious relationships.

Raths, Harmin and Simon introduced following 30 activities for the clarification of values—

(*i*) Is it the thing that you think is important?

(*ii*) Are you happy with this?

(*iii*) What do you feel when this incident took place?

(*iv*) Did you think of any other option?

(*v*) Are you thinking same from few days?

(*vi*) Was it decided by you?

(*vii*) Was your selection/decision independent?

(*viii*) Have you done something for this deliberation?

(*ix*) Can you give some examples of this deliberation?

(*x*) Can you elaborate this word?

(*xi*) What will its consequences?

(*xii*) Will you really do that?

(*xiii*) Are you saying that……? (repeat the sentence)

(*xiv*) Did you say that ……..? (Repeat the distorted sentence)

(*xv*) Did you think of this deliberation?

(*xvi*) What are the good things of this deliberation?

(*xvii*) According to you what will be the circumstances for explaining these things?

(*xviii*) Are your deliberations according to the miss-behavior shown by the students?

(*xix*) What are the other opportunities?

(*xx*) Did you think most of the person should believe these things?

(*xxi*) May I help you?

(*xxii*) Are you supporting this activity with objectives?

(*xxiii*) Is it important for you?

(*xxiv*) Often you that?

(*xxv*) Will you discuss about your thoughts with other?

(*xxvi*) Will you do the same again and again?

(*xxvii*) How can you say that it is correct?

(*xxviii*) Can you make arguments/plea in support of your activities?

(*xxix*) Do you give importance to it?

(*xxx*) Do you think that people will always believe in this?

For the clarification of values Teacher can prepare value magazine, value clarification debate, imagined incited, open question, weekly diary, biography, verbal project etc. but out of these most easy and useful means is Value sheets (mulya-patrak).

Value Sheet (Mulya Patrak)-First-Importance of time

Shanu's father used to say that the person who is very punctual keeps himself away from problem but Shanu didn't like his father's statement. He assumes that time restriction is a big hit on freedom. One day Shanu had to go his friend's marriage. He was getting ready in his own style. His father told him to get ready fast there is only 1 hour left to catch/board the train. Shanu replied, "Dad this is India, there is nothing happens on time so How could train be on time." When Shanu arrived on station then he came to know that train has already left. Shanu came back to his home with disappointed mood. Father asked, "Son is train is very late?" Shanu shamefully replied, "Dad, train has already left, what do I do now?

(*i*) What does father of Shanu said?

(*ii*) Why do a person should be punctual?

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(*iii*) How was Shanu's reaction on the saying of his father?

(*iv*) Why is it wrong to be punctual?

(*v*) What does it indicates to reach before time at any place?

(*vi*) What does it indicates when you did not reach on time at any place?

(*vii*) Why was Shanu against being punctual?

(*viii*) What do you think about being punctual?

(*ix*) When does Shanu came to know about punctuality?

(*x*) What did you learn from the incident of Shanu?

(*xi*) What kind of changes will you make in your behavior, on this basis?

(*xii*) Why would you make these changes?

Value Sheet (Mulya Patrak)–Second-Mercy on poor

Kirti was a brilliant student. That's why all the students of her class used to like to talk with her. One day Kirti's father expired and her studies finished in middle of her studies. When her best friend Suruchi came to know about this, she reached her house. Her mother was with her and they both requested Kirti to continue her studies and Kirti agreed. One day she became a successful Doctor. She was grateful to Suruchi and her Mom, with this she pledge for the help of poor/took oath to help poor students.

(*i*) Why do all the students of class love Kirti?

(*ii*) Why did Kirti left her studies incomplete?

(*iii*) Did Kirti take a good decision to leave her studies?

(*iv*) Who helped Kirti in her studies?

(*v*) Did Suruchi do a good work helping Kirti?

(*vi*) What will you do if you are in the place of Kirti?

(*vii*) Kirti has to accept the help of Suruchi or not?

(*viii*) If you are in the place of Suruchi then what will you do?

(*ix*) Kirti pledge for what?

(*x*) Why did Kirti made this oath?

(*xi*) Was Kirti right in making oath/pledge to help poor?

3. **Jurisprudential Inquiry Model of Teaching—**Credit for its development goes to Oliver and Shaver, it emphasizes on the belief that all the people of this world have different thoughts and values. Every person believes that his thoughts are right/good, it creates the situation of opinion/view/value crises. They told about 6 stages for expansion of these kind of values—

   (*i*) Stage First—Problem presentation (anusthapan)

   (a) Present problem in front of students in oral, written and visual form.

   (b) Discuss these problems so that values can be shaped.

   (c) Re-assessment of facts after presentation so that the situation of disputes/conflicts can be avoided.

   (*ii*) Stage Second: Identification of disputed questions.

   (a) Preparation of list of questions by students with analyzing the problem in which both the facts and definitions can be included.

(b) Identifying the answers of those questions with the help of dictionary.

(c) Determine the widely accepted answer of these questions. It requires the consent of the most of the group members.

(*iii*) Stage Third—Taking Decision

(a) To get the general conclusion in relation to the solution of question.

(b) Tell about the suitability of these decisions.

(c) To present the results of decision in written form.

(*iv*) Fourth Stage—Study of Decision

(a) Argument by Teacher on the decision of students.

(b) Presentation of desirable and undesirable results related to any value in case of argument.

(c) Create the situation of values conflicts.

(d) Decide priorities of values with the help of students.

(*v*) Fifth Stage—Amendment of earlier decisions and making priorities.

(a) Making amendments in the decisions made by students.

(b) To make a common acceptability/opinion for new decision.

(*vi*) Sixth Stage—Examine the new decision of basic values

(a) Investigating essential of new decision.

(b) Describe the application of new decision in adverse situations.

(c) Knowing the related consequences of new decision.

(d) Knowing the validity of new decision.

Example—Views towards National Language

According to Indian constitution give acceptance to 22 languages, but Hindi has been given the status of National language. In 1950 there was huge protest against this decision of making Hindi as national language and it was pledge and it will be not practically implemented. Some South Indian made Self immolation against of Hindi and before death they said it is much better to suicide than enforcing Hindi and still after 43 years of independence we are unable to give Hindi the status of National language. Some people think that all the Indian people should study Hindi compulsorily and if it is required then we should take parliamentary steps/actions for it. In this circumstances following questions will be asked in various situations—

(*i*) What is the national language of India?

(*ii*) Where was protest made against this language?

(*iii*) Why did South Indians opposed it?

(*iv*) Should we take help of law for making language compulsory?

(*v*) Should shouth Indians not learn Hindi language?

(*vi*) What kind of feeling created by the study of one language?

(*vii*) If an illiterate person is unable to learn Hindi then, will it be a symbol of his non-patriotism?

(*viii*) Is it definite that a person knows Hindi will never cheat the nation or can't be treacherous?

(*ix*) If a foreigner wants to learn Hindi, will you teach him?

4. **Simulation**—First of all Simulation was presented by Good and Karter. It is the process which creates process of activities in class. It does not focus on bookish knowledge but emphasizes on creating/

bringing variety in students in relation to problematic circumstances. It inspires students to learn by self-practice. Main things on which high concern is paid are as:

(a) Roles played by a person in simulating situations they are symbol of real world.

(b) Acts performed/done by child in simulating conditions are self observed by the child and then makes decision.

(c) He experiences the result of self taken decisions.

(d) He makes self-assessment of the result of these decisions.

(e) He meditates/think on interrelationship between his decision and its consequences.

5. **Value-Analysis Method of Teaching**—J. R. Fraenkel presented this process, then after Passi and Sansanwal told about following stages of it.

(*i*) Stage First—Presentation of problem—

(a) To present value problem in front of students.

(b) To tell students to choose any one of the two contrary options.

(c) Clarification of situations involved in problem and definition of words.

(d) To ask questions to students for clarification of problem.

(*ii*) Stage Second/Two—Clarification of value contradiction—

(a) To confirm the identity of value contradiction.

(b) To know that the students are agree or disagree with the help of questions.

(*iii*) Stage Third/Three—Ask questions for facts—

(a) To ask questions by teacher for preparing strong factual base.

(b) Details of things happened during the incident by student.

(*iv*) Stage Fourth/Four—Ask about options that can be imagined—

(a) To ask for acceptable/accepted options to students by main paper.

(b) To inspire/appreciate students to provide different options.

(*v*) Stage Fifth—To ask about possible outcome/consequence of each option—

(a) To ask the short term and long term outcomes of options.

(b) Students write down these outcomes on answer sheet.

(*vi*) Stage sixth/Six—To ask question about the possibility occurring of result—

(a) To discover evidence in support or against probability of results.

(b) Investigation of evidence for the reliability and fairness of it.

(*vii*) Stage Seventh/Seven—Assessment of desirability of possible results—

(a) Students decision to see or not to see the results

(b) To motivate students for debate on desirable or undesirable consequences.

(c) Presentation of various kind of measurements by the teacher for the observation of students. According to Fraenkle these measurements are of 8 kinds: moral, legal, beauty oriented, situational, economic, health and security.

(*viii*) Stage Eighth/Eight—To ask for the result of best option and its reason—

(a) To ask for the best option to students.

(b) To ask about least desirable option to students.

(c) To sequent and categories the options.

(d) Logics in favor of best option.

(e) Will their option apply on other situations like as they are applicable in current situation?

Example 1. Problematic detail—Mother said to Sandeep that you are going on your friend's marriage but come home till 11:00 pm. Now a days' time is very dreadful. Sandeep said yes and proceed from house. He reached his friend's home. All were waiting for Sandeep. They said Sandeep to lead the music party because the person, who has to lead it, did not come. Sandeep was thinking that what to do? He had said yes to mom that he will reach home till 11: 00 pm. If he will lead the music party then he will be not able to keep the promise he had made to his mom and if did not hear the request his friend and did not lead the then it will hurt his friends. He was unable to understand what to do?

Dilemma—Would Sandeep have to go home till 11:00 pm without leading music party?

Example 2. Sita was a widow. The house built/constructed by her husband was the only capital of her. She had a daughter, she was always worried for her marriage. Whenever there was any proposal for marriage, demand of dowry was always there. Sita thought that she will sell the house for the marriage of her daughter, but her daughter opposed her and said it is the memories of dad and I will never marry on the cost of it. Sita was unable to understand that either she is right or her daughter?

Dilemma: Should she sell her house for the daughter's marriage?

6. **Story Telling Method—**it is very useful process for teaching values. We all know that children are highly influenced with stories; with this they took interest in listening and reading stories. Therefore we should present those stories to them which are based with our culture and its values. But focus should be made on following things while presenting stories:

   (a) Story should be in accordance to the mental level of children.

   (b) Language of story should be easy and knowledgeable.

   (c) Person telling the story should present in interesting way/manner.

   (d) Story should be based on original/real values.

   (e) Story should be short and meaningful.

   (f) Story should be able to develop/expend thinking/meditating, argue, imagining and decision taking powers of children.

   (g) Result of story should be clear.

Teacher should ask questions on it after completing story. Value education should be given through questions but we should not forget that questions should be story based.

For Example—In ancient period there was a child, named Shravan Kumar. Shravan Kumar's parents were blind. He was fully devoted towards them. One day his parent told him about their will for pilgrimage. Shravan Kumar was poor, but he pledged that he will definitely take them for pilgrimage. He attached two big baskets to a bamboo stick and put his father to one end and mother to the other end and went for pilgrimage.

(a) How were Shravan Kumar's parent?

(b) What kind of will was revealed by them?

(c) What was the problem in front of Shravan Kumar?

(d) How did Shravan Kumar fulfilled the will of his parent?

(e) According to you would Shravan kumar has to fulfill the will of his parent?

(f) What would you do if you were in place of Shravan Kumar ?

(g) What do we learn from this story?

7. **Observation Method:** In this process we present the object, events and characters to the students with the help/means of visual things/matter. Students are asked to deeply study the things/matter

and write down the thoughts appearing in their mind. Then after values are develop in students with the help of desirable and undesirable questions. Students are asked to focus on three points:

(a) Study the matter thoroughly.

(b) Note down the points serially that they like.

(c) Reasons for liking of these points.

Example: A group of students went Jaipur on an education tour. Students also observed a museum there. Museum was decorated with various things. One side was decorated with jewelry, cloths to the second side and third side was acquired by weapons. Following questions were asked to the students after inspection of museum:

(a) What all things you saw here ?

(b) Thing that you liked most.

(c) Why did you like it?

(d) Can you steal it?

8. **Integration Method—**Is value education a separate subject or not? It is always a subject of debate. Along with this a question that always disturb to the scholars i.e. Is there a need for separate teacher to teach value education? Or every teacher should have the responsibility to give value education to students? In this context most of the thinker believe that value education should neither be a separate subject and nor any special teacher should appointed for it. But it should be included in the syllabus of different subjects. Together with we can develop values by syllabus oriented activities. These will be discussed in next chapter.

Self Assessment

Multiple Choice Questions:

3. Personal value is that which has relation with ..... of person.

   (a) Personal life (b) Public-life (c) Religious life (d) None of these

4. The education that trains child towards values, is called—

   (a) Value education (b) Illiteracy (c) Goodwill (d) None of these

5. From the beginning of education the importance of family was—

   (a) Unaccepted (b) Accepted (c) Parallel/Equal (d) None of these

6. Famous psychologist Freud said that children believe that their parents are their:

   (a) Idea (b) Teacher (c) Guru (d) None of these

17.6 Family and Value Education

From the beginning of education importance of the family is being accepted. Therefore scholars believe that family is the powerful means of informal education. Often we see corruption, violence, immorality, and valueless , This thought compel us to think that the valueless-ness spreading in society can be removed only by developing/maintaining an elevated family environment.

From the beginning educationalists expressed their thoughts/opinion on importance of family. In the words of **Young and Mack**, **"**The family is the oldest human group and the basic group while the particular forms of family structure may and does vary from society to society, the control focus of family activities. Everywhere one child-bearing and the initial induction of the child into the culture of a given society in short–Socialization.**"** The famous psychologist Freud said, "Children consider their

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parents as their ideals and internalize their values and give direction to own behavior according them." Therefore we can say that family plays an important role in value education of children. In the words of T. Raymont, "Two children may attend the same school, may come under the influence of the same teachers and the same organization may pursue the same studies and perform the same exercises and yet may differ to teachers as regards their general knowledge, their interest, their speech, their learning and their moral tone according to their homes, they came from.

From above details it is clear that family is the institute that directs the behavior of child, also does socialization of children by giving him knowledge about the culture of the society. In beginning child learns the desirable practical paradigm and behaves accordingly. These desirable practical paradigms are based on values. Other than this, the different/various kind of family environment also affects the values of the child.

17.7 Family: An Agency for the Development of Values

1. **Effect of Family relationship on Values—** if family members have harmonies relationship with each other than proper values will be develop in child.

   These ties should be among

(*i*)	Mother	← = = = →	Father
(*ii*)	Parents	← = = = →	Child
(*iii*)	Child	← = = = →	Child
(*iv*)	Family	← = = = →	Neighbor
(*v*)	Family	← = = = →	Other relatives
(*vi*)	Family	← = = = →	Society

   If these kinds of relationship is present in the family then desirable values of love, respect, affection etc. will raise in students. If tension and stress is present in above relations then feeling of jealousy and enmity will grow in children.

2. **Good Physical Environment of Family—** The presence of basic physical requirements means, bread, cloth and house is essential in the environment of family. Only then the desirable values can be grow/develop within children. If family is unable to satisfy the hunger of child then the quality of stealing and bagging may develop in the mind of child. Therefore it is important that family have a good physical environment. The environment of surrounding where the child is living also influences/affects the values of the child. If gentle and well cultured people are residing in the surrounding, then good values will develop within children and if uncultured people are living around then the possibility of growth of bad/wrong values increases.

3. **Good Emotional Environment of Family—** Family is an important institution to develop momentum. Care of children should be made by parent in a smooth/proper way. Point of view and behavior of parents towards children plays an important role in growth of values within children. Behavior of parent should be equal and unbiased. Along with it they should made desirable care/protection of children. Usually parent shows four kind of behavior toward children, which are as.

   (*i*) Over Protection.

   (*ii*) Normal Protection.

   (*iii*) Under Protection.

   (*iv*) No Protection.

   In the children of first group values generate like selfishness, self centric, dependent on other, ego, non-cooperation, Dictatorship. Children of the second group grows with general values and children of group third and fourth grow up with the values like hate, jealousy and enmity, hesitation, conflict/

disputes etc. due to the dishonored and neglected behavior of parents. If we want the growth/development of proper values then general care of children should be made by parents within family.

4. **Proper Discipline in Family—**Disciplined environment of the family plays a very important role in development/growth of values of children. This disciplined environment is present in two form in family:

   (*i*) Self discipline of parent.

   (*ii*) Vision of parents towards the discipline of children.

   First, Self behavior of parents should be disciplined, as imitation has a very important role in learning of values. Daily behavior of parent should be regular. They should have the quality of taking responsibility, liability, truth, honesty, purity, spirituality etc within them. Along with it the kind of behavior shown toward children also has importance in growth/expansion of values in children. Parents keep three types of discipline on children:

   (*i*) Strict Discipline

   (*ii*) Normal Discipline

   (*iii*) Mild Discipline

   If strict discipline is imposed on children, it will produce wrong momentum for parent within children, example: fear, jealousy, enmity, disputes etc. and slowly these momentums turn into negative values. If children are imposed under very lenient discipline, it is possible that the mind of children will move toward indecent. Therefore it is important that the child should be neither imposed under very strict discipline nor in very lenient discipline. Child should be maintaining under controlled discipline where the parent will direct child and develop self-thinking within them.

5. **Good Cultural Environment of family:** Actually if we see then we will observe that the values are the standard/criterion/norms fixed by culture, therefore change in culture makes/creates change in values. In relation to the culture families are expected to introduce students with culture of family and society along with produce/create positive attitude towards cultural values within them, thus student can merged these with their behavior. Actually if we see a student learns Customs, behavior, thinking, culture, moral behavior etc. through the means of family environment. If there is good rites and good cultural environment in family, then the growth of child will move towards the right direction.

   We have discussed the impact of environment of family environment on the growth of values with a child. Now we will discussed how parents can develop good values within their child.

   (*i*) Parent do not develop/grow values according themselves, but develop values according to the social, economic and political circumstances.

   (*ii*) While developing values, the approach should not be that all old is waste or all new is good but there should be coordination between old and modern values.

   (*iii*) Values should not be implemented in the form of sermon but should be naturally implemented in daily life.

   (*iv*) There should be no distinguish between saying and doing of parents because it creates disputes/conflicts in the mind of children. Parents should behave according to the kind of behavior they expect from their children.

   (*v*) Children should be capable to analyze the right or wrong as the lessons learnt through self suo motu are Indelible.

   (*vi*) Discussion of stories, plays, movies and current problems (affairs) should be made within family environment.

   (*vii*) Children should provide proper novels and the interest for reading should be produced among them.

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(*viii*) If a family member or guest discuss about values or shows values in his/her behavior then don't make fun/joke of him/her.

(*ix*) Try to make the children value conscious.

(*x*) Make attractive to the physical and mental environment of family.

Self Assessment

State whether the following statements are True/False:

7. School is a powerful means of formal education.
8. Sociology is the science of society and culture.
9. There is no importance of language in development/growth of values.
10. There are two forms of science education: (*i*) Principle (*ii*) Practical.

17.8 Development of Values Through Language Teaching

Language have it own role in development of proper values. The Board of High School and Intermediate have discussed about the three language formula, according to which every student will study three languages:

1. Mother tongue or Regional tongue
2. Hindi or modern Indian language
3. English.

But in the schools of North India often teach about their languages, which are as:

1. Hindi
2. English
3. Sanskrit

Now we will discuss that, how these three languages can develop values within students.

1. **Hindi —** There are various examples in Hindi language, through which we can develop values within students, Example —

   (a) Vraksh Kabhu na fal bhake,nadi na sanche neer,
   Parmarath ke karne, sadhun dhara sharer.

   (b) Rahiman dekh baden ko laghu na dije dari,
   Jaha kaam aaye suie kaha kare talwaar.

   (c) Jisko na niz gaurav tatha niz desh per abhimaan hai.
   Wah nar nahi nar pashu nira aur mratik samaan hai.

   (d) Kasturi kundali base , mrig dhoonde van mahi,
   Aise ghati ghati ram hai , duniya daikhe naahi.

   (e) Sangati sumati na pawahi , kare kumati ke dhandh,
   Rakho maili kapoor mai , heeng na hoie sugandh.

   (f) Priy mrityu ka apriya maha sanwad paker vishbhara,
   Chitrasth si , nirjeev si , ho rah gayi hat uttra.
   Sanghya rahit tatkaal hiwah fir dhara per gir padi,

Us samay murcha bhi aho ! hitkar huie usko badi.

Fir peetker sir aur chaati ashru barsati huie,

Kurari sadrsh skarun gira se dainya darsati huie.

Bahu vidhi vilap pralap karne lagi wah us shok mai,

Niz priyviyog samaan hota na koi lok mai.

While developing values through these poems teacher should not only explain the meaning of the lines but also give examples of related poems during explanation. Other then it Hindi Idioms and proverbs also develop values within students in Hindi education. For examples:

(a) Apni karni aap utrani.

(b) Akela chana bhad nahi phor sakta.

(c) Aap kaaj mahakaaj.

(d) Aadhi chod saari ko dhawe,

Aadhi rahe na saari dhawe.

(e) Aakash patal ek karna.

(f) Karat karat abhyas se jadmat hot sujan.

With the help of above proverbs we can teach about various values to the students. Teacher can make a related story on each proverb or can create dramatic scenes with the help of students and thus can develop desirable values. With this we can develop values by teaching prose. Example—

"Discipline has an important role in every aspect of life. Discipline is the foundation for the growth of the nation. Nature also performs within its discipline. Rivers also flows in discipline for public interest. The nation without disciplines falls down. The reason behind the progress of any nation is the disciplined behavior of its citizens. Discipline means control or bonding of some rules and regulations. All the activities of Physical development indicates towards the fact that, a body can develop by following some rules. In the same way development/progress of society or nation is also dependent of discipline. Actually a progressive, healthy and powerful nation can't be imagined without discipline."

The same kind of prose way we can present to the students by relating them with various values and desirable values can be developed within students.

We have discussed, how can we develop values through the three perceptions/Sciences (vidhya) of Hindi education i.e. prose, poem and proverbs. Along with it we can take help of essay, play, story, grammar etc. for the development of values.

2. **English**—Poem mentioned in English—

Permit sweet mother, that we may

Always remember thee,

Learning to love thee more each day

Always thy child to be

Honest and truthful, fearless and strong

Pure in body and mind

Choosing the right way, never the wrong

Polite with others and kind.

Teacher have to explain the meaning of all the values defined in above poem, along with telling stories to the students related to those values, so that it can formulate irremovable impression in the minds

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of students. Some proverbs of English can play important role in the development of values within students. For example—

(*i*) "Action in thy duty reward is not thy concern."

(*ii*) Silence is a virtue of Wiseman.

(*iii*) It is good to live for one's country but better to help one's country live.

(*iv*) Your worth is not measured by what you've got. It is measured by what you give.

(*v*) Honesty is the best policy.

Teacher can present in dramatic form with the help of students, so that (thus) students can learn behavioral importance of values. If it is not possible then teacher can ask students to write article on it. Other than it proper portion/part of prose can also develop desirable values. Example—

"Wherever the strong exploit the weak, wherever the rich take advantage of the poor, wherever great powers seek to dominate and to impose ideologies, there the work of making peace is undone there the cathedral of peace is again destroyed. Today the scale and horror of modern welfare–whether nuclear or not–makes it totally unacceptable as a means of settling differences between nations. War should belong to".

Values like, renunciation/obligation, loyalty for duty, endurance, patriotism, non-violence, sacrifice etc. can be developed by the means of various incidents of life. With help of the biography of Lord Ram, Lakhshaman, Swami Vivekanand, Vinoba Bhave etc. values like Pitra-Bhakti, Bhratra prem, scientific thinking, and sacrifice can be developed. For celebrating birthday ceremony in school it is important that teachers should have correct and complete knowledge of the life of these characters.

1. **National Festivals—**We celebrate 15 August, 26 January and 2 October as our national festivals. These festivals should be also celebrated in school campus with full courage. History of independence, history of Indian democracy, structure of constitution, role of Gandhiji in freedom of India are the subjects which can be a means for developing values amongst students like world brotherhood, appreciate the values of others, patriotism, national awaking, development/growth of democratic values, opposition of un-tuchability/unsociability, equality etc.
2. **Social Festivals—**Children of all Hindu, Muslim, Sikh, Christian etc. all the religions are there in school along with it Brahmin, Kshatriya, Vaishnav, Shudra, Jain and Buddhist. There are some schools where students are from every part of India i.e. North Indians, South Indians, East Indians and Western Indians study/learn together. Therefore school provides an environment where students come in contact with the student of various religions, casts, regions and languages. It is very difficult task to celebrate the festivals of all of them but, main festivals should be celebrated in schools and students should come together and should participate in it. With the help of these kind of festivals values like curtsy/humbleness, friendship, being ready, endurance, to appreciate the values of others, unity of human being and secularity can be developed.
3. **Socially Useful Work—**If we want to develop desirable values within students then, we have to motivate them to perform jobs which are useful and productive from the point of view of society. The major drawback of current education system is that it is centralized to self-progress of student. We have to divert it towards the welfare/progress of others. We have to inspire children to contribute from their little saving for the victims of flood and drought any part of the nation or world. If they have extra time they can make/run a cleanliness programs in dirty and shabby colonies, along with can make efforts towards education of illiterate people. By providing these kind of opportunities to the students we can develop values like, benevolence, sacrifice, belief in hard work, social service, selfless, cleanliness etc.
4. **Final of Annual Function—**Annual functions should be organized in every school at the end of each year. In these functions programs of dance, music, gazals etc., and prices should be distributed to the students participated in various activities organized in shool during the education year. Prize should be distributed to the students for studies, games, highest attendance in every class, debate,

Scout guide, NCC, NSS, scouting, guiding, debate, cleanliness, for participation activities in literature and cultural activities. Thus we can develop values like punctuality, social service, obeying, healthy life, consistency, belief in hard work, good behavior, social responsibility etc.

5. **Model Parliament—**an important function of education is to prepare students for democracy, because we believe that, Burdon of the future of the nation will be..... Therefore model parliaments should be established in schools. Councils should be formed for to operate the activities like discipline committee, magazine publication committee, tourism committee, justice committee, cleanliness committee and celebration committee. But it should be kept in mind that every committee should be under protection/control of a teacher. With the help of these values like honesty, discipline, self-confidence, responsibility, equality, simplicity, self-discipline, self-dependent, self control and ability to make distinguish between right and wrong etc. can be develop within students.
6. **To Run Co-operatives—**Arrangement for the refreshment of students is made in every school, which is operated by any other person. For the development of desirable values shop of stationary can be opened in school campus, which is not be operated by any one. Student can obtain the things they like by putting it on right place at a right price; this kind of arrangement should be made. It is not an impossible task. In foreign various students learn the put news paper at the gate of School. Person buys news paper put money there. At the end students took their money and news papers. If honesty can be reached to that extant in other countries why can't be it in India? We have should implement this kind of system by which we can develop honesty, avoid extravagance, do not collect more than necessary, patience etc. values.
7. **To Contact Parents—**At a gape of certain time period students came to know about values at family and in schools. It is very important to observe that the student is not ignoring the values learned at school at home and the values of home at school, for this there should be a chain of communication between parent and teachers. This can develop the values like obedience, loyalty, curiosity, not to blame to others etc. within students.
8. **To Run School Libraries—**If we really want to develop proper values within students then we have encourage their interest in reading, along with this we have to provide good literature to them for studies. All the scholars believe that "Books are the best friend and teacher." In schools opportunities should be provided to students for selecting the books, they want to read. It is the responsibility of the teacher to encourage/motivate students to write their view about the books. By this we can develop the values like discipline, self-study, leadership, peace etc. within students.
9. **Improve Environment—**Environment under wich a student spends his/her life is of two kinds:
    1. Physical Environment
    2. Social Environment

Improvement should be made in both two kind of environment. Improvement in physical environment means maintain cleanliness around him, protect plants and trees etc. in national education policy, while describing protection of environment it is analyzed that if we are not conscious about it we can face very critical environmental problems. By this we can develop for the values like cleanliness, importance of national and public property, far sightness, mercy towards species etc.

The second environment, to which the student has to improve, is social environment. Students should be motivated to solve the problem like corruption, injustice, terrorism, etc. in society. This will the develop values of peace, non-violence, self control, national unity etc.

Society and Value Education—Statement of **Adam Smith** is "the artificial method prepared by human for mutual benefit is Society." The concept of socialists for society is 'Society is the trap of belief of social relationship.' People of the society bonded to each other on the basis of these relationships and this relationship affects the activities of the society and also affects the behavior of a person. It will be not hyperbole if we say that the relationship established among the people of the society affects the values

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of human. If there is harmonious relationship in the society then, values like love, sympathy, sacrifice, peace, harmony, brotherhood, social unity etc. will be develop within person. If there is bitterness in relationship then jealousy, enmity, Unpleasantness etc. will grow within person. The main thing for concern is to see, how society can play role in the development of values within children. In the answer of this question we can say that:

(i) The person who is the ideal to child, should have value based behavior, so that the situation of value conflicts can be avoided.

(ii) It should be cleared by the members of the society that which kind of values are accepted and which are not, it will avoid the situation of value crises.

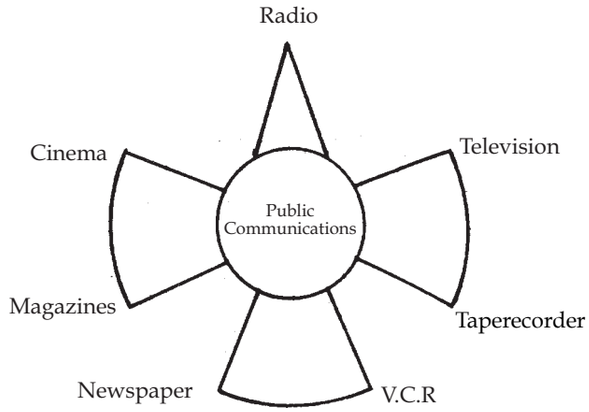
(iii) The environment present in the society with which the child has to make adjustment should be value based for which he has been prepared from starting otherwise the situation of distinction in principal and practical knowledge will appear.

(iv) Society has to try to develop proper values within child through the means of public communications.

These means are as following—

1. **Radio:** Radio is an important means to acquire news and entertainment. Other then this broadcast of play, stories, debated etc. are also made by radio, thus with this means of public communication we can originate proper values within children. Along with this the gap between the ending of a program and starting of another program can be utilized by broadcasting value based thoughts during this time period, through which we can develop values relating to social, economic, religious and political views.

2. **Television:** Television is a audio visual means, we can develop desirable values through it. Some programs are running by University Grant Commission and some programs are operated by U. G. C., NCERT, and Open University also. Along with this plays, programs for children, programs for women and specially prepared serials also develop love, sacrifice, sympathy, endurance, nationalism, responsibility, donation, grouping etc. within students.



3. **Tape Recorder—**Like radio tape recorder is also an audio product. But we cannot repeat radio programs as per our need, whereas it is possible in Tape Recorder. Educational institutions should prepare special cassett to develop desirable values and they should be available in markets. Society has to take the responsibility to create these cassett and make them available in market.

4. **Video Cassett Recorder—**Like Television it is also an audio visual product. Plays, stories, incidents related to the values can be drawn on V.C.R. and we can use these according to requirements. A person has to try to know the reactions of children after showing it and if it is possible then should

make query on related incident and analyze the complete visual, then after should know their opinion in its favor and against of it.

5. **Newspaper—**Newspaper is a visible product/thing, through which values can be developed effectively. Daily a good thought is printed in some newspapers. The habit of reading and made thinking on this thoughts should be developed within children since childhood, and motivate them to implement it in their daily life. along with it some special editions should be published related to the various national social festivals to develop values within children. Only by developing the habit of reading we can develop healthy, peace, patriotism etc. values within students. If newspapers are published according to the children then we can achieve our goal/objective easily.
6. **Magazines:** Magazines should be also being published from the view to develop values; magazines should be specially published for children. Magazines for children develops interest in reading and self study, along with sacrifice, love, non-violence, kindness, importance of time etc. desirable values are also developed by the means of magazines.
7. **Cinema:** Cinema is a very powerful audio-visual thing and its impact on children is also irremovable. Cinema plays an important role in development of values. Today the violence shown in cinema results the violence in society. Production of children cinema should be motivated and these children oriented movies should be based on various values.

Radio, Television, Tape recorder, newspaper, V.C.R. Magazine, cinema are the means of public/mass communication. In this way we can say that if family, school and society make an active attempt to develop values, then we can generate desirable values within students, but it is required that there should be a proper co-operation between all the means.

Task Give your views on school and value education.

Indian Values: Indian culture has a very old history. This culture is surviving by suffering various attacks and counter attacks and have made various amendments and changes in itself, but still it has some basic specialties because of which it is has maintained an incredible position in this world culture. Some Indian values are as:

1. Important place of truth, mind and pleasure.
2. Feeling/experience of god is the main aim of life.
3. Physical products are petty in comparison with spiritual values.
4. Human service is true worship.
5. Feeling of entire universe is a family.

Value Crisis—If we assess the current circumstance we will observe that, human values are changing continuously changing. Appearing of this change is not wrong but the form of the change is a question to be concerned and when we assess, we see a horrible image in front of us. Because today human values are marching towards negative/wrong direction and there is a downfall in human values. Today a common man think that today, hardworking persons are exploited and lying and cheating is dominating, therefore the belief in moral, social and spiritual values is shrinking/panting and this situation is called value crisis.

Today we can say that human values are exploiting but not distracted. Actually are compressed, they are not ruined. Therefore it is strongly needed to re-raise them up. First of all it is important to know the causes of values crises. Which are as:

1. Development of Scientific knowledge due to which men is losing its belief in spirituality.
2. Industrialization and urbanization which is enforcing human to spend technical/mechanical life.

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3. Influence of materialism culture.
4. Reactions against spirituality like emphasize on necessities of human, accepting secularity.
5. Contradiction in western and Indian culture.
6. Social evils of the nation like, political corruption, economic inequalities, and lack of patriotism, communal insistence, cast and religion based conflicts.

17.9 Summary

An important function of education is to prepare children for democracy because we believe that the burden of future will fall on the shoulders of today's students. Therefore student model parliaments should be established in schools. Therefore various committees should be made to organize various programs. Like discipline committee, Magzine publishing committee, Excursion committee, library committee, justice committee, sanitary committee and celebration committee. But it should be ensure that these committees should be in guardianship of a teacher. Values of honesty , discipline, self confidence , sense of responsibility , explicitness , equality , politeness , self discipline , self dependency , self control and difference between right or wrong can be develop in students through these committees.

17.10 Keywords

1. **Final of Annual Function**–Function celebrated once in a year
2. **Logical**—Reasonable

17.11 Review Questions

1. Define the meaning of value education.
2. Define the means of value education for child.
3. Write a note on "Family and value education".
4. Define "Development of Values through Language Teaching".

Answers: Self Assessment

1. Micro element	2. Life expanding	3. (a)	4. (a)
5. (b)	6. (a)	7. True	8. True
9. False	10. True		

17.12 Further Readings

Books

1. Philosophical and Social Bases of Education—*Mathur, S.S., Vinod Pustak Mandir*
2. Philosophical Bases of Education—*Sharma, Yogendra Kumar, Madhulika Sharma*
3. Philosophical Bases of Education—*Sharma, O.P.*
4. Education and Psychology: Measurement and Evaluation—*Shashi Prabha*
5. Philosophical Bases of Education—*Pandey, Ramshakal*
6. Sociological Bases of Education—*Chaubey, S.P., International Books, Meerut*
7. Philosophical Bases of Education—*Sharma, Dr. N.K.*

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Unit 18: Education for National Integration

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Objectives

After reading this chapter, students shall be able to understand the following—

- To learn the importance of national unity
- To learn more about national unity and education policy
- Inter-cultural sense to learn the meaning of
- Inter-cultural spirit in the development of the role of teacher to learn.

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Introduction

After obtaining independence several problems have appeared before country, cause to mobilize Indian life. The worst and the enormous problem of these problems are the national unity or nationality. We have adopted democratic governance system. The first key to success of democratic governance is countrymen mutual love, cooperation, brotherhood sense, spirit of sacrifice, and indomitable spirit of die on the country. They have to forget their differences pertaining to Way of eating, way of life, fashion, caste, religion, community, language, price values etc. and feel their unity and burn self-interest in the fire and be ready to be dedicated to the altar of the nation. Unfortunately, the country lacks this sense. During the last few years, some new trends have arisen in the country and some old trends become forceful which cause to disruption of the unity of the countrymen. These disruptive trends challenged tremendously the independence and the success of the democratic system of the country. If we have to protect our freedom and succeed the Democratic governance then these disruptive trends must be destroy and unified the people of the country. In the words of Pt. Nehru - "We should not be of local, parochial, provincial, communal and ethnic views, because we have to do a great job. We the citizens of the Indian republic are to establish unity in the Indian Public. We have to make this country great, not in the ordinary sense of the word great, great by idea, great by act, great by culture and great by peaceful service of mankind."

18.1 Meaning and Definition of National Integration

The meaning of national unity is the spirit of culture and love for the nation, in which we have to forget the difference of caste, community, religion, language, culture etc., and feel ourselves one.

National unity binds the citizens of a nation in unity, gives birth to the sense of oneness in them. With the development of this spirit a person not only takes care of his interests, but also takes care of the interests of society and the nation. He becomes ready to sacrifice his personal, family, ethnic and religious interests for the sake of nation.

According to Ross, "Nationality is a motivation which inspired the citizens of a nation to have good faith amongst them and remain active for country's advancement, safety and welfare."

In the words of Prof. Humayun Kabir "The nationality means the spirit which is based on national affinity."

According to Brubekar, "Nationalism indicates towards much wider area of patriotism rather than love towards nation. Besides the relations of place, the relations related to location, caste, language, history, culture and traditions also come under the word nationality."

In National Integration conference held in 1961 the sense of national unity was explained in the following terms "National unity is a psychological and educational process by which sense of oneness, organization and cohesion is developed in all individuals.

According to the above definitions, it can be said that nationality is a spirit, an inspiration, a plan,which binds the people of different casts, religion, community and linguistics living in a certain geographical range in unity. It develops the sense of boundless devotion, obedience, fidelity and sense of discipline in the people towards their nation, and inspires them to live together and always strive to for the nation's security and prosperity.

Notes Unifying national unity residents of a nation is bound.

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18.2 Need and Importance of National Integration

In Dr. Radhakrishnan's opinion, "National unity is a problem which has a close relationship with our existence as a civilized nation."

National unity is essential for national security, integrity and growth. Following are the reasons behind its necessity and importance—

1. National unity is needed to avert a crisis arising from foreign powers and internal conflicts.
2. National unity is also needed to suppress disruptive forces for creating a peaceful environment.
3. National unity is required for the protection of independence, respect and interests of the nation.
4. National unity is required to preserve, development and transfer of culture.
5. National unity is required to abolish the social prejudices, superstitions, traditions and different types of inequalities to improve the lifestyle of the members of the society and to create a proper environment.
6. National unity is essential to stop the class-discrimination and exploitation and to remove the economic inequalities for the industrial progress of the nation.
7. National unity is required to get away from linguistic insanity, to establish linguistic integration and to develop the national language.
8. For the development of a common national culture with the help of all sub-cultures of the nation, national unity is needed.
9. National unity is required to generate faith in ideals, values and traditions in the citizens and to create commitment for progress and development of the nation.
10. National unity is required to develop self-sacrificing spirit to grow a sense of every sort of sacrifice for the nation.
11. Truth-integrity, cooperation, ability to adjust, fidelity, honesty, tolerance, foresight, a desire to bear social responsibility, sensitivity, friendly, critical thinking and the ability to make clear and accurate decisions to build balanced personality of the citizens, the national unity is needed.

Self Assessment

Fill in the Blanks:

1. Economic inequality prevailing in the country is a ..... in the path of national unity.
2. The nationality is a sense which is based on a sense of affinity ..... .

18.3 Obstacles in the way of National Integration

National unity is essential for security and development of a nation. Unfortunately India is lacking in this area. Following are the major obstacles in the way of the development of national unity in India:

1. **Casteism**—Casteism remains a anathema to national unity. We have many castes, Brahmin, Vaishya, Kshatriya, Shudra in Hindus and Shiya and Sunni in Muslims consider themselves different. The people of these castes consider the interests of their community paramount and to protect them they forget the interests of the country. There are many areas in our country where a particular caste has its dominance and the facilities provided to that region are available only to the people of that particular caste instead of common peoples. Educational institutions are an open example, where the clerk, teachers and the principal are appointed from particular caste only and special facilities are available only to the students from that specific caste. Our politics have also been affected

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severely by the casteism. Political parties in the country field their candidates for the election of Parliament, Legislative Assemblies and local entities on the basis of casteism. Voting is also done on the caste basis and people of the specific caste get elected. The result is that the winning person does not work for entire population of the area, but for his particular caste. It is the greatest irony of our democracy. Casteism has sown the seeds of seclusion and increased the sense of selfishness. Casteism is a major hurdle in the way of national unity. In the words of G.S. Ghure, "This affection towards castes creates acrimony among other castes and creates an unsuitable environment for the growth of national consciousness."

2. **Provincialism**—Sense of provinciality has also hurt national unity very badly. There is republican system of government in our country. By this system several states or provinces and a center or association has been arranged in our country. After independence the Government of India appointed a State Reorganization Commission for the reorganization of the states. The Commission recommended for the formation of 14 states and 6 union territories on linguistic basis. After the reorganization of the states, movements for separate states were organized in different areas and some of them got success, which has resulted in an increase in the number of states to 28. Peoples lose their lives in these movements, industries and businesses decline, national property is destructed, and the feeling of remoteness arises in people. The sense of provinciality has inspired the people to think about the interest of their province only, minimized the national interest, and has posed a threat to the unity of the country.
3. **Linguistic Antagonism**—Disruptive forces has organized movements in the name of languages in the country and disrupted the national unity. Although as per Article 343 of the Constitution, Hindi language has been recognized as the national language of India, but some Indians are not ready to accept it. Major movements have been organized time to time in the states like Tamil Nadu etc. in opposition to Hindi. As a response, similar movements were also organized in Uttar Pradesh, Bihar and other Hindi speaking states in support of Hindi which hurt the national unity.
4. **Religionism**—Religion is a major obstacle in the path of national unity. We have many religions. Believers of different religions like Hindu, Muslims, Christians, Parsi, Sikh etc. are found. The followers of these religions consider themselves the best. They hold their religion in high regard and ignore other religions, which results in hatred, resentment, feeling of bitterness between different religions and sometimes even lead to conflicts, which hurt the national unity.
5. **Economic Frustration**—Economic inequality prevailing in the country is a major hurdle in the way of national unity. There are many people in our country, to whom a single meal is not destined, and some people have immense wealth and property. There is a great trench between these two sections of our society - rich and poor. Due to this economic disparity feeling of hatred and malice arouses in both classes, and occasionally conflicting situations also erupt.
6. **Political Morass**—Some of Indian political parties are responsible for destroying national unity. Functions of these political parties are based on caste, religion, community and region etc. which results in communal spirit, secessionist forces becomes bolstered and national unity is at risk.
7. **Loss of Character**—Dr. Radhakamal Mukherjee has written that the problem of national unity is essentially a moral problem. When the people of a nation lose their character and do not rise above petty selfishness, the national unity begins to decrease the in society. Same is the situation in India. Crisis of character is prevailing in every field of society. People are indulged in their own interests rather than the public interest. Due to the lack of moral qualities, we have lost a lot in the past. That is why we became slaves and plagued in bondage of slavery for years and this moral crisis is still prevailing in the country. Due to this people do not think of interest to others, do not trust each other, remain busy in their self-interest, give-up the impartiality, honesty, loyalty and sacrifice, and are not concerned for the national interest. and has hurt national unity badly.

8. **Disregard of Indian Culture—**63 years have been passed when India became independent. Indians have not yet been able to free themselves from the influence of western culture. They have no interest in Indian culture that's why notions of mutual love, cooperation, cooperativeness and tolerance have not been developed among them. They suffer from selfishness, competition, corruption, indiscipline which causes much damage to national unity.

Did u know? National unity is important for the safety and development of a nation.

18.4 National Integration and Education

Education is the most important means of to develop a sense of national unity. We can generate the necessary inspiration and properties among the citizens by education. Famous philosopher Dr. Radhakrishnan, expressed the importance of education in the development of national unity as following, "National unity cannot be achieved, by chisel, hammer, brick and stone. It is born in the hearts and minds of the people gradually, and the education is the only instrument for the purpose. It may be a slow process but it is permanent and strong process in itself."

The disruptive elements that are spread in the country and hampering the development of national unity. End of these disruptive elements is possible only by the education. People can be made aware of the evils of these deadly substances and unity can be established among them with the help of education. About the contribution of education to establish a national unity it was said in National Unity Conference that "Education is the most important means in creating national unity. Since the problem of unity or national organization is essentially related to the perspective of large parts of society and different groups and in its broadest sense the view of the education has been considered as a powerful tool to change or influence the attitudes. So according the idea of the conference, the process of education and its purified form should be considered important wherever necessary."

Dr. K.L. Shrimali said about the role of education in national unity, "At the present stage of our development, we believe it that if we want to spread national awareness in the Indians, we will have to use our education system in its best capacity. Education system is primarily determined on the basis of the needs of the country and our today's greatest need is to develop national spirit in people. Special contribution of educational institutions is also needed to meet the national standards. Education should be done in a manner which can develop the sense of nationality among the youth of the country, their progress and decadence is also the progress or decadence of the nation. They should love their nation, be devoted, and proud and nation's service should be their main duty. "Prof. Humayun Kabir has written about the importance of education in the development of national unity—"Today not only lack of intellectual integration of opinionist is found in India, but the nation also lacks a basic necessity like national education system. Due to its absence many Indians still have a territorial, linguistic or communal approach.

On the subject regarding importance of education to eliminate the disruptive trends Secondary Education Commission says—"Our education should develop habits, attitudes, and skills which can make qualified citizens so that they could execute the responsibilities of a democratic citizenship and can oppose the divisive tendencies, which obstruct the development of wide national and secular attitudes."

18.5 Efforts for National Integration

In the efforts done to consider the problem of national unity, education has been accepted as a key instrument of national unity. The efforts made in this regard are—

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1. **National Integration Seminar**—In 1958 the University Grants Commission acknowledged the importance of national unity and organized a seminar, in which it was stated that to strengthen national unity by education, the scholarships should not be given on the basis of religion and caste, hostels should not be created on communal basis, important festival should be celebrated in the educational institutions and Indian history should be written properly and the portions which spread communal sense should be removed.

2. **National Integration Committee**—In the Bhavnagar session of Congress headed by Mrs. Indira Gandhi, National Integration Committee was formed. The committee's recommendations were published on June 1, 1961. The committee said that in the formation of national unity the education is very important. The Committee recommended that the development of national unity should be a major objective of education and the students should be provided with a comprehensive understanding of the various aspects of the country, including events related to the independence. The education which develops the national unity of the country, among different ethnicities and sects should also be encouraged.

   The committee suggesting the educational programs for national unity said that the content of textbooks should be to develop a national approach. Newspaper, drama and film etc. should also be used to develop the sense of nationality; to resist the disruptive trends specific films should also be designed. Government jobs should not be allowed on the communal, religious and provincial grounds, individuals of all castes and religions must participate in national and popular festivals and public relation campaign to make people aware of the communal dangers should be started.

3. **Chief Ministers Conference**—A Conference of Chief Ministers under the chairmanship of Prime Minister Pandit Nehru was organized from August 10 to August 12, 1961 to consider the problem of national unity, wherein the problem was discussed on its depth and comprehensiveness. The conference made several suggestions for the development of national unity, following are main of them—

   1. National language Hindi should be publicized and one script for all Indian languages is to be accepted.
   2. English to be continued.
   3. Tri-language formula should be implemented.
   4. Medium of examinations should be Hindi and English together with regional languages.
   5. Medium of higher education should be English and Hindi. Ultimately Hindi will get the same place.
   6. Appropriate text-books supporting to national unity should be designed.

4. **Vice-chancellor's Conference**—In a conference held in October 1961 Chancellors of the universities also considered the issue. Stating the importance of contributions of education to establish national unity, the conference gave the following suggestions—

   1. To encourage a spirit of all India cooperation, all universities are required to reserve a quota for students from all states and residential facilities should be provided to them.
   2. Communal spirit in universities should be eliminated.
   3. Universities should develop religious tolerance.
   4. Each university should arrange the studies in various languages, especially languages of South.
   5. Books to be prepared for language, history, civic and social studies, which also have the references of the characteristics of the whole country.

5. **National Integration Conference**—By the then Prime Minister Pandit Nehru the conference was organized in Delhi from September 18, 1962 to October 1, 1962, wherein the country's leading scholars, academicians, scientists, politicians and sociologists participated.

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Following are the suggestions given in this conference regarding contributions of education to establish national unity—

1. Sense of Indianism should be created among the students by education.
2. Textbooks should be written from the national point of view.
3. Medium of secondary education should be regional languages.
4. Hindi to be made complete language of the whole country.
5. Tri - language formula should be implemented.
6. Education should be included in the concurrent list.
7. All India Education Service to be implemented.
8. Students from the university in a state should be admitted by other states' universities and scholarships should also be provided to them.
9. National feelings and the sense of mutual love, harmony, discipline and responsibility to be developed among the students by education.
10. All schools should start their daily activities with the recital of National Anthem.

6. **Emotional Integration Committee**—Ministry of Education of Government of India appointed Emotional Integration committee in May 1961 under the chairmanship of Dr. Sampurnanand. The committee said that education has the principal place to strengthen the emotional and national unity.
7. **Education Commission**—Kothari Commission also acknowledged that the education is the base of national security. According to them, unity of India is also important for strengthening the country and also for its overall development and education could contribute significantly in this work. In its words, "No nation can leave its security in the hands of the police and army only, to a large extent national security of the nation depends on its citizen's education, knowledge of the events, character, sense of discipline and their ability so that they could participate in safety operations effectively."

   Kothari commission said that education policy needs to be determined in such a way so that the national unity can be strengthened—

   1. India should develop a common education system, in which everyone could get equal educational benefit without any discrimination.
   2. At all levels of education, social and national service should be made mandatory. In a result of it the student will consider the entire country their own and a sense of nationality can also be developed in them.
   3. Schools should also develop community life.
   4. The language policy of the country should be determined for emotional integration. Regional language should be the medium of instruction and should be completed in a period of 10 years.
   5. Students should be introduced to the cultural heritage of India with the help of education.
8. **National Integration Council**—The Indian government established the National Integration Committee in 1967 and its meeting was held in June 1968 in Srinagar. The committee created three subcommittees to resolve the problem of national unity-one subcommittee to consider the problem of communalism, second to consider the territorial and regional problems and third to make suggestions regarding integration-oriented education. These sub-committees gave their respective suggestions before the Committee of National Unity, which were accepted by the Committee. The recommendation by the third sub-committee which was made to give suggestions for integration-oriented education were following—

   1. From primary level to higher levels of the education system necessary changes should be made.
   2. Common school system should be accepted as a national goal.

3. Domicile certificate of any student should not be asked.
4. To produce appropriate text-books for national unity a committee of experts should be made in each province and a national text-book committee should be created at the Centre. Center text-books Committee should also coordinate the work of the states' text-book Committees.

Self Assessment

Multiple Choice Questions:

3. The meaning of national integrity is the feeling of culture and ..... .
   (a) Love towards nation (b) Integrity
   (c) Understanding (d) None of these
4. ..... is compulsory for the development and security of any nation.
   (a) Faith (b) National integrity
   (c) Mutual understanding (d) None of these
5. According to Act 343 of the Constitution Hindi is accepted as the ..... of India.
   (a) National language (b) Important language
   (c) Supernumerary language (d) None of these
6. To destroy national integrity of India ..... is responsible.
   (a) Terrorist (b) Some political party
   (c) Social people (d) None of these

18.6 A Practical Plan of Education for the Development of National Integration

To develop national integration, a practical plan of education should be made by which the feelings and minds of children can be converted and the desired point of view can be developed; terrorism, separatist and anti national elements can be eliminated and the sense of sacrifice could be developed, then only then the freedom of the country will be secured which was achieved through great sacrifices. The planning of education should be done with the help of following points—

1. One education policy.
2. Aims of education
3. Curriculum
   (a) Reorientation of subject
   (b) Organization of co-curricular activities
4. Methods of teaching
5. Teacher

18.6.1 National integration and Education Policy

Education has been shifted to the concurrent list from the state list, but it has not solved the problems. Therefore education must be included in federation list. By which the whole responsibility should lie on Central Government. The structure of primary education, secondary education and higher education should be same and organized. There should be uniformity at every level. Binary education system

should be ended. Today different political parties are in power in different states. These state governments prepare education policies for the benefits of their groups, which harms national integration. Therefore an equal education policy should be made for the whole nation.

18.6.2 National Integration and Aims of Education

The following objectives can be prescribed for the development of national integration—

1. To awake the feeling of respect for different cultures in students.
2. To develop a desired behavior in student.
3. To develop the feeling of patriotism in students.
4. To develop the business skills in students.
5. To develop democratic citizenship in students.
6. To develop the faith towards humanism in students.
7. To develop the aspiration and capacity to fight against terrorism, anti-social elements in students.
8. To develop a feeling in the students to sacrifice their personal interest for the sake of nation.
9. To provide a feeling to serve the nation better according to their eligibility.

18.6.3 National Integration and Curriculum

Two things are involved in curriculum—

(A) Reorientation of subjects

The following reorientations should be done to develop national integrity in different curriculums—

1. **Teaching of national language**—Hindi has been accepted as the national language of India. Therefore the teaching of Hindi should be a necessary throughout the country. This will develop patriotism in students.
2. **Moral and religious education**—Religious education does not only mean to educate about a particular religion, but it also aims to introduce the students about the basic principles of different religions and create a faith in them. A development of qualities like truth, justice, duty, love, cooperation should be done in children through moral education.
3. **Teaching of language and literature**—The feeling of national integration can be develop easily in the students through teaching of language and literature. The lessons should be included in books of different languages in such a way through which students can get knowledge about the prestige and greatness of his country, and get a chance to understand about their culture and civilization and to know about the work done by great persons of their country. The sense of national integrity can be developed among the students through stories, plays, poems, etc.
4. **Teaching of history**—Students should not be educate about dates and events only, through teaching of history, but they also must be told that enemies had always taken the advantages of our infighting. They must be told about those kings, saints, social reformers that have an important role in the development and national integrity of the country. Students should also be given a detailed knowledge about the history of freedom fight of India. They must be told about those great persons and heroines who devoted their luxuries and also died for the freedom of India.
5. **Teaching of Geography**—The geographical subject matters should be viewed through national angle. Student must be told about the mutual boundaries, rivers, mountains, weather, minerals, crops, transportation and mutual dependency of the states. They should also be told that in spite of living in different states and having major differences in their eating habits, lifestyle, costumes and traditions, all the people of the country are same from the geographical angle.

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6. **Teaching of Civics**—The students must be educated to be a ideal citizen through civics. They must aware about their duties and rights. They must be encouraged to keep distance from the elements like casteism, sectism, province, terrorism, etc which harm national integrity. They must be told that they should not do any activity which is against national interest.
7. **Teaching of Science**—Teaching of science can also develop the sense of patriotism in students. They must be told that the scientific inventions are not related to a particular caste, religion, province, sector in the country. All the Indians are being benefited from them. Therefore they are the asset of India. C.V Raman, Meghnath Saha, Homi Bhabha are the scientists of India not from any particular state.
8. **Teaching of music and arts**—Music and different arts are also the binding forces which are capable to make unity in diversity. They are capable to join the hearts and they have a long lasting effect. Student must be told about the arts, music and dance of different states of the country. They must be told that Bhimsen Joshi, Begam Akhtar, Pt. Ravi Shankar, Amjad Ali khan (sarod), Bismillah Khan (shehnai), Hari Prasad Chaurasia (flute), Shiv Kumar Sharma (santoor), Zakir Hussain (tabla), Jubin Mehta (violin) etc. are the prestige of India but they are not from a particular state, caste or province.

(B) Organization of co-curricular activities

The following co-curricular activities should be organized to develop national integration—

1. **To celebrate national festivals**—The students must be told about Independence Day, Republic Day, Martyr Day, Gandhi Jayanti, etc., and the history of freedom struggle and the freedom achieved after various sacrifices. They should pledge to safeguard the nation. For last few years a holiday is declared in schools on these occasions, which is not appropriate.
2. **To celebrate birth anniversaries of freedom fighters and prominent persons**—The birth anniversaries of freedom fighters and prominent persons should be celebrated in schools. On the anniversaries of Pt. Nehru, Sardar Patel, Dr. Radhakrishnan, Indira Gandhi, Lokmanya Tilak, Netaji Subhash Chandra Bose, Maulana Azad, Bhim Rao Ambedkar, Bhagat Singh, Chandra Shekhar Azad, Swami Vivekananda, Maharshi Arvind, Mahakavi Tulsidas, Nirala, etc the students must be told about the inspirational incidents about their life so that children should take an oath to do something for their country. 30 January (Father of nation), 31 October (Indira Gandhi), 21 may (Rajeev Gandhi) should be celebrated as Sacrifice Day and the students should be told how antinational elements murdered these great personalities in an inhuman manner and tried to divide the country and destroy its reputation in other countries.
3. **To celebrate religious functions**—Religious festivals like Diwali, Holi, Eid, Dushera, Guru-parv, Christmas, etc should be organized in schools as these festivals do not belong to particular religion but are festivals of every Indian.
4. **To organize lectures by eminent scholars**—The lectures on the subjects like the freedom, integrity, development and other national problems by eminent scholars should be organized from time to time. So that the national integration should be developed in students.
5. **To organize different competitions**—The lectures related to national integration, debates, letter writing, essay, plays and other cultural and historical programs should be organized from time to time by which the development of national integration can be possible.
6. **To organize exhibitions**—Exhibitions should be organized from time to time in schools where a view of Indian culture and civilization is exhibited which may develop the feeling of prestige in students.
7. **Exchange of teachers at national level**—Primary, secondary, university level teachers should be exchanged at national level. When the teachers of different languages, caste, religion, groups and states go to other places they will know about other's view and try to understand them. A correlation between different cultures will be there and it will increase the level of national integration.
8. **Inter-State games and sports and cultural programs**—At least once in a year an inter-state games and sports competition and cultural programs should be organized by which the interaction between

students will get broader. They will understand each other and we-feeling will be generated and their heart will be filled with the feeling of devotion towards nation.

9. **To organize educational tours**—There are many historical, religious, cultural, industrial and very pleasant natural places in India which are knowledgeable and inspirational. The tour should be organized to go to these important national places from time to time. By organizing these educational tours about giving the knowledge about the vast and variety of culture, a feeling of national love can be developed.
10. **To organize inter-state camps**—When the teachers and students of different states will take part in inter-states camps they will know about the living style, eating habits, costumes, language, folk music, folk dance etc. definitely by organizing these camps a feeling of national love in students and teachers will develop.
11. **National and social service organizations**—The NCC, NSS, scouting, girl guiding etc should be organized in schools by which students can be involved in social services and love towards nation can develop in them.
12. **Use of Radio and Television**—The programs on radio and television about the development of unity of nation and view of Indian culture should be broadcast and telecast, so that by listening and watching these programs, the feeling of devotion about nation should arise in students. Thus, the arrangements to listen and view these programs in schools should be organized.

18.6.4 National integration and methods of teaching

There will be a need of systematic curriculum and appropriate methods of teaching to achieve the objectives of national integration. Thus, those teaching methods should be selected through which students can get a chance to develop their abilities. Students can be educated of the subjects related to national integrity through lectures, questioning methods and debates. They can morally speculate about the culture and civilization by self-study method. Planning method can be very much advantageous in this field.

18.6.5 National integration and textbooks

In the view of national integration, necessary changes and amendments should be made in all related textbooks. The subject material which may create hindrance in national integration should be removed and study material which tells about the culture, civilization and the national pattern, should be added. Material which is Correct, sufficient and is related to love towards nation should be added in the text-books.

18.6.6 Role of teacher in the development of national integration

A successful education depends on a teacher. National integrity can be achieved only through education when the teacher is able and master in his subject. He must have a detailed knowledge about prestigious culture and civilization of the nation, he must be fully aware about historical, geographical, political, social, economical and industrial problems, he must also be capable to express his opinions firmly in front of others, he must be generous, open minded, sincere about his duties and there should not be difference in what he says and what he does, who believes social services as his religion, he must be full of patriotic feelings and is willing to die at the time of calamity.

Students consider their teachers as their ideals and follow them. Thus, if we want to develop a feeling of patriotism and national integration in the students then the teacher must prepossess the feeling of patriotism and national integration. He will have to devote himself completely in the service of nation, he will have to sacrifice his personal and social values for the benefit of nation., he will have to develop

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the respectful feeling for national flag, national anthem and national tongue, he will have to uplift himself from casteism, racialism, communalism, provincialism and narrow rigorism of languages, he will have to be impartial towards students and will not have to say or do anything which is not in the favour of nation and which encourages the nature of segregation, only this type of teacher will be able to develop the feeling of national integration in the students.

18.7 Meaning and Definition of Inter-cultural Understanding

The meaning of inter-cultural understanding is to have feeling of respect for other different cultures. Inter-cultural understanding includes a knowledge about rituals, traditions, ideals, values, assumptions, religions, living style, eating habits, costume and language, and to develop our culture by accepting them with open heart. Intercultural understanding ends narrow mindness about culture and creates faith and respect for different cultures. After developing this feeling a person gets uplifted from discrimination and narrowism which develops national integrity and international goodwill.

Clasmere has said while defining intercultural understanding, "The meaning of inter cultural understandings is to have a knowledge of similarities among some groups and people of different communities, states and nations, discover the differences in them and the use of democratic pattern to resolve the problems among them."

According to General Education Board's report, "By the development of inter cultural understanding, prejudices and superstitions gets destructed and a development of knowledge and a sense of appreciation flourishes for different cultures."

18.8 Need and Importance of Inter-cultural Understanding

By giving respect to different cultures the outlook of people becomes broader and mutual embitterment and struggle ends. Narrow mindedness and religious discrimination ends. There is a necessity of having good feelings about different cultures and respect their utilities and to create world's culture and to tie the world in a single knot. Until we respect the culture of each other then we cannot come close to each other. Dr. Radhakrishnan has said, "The superiority of a nation should not be estimated through its physical power or wealth, but it should be estimated through inter cultural relations between their residents."

India is a big country. There are many groups and categories. Every group and category have their own rituals, traditions, moral, values, faiths, lifestyle, eating habits, costumes and languages. Due to these differences, there are always disagreement and mutual embitterment among them. Sometimes these differences create unrest and violence. It generates discomposure, and social or economical development gets disturbed and by which the path of democratic success gets disturbed and national integrity comes in danger so there is a necessity of inter-cultural integrity to secure the freedom of a nation and to make the democracy successful. Inter-cultural understanding also created faith in minorities. If they feel insecure, national integrity cannot be possible. Therefore there is a need of inter-cultural understanding to establish faith in minorities.

The inter-cultural understanding is also needed due to following reasons—

1. To develop an outlook of equality among all categories and groups.
2. To end differences in categories.
3. To tie the nation in a religious knot.
4. To develop same cultural feelings in the literature of all the languages.
5. For best character building.

6. To provide a stage to many co-cultural understandings.
7. To accept the principle of "vasudhaiv kutumbkam.

18.9 Inter-cultural Understanding and Education

Education is the only effective methods to develop inter cultural understanding. Appropriate view and good habits are developed through the medium of education. Therefore through the medium of education, we will have to create an atmosphere in which the students should not be jealous about other cultures but they should try to understand them, praise them and by giving them respect and mutual support create a new world of cultural understanding.

According to Clasmere—"Inter cultural education helps students to understand differences and similarities about person who create our society and world."

According to Kilpatrick and Til—"Inter cultural education helps to remove real and possible inter cultural tensions, and importunities, precensor evils and distinctions against minorities."

Clasmere has emphasised the study of cultural patterns in schools "Special attention should be given on the study of the cultural patterns of groups, state, nation and the resident of world during the year of school education."

Self Assessment

State whether the following statements are true or false:

7. The training of science can also develop the patriotism in students.
8. Music and different arts are not the mediums of stabilizing unity in diversity.
9. Exhibitions should be organized from time to time in schools.
10. Success of education depends on teacher.

18.10 A Practical Plan of Education for the Development of Inter-cultural Understanding

To develop inter cultural spirit in the students, education should be done in following manner—

1. **Aim of education—**To develop inter cultural understandings in students through education should be an aim of education, by which their opinion become broader and they should get the knowledge about different cultures.
2. **Curriculum—**The curriculum should be developed according to inter cultural understanding. For this following changes are expected in present curriculum:
   (a) National-international cultural understandings should be included in curriculum.
   (b) We should include national and international languages in curriculum so that a student can get knowledge about other cultural understandings and can share it with others.
   (c) Knowledge of different religions should be provided in the religious and moral education.
   (d) World history should be included in curriculum.
   (e) National language should be made compulsory.
3. **Teaching methods—**A change in teaching methods should be done in such a way so that by teaching different subjects, the emphasis should be on social and cultural understandings.

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4. **Atmosphere of schools**—The atmosphere in the schools should be created to develop inter- cultural understanding and coordinated outlook.
5. **Lecture**—The eligible and renowned specialist of different categories should be invited in schools and lectures on inter cultural understandings should be organized.
6. **Educational concerts**—Educational concerts, workshops and conferences should be organized from time to time in schools for the development of inter cultural understandings.
7. **Educational Tour**—Teachers and students should be encouraged to visit different parts of the world, so that they can get knowledge about different cultures.
8. **Reciprocation of teachers**—Teachers should be encouraged to reciprocate in different countries through which a respectful feeling for other cultural understandings would arise.
9. **Arrangement of inter-cultural programs**—Programs like theatre, music, folk song, folkdance, poetry and other festivals of different gathering should be organized time to time in schools. In these programs students and teachers of different culture will meet and establish a link and know about each other's culture and respect.
10. **Financial support**—The students should be provided sufficient financial support for studying cultural education.
11. **Radio, television and cinema**—The use of radio, television and cinema should be provided to introduce different cultures to students.

Task Give your opinions about national integration and curriculum.

18.11 Role of Teacher in the Development of Inter cultural Understanding

The role of a teacher is very important in the development of inter cultural understanding. Only that teacher can develop these understanding in student who has the following qualities-

1. The outlook of the teacher should be vast and he should be beyond from narrow minded thoughts and beliefs.
2. The teacher must have a full knowledge about himself and along with his culture.
3. Teacher must also have full knowledge about other cultures.
4. A teacher must have a feeling of respect for other culture and religion instead of jealousy and revenge.
5. Teacher must participate in lectures, workshops, and gatherings for the development of cultural understanding.
6. A teacher must go on international excursion for the better understanding of different cultures.
7. A teacher must attain knowledge of different languages of various groups.

18.12 Summary

India is a huge country. There are many groups and categories. Each category has its own rituals, traditions, ideals, values, faiths, living style, eating habits, costumes and languages. Due to these cultural differences, there is always a disagreement and mutual embitterment aming them. Sometimes these disagreements and mutual embitterment creates unrest and violence. This creates turmoil and the

social or economical development of a country gets disturbed, which creates obstruction to the success of democracy, and national integrity is endangered. Therefore to secure the freedom of a country and for the success of democracy and to maintain national integrity there is a need of inter cultural unity.

18.13 Keywords

1. **Obstacles**—Hinderances
2. **Integration**—Unity

18.14 Review Questions

1. What is meaning of national integrity and education? Discuss.
2. Describe the role of a teacher in the development of national integrity.
3. Briefly explain "inter- cultural understanding and education".
4. Describe the role of a teacher in the development of inter-cultural understanding.

Answers: Self Assessment

1. A big problem	2. Towards nation	3. (a)	4. (b)
5. (a)	6. (b)	7. True	8. False
9. True	10. True		

18.15 Further Readings

Books

1. Philosophy of Education—*O.P. Sharma.*
2. Education and Psychology—Measurement and Evaluation: *Shashi Prabha*
3. Philosophy of Education—*Ramshakal Pandey*
4. Sociological Aspect of Education—*S.P. Chaubey, International Books, Meerut*
5. Philosophy of Education—*Dr. N.K. Sharma*