

SELF LEARNING MATERIAL

**M.A. EDUCATION
COURSE : EDU - 101**

(1st Semester)

Ancient and Indian Philosophy of Education

BLOCK : 1, 2, 3, 4 & 5

**Directorate of Open and Distance Learning
DIBRUGARH UNIVERSITY
DIBRUGARH - 786004**

EDUCATION
COURSE : EDU - 101
ADVANCED PHILOSOPHY OF EDUCATION

Contributor:

Dr. P.K. Chatterjee

Kolkata, West Bengal

Mrs. Gopa Das

Department of Education

Associate Professor,

Womens College, Tinsukia

Dr. (Mrs.) Mun Kalita

Department of Education

Dibrugarh University

Mr. Bhubon Phukan

Head of Deptt. of Philosophy

Moran College, Moranhat

Editor :

Prof. Mukul Kumar Sharma

Former Professor

Department of Education

Dibrugarh University

DIRECTORATE OF OPEN AND DISTANCE LEARNING

DIBRUGARH UNIVERSITY, DIBRUGARH - 786004

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ADVANCED PHILOSOPHY OF EDUCATION

Block Introduction

In this block you will be acquainted with the different Indian and Western thinkers' views on Education. This block consists of four units. Unit-I and Unit - II is on great Indian thinkers' Swami Vivekananda and Sankardeva respectively whereas, Unit - III and Unit -IV is on great Western thinkers' Rousseau and John Dewey. All the four units discuss the views and philosophies of these four great thinkers, their visions regarding aims of education, curriculum construction, methods of teaching, role of education in moral and character building, Women Education etc.

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SELF LEARNING MATERIAL

**EDUCATION
COURSE : EDU - 101**

Advanced Philosophy of Education

BLOCK : 1 & 2

**Directorate of Open and Distance Learning
DIBRUGARH UNIVERSITY
DIBRUGARH - 786004**

EDUCATION
COURSE : EDU - 101
ADVANCED PHILOSOPHY OF EDUCATION

Contributor:

Mrs. Niharika Duarah (M.A.)

Department of Education
Assistant Professor,
Amguri College, Sivasagar

Pranjal Buragohain

Department of Education
Assistant Professor,
Dibrugarh University

Sri Guluk Dutta

Department of Education
North Lakhimpur College
North Lakhimpur

Mrs. Ruli Khanikar

Department of Education
Associate Professor,
J.D.S.G. College

Editor :

Prof. Mukul Kumar Sharma

Former Professor
Department of Education
Dibrugarh University

DIRECTORATE OF OPEN AND DISTANCE LEARNING
DIBRUGARH UNIVERSITY
DIBRUGARH - 786004
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Block Introduction

Edu-101

Block I and Block II:

Block I deals with the general philosophy of Education. This block consists of two units. Unit-I of this block is the introductory unit where the meaning, nature, scope of three important aspects of philosophy namely - Epistemology, Metaphysics and Axiology are discussed. Philosophy as the determinant of the aims and objectives of Education, curriculum construction, methods and teacher's role in Education etc discussed in the Unit-II.

In Block II, you will be able to know about the various Indian Schools of Philosophy namely, Vedic, Non-vedic and Islamic Educational Thought. 1st Unit deals with the Vedic philosophies Sankhya, Vedanta and Yoga. Non-Vedic philosophies like Charaka, Buddhist and Jainism are discussed in the 2nd unit of this block. The third unit deals with Islamic Educational Thought. It illustrates Islamic view of Knowledge, its Definitions and Meaning in Islamic tradition. This unit also talks about the modes of communication and common features of Islamic Knowledge; socio-cultural impact of Islamic Knowledge in Indian Education and its implications in Education.

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Unit – 1 : Meaning, nature and scope of philosophy –
Epistemology, Metaphysics and Axiology.

Structure :

1.0 Objectives

1.1 Introduction

1.2 Meaning of Philosophy

1.3 Definition of Philosophy

Check your progress

1.4 Characteristics of Philosophy

1.5 Nature of Philosophy

Check your progress

1.6 Scope of Philosophy

1.6.1 Epistemology

Check your progress

1.6.2 Metaphysics

1.6.3 Axiology

Check your progress

1.7 Let us sum up

* Key words

* Suggested reading

* Answers to Check your progress

- * Model questions
- * References
- * Suggested model questions

1.0 Objectives :

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

- Explain the meaning, concepts and scope of philosophy.
- Explain the characteristics of philosophy
- Explain the different branches of philosophy
- Explain the educational implication of epistemology, metaphysics and axiology.

1.1 Introduction :

Philosophy and education are very important components for the development and enrichment of the personality of an individual. Among all the branches of knowledge philosophy has been the oldest and called to be the mother of all sciences. Philosophy helps an individual in becoming self reliant and vigilant to the surroundings. From the past till the present, Philosophy helps human beings in solving various problems relating to education and learning. For searching intellectual truth, it helps human beings in future also. It tries to answer fundamental questions of life. These questions include complex issues such as the origin, aims and objectives of life. The nature of philosophy is Philosophical. It tries to solve different philosophical problems. The scope of philosophy may be divided into two parts – i) Field in the philosophical sciences.

ii) Field of philosophy as comprehensive science; Among the philosophical Sciences Metaphysics, Epistemology and Axiology are three important branches of Philosophy. Again axiology can be divided into three parts – Logic, Ethics and Aesthetics. You will have to spend 10 to 15 days to complete this unit. For further reading you can see the following books :

“Philosophy and Sociology of Education” by Dr. R.N. Sharma,
 “The Philosophical and Sociological foundation of Education” by
 Bhatia and Bhatia.

1.2 Meaning of Philosophy :

We have already discussed the objective of this unit. Now, let us discuss the meaning of the term ‘Philosophy’

Philosophy is the intellectual search for the fundamental truth. It tries to explain the fundamental questions of life. These questions may include complex issues such as the origin, aim and objectives of life. Philosophy is closely related to the values traditions, views, thoughts and principles of life.

Now, see the etymological meaning of the word ‘Philosophy’. The word philosophy comes from the Greek word ‘Philosophia’ which is made up of the words ‘Philos’ and ‘Sophia’. ‘Philos’ means love and ‘Sophia’ means wisdom. Thus the literal meaning of the word philosophy is ‘love of wisdom’. Perhaps, you have often heard the phrase “What is your philosophy...?” When an individual answers such questions, he is actually making statements. This statement is only a partial segment, of his philosophy, So, the word ‘Philosophy’ refers to a certain way of thinking. It is concerned with an individual and helps him to understand himself and the issues of his concern.

In Indian terms, the word ‘Darshan’ symbolize the meaning of ‘Philosophy’. The word is derived from ‘Drish’; the Sanskrit word

which denotes the act of seeing or looking at. Darshan includes realization or experience of the postulated truth. It is not merely intellectual understanding of a dictum but also internalizing the same and living with it.

Philosophy has no immediate aim. It relates not so much to solving an immediate problem, but attempts to find the deeper meaning of the problems. Philosophy begins with the attempt to answer questions like “What is life?”, “What is sorrow?”, “What is goodness?”, “Who am I?”, “Why do we suffer?” etc.

Aim of philosophy – The western and Indian views.

Regarding the aims of philosophy, the views of Western and Indian philosophers differ from each other. The ancient western philosophers like Socrates, Plato and Aristotle etc. considered the discovery of truth or reality as the ultimate goal of their life. They opined that philosophy originated only to satisfy the curiosity of man regarding the reality. But the latter philosophers like Bacon, Berkeley, Locke etc. have regarded knowledge as the aim of their philosophical attempts. According to them, the main aim of philosophy is to understand ‘knowledge’. In this connection, some modern philosophers are of different views. According to them the aims of philosophy cannot be confined to the attainment of knowledge. It may consider any worldly problem and remove ambiguity regarding it.

Now let us discuss what are the Indian views regarding Philosophy, what is apparent is not the Indian Philosophy. According to the ‘truth’ or ‘reality’. For the knowledge of the real, knowledge of ‘Brahma’ and ‘Brahmand’ and Supreme Soul’, ‘Parmatma’ and ‘Atma’ – Soul is absolutely necessary and this is ‘Absolute Truth’ or ‘Absolute Reality’. According to Indian Philosophy, ultimate goal of the world is “Moksh”. Moksh relieves us from all worldly

sufferings. In this stage the 'Jiva', i.e. the conscious self frees itself from the bondage of birth and death and 'Atma' (Soul) unites with the 'Paramatma'.

1.3 Definition of Philosophy :

We have already discussed the meaning of Philosophy, Now you will be able to understand what philosophy is? But without definition of philosophy you will not be able to understand it clearly. So, let us discuss the different definitions of Philosophy.

Different Philosophers have given different definitions of Philosophy. While some philosophers have laid emphasis on psychological facts, others have given more importance to values. According to John Dewey, "Whenever Philosophy has been defined, it has been assumed that it signifies achieving a wisdom that would influence the conduct of life." On the other hand, according to wideband, philosophy is "..... the critical science of universal values. There is much difference in Indian and western definitions of philosophy. Of these definitions, some emphasize the critical aspect of philosophy, while others lay emphasis upon its synthetic aspect. Some examples of these two types of definitions are as given below :

Philosophy is a critical method of approaching experience :
Some philosophers define philosophy as a critical method of approaching experience. Examples of this type of definitions are as follows :

- i) According to Edgar S. Brightman. Philosophy is essentially a spirit or method of approaching experience rather than a body of conclusions about experience.
- ii) According to Clifford Barrant, "It is not the specific content of these conclusions but the spirit and method by which they

are reached, which entitles them to be described as philosophical.”

- iii) According to C.J. Ducasse, “Were I limited to one line for my answer to it, I should say that philosophy is general theory of criticism.

Philosophy is a comprehensive synthetic science :

Some Philosophers have defined philosophy as a comprehensive synthetic science. The following definitions of philosophy emphasize its synthetic aspect.

- i) Loreph A. Leighton, “philosophy, like science, consists of theories of insights arrived at as a result of systematic reflection.”
- ii) According to Herbert Spencer, “philosophy is concerned with everything as a universal science.”

In fact, both these view points are one-sided because philosophy is both critical as well as synthetic.

Check your progress

- i) What is philosophy ?
- ii) Discuss any two definitions of philosophy.
- iii) Define Philosophy as a comprehensive synthetic science.

1.4 Characteristics of Philosophy

In the light of the above mentioned introduction and definition of philosophy, you may try to derive some of the basic characteristics of Philosophy. They are as follows :

- The word Philosophy involves two Greek words, 'Philos' and

‘Sophia’ which means ‘love of wisdom’.

- Philosophical questions deal with the ultimate truth, knowledge, nature etc.
- Philosophy is the intellectual search for the fundamental truth.
- It is closely related to the values, tradition, views, thoughts and principles.
- Philosophy is closely related to its problems and attempts to find the deeper meaning of the problem.
- Philosophy does not remain constant but develops different methods for solving problems.
- Philosophy develops an ideology to guide people and society.
- The nature of philosophy is philosophical. It means it studies philosophical problems, philosophical attitudes, philosophical activities, philosophical results etc.
- Philosophy involves all types of experiences, religion, moral, spiritual, scientific etc.
- Philosophy is the knowledge of ultimate reality. Ultimate reality is not only existence, but also consciousness and bliss.
- It is the quest after ultimate truth.

1.5 Nature of Philosophy :

Now let us discuss the nature of philosophy. When one is asked regarding a science as to what is its nature. It is said that it is scientific. Thus the nature of Psychology, Sociology, Economics, Political Science and other Social Sciences are scientific. Similarly,

if you want to know the nature of philosophy, the answer will be that the nature of philosophy is philosophical. For that you will have to explain the philosophical problems, philosophical attitude and philosophical activities, etc. Philosophical problems are the general problems of different Philosophical Sciences. So, Let me discuss these points.

Philosophical problems :

Each branch of knowledge gives rise to certain peculiar problems. In the west the early beginning of philosophy was in wonder while the modern western philosophy has its origin in doubt. This wonder and doubt gave rise to several types of problems. A common characteristics of these problems was that they were concerned with general and universal questions. Some examples of philosophical question are : What is knowledge? What is world? Who has created the world? Is there a God? Who am I? What is the aim of one's life? Why should we live? Etc. So, we can say that philosophical problems are those which arise in the field of philosophy. The philosophical field includes epistemology, logic, science, metaphysics, axiology, Philosophy of religion, Social Philosophy, Political Philosophy, Philosophy of history, Philosophy of education etc.

Philosophical Attitude :

Philosophical attitude begins in wonder or doubt. It is critical, reflective, tolerant, progressive, directed by experience and reasoning.

Philosophical Method :

Every human being utilizes philosophical method in his thinking and in solving philosophical problem. Actually philosophical method is mainly utilized by the philosopher. You should know that philosophical method is not different from scientific method. Philosophical methods include induction, deduction, analysis, synthesis and dialectic method.

Philosophical Activities :

The activity of philosophy is Philosophizing; Philosophizing involves thinking, criticism and the process of solving the philosophical problems through different philosophical methods. Philosophical activity begins in a state of wonder, discontentment and doubt. Philosophical thinking is critical and the attitude is philosophical.

Philosophical Effects :

Philosophical Activities leads to philosophical effects. Different types of knowledge affect the individual and group differently. These effects are as follows (i) effect on the philosopher, (ii) effect on group life (iii) effect on civilization and culture etc.

Philosophical Conclusion :

Philosophical conclusions are the conclusions arrived at by the philosophers regarding philosophical problems. Due to the nature of philosophical problems the conclusions may be different.

In brief, we can say that the philosophical problem, philosophical attitude, philosophical method, philosophical activity, philosophical conclusions and their effect on the individual and

society show that the nature of philosophy is philosophical. When we say that the nature of philosophy is philosophical, we actually mean all these problems, methods, attitude, activities, conclusions and effects and characteristics of philosophy.

Check your progress

- 3) “The nature of philosophy is philosophical.” Explain.
- 4) Discuss the nature of philosophy.
- 5) What are the philosophical problems ?

1.6 Scope of Philosophy :

So far we have discussed the meaning, characteristics and nature of philosophy. Now you should know the scope of philosophy. Let me discuss with a definition forwarded by C.D. Broad. He said, “The object of philosophy is to take over the results of various sciences, add to them result of religious and ethical experiences of man-kind and then reflect upon the whole, hoping to be able to reach some general conclusions as to the nature of the universe and as to our position and prospects in it.”

The above definition shows the scope of philosophy. The above discussion of philosophical problems also clarifies its scope. Thus we can divide the scope of philosophy into two parts :-

- Field of philosophical sciences and
- Field of philosophy as comprehensive science.

Now let me discuss the above two points.

- Field of philosophical sciences :

The scope of philosophy includes different philosophical sciences such as metaphysics, epistemology, logic, semantics, philosophy of science, axiology, aesthetics, philosophy of religion, political philosophy, philosophy of education, philosophy of history etc. All these sciences are important parts of the field of philosophy.

Field of philosophy as a comprehensive sciences –

Now let us discuss philosophy as a comprehensive science. Philosophy is the science of sciences. You should know that philosophy is the mother of all sciences.

We can also discuss the scope of philosophy from other points of view. The areas of inquiry in all philosophies are – The problems of Reality, of knowledge and of value. Now let me discuss the above points.

The problem of reality :

Let us look at some questions. What is reality? What is the nature of the universe in which we live? Such type of questions are answered by one branches of philosophy called ‘Metaphysics’. The Upanishads raise this question. Gautom Buddha looked at the universe in a new way after his enlightenment. Mahatma Gandhi and John Dewey’s views of reality and universe were different.

The problem of knowledge :

The questions such as how does a man know what is real ? How do we get knowledge ? etc are the area of ‘Epistemology’. Here also the Vedas and Upanishads raised these questions. Vedas and Upanishads try to provide answers, which are different from the views provided by Buddha and Christ.

The problem of value :

The problem of value is the third problem of philosophy. You should know the problems of value. What are the important values that are to be desired in life? Are these values rooted in reality? How can we realize them in our experience? Do you face such type of questions? The branch of philosophy which deals with such type of questions is called Axiology. The Bhagawad Gita raise and attempt to answer ethical questions in various ways.

So, you should know that the scope of philosophy are – Epistemology, Metaphysics and Axiology. Now let us discuss these in details :

1.6.1 Epistemology :

So far you must have understood what epistemology is Epistemology is the branch of philosophy which is concerned with the discussion of the problems concerning knowledge. Epistemological problems are what is the relation between the knower and the known? Is the content of knowledge identical with the external object or is it different from it? How can we know that our knowledge is a real knowledge of the object? What are the limits of knowledge? What are the sources of knowledge? etc. Besides these questions the epistemologist raises certain other questions – such questions are what is knowledge ? Is the knowledge of the existence of an object possible without – its being known ? How can we distinguish between true and false knowledge ? What is the basis of validity of knowledge ? What is ignorance what is the process of knowledge ? What is the meaning of forgetting of knowledge? What are the errors possible in the process of knowledge? How is it that some beliefs are considered to be more valid than others? What are the distinctions between different types of knowledge? etc.

These epistemological problems clarify the scope of epistemology. Its subject matter is the process, methods, objects, characteristics, conditions, validity and fallacies of knowledge. So, try to understand that epistemology is the philosophical discussion of all the above mentioned problems. You should remember here that epistemology uses the philosophical methods of induction and deduction, synthesis and analysis. Epistemology adopted the philosophical attitude which is detached, tolerant, persistent and guided by experience and reasoning. One finds different conclusions presented by different epistemologists regarding epistemological problems – According to the realist philosophers knowledge is the knowledge of objects, the idealist define it as the knowledge of ideas. Some epistemologists think that the presence of object is necessary for knowledge. So, you can notice that every knowledge is a knowledge of both knower and known .The knowledge of known is different from the knowledge of knower. Thus, you find realists, idealists, empiricists, rationalists and critical philosophers in the field of epistemological problems. You should remember one thing that Kant's famous book 'Critique of pure reason' is a outstanding contribution to epistemological literature.

Check your progress

- 6) Discuss the scope of philosophy.
- 7) What is Epistemology ?
- 8) Who wrote the book 'Critique of pure reason'?

1.6.2 Metaphysics :-

After epistemology, metaphysics is the second important branch of philosophy. So, let it be discussed.

Aristotle developed the study of Metaphysics to be studied after physics. Physics studied the external form of existence, metaphysics thinks over the real essence of things. Like epistemological problems metaphysics also relates some problems. Its main problems are : what is the nature of existence? What is reality? What is truth? What are its different forms? Is the world substance? What is causality? What is fact? What is the purpose or aim? What is change? What is novelty? What is similarity? Who am I? Is there a purpose in creation ? Is there a God? Etc. So, you see that the subject matter of metaphysics includes the self, the world and God. Its scope includes ontology, Philosophy of Self, Cosmogony, Cosmology and theology.

In short we can say that metaphysics deals with reality in man world and hereafter. This has a Close bearing upon the aims and ideals of education. The metaphysical theory provides the educationalists the proper perspective for devising aims and ideals of education. As a student of education, you should know the educational implications of each theory. So, notice the educational implications of metaphysics. Metaphysics answers the question related to the self on the other hand, the concept of self is the basis of the development of character which is the central aim of education. “Know thyself and be thyself” is the universally acknowledged aim of education. The concept of world is directly concerned with the individual’s relationships with society and nature.

One of the most important points is that moral and religious education is based upon the metaphysical concept of God. Moral and religious education is very much necessary for the development of personality. The ultimate reality or the total reality, whatever we call it God or anything else, has important bearing upon education, particularly its aims and ideals. Perhaps you know about naturalism, idealism, pragmatism and realism. These are all metaphysical theories. The most important metaphysical theories. The most

important metaphysical theory in the field of education is idealism. Another influential metaphysical theory in today's field of education is pragmatism. Pragmatism is closely related to 'Instrumentalism' and 'Humanism'. Metaphysical theory is very much influential in the field of science and technology.

1.6.3 Axiology :

So far we have discussed the two important branches of philosophy; Epistemology and Metaphysics. Another important concept and branch of Philosophy is 'Axiology'. Let me discuss it in detail.

Axiology includes three normative science – Logic, Ethics and Aesthetics. All these three are intimately related to each other. Now let us discuss them.

Logic :

The term logic is derived from the Greek work "Logos". Logos means reason or expression of reason in words. Logic is the science of reasoning or argument. Reasoning can be either deductive or inductive. Here you should know what is inductive and deductive reasoning. In the deductive reasoning we argue from a general principle to a particular conclusion, Let me discuss it with an example. For example :

“ All men are mortal

Ram is a man

So, Ram is mortal”

Here “all men are mortal” is a general principle. From this

general principle we proceed to a particular principle say – Ram is mortal. Similarly in the inductive reasoning we proceed from a particular principle to a general principle. For example, any man is subject to death, because every men are subject to death. Here we proceed from a particular case to a general principle. In logic we study both the inductive and deductive types of reasoning. Logic is concerned with both conclusive as well as partial evidence. According to Cohen and Nagel, “Logic may, therefore, be also defined as the science of implication, or of valid inference.” So, we can say that logic is not concerned with the factual questions. Factual questions are such as about the psychological processes of reasoning actually happening in mind. Factual questions are about material issues. While evidence includes facts, it also includes premises, conclusion and implication. Evidence and facts is the subject matter of physical sciences and premises and conclusion is the subject matter of logic.

So, logic is the basis of all knowledge. You must remember that it is the science of all sciences. It studies various intellectual processes such as thinking, reasoning and judgment. You know that all education is concerned with theory and practice. Theory is arrived at by induction, the practice depends upon deduction. Both induction and deduction are the two branches of logic. The knowledge of logic helps you in avoiding error and arriving at correct generalization in every field of knowledge. A teacher must know both induction and deduction for effective communication.

Ethics :

Now, see the second branch of axiology. The word ethics is derived from the word Ethos, which means character. So, ethics is the science of character, habits of activity or behaviour of human beings. You should know that ethics is also called ‘Moral Philosophy’. The word moral is derived from the Latin word ‘Mores’ meaning

conventions or practice. In this way, we can say that ethics literally means the science of convention or practice. On the other hand, it is a science of human conduct. Habits and behaviour are the two sides of human character. Conduct is the outer side of character. So, ethics is the science of character or habit. Ethics evaluates human habits, and character. But it is different from the natural and factual sciences. It is a normative science the function of normative science is to give decisions on behaviors, whether the behavior is right or wrong.

So far you may understand what ethics means. Now see how Mackenzie tried to define ethics. According to Prof. Mackenzie, ethics can be defined as, “The study of what is right or good in conduct.” In this definition he accepted ethics as the study of both right and good. His view is different from normative science. Because in the normative science behavior may be right or wrong, according to Mackenzie good behavior will correspond to law. Good is that which leads to supreme good.

Ethics considers the duties of human beings. It pronounces ethical decisions upon conduct. In it there is voluntary determination. It manifests character and character is manifested in determinations. Determination is activated form of character. So it studies what is right and what is wrong in character. Ethics studies the ideals of human life It shows what ought to be done and what ought not to be done.

Ethics is used widely in the field of education. We can discuss it with the help of Mackenzie’s view point. According to Mackenzie, the study of ethics can be divided into at least four divisions. They are (i) Psychology of ethical Consciousness, (ii) Sociology of an ethical life, (iii) Theories of ethical criterion, (iv) The application of this criterion in ethical life. These four division of ethics are the foundations of all education. Man making or character building is the main aim of education. Ethics analyses the psychology of ethical

consciousness It examines the theories of moral standard and shows the possibility of arriving at a correct ethical criterion. It helps in the application of moral principles in actual life. It also covers good and bad qualities. Ethics gives moral judgment on these too. So, many psychological, political, economic, sociological, religious and philosophical problems come under the field of ethics. We can say that whenever there is human behavior and human volitions there is scope for ethics.

Aesthetics :

Aesthetics is the sciences of beauty. Education seeks to realize the true, the good and beauty. The aim of education is to realize all round development of the educant. In the development, moral and aesthetic developments occupy important place. While moral development requires knowledge of ethics, aesthetic development requires training in aesthetic. Again aesthetic is the basis of all literary and artistic criticism. It supplies the philosophical basis to literature and art.

Check your progress :

- 9) Write the educational implication of metaphysics.
- 10) What are the three branches of axiology?
- 11) From which 'Greek word the word 'Logic' is derived?
- 12) What are the two types of reasoning ?
- 13) From which word the word 'Ethics' is derived ?

1.7 Let us sum up

Philosophy is the intellectual search for the fundamental truth. It tries to explain the fundamental questions of life. The word philosophy is derived from the Greek words 'Philos' and 'Sophia'. Philos means love and 'Sophia' means wisdom. So, the literal meaning of the word philosophy is love of wisdom.

Regarding the aims of philosophy the western and Indian views are different. The western philosopher like Socrates, Plato and Aristotle opined that discovery of truth is the ultimate goal of life. But later philosopher like Bacon, Berkely, Locke have regarded knowledge as the aim of their philosophic attempts. According to Indian philosophy, attainment of 'Moksha' is the ultimate goal of education.

Characteristics of Philosophy :

- The two word 'Philos' and 'Sophia' means. Love of wisdom.
- Philosophical questions deals with the ultimate Truth. Knowledge and Nature.
- It is an intellectual search of knowledge.
- It is closely related to the values, traditions, views, thoughts and principles.
- Philosophy is closely related to its problems.
- It develops different methods of teaching.
- Philosophy develops an ideology to guide people and society.
- The nature of philosophy is philosophical.

- It involves in all types of experiences.
- Philosophy is the knowledge of ultimate reality.

Nature :

The nature of philosophy is philosophical. For that we should know philosophical problems, philosophical attitude and philosophical activities. It also includes philosophical method, Philosophical effects and philosophical conclusions. In other words, we can say that philosophical problems, Philosophical attitude, Philosophical method, philosophical activity, Philosophical conclusions and their effect on the individual and society show that nature of Philosophy is Philosophical.

Scope :

We can divide the scope of Philosophy into two parts : (i) Field of Philosophical Sciences. ii) Field of Philosophy as comprehensive Science. The areas of inquiry in all philosophies are – the problem of reality, of knowledge and of value.

Three important branches of philosophy – Epistemology, Metaphysics and Axiology are under the field of philosophical sciences, epistemology is the branch of philosophy which is concerned with the discussion of the problems concerning knowledge. Its subject matter is the process, methods, object, characteristics, conditions, validity and fallacies of knowledge.

Metaphysics thinks over the real existence of man, world and things. Idealism is one of the most important metaphysical theories, Naturalism, Pragmatism and Realism are also metaphysical theory.

Axiology includes three normative sciences – Logic, Ethics, and Aesthetics. Logic is the science of reasoning or argument. It is the basis of all knowledge. Ethics is the science of character, habits of activity or behaviors of human being. It is also known as ‘moral philosophy’. Ethics can be used into four divisions – psychology of ethical consciousness, sociology of an ethical life, theories of ethical criterion and the application of this criterion in ethical life. Again aesthetic is science of beauty. It is the basis of all literary and artistic criticism.

Key words :

- Philosophy : The word is derived from the Greek word ‘Philos’ and ‘Sophia’. Philos means ‘love’ and ‘Sophia’ means ‘wisdom’. So philosophy means ‘love of wisdom’.
- Epistemology : It is a branch of philosophy which discusses the problem concerning knowledge.
- Metaphysics : It deals with reality in man, world and hereafter.
- Axiology – It includes logic, ethics and aesthetic.
- Inductive reasoning – Proceeds from a particular principal to a general principle.
- Deductive reasoning – Here argument proceeds from general principle to a particular conclusion.
- Logic – Science of reasoning.
- Ethics – Science of character.
- Aesthetics – Science of beauty.

Suggested Reading :

- Dash B.N. – Principles of Education And Education in the emerging Indian Society, Ajanta Prakashan Delhi – 110006
- Bhatia and Bhatia Philosophical and Sociological foundation of Education ‘Victor Offset Printers and publishers, New Delhi.’
- Sharma R. Philosophical and Sociological Foundations of Education – Lakshmi Narayan Agarwal, Agra – 3.

To Check Your Progress

1. Philosophy is the intellectual search for fundamental truth. The word philosophy is derived from the Greek word ‘Philos’ and ‘Sophia’. Philos means love and ‘Sophia’ means wisdom. So philosophy means ‘love of wisdom.’
2. Any two definitions of philosophy are –
 - According to Edger S. Brightmean, “Philosophy is essentially a spirit or method of approaching experience rather than a body of conclusions about experience.”
 - According to Herbert Spencer, “Philosophy is concerned with everything as a universal science
3. The nature of philosophy is philosophical. Philosophical problem are general problems of different philosophical sciences. For that philosophy tries to explain, philosophical problem, philosophical method, philosophical activity, philosophical effects

and at last arrives at philosophical conclusions.

4. The nature of philosophy is philosophical. To study the nature of philosophy we should study the philosophical problems, philosophical method, philosophical activity, philosophical effects and philosophical conclusion.
5. The wonder and doubt about the universe gave rise to several types of problems. So, philosophical problems are those which arise in the field of philosophy. Some examples of such problems are – what is knowledge? What is the world? Who created this universe ? Is there a God? Who am I? etc.
6. We can divide the scope of philosophy into two parts :
 - i) Field of philosophical science.
 - ii) Field of philosophy as comprehensive Science.
7. Epistemology is the branch of Philosophy which is concerned with the discussion of the problem concerning knowledge.
8. Kant wrote the book ‘Critique of pure Reason’.
9. Metaphysics has a close bearing upon the aims and ideals of education. The metaphysical theory provide the educationalists the proper perspective for devising aims and ideals of education. Metaphysics answers the question related to the self. On the other hand, the concept of self is the basis for the development of character which is the central aim of education. The concept of world is directly concerned with the individuals relationship with society and nature. Moral and religious education is based upon the metaphysical concept of God. Moral and religious education is very

much necessary for the development of personality.

10. Three branches of axiology are – Logic, ethics and aesthetics.
11. The word logic is derived from the Greek word ‘Logos’ which means reason or expression of reason in words.
12. Two types of reasoning are :
 - a) Inductive reasoning and
 - b) Deductive reasoning.
13. The word ethics is derived from the word ‘Ethos’ which means character.

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- Bhatia and Bhatia, Philosophical and Sociological foundation of education. ‘Victor offset printers and publishers. New Delhi.

Suggested model questions.

- Discuss the meaning of philosophy.
- What are the different problems relating to philosophy?
- “The nature of philosophy is Philosophical.” Discuss.
- Discuss the scope of philosophy.
- What is Epistemology? Discuss the subject matter of epistemology.
- What is Metaphysics? How does metaphysics help in learning?
- What are the different branches of Axiology? Discuss in detail.

Block I : Philosophy of Education

**Unit II : Philosophy as determinant of aims, curriculum,
methods of teaching and teachers role in education.**

Structure :

1.0 – Objective

1.1 – Introduction

1.2 – Philosophy and Education.

1.2.1 – Philosophy as determinant of aims of Education

Check your progress

1.2.2 – Philosophy and curriculum

1.2.3 – Philosophy and methods of teaching

1.2.4 – Philosophy and teachers role in education.

Check your progress

1.3 – Let us sum up

* Key words

* Suggested Reading

* Probable answers

* Model questions.

1.0 Objective

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

- Explain the relation between Education and Philosophy.
- Define Philosophy as determinant of the aim of Education.
- Explain how philosophy influences curriculum formation.
- Explain how philosophy helps in determining methods of teaching.
- Explain the relationship between philosophy and teachers in education.

1.1 Introduction

In the previous unit we have already discussed what philosophy is ? You have already familiarized yourself with the concept of philosophy. Now in this unit we will try to discuss the relationship between education and philosophy. There is a strong relationship between education and philosophy. There is a strong relationship between education and philosophy. Philosophy guides the path to education. Philosophy and education are two sides of the same coin. Philosophy provides aims education on the other side makes them practical. Philosophy influences the curriculum formation, helps in determining methods of teaching and defining the teacher's role in education. All the basic questions of education related to aims of education, curriculum, methods of teaching, the content, role of teacher, discipline etc are still determined by philosophy and philosophy will help us in these areas in future also. For further reading you can see the following books – Philosophy and Sociology of Education by Dr. R.N. Sharma, The philosophical and Sociological foundation of Education by Bhatia and Bhatia etc.

1.2 Philosophy and Education

You have already learnt the aims and objectives of this unit. We have discussed the concept and meaning of philosophy in the previous unit and you know the concept and meaning of education. So here we will try to discuss only the relationship between philosophy and education.

Education is concerned with the three foundations of mind, i.e. – knowing, willing and doing. Knowing is related to cognitive aspects, willing is related to effective aspects and doing is related to psycho-motor aspects of mind. Let discuss with an example. When we see a snake this is related to cognitive aspects of mind. Snake is a stimulus and it arouses fear in our mind. Fear is the effective state of our mind. Then we try to escape from the snake. This is doing aspect and related to psycho-motor state of mind. Philosophy, too has a relation with these three aspects of mind. Philosophy is also closely related to art. In this connection you should know that some great philosophers have been great educationalist also. You have heard the name of Plato, Aristotle, Rousseau and Mahatma Gandhi. They are famous as both philosophers and educationalists. Have you heard of the ‘Ram charit Manas’ of Tulsidas? This is a fine example of a blending of literature and philosophy. You also know about the ‘Basic education’ of Mahatma Gandhi. Basic education is the implementation of Gandhi’s philosophy of life. Thus from the point of view of arts education and philosophy are close to each other. Both may be regarded as an art – one of the main parts of education, i.e. ‘Teaching’ is included in the category of art, In the act of teaching the teacher derives the same pleasure which an artist gets in the making of his art. Therefore, teaching is generally known as ‘Art of Teaching’. The main aim of art is realization of truth or reality. Philosophy provides suitable background for this realization. On the other hand, education makes the children competent for this realization.

To explore the interrelation between philosophy and education further, a point of reference is presented here.

- **Philosophy begins with learning and develops learning** : Observation, contemplation and fact finding are the basic processes of philosophical development. Education is related to all these activities. So it can be said that philosophy starts with learning, continues with learning and enhances the process of learning
- **Philosophical principles of learning are adopted by education** : Many learning principles developed by philosophy in the past are still used in schools. These principles include discussion, question and answer, lecturing, logical thinking, contemplation etc.
- **The absolutism of philosophy is balanced by education** : Many principles of philosophy are so ideal that can not be implemented practically. In such cases education provides guidance and examples.
- **Philosophy and education both working for human good** : Philosophy since its beginning has done much to make human life more and more contemplative. Philosophy has inspired man to live an ideal life without being driven away by worldly pleasure. Education is another inspiring agent to guide mankind towards the ultimate good.
- **Philosophy is theoretical and education is applicable** : History proves that all the important principles developed by philosophy are adopted by education. For example the Vedic, Buddhist, Islamic education systems have adopted the philosophical principles of their own.
- From the above points we can conclude that philosophy and education are interdependent. Both

of these not only support each other but also fulfill the different needs of people with different personality types.

1.2.1. Philosophy as Determinant of Aims of Education

We have noticed in the above discussion that there is a fundamental connection between philosophy and education. I shall now try to discover what form this connection takes later with reference to the different aspects of education; how does philosophy affects the formulation of aims of education, the curriculum construction, methods of teaching and the teacher's role.

Education and philosophy are both related to the life of man. Attitude of man towards life is called philosophy and the aim of education is determined on this basis. Different people have different views of life. So, their philosophical thought also differ. For example, some people think that attainment of worldly pleasure is the supreme aim of life. The attitude of man desiring more and more pleasure becomes materialistic. Such type of man want to relate education with vocational aims.

The other category of persons is entirely opposed to the above mentioned materialistic view. They consider the pleasure of life is meaningless and spiritual life as supreme. According to them the body is perishable and soul is permanent. These group of people have spiritual attitude. So they want to make education a means of spiritual development. According to them the main aim of education will be self realization.

We all know that the meaning of life to an individual is determined by the philosophy held by the individual at a certain time? The goals of education depend upon the philosophy that prevails in a society. Let us discuss the point with an example. You have already heard the name of the ancient city state Sparta. In ancient Sparta, the

ideal was that life ought to be lived with discipline and rigour. So the aim of the Spartan system of education was to prepare citizen to be soldiers and patriots. On the other hand, the Athenian systems of education aimed at the cultural development of each individual. Because that was the Athenian Philosophy at that era. If we look at Rousseau's philosophy, we see that he learnt much from nature. In due course, he developed a philosophy that was naturalistic, negative and antisocial. The system of education advocated by Rousseau proclaims "Leave the child alone". So that he can receive education freely from nature.

We know the basic education scheme of Mahatma Gandhi Basic education was an expression of his philosophy – the need for unity in India through a common language, the necessity of education for the masses.

From the above discussion we can say that the contribution of philosophy in determining the aims of education is quite significant. Philosophy gives valuable advices regarding the aims of education. It tries to find out the views of those persons who cannot express their ideas well or are totally ignorant about it. The interpretation of views given by philosophy make it clear as to which of the view points are useful and which of them are harmful. It also makes clear that which is desirable or which is undesirable. You should also know that it is philosophy that explains which of the educational aims will be fruitful or harmful in its results.

Check your Progress

- 1) “Education is concerned with the three foundation of mind’
– what are these three foundation.

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- 2) How are the aims of education related to philosophy?

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1.2.2 Philosophy and curriculum.

After discussing the aims of education let us see how philosophy influences curriculum construction. The arrangement made to achieve the aims of education is known as curriculum. On the other hand, you can say that the goals and objectives of any educational effort can only be implemented through a curriculum which translates them into subjects, units of instruction, themes and topics which enter the classroom. The curriculum indicates what to teach and the order in which to teach. In the curriculum it is decided that in the education of a particular stage which of the portion of that vast knowledge should be included. So that it may be easy and useful for the students. The knowledge are to be reflected in the reading, the instruction and the activities of pupils under the guidance and direction of the teacher.

All of us know that the scope of education is very comprehensive. It is beyond the knowledge of the whole universe. The universe is too vast to obtain all the information related to it. The information collected about a particular time will not remain the same afterwards because the universe goes on changing. The

knowledge of the outer world may be sufficient to some. But others may not agree with it. On the other hand, some people consider the inner world as more important. Science is not satisfied with this point. Science receives practical knowledge in a systematic way. So, we can say that systematic knowledge has been a contributory factor for the success of science.

It has made it clear that whatever knowledge man has gathered about this world is only a part of the whole knowledge. It is challenge to persons who want to confine knowledge to this planet only. You know that in this solar system there are several other planets besides the earth. Man has reached some planets and is gathering information about other planets. Similar psychology helps us to gather knowledge about the inner world of man. But interesting that is that whatever knowledge has been gathered so far, is only a part of the whole universe.

So, you see that a large part of both inner and outer knowledge is unknown. On the other hand, the life span of man is too short to know the knowledge accumulated so far. Moreover, knowledge has been made easily accessible by dividing it into subjects which may be regarded as curriculum. Philosophy makes significant contribution to the construction of curriculum by evaluating human experiences. Philosophy gives a knowledge of what is worth teaching and what is not. It also tells us what knowledge is to be emphasized for the curriculum of a particular view point. We can say that philosophy, on the one hand, helps in the formulation of aims and on the other hand advises what type of curriculum should be constructed.

1.2.3 Philosophy and methods of teaching

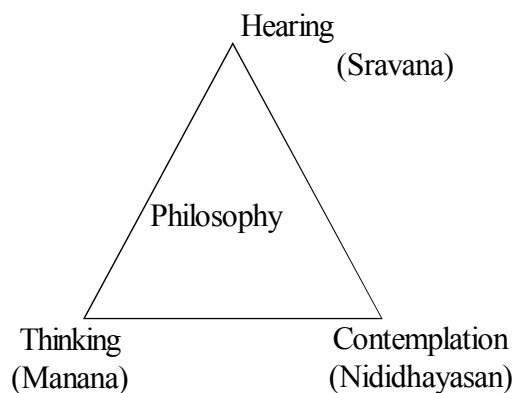
So far we have discussed about philosophy as the determinants of aim of education and how philosophy helps in

curriculum construction. So, now let us discuss how philosophy influence the methods of teaching.

First, you should know what is a method of teaching? The curriculum is constructed to achieve the educational aims and the process adopted for carrying the related knowledge to the minds of students is called methods of teaching. The discovery of method is a function of Science. So the help of science will be valuable for devising a suitable method of teaching for an activity.

A particular aim can be achieved by the contribution of philosophy. You should remember that the success of Science depends philosophy. Philosophy is more suitable than science for achieving an educational aim. In solving problem science gives more importance on interpretation or analysis. But philosophy considers both analysis and synthesis for achieving educational aims. So, you may say that philosophical method is superior than scientific method.

Now let us discuss with the help of Indian tradition. In the Indian tradition, philosophy has been divided into three parts. This may be represented by the following diagram.



In the Indian philosophy hearing is called ‘Sravana’. In this step information regarding the human achievements and experiences is obtained. Thinking is known as ‘Manana’. In this step the philosopher is not satisfied with the available information, but also

argues and meditates. For thinking both inductive and deductive methods are used. So, you should know about inductive and deductive method. In the inductive method, generalization is made on the basis of illustrations from early experiences and thus collected facts. The deductive method is opposite to it. Here, first of all some generalization is made and afterwards particular principles are tested on that basis. Last step is 'Contemplation'. This is known as 'Nididhyasan'. Here the inferences are drawn on the basis of hearing and thinking.

Methods are devised according to the aim. Educational aim is related to human welfare and human development. So, it is considered to be more important. The philosophers have recommended to formulate methods according to the views of concerned persons. For example, Socrates considers 'Self-realization' as the main aim of education and 'conversation' as the method of teaching. According to Rousseau, maximum freedom should be given to children. So he allowed any method for their education. Thus, Bacon said that the main aim of education is to get a knowledge of the outside world and he suggested experiment and observation as the best methods of teaching. Have you heard the name of Herbert? He devised a new method known as 'Five formal Steps'. He named it, 'Five formal Steps' because according to him, in teaching method different ideas are needed to be fixed in the minds of students.

In this discussion you have seen that in the construction of a teaching method, scientific method alone is not suitable. There is doubt that contribution of science in this respect is remarkable. Similarly, contribution of philosophy can also be significant in construction of teaching methods. As you know that inductive and deductive methods should be used in the educational process. Analysis and synthesis should also be used. The three steps of philosophy, viz hearing (Sravana), thinking (Manana) and

contemplation (Nididhayasan) should be utilized. You must know one thing that success has been achieved not only through application of scientific methods but also by applying philosophical methods.

1.2.4 Philosophy and teachers role in Education

You know that a teacher is the friend, philosopher and guide for the students. Teachers have imparted knowledge and skills, transmitted the cultural heritage and social traditions to the young members of the society. As every person has a philosophy of life, every educator has a philosophy of education also. What a teacher really and truly believes reflects in his actions and in his attitude towards life. In this regard Sri Aurobindo says, 'He is a man helping his brothers, child leading children, a light kindling other lights, an awakened soul awakening other souls, at highest a power of presence of the diving calling to him other power of the divine.'

The teacher from the nineteenth century onwards; has had to search elsewhere for the meanings, purposes and goals of education, and their underlying philosophies. A study of the philosophies of education as propounded by great leaders of thought, will help the teacher greatly. A teacher may face problematic situations in the classroom. The problem are such as classroom discipline, under achievement of students, poor attendance etc. A knowledge of philosophy will help him to formulate his own philosophy and beliefs. So these can influence his choices and actions. A basic understanding of philosophical themes on the part of all teachers might provide some guidance to teachers. They could use some of these ideas in classroom situations.

We must know that teaching is a job that is learnt by doing. Hence practice, rather than theory should be emphasized in the teacher education program. But the main aim of training is to give the learner the right attitude towards his future work. Once he proceeds in the right direction he will develop his proper

understanding of children.

Hence the value of philosophy of education in the life of a teacher cannot be questioned. Every teacher has a philosophy but as he is engaged in the practical work of teaching he gets opportunity of reviewing his own thought and practice.

1.3 Let us sum up

There is a close relation between education and philosophy. Education is concerned with the three foundations of mind, i.e. – knowing willing and doing. Philosophy too has some relation with these three aspects of mind, philosophy is also closely related to art. Some great philosophers have been great educationalists also. Such as Plato, Aristotle, Rousseau and Mahatma Gandhi etc. The ‘Ram Charit Manas of Tulsidas’ is a fine example of literature and philosophy. Basic education is the implementation of Gandhi’s philosophy.

Philosophy provides aims and objective, to education and education on the other side makes them practical. Almost all great philosophers have also been great educators. Education and philosophy are both related to the life of man. Attitude of man towards life is called philosophy and the aim of education is determined on this basis. Vocational aim of education is supported by those people whose aim is the attainment of worldly pleasure. Another group support vocational aim of education. According to them body is perishable and soul is permanent.

Philosophy has a great importance in curriculum construction. The goal and objectives of any educational effort can be implemented through curriculum. Philosophy makes significant contribution by evaluating human experiences. Philosophy advises what type of curriculum should be constructed for the student.

Philosophy makes significant contribution for devising methods of teaching. Philosophy support inductive and deductive methods for teaching. The Great Philosopher Socrates advocated 'Conversation' as a method of teaching. Bacon Suggested experiment and observation as the methods of teaching. Herbert devised a new method known as 'Five formal steps'. The three steps of philosophy – hearing (Sravana), Thinking (Manana) and Contemplation (Nididhyasan) should be utilized.

Philosophy and teachers role in education is very much important. As every person has a philosophy of life, every educator has a philosophy of education also. What a teacher really and truly believes shows in his actions. Developing the life philosophy will help the teacher greatly. A teacher may face many problematic situation in the classroom. A knowledge of Philosophy will help him to formulate his own philosophy and beliefs. It also guides the teacher.

Keywords :

- Materialistic : The man who gives more importance on material world.
- Inductive : Proceed from a particular principle to general principles.
- Deductive : Proceed from general principles to a particular principles.
- Sravana : Hearing.
- Manana : Thinking.
- Nidhidhyasan : Contemplation.

Answers to Check your progress

1. Philosophy and education is related to each other. Education is concerned with the three foundations of mind, i.e. – knowing, willing and doing. Philosophy too has same relation

with these aspects of mind.

Some great philosophers have been great educationalist also. Plato, Aristotle, Rousseau, Mahatma Gandhi are examples of both philosopher and educationalist. The 'Ram Charit Manas of Tulsidas' is a fine example of blending of literature and philosophy. Basic education is the application part of Gandhi's Philosophy.

They are two sides of same coin. Philosophy provides aims and objectives to education and education makes them practical – All the basic questions of education such as aims of education, curriculum, methods of teaching, discipline etc are still determined by the philosopher.

2. Education is concerned with the three foundations of mind they are – knowing, willing and doing.
3. Aim of education is determined on the basis of attitude of man. The attitude of man desiring more and more becomes materialistic and they support vocational aim of education. The man who ignore pleasure of life, they support spiritual aims of education. The philosophy held by the individual at a certain time also determines the aims of education. The aim of Spartan system of education was to prepare citizen to be soldiers and patriots. So, we can say that the contribution of philosophy in determining the aims of education is quite significant.
4. The process adopted for carrying the related knowledge to the minds of the students is called method of teaching.
5. Indian philosophy is divided into three parts. They are hearing (Svarana), Thinking (Manana) and contemplation (Nididhyasan).
6. For thinking inductive and deductive method is used.
7. Socrates advocated 'conversation' as the method of teaching and Herbert method is known as 'Five formal steps'.

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Probable questions :

1. Education is concerned with three foundations of mind. What are these three foundations?
2. Discuss how philosophy and education are related to each other.
3. Write the name of any three philosophers who were also educationalist.
4. Who wrote ‘Ram Charit Manas’?
5. Discuss how does philosophy affect the formulation of aims of education?
6. How does philosophy affect the curriculum, methods of teaching and the teacher?
7. Why did eminent philosophers become educators?
8. “Education may be regarded as the practical side of philosophy, and philosophy the intellectual aspect of education.” How far would you agree with their statement? Give reasons for your viewpoint.

Block – II :
Schools of Philosophy (Indian Schools)

Unit – I : Vedic Philosophies : Samkhya, Vedants and Yoga

2.0 Objectives

2.1 Introduction

2.2 Introduction of Indian Philosophy

2.2.1 The Astika class

2.2.2 The Nastika class

Check your progress

2.3 Samkhya Philosophy

2.3.1 Theory of Causation

2.3.2 Prakriti and Purusha

2.3.3 Bondage and Salvation

2.3.4 Epistemology

2.4 Educational Implications of Samkhya

2.4.1 Aims of Education

2.4.2 Curriculum

2.4.3 Methods of teaching

2.4.4 Teacher

2.4.5 Student

Check your progress

2.5 Yoga Philosophy

2.5.1 Relation with Samkhya

2.5.2 Astanga-Yoga

2.6 Educational Implications of Yoga

Check your Progress

2.7 Vedanta Philosophy

2.7.1 Sub-schools of Vedanta

2.8 Educational Implications of Vedanta

2.8.1 Aims of Education

2.8.2 Curriculum

2.8.3 Methods of teaching

2.8.4 Discipline

2.8.5 Teacher

Check your progress

2.9 Let us sum up

Key words

Suggested readings

Possible answers

Model questions

References

2.0 Objectives:

After studying this unit you will be able to

1. explain the nature of Indian philosophy along with its classification,

2. describe the postulates of Samkhya philosophy and its educational implication,
3. describe the postulates of Yoga philosophy along with its educational implication,
4. describe the postulates of Vedanta philosophy and its educational implication and
5. justify the relevance of the Samkhya, Yoga and Vedanta Philosophy.

2.1 Introduction:

Dear Learner, welcome to this new unit. I am sure that you will find it very interesting and worthy too. In our earlier unit we have discussed the relation between Philosophy and Education. You have found there that philosophy and education are intimately related. We have given enough efforts to establish, how philosophy determines different aspects of education and how education as a means try to achieve some philosophical goals. In this unit I shall try to make the relation between education and philosophy clear through the reference of some particular philosophies. At the same time we shall have a clear idea of the particular philosophies and their present relevance.

Learner, we Indians feel proud of the philosophy, civilization and culture of our ancestors inherited by us. Remember, Indian philosophy is one of the oldest, richest and loftiest philosophies of the world. Broadly, we can divide Indian philosophy into two broad classes. One is *Astika* (orthodox) and the other is *Nastika*

(heterodox). Literally, the word *Astika* means a theist or one who believes in God and the word *Nastika* means an atheist or who does not believe in God. But remember, in Indian Philosophy the *Astika* means the believer of the testimony of the Vedas and the *Nastika* means the non-believer in the testimony of Vedas. The *Astika* class includes Samkhya, Nyaya, Yoga, Vaisesika, Purva Mimansa and Uttar Mimansa or Vedanta philosophy. The *Nastika* class includes Carvaka, Jainism, and Buddhism. In this unit we shall study the *Astika* or Orthodox class. But, unfortunately, we cannot study all the philosophies here because of the time and space constraints. However, you can study these philosophies on your own. Here we shall go through only Samkhya, Yoga and Vedanta. We shall also discuss the educational relevance of the said philosophies. In our next unit we shall devote for the *Nastika* class of the Indian philosophy.

I am sure, you will find it easy and interesting to go through this unit. I give some diagrams and pictures also. Enjoy these. Learner, have you ever studied some epics of India? Have you ever seen the T.V. serials related to Mahabharata and Ramayana? I am sure your answer is 'yes'. I am happy to say that these epics reflect the philosophical thoughts of Indian philosophers that have accumulated over the ages. If not, you may go through these epics. If you read these epics it will be easy to understand Indian philosophy. Now, Let us enjoy the unit.

2.2 Introduction of Indian Philosophy

Dear learner, here I shall give you a brief introduction of Indian Philosophy. I am sure that you already have a brief Idea of different Philosophies of India. If you are a student of Philosophy or Education these are not new things for you. Again, for the students of other subject also these will not be difficult. Because our society has been internalizing these philosophies and reflecting these in different ways. Different epics like Ramayana, Mahabharata, Gita, Upanishada, Korana are nothing but the reflection of different philosophical thoughts accumulated over the ages. However, first of all let me give a total picture of Indian Philosophy. Learner, Indian Philosophical systems have been divided in to two broad schools or groups. One is Astika (orthodox) and the other is Nastika (heterodox). Literally, the word Astika means a theist or one who believes in God and the word Nastika means an atheist or who does not believe in God. In Indian Philosophy the *Astika* means the believer of the testimony of the Vedas and the *Nastika* means the non-believer in the testimony of Vedas. Astika Philosophy is also known as Vedic and Nastika is known as Non-Vedic philosophy. Now, let us have a brief idea of these two groups of Indian Philosophy.

2.2.1. The Astika(Vedic) Group:

As I have mentioned earlier the Astikas are those systems of Indian Philosophy which believe the testimony of the Vedas. This

group includes six systems of Indian Philosophy. These are

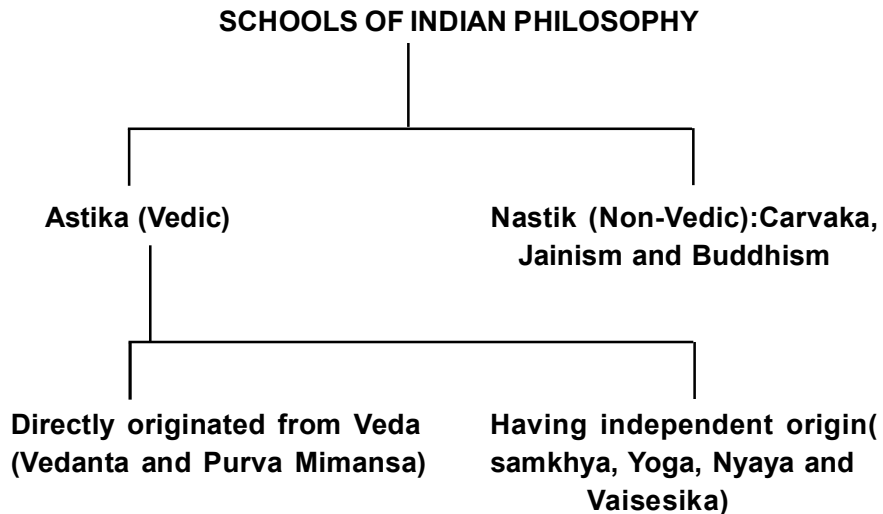
- The Samkhya system of Kapila
- The Nyaya system of Gautama
- The Yoga system of Patanjali
- The Vaisesika system of Kanada
- The Purva Mimansa of Jaimini and
- The Uttar Mimansa or Vedanta of Badrayana

It will be noteworthy to say that these six systems of Indian philosophy are collectively known as “*Sad darshan*”. The *Astika* class of Indian Philosophy can be divided into two categories. The first one is directly based upon the Vedic scriptures. In simple word they originated from the Vedas. Mimansa and Vedanta are belonging to this class. The second one includes those systems which are not directly based on Vedic scriptures. They have an independent basis. But remember, they show their harmony of thought with Vedas. This class includes Samkhya, Yoga, Nyaya and Vaisesika.

2.2.2 The Nastika (Non-Vedic) Group:

Learner, I am repeating here that the *Nastika* group of Indian Philosophy has no belief on the testimony of the Vedas. As a matter of fact, they owe their origin in the reaction against Vedic tradition.

This group includes the *Charvaka*, the *Jaina* and the *Buddha* systems. Among these the *Charvaka* philosophers have openly abused the Vedas. We shall devote a unit to discuss this group of Indian Philosophy. So, let me sum up the introduction of Indian Philosophy with a table. This table shows the classification of Indian Philosophy.



Check your progress 1

Note: (i) Write your answer in the space provided.

(ii) Check your answer with the possible answer provided at the end of the unit

1. Classify Indian philosophies and mention their sub groups. 4

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2. Distinguish between the orthodox and heterodox schools of Indian Philosophy. 4

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2.3 Samkhya Philosophy

Dear learner, it is already mentioned that the Samkhya philosophy belongs to the *Astika* group of the Indian philosophy. That means it has belief on the testimony of the Vedas. I have also told you that the sage Kapila is traditionally considered as the

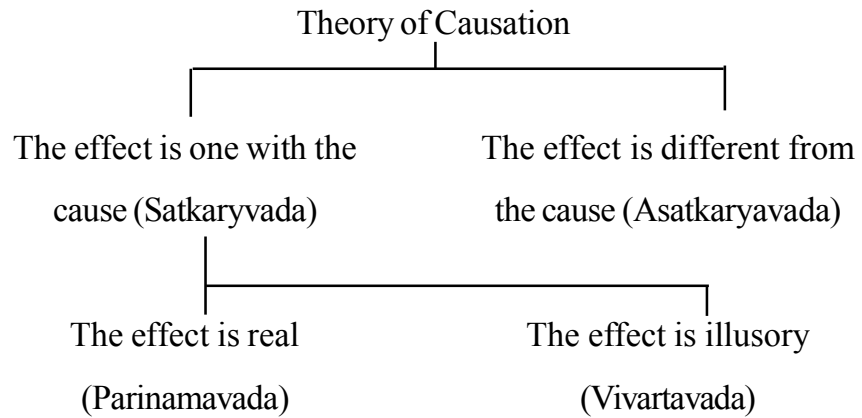
founder of the Samkhya philosophy. The Samkhya philosophy is dualistic realism and at the same time atheistic too. It is dualistic because it advocates two ultimate realities: *Prakriti* (matter) and *Purusha*, self (spirit). Samkhya is realism as it considers that both matter and spirit are equally real. And atheist in the sense, it denies the existence of God. Samkhya is pluralistic too because of its teaching that *Purusha* is not one but many.

I know, you may have a question that what does Samkhya mean? Remember, the word Samkhya is based upon the Sanskrit word *samkhya*. This means 'number'. Thus, the school specifies the number of the ultimate constituents of the universe. It also specifies the nature of these constituents and thereby imparts knowledge of reality. At the same time the term *Samkhya* means perfect knowledge. Hence, it is a system of perfect knowledge.

2.3.1 Theory of Causation:

Learner, there are two views on the theory of causation in the Indian philosophy: One is *Satkaryavada* (pre-existence of the effect in the cause): It maintains that *karya* (effect) is *sat* or real. It is present in the *karana* (cause) in a potential form, even before its manifestation. The other is *Asatkaryavada* (non-existence of the effect in the cause): It maintains that *karya* (effect) is *asat* or unreal until it comes into being. Every effect, then, is a new beginning and is not born out of cause. *Charvakism* and *Nyaya -Vaisheshika* systems favour *asatkaryavada*. The Samkhya as well as the Vedanta favour the *satkaryavada* but their interpretations are different.

There are two different interpretations of *satkaryavada* – *parinamavada* and *vivartavada*. The *Parinamavada* suggests that the effect is the real *parinama* (or transformation) of the cause. On the other hand, the *vivartavada* suggests that the effect is an apparent or distorted appearance of the cause. In simple words, according to *parinamabada* the cause is really changing in to the effect while according to *vivartavada* this changing of cause into the effect is not real but only illusory. I am giving an example. Clay turning into pot is an example of *parinamabada* while a rope appearing as a snake is an example of *vivartavada*. Are you clear? Advaita Vedanta favours the *vivartavada* while Samkhya favours *parinamavada*.



2.3.2 Prakriti and Purusha

Samkhya philosophers explain the origin of universe very interestingly. But it needs quite attention to study. Try to concentrate; I am sure you will find it very interesting. According to Samkhya,

the efficient cause of the world is *Purusha* and the material cause is the *Prakriti*. Here *Purusha* stands for the ‘Supreme spirit’ and *Prakriti* stands for ‘matter’. Samkhya philosopher deduced *Prakriti* as the ultimate cause of the universe. Everything except *Prakriti* has a cause. *Prakriti* is the first cause. To make it easy I am explaining the relation and the difference between *Prakriti* and *Purusha* in following manner.

- *Purusha* is neither produced nor does it produce. *Prakriti* is not produced but it produces.
- *Prakriti* is eternal. It has no cause. It is the first cause. It itself is not produced but it has inherent potential or tendency to produce.
- *Purusha* (like the *Brahman* of Vedanta) is the Transcendental Self. *Purusha* is the self subject and knower. It is neither body, nor mind, neither ego nor intellect. It is itself consciousness. It is the observer, eternally free, the impartial spectator and peaceful. It is beyond space time continuum, change and activity. It is self enlightened and self-proved. It is all pervading, formless and eternal.
- *Prakriti* is unconscious and it is the known object, while *Purusha* is conscious and is the knower or subject.
- *Prakriti* is active while *Purusha* is inactive.

- Prakriti is productive and subject to modification while Purusha is non productive and not subject to modification.
- Prakriti is blind, while with the guidance of Purusha, it produces manifold world.
- *Prakriti* is dynamic. Its dynamism is attributed to its constituent *gunas*. The *gunas* are the very essence of *Prakriti*. *Prakriti* is considered homogeneous and its constituent *gunas* cannot be separated. The *gunas* are always changing, rendering a dynamic character to *Prakriti*. Still a balance among three *gunas* is maintained in *Prakriti*. The changes in the *gunas* and in the *Prakriti* may take two forms: Homogeneous and Heterogeneous. Homogeneous changes do not affect the state of equilibrium in the *Prakriti*. As a result, worldly objects are not produced. Heterogeneous changes involve radical interaction among the three *gunas*. They disturb the state of equilibrium.
- The relation between *Purusha* and *Prakriti* may be compared to that between a magnet and a piece of iron. *Purusha* itself does not come into contact with *Prakriti*. But it influences *Prakriti*. Thus, the *Prakriti* is prompted to produce. As the *gunas* undergo more and more changes, *Prakriti* goes on differentiating into numerous, various world-objects. Thus it becomes more and more determinate. This is what is termed as evolution.

- *Prakriti* is the non-self. It is greatly influenced by the *Purusha*, the self. It can only manifest itself as the various objects of experience of the *Purusha*.

I think you are clear about the concept, relation and the differences between *Prakriti* and *Purusha*. Let us learn one more postulate of Samkhya i.e. Bondage and Salvation.

2.3.3 Bondage and Salvation

Learners, you will find that almost all the Indian systems of Philosophy are concern with Liberation. Like other major systems of Indian philosophy, Samkhya regards ignorance as the root cause of bondage and suffering. According to Samkhya, the self is eternal, pure consciousness. Due to ignorance, the self identifies itself with the physical body and its constituents - *Manas*, *ahamkara* and *Mahat*, which are products of *Prakriti*. Once the self becomes free of this false identification and the material bonds, the salvation is possible.

2.3.4 Epistemology

According to the Samkhya, all knowledge is possible through three pramanas (means of valid knowledge). These are

- *Pratyakca* – direct sense perception,
- *Anumana* – logical inference and

- *Sabda* or *Aptavacana* – verbal testimony from sages or shastras.

Again, Samkhya cites two kinds of perceptions: Indeterminate (*nirvikalpa*) perceptions and determinate (*savikalpa*) perceptions. Now, what does indeterminate perception (*nirvikalpa*) means? It means direct perception. It means perception and witness without thinking and desiring an active participation. There are no logical processes of thinking. There is only pure awareness about an object. For example, a baby's initial experience is full of impression. There is a lot of data from sensory perception, but there is little or no understanding of the inputs. Hence they can be neither differentiated nor labeled. Most of them are indeterminate perceptions. Are you clear? O.k. Let us go to determinate perception. Remember, determinate perceptions are the logical state of perceptions. These have been processed and differentiated appropriately. Once the sensations have been processed, categorized, and interpreted properly, they become determinate perceptions *savikalpa*. They can lead to identification and also generate logical knowledge. Can you cite an example? Try to do.

2.4 Educational Implication of Samkhya:

Learner, now let me explain the educational implication of this philosophy. First of all let us consider the aim of Education as supported by Samkhya.

2.4.1 Aims of Education:

As I have mentioned earlier that almost all the Indian systems of philosophy are concern with Liberation. Samkhya is not exceptional. As the main aim of life is liberation (*Moksha*) so the aim of education is also to make individuals liberated. Samkhya regards ignorance as the root cause of bondage and suffering. The real nature and relation between *Purusha* and *Prakriti* should be realized. Then only the soul will be free from bondage. Then only Moksha will be achieved.

2.4.2 Curriculum:

We know that the curriculum is the means for achieving the aims of education. I think, you can recall now that the Samkhya recognizes both the material and spiritual aspects of life. Therefore, in the curriculum, provision should be made for the both material and spiritual contents.

Samkhya, proposes that two kinds of contents may be included in curriculum on the basis of two kinds of perception. Can you recall the two kinds of perceptions? Yeah, indeterminate (*nirvikalpa*) and determinate (*savikalpa*) perceptions. As I have told you indeterminate perception (*nirvikalpa*) means direct perception, perception without thinking. So, at the lower level of education such contents should be emphasized. But in higher level of education we have to consider determinate (*savikalpa*) perceptions. This means learning with proper conception. This means generating logical knowledge. Can you cite an example? Is not it very worthy idea? In

our present education system also we have been emphasizing on such idea.

Learner, we have found that the verbal testimony from sages or shastras (*Sabda* or *Aptavacana*) is one of the very important sources of knowledge. So, it is not necessary to tell you that curriculum must include this.

2.4.3 Methods of Teaching:

From the epistemology part of our study we can infer three method of learning or acquiring knowledge proposed by Samkhya. These are

- Through senses—Direct method
- Inference method
- *Word method (Sabda or Aptavacana)* – Any authentic statement from sages or shastras.

Let me explain very briefly the meaning of these methods. Firstly, the Direct method. In this method learners acquire knowledge through his senses. In Inference method we try to know some unknown things on the basis of something known. And a word method means a statement of some authority or citation from shastras.

2.4.4 Teacher:

Samkhya Proposes that teacher should be a reliable and ideal person. As I have told you that the Word method is an important method of teaching. Therefore, his words should be authentic

statement. He should have a truthful perception of *Prakriti* and *Purusha*.

2.4.5 The Student

Learner, it is repeatedly mentioned that the Samkhya is a pluralistic philosophy. That means, *Purusha* is not one but many. But, each soul has its own individuality. In other word we can simply say that Samkhya respects individual differences.

Check your progress 2

Note: (i) Write your answer in the space provided.

(ii) Check your answer with the possible answer provided at the end of the unit

1. Explain the relation between purusha and prakriti. 4

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2. Describe the postulates of Samkhya philosophy. 10

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3. Discuss the educational implication of Samkhya. 10

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2.5 Yoga Philosophy

Dear learner, you will find Yoga philosophy as very interesting and practical system of Indian systems of philosophy. In Sanskrit Yoga means union. It is a practical method of disciplining the body and mind leading to union of the individual soul and absolute soul. Patanjali was the propagator of the Yoga. Yoga is one of the six

orthodox (*Astika*) schools of Hindu philosophy and forms an integral part of the spiritual practices of many Hindu traditions. The aim of Yoga is to control one's desire and aspirations. Yoga strives to understand the real nature of soul. This can be achieved by controlling desire and aspirations. Just as we cannot see the true image of a thing in disturbed water, similarly when the mind is instable and out of control, we cannot perceive God. Yoga is the way to get a glimpse of God.

2.5.1 Relation with Samkhya

Learner, Yoga is closely associated with Samkhya. In other word it is based on the Samkhya philosophy. They are the two sides of the same coin. Samkhya is the theory, Yoga is the practice. In simple words, Samkhya tells what to achieve and Yoga is the way to achieve it. It should be noted, however, that Samkhya is basically an atheistic system, but Yoga is theistic.

2.5.2 The Ashtanga- Yoga

Patanjali in his *Yoga –Sutra* lays emphasis on the complete control and mastery of *chitta*. Remember, *Chitta* is considered as being composed of intellect, ego and mind. He proposes the practice of certain physical and mental exercises to get rid of the miseries (*Klesas*) of *Chitta*. They form the basis of *Ashtanga–Yoga*. Patanjali shows the way of emancipation by *Ashtanga-Yoga*. Yoga is a self-disciplining process of concentration and meditation. Such a Yogic practice leads one to higher state of consciousness. This helps one in acquiring direct knowledge and the result is self–realization. I

must tell you that the *Ashtanga-Yoga* has tremendous practical importance. Now, what does the *Ashtanga-Yoga* mean? *Ashtanga-Yoga* comprises of eight *anga* (steps): *yama*, *niyama*, *asana*, *pranayama*, *pratyahara*, *dharana*, *dhyana* and *samadhi*.

These eight steps are divided into two parts. The external part of five *angas*: *yama*, *niyama*, *asana*, *pranayama* and *pratyahara* and the internal part of three *angas*: *dharana*, *dhyana* and *samadhi*. Let us discuss these steps (*anga*) one by one.

➤ **Yama(restraint):** *Yama* is control of body mind and spirit. *Yama* consists of five parts: *Ahimsa* (non-violence), *Satya* (truthfulness), *Asteya* (non-stealing), *Brahmacharya* (Celibacy) and *Aparigraha* (non-covetousness). Now let me explain the parts one by one. *Ahimsa* is perfect harmlessness, as well as positive love. Truth or *Satya* refers to speak things as they are and to remember them exactly as they are seen, heard or imagined. *Asteya* or non-stealing includes both not taking or stealing another's property and not having even a desire for it. *Brahmacharya* or Celibacy is the control of attachment in the enjoyment of the senses, especially those of sex. *Aparigraha* or non-covetousness requires one not to accept or collect unnecessary things. The five directives of *Yama* lay down behavioral norms as prerequisites for elimination of fear, and contribute to a tranquil mind.

➤ **Niyama:** *Niyama* is observance. Yoga proposes five *niyamas*: *Shaucha* (internal and external purity), *Santosh* (contentment), *Tapas* (austerity), *Svadyaya* (study of religious

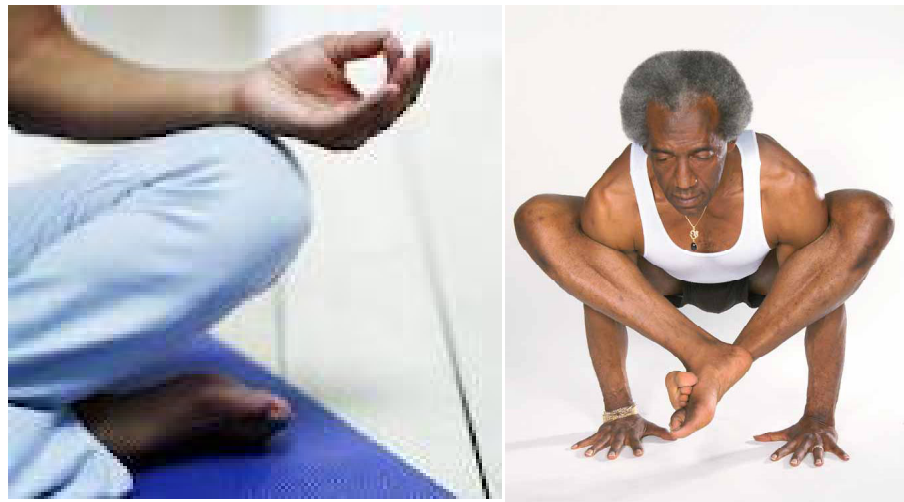
books and repetitions of Mantras), and *Ishvarapranidhana* (self-surrender to God, and his worship). Let me explain one by one. Learner, *Saucha* or cleanliness includes external cleaning through bath and pure diet, etc. as well as internal cleaning through sympathy, friendliness, happiness and detachment. *Santosh* is nothing but satisfaction in whatever is attained. *Tapa* or penance includes practice of tolerance of cold and heat. *Svadhyaya* includes the study of religious books and repetition of mantras as it is very much important for spiritual development. *Ishvarapranidhana* is nothing but self surrender to God.

➤ **Asana:** In Sanskrit, *Asana* literally means “seat”, the place where one sits; or posture, position of the body. Thus, *Asana* means posture of the body. Remember, a steady but comfortable posture is essential for Yoga. Learner, sometimes people erroneously equate *asana* with Yoga. Do not do that. *Asana* is just a step of Yoga. It is worth mentioning that *asana* has tremendous practical importance. However, the practice of *Asanas* affects the following aspects of human being:

- a. physical (blood circulation, inner organs, glands, muscles, joints and nerve system)
- b. psychological (develops emotional balance and stability, harmony)
- c. mental (improves ability to concentrate, memory)
- d. consciousness (purifying and clarifying)

consciousness/awareness)

Yoga has prescribed different types of *Asanas* e.g., *Padma, Veer, Bhadra, Sirsa, Garuda, Mayura, Hala* etc. I am sure you are familiar with these *Asnas*. Go through the different pictures of Asana.



➤ **Pranayama:** *Pranayama* is concerned with the control of breath. *Asana* and *pranayama*, prepares the physical body for the Yogic practice. The mind and life force are correlated to the breath. Through regulating the breathing and practicing awareness on it, one learns to control *prana*. There are three main steps of *pranayama*:

- (a) **purak** (inhalation): to take as much air as possible.
- (b) **kumbhaka**(holding the breath): which is further divided into:
 - *antara kumbhak* (withholding the breath after inhalation)

- *bahar kumbhak* (withholding the breath after exhalation)
- *keval kumbhak* (spontaneous withholding of the breath)

(c) rechak (exhalation): gradual exhale of air.

There are numerous techniques of *Pranayama*, each with their specific goals. The main techniques are: *surya bhedan*, *chandra bhedan*, *nadi shodhan (anuloma viloma)*, *bhastrika*, *kapalabhati*, *ujjaji* etc. I hope you are aware of these *pranayama* techniques.



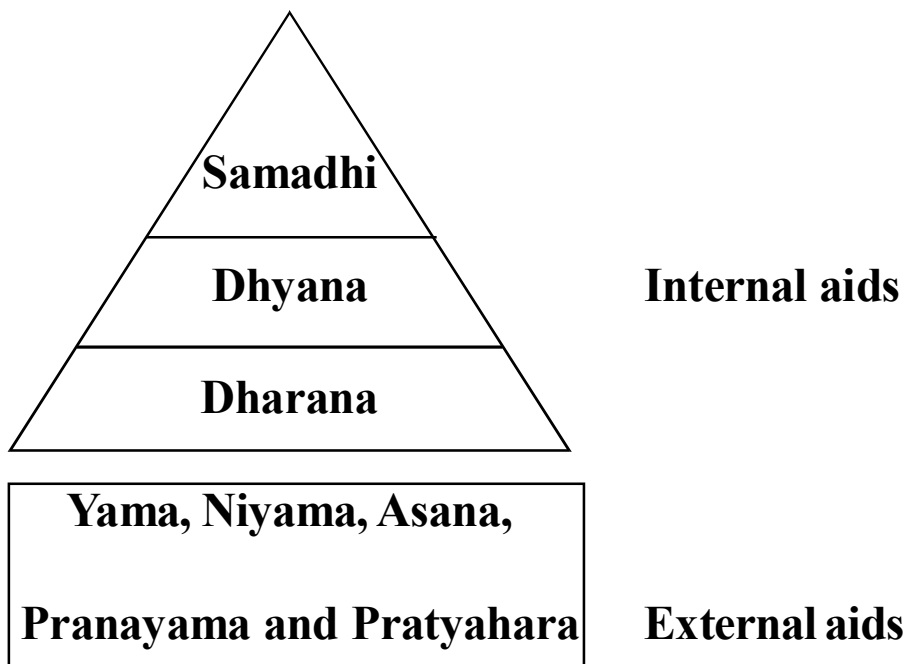
- **Pratyahara:** *Pratyahara* is concerned with the withdrawal of the senses. We know that the senses, by their inherent nature, remain focused on the external world. *Pratyahara*

helps to detach the sense organs from the objects of the world. The isolation from the world objects facilitates the concentration of the mind on any particular object. *Pratyahara* is bringing the awareness to reside deep within oneself, free from the senses and external world. The Goal of *Pratyahara* is not to disrupt the communication from the sense organ to the brain. *Pratyahara* cannot be achieved without achievement of the earlier steps (*pranayama*, *niyama*, etc.). There is a saying of a Chinese philosopher. Go through this—”who is there who can make muddy water clear? And answer is—if you leave it alone, it will become clear itself.” In a similar way, *pratyahara* cleanses our mind.

- **Dharana:** *Dharana* is concerned with the concentration. It is concerned with concentrating the *chitta* on a single object. The subject is focusing on an object. If the mind diverts to some other object, it has to be fixed again on the chosen object of concentration. Real Yoga starts from concentration. Concentration merges into meditation.
- **Dhyana:** *Dhyana* is concerned with contemplation. In this stage, the aspirant can keep the mind steady on the object chosen for contemplation. The mind is focused without interruptions and there is unidirectional flow of *chitta*. Very simply, we can say *dhyana* means fixed attention.
- **Samadhi:** *Samadhi* is the ultimate stage of Yogic practice. It means absorptive concentration or trance. Now

all self-awareness of the mind disappears. The aspirant (seeker) becomes aware that his attachment to the *Prakriti* was owing to the ignorance (*avidya*). The illusion is gone. This is the ultimate, *nirbeej Samadhi*. There is the unification of the subject and the object. Now there is no object at all. The subject and the object, mingles into unity. They are no separate entities. There is only one, but it is not an object.

The first five of the eightfold yoga, viz, *yama*, *niyama*, *asana*, *pranayama* and *pratyahara* are external aids of Yoga whereas the last three, viz, *dhyana*, *dharana* and *Samadhi* are internal aids to Yoga. Let me present the Astanga-yoga through a diagram. Go through it.



2.6 Educational Implication of Yoga:

Learner, you will be happy to know that Yoga education is now becoming internationally popular. The term Yoga education has been referred to as the training and teaching process of Yoga. It is also seen that Yoga techniques have been applied to bestow better support to the education process. Modern educationists are taking interest in improving the quality of education with the help of the Yoga system. Therefore it is a high time to think seriously on inclusion of Yoga and Yogic values in education system. Here Yogic values refer to the holistic and spiritual approach towards life and the world. Yogic practices are found tremendously helpful for the treatment of physical difficulties, improvement of mental health and developing resistance to stress, promotion of emotional balance and control on hyperactivity. However, many other prospective aspects of yoga-practices may be helpful in giving good support to the education process. Some of them are still to be evaluated. Let us discuss its educational implication in following points.

- **Self- Education (education for self-realization):** I think you can infer now that Yoga is nothing but education of self awareness. Simply, Yoga renders self-education. Yoga teaches the great lesson that how to live with wisdom, not only with the worldly orientations. Present education system has extreme emphasis on worldly orientations which results chaos, and losing the self-awareness. So, this is the high time to revitalize education system with some components which

are helpful to acquaint student with the inner peaceful world. Yoga may be a very worthy technique to serve this purpose.

- **Pursuit of creativity and the Transcendental State of Psyche:** We consider that the chief aim of Yoga system is the pursuit of the transcendental state of psyche. This is also known as *Nidhidhyasana*. Remember, this is an essential aspect of the ancient Indian system of study and education. *Samadhi* leads to the *Nididhyasana* state which further escorts the wisdom. Here one thing should be clear that the path for transcendental state of psyche is a continuum. It is not an “all or none” phenomena. Practically, *Samadhi* is nothing but a stage of realization. It is a state of self when the grosser level of self-awareness gradually starts disappearing. *Samadhi* is a state of consciousness, which begets energy, awareness and delight to the experiencing being for his/her creative thoughts and actions. A *Samadhi* devoid of creativity is worthless. Moreover, the real creativity is impossible to achieve without attaining *Samadhi* state.
- **Promotion of Uniqueness:** Learner, While discussing the role of Yoga in education, the individual difference and uniqueness of a person should be given due place. As we have discussed, this is also the main concern of Samkhya. Yoga believes in the uniqueness of the individual soul, that’s why in Yoga, many a paths and practices were prescribed for aspirants for their spiritual development. From this

discussion we can conclude that Yoga shows utmost concern on the promotion of uniqueness of the individuals.

- **Promotion of Will Power:** Remember, the path of Yoga is a life-long pursuit in the development of psyche. It needs sincere practice of eight fold system of Yoga.. Without having a consistency and capacity for profound meditation or Dhyana, attainment of Samadhi is just not possible. Thus the path of Yoga is a test as well as the training of will power. Will power is a quality that plays its major role in every creative performance and success. Learner, in case of study also it is true. Not only in study but in every works and spheres of life. Do you feel it?

- **Management of Mental Health:** Learner, from the above study we can infer that the Eight-fold system of Yoga can help the management of emotional conflicts. We can say in this way—

Conscious emotional conflicts—can be managed by—Yama & Niyama
Subconscious emotional conflicts—can be managed by—Pranayama & Pratyahara

Unconscious emotional conflicts— can be managed by—
—Dhyana & Samadhi

As far as the applications of yoga-practices for management of mental problems are concerned, the yogic techniques are mostly being used as addition to the other psychotherapeutic

systems. It is also becoming a part of psychosomatic rehabilitation and relaxation training. Many psychologists on the basis of their experimental results and clinical experiences found that Yoga is an effective instrument of modification of human behavior. Yoga more closely resembles the methods of psychotherapy rather than a religion or a philosophy.

- **Treatment of Physical Difficulties:** From the period of later Upanishads and Yoga-Samhitas, it was duly emphasized that the practice of yogic postures and yogic breathing are able to alleviate physical pains and problems. During 20th century, after the earlier fifties, a large number of medical research reports showing the usefulness of yogic practices in the management of a variety of psycho-physiological and functional problems.
- **Management of Stress:** Learner, I have to mention here that stress can be controlled by Yogic technique. The Yoga along-with recommended Yogic diet, reduces tension. The practice of Pratyahara controlling the activities of senses, at both internal and external levels, manages the stresses of personal life and brings self-control. Thus we can say that the Yogic practices can reduce tension, improve health and resolve psychological conflicts. Both the internal and external environments can be balanced by such Yogic practice.

Check your progress 3

Note: (i) Write your answer in the space provided.

(ii) Check your answer with the possible answer provided at the end of the unit

1. Discuss the relation between Samkhya and Yoga. 4

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2. Explain the Astanga-Yoga. 16

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3. What is meant by Samadhi? 4

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4. Explain the educational importance of Yoga philosophy. 10

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2.7 Vedanta:

Vedanta is also known as Uttar *Mimamsa*. The great scholar Badarayana initiated the efforts to simplify the Upanishadic philosophy. He was the first scholar to take up the challenging task of systemizing the immensely vast philosophical doctrines of the Upanishads. Badarayana's work is known as Brahma-Sutra or Vedanta-Sutra. The Brahma-Sutra has 555 sutras. His work, which can be referred as Vedanta is one of the most significant of all Indian philosophies. As compared to other systems, its advent and growth is recent. Still it is the most influential orthodox philosophical systems of India.

Learner, we know that the Vedas are the original source of the Indian philosophy. They present the most exalted form of superhuman knowledge and wisdom. Traditionally it is accepted that there are four Vedas. These are: *Rig Veda*, *Yajur Veda*, *Sama Veda* and *Atharva Veda*. Each of the Vedas is divided into four parts: The *Samhitas*, the *Brahmanas*, the *Aranyakas* and the *Upanishads*. The

Upanishads are the concluding parts of the Vedas. They talk about the supreme philosophical knowledge. The word '*Vedanta*' usually refers to the Upanishads. The word is a compound of '*Veda*' and '*Anta*'. It means the ending portion of the Vedas. However, the word '*Vedanta*', in a broad sense, covers not only the Upanishads but all the commentaries and interpretations associated with the Upanishads. All these works constitute the Vedanta philosophy. It is worth mentioning that nearly all existing sects of Hinduism are directly or indirectly influenced by the thought systems developed by Vedantic thinkers.

2.7.1 Sub-schools of Vedanta

Learner, five commentaries are available which were written to interpret Vedanta. These five can be considered as five sub-schools of Vedanta. These are

- ✓ *Advaita* Vedanta of Shamkaracharya
- ✓ *Dvaita* Vedanta of Madhvacharya
- ✓ *Vishishtadvaita* of Ramnujacharya
- ✓ *Dvaitadvaita* of Nimbarka
- ✓ *Suddhadvaita* of Vallabha

Among these the commentaries of Shamkaracharya, Ramnujacharya and Madhavacharya are regarded authentic and are held in very high view. They are not only the principal commentators

of Brahma-Sutra (Vedanta-Sutra) but are also its leading interpreters. So, we shall discuss these three major schools of Vedanta based on the philosophy Shamkaracharya, Ramnujacharya and Madhvacharya.

- ***Advaita Vedanta of Shamkaracharya:*** According to Advaita Vedanta, Brahman is the only reality. In simple word, *Advaita* means “non-dualism”. Brahman, *Jagat* and *Jiva* are not different, separate entities. The world, as it appears, is illusory, is *maya*. Ignorance of this reality is the cause of all kind of suffering in the world. Only the knowledge of Brahma is true knowledge and through it liberation can be attained. In reality, there is no difference between the individual soul (*jivatma*) and Brahman (*paramatma*). They cannot be separated. Liberation lies in knowing the reality of this non-difference. *Advaita* means “non-dualism”. Brahman is the sole Supreme Reality. Brahman, *Jagat* and *Jiva* are not different, separate entities.
- ***Dvaita Vedanta of Madhvacharya:*** *Dvaita* refers to ‘two’. This school is based on the concept of dualism. Madhavacharya emphasizes the distinction between God and individual soul (*Jiva*). The school maintains that the God, *Jiva* and the *Jagat* are three separate and everlasting entities. God governs the world and has control over the souls. The souls in its ignorance remains shackled in the world. By devotion and God’s mercy, the soul can migrate

to the Heaven above. It can obtain *Mukti* from the cycle of life and death and live with God forever in the Heaven.

- **Vishishtadvaita of Ramnujacharya:** *Vishishtadvaita* literally means “qualified non-dualism”. Ramanujacharya stresses that God alone exists. He says that Brahman is God. He is not formless. The Cosmos and the *Jivas* form his body. When the *Jiva* (soul) realises that he is a part of *Paramatman* (God), the soul is liberated. On liberation, his soul enjoys infinite consciousness and infinite bliss of God. The soul is in communion with God, but it does not share the power of the creation or destruction. According to this sub school of Vedanta the relation between *Jivatma* and *Paramatma* is like the part and whole relation. Without whole the part is worthless and without part the whole is incomplete.

2.8 Educational Implications of Vedanta

I have told you earlier that though arrival and growth of Vedanta philosophy is recent in comparison to some other philosophies still it is the most influential orthodox philosophical systems of India. I have also told you that this philosophy presents the loftiest form of superhuman knowledge and wisdom. This philosophy covers almost all the commentaries and interpretations associated with the Upanishads. Therefore, we can candidly say that it has immense educational importance. However, let us discuss the different aspects of education on the light of Vedanta.

2.8.1 Aims of Education:

- **Liberation (*Moksha*):** Like samkhya and some other Indian philosophies main aim of Vedanta is also liberation. Remember, this is the prime concern of Upanishads. Education should lead a person towards salvation (*Moksha*).
- **Citta-Vritti- Nirodh :** Education must aim at self-fulfillment and provide freedom from material desires and attachment. This will ultimately lead to salvation.
- **Education of Mind :** Education must provide knowledge for creativity and pursuit of culture and civilization.
- **Tamso-ma-Jyotirgamaya :** Knowledge should dispel doubts, dogmas and darkness and should enlighten the mind.
- **Religion centred :** Religion dominates the every aspect of life. Hence education should be committed to religion.
- **Individual-Centred :** Education is for individual. It should therefore aim at overall development of an individual.
- **Nature-Oriented :** The centres of education should be located in natural and peaceful surroundings. Education should make man one with nature.

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

2.8.2 Curriculum

According to *Kathoupanishad*, the subjects of study fell into two categories:

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

Para-vidya includes study of 4 *Vedas*. It also included *vedangas*, *upanishads*, *puranas*, *Pitrya*, *vakovakya* (logic), *Ekayana* (ethics), *Devavidya* (etymology), *Brahmavidya* etc. On the other hand *apara-vidya* includes the subjects like History, Ayurveda, Economics, Astrology, Physics, zoology, chemistry, science, *kalpavidya*, the *rashi* (science of numbers), *bhutvidya* (study of demons). Learner, Vedic literature is enriched by the sense of peace, humanity, universal brotherhood which is also a vital part of our curriculum.

2.8.3 Methods of Teaching

Learner, two methods of teaching was being practiced during vedic period. These were *Maukhik* (oral) and *Chintan* (thinking or reflection). In the oral method students were to memorize the mantras (vedic hymns). The process of education passed through three stages of comprehension. These stages are—*Shravan* (Hearing), *Manan* (meditation) and *Nidhidhyasan* (realization and experience). Question- Answer technique, illustration, self-study (*Swnadhyaya*) etc. were considered important. As discussed above ,some methods of teaching are still used fruitfully in our classrooms.

2.8.4 Discipline: Let me say the discipline proposed by Vedanta in some points

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

Learner we should be proud enough, because the sense of discipline and cordial relation between teacher and pupil of Vedic age is well known to the world. Today's scenario

can be revived back by taking efforts to adopt the ideal relationship between teacher and pupil.

2.8.5 Teacher:

Vedic education system gave utmost respect to the teachers. He was the centre of education and without him no education could be conceived of. He was called Guru and he was respected as God by the student as well as the society. Even the king did not enjoy so much respect as the teacher enjoyed.

Check your progress 4

Note: (i) Write your answer in the space provided.

(ii) Check your answer with the possible answer provided at the end of the unit

1. Distinguish between Dvaita and Advaita Vedanta. 4

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2. Discuss the educational implication of Vedanta. 10

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2.9 Let us sum up

- We have learnt that the Indian philosophy is divided into two classes. One is *Astika* (orthodox) and the other is *Nastika* (heterodox). The *Astika* means the believer of the testimony of the Vedas and the *Nastika* means the non-believer in the testimony of Vedas. The *Astika* class includes *Samkhya*, *Nyaya*, *Yoga*, *Vaisesika*, *Purva Mimansa* and *Uttar Mimansa* or Vedanta philosophy. The *Nastika* class includes *Carvaka*, *Jainism*, and *Buddhism*.
- The founder of the Samkhya philosophy was Kapila. The Samkhya philosophy is dualistic realism and atheistic. It is dualistic because it advocates two ultimate realities: *Prakriti* (matter) and *Purusha*, self (spirit). Samkhya is realism as it considers that both matter and spirit are equally real. And atheist in the sense, it denies the existence of God. Samkhya is pluralistic too because of its teaching that *Purusha* is not one but many.
- The propagator of the Yoga philosophy was Patanjali. Yoga is one of the six orthodox (*astika*) schools of Hindu philosophy and forms an integral part of the spiritual practices of many Hindu traditions. The aim of Yoga is to control one's desire and aspirations. Yoga strives to understand the real nature of soul. This can be achieved by controlling desire and aspirations.
- Vedanta is also known as Uttar Mimamsa. The great scholar Badarayana initiated the efforts to simplify the Upanishadic philosophy. He was the first scholar to take up the challenging task of systemizing the immensely vast philosophical

doctrines of the Upanishads. Vedanta is one of the most significant of all Indian philosophies. The word 'Vedanta' usually refers to the Upanishads. The word is a compound of 'Veda' and 'Anta'. It means the end portion of the Vedas. However, the word 'Vedanta', in a broad sense, covers not only the Upanishads but all the commentaries and interpretations associated with the Upanishads. All these works constitute the Vedanta philosophy.

Key Words

1. **Astika:** Astika is a school of Indian philosophy. In Indian Philosophy the *Astika* means the believer of the testimony of the Vedas.
2. **Brahmacharya:** *Brahmacharya* or Celibacy is the control of attachment in the enjoyment of the senses, especially those of sex.
3. **Epistemology:** It is the theory of knowledge.
4. **Moksha:** One of the four purusharthas of Indian philosophy. It refers to salvation, the unification of individual soul with absolute soul.
5. **Nastika :** Nastika is a school of Indian philosophy. In Indian Philosophy the *Nastika* means the non-believer in the testimony of Vedas.
6. **Prakriti:** In Samkhya philosophy *Prakriti* stands for 'matter'. Samkhya philosopher deduced *Prakriti* as the ultimate cause

of the universe. Everything except *Prakriti* has a cause. *Prakriti* is the first cause.

7. **Purusha:** *Purusha* stands for the ‘Supreme spirit’. Purusha is eternal. It has no cause.
8. **Upanishads:** The Upanishads form the concluding part of the Vedas and are therefore also known as (*Veda-Anta*) Vedanta, or the end of the Vedas.
9. **Vedanta:** The word Vedanta is a compound of ‘*Veda*’ and ‘*Anta*’. It means the end portion of the Vedas. However, the word ‘Vedanta’, in a broad sense, covers not only the Upanishads but all the commentaries and interpretations associated with the Upanishads. All these works constitute the Vedanta philosophy
10. **Yoga:** In Sanskrit Yoga means union. It is a practical method of disciplining the body and mind leading to union of the individual soul and absolute soul.

Suggested readings:

1. Aggarwal, Somnath, *Philosophical Foundation of Education*, Authors Press: Delhi, 2007.
2. Arulsamy, S., *Philosophical and Sociological Perspectives on Education*, Neelkamal publications Pvt. Ltd.: New Delhi, 2011.

3. Chaubey, Akhilesh and S. P. Chaubey, *Philosophical and Sociological Foundation of Education*, Vinod Pustak Mandir: Agra.
4. Sarma, Mukul Kumar, *Principles of Education*, Banalata: Dibrugarh, 2006.
5. Sharma, R. N., *History of Indian Philosophy*, Surjeet Publications: Delhi, 1994.

Possible Answers of Check Your Progress

Answer of the check your progress 1

1. Broadly, Indian philosophy can be divided into two schools: Astika (Vedic) and Nastika (Non-Vedic). The *Astika* group includes Samkhya, Nyaya, Yoga, Vaisesika, Purva Mimansa and Uttar Mimansa or Vedanta philosophy. The *Nastika* group includes Carvaka, Jainism, and Buddhism.
2. In Indian Philosophy the *Astika* means the believer of the testimony of the Vedas and the *Nastika* means the non-believer in the testimony of Vedas.

Answer of the check your progress 2

1. The relation between *Purusha* and *Prakriti* may be compared to that between a magnet and a piece of iron. *Prakriti* is unconscious and it is the known object, while *purusha* is conscious and is the knower or subject. *Prakriti*

is active while Purusha is inactive. Prakriti is productive and subject to modification while Purusha is non-productive and not subject to modification. Prakriti is blind, while with the guidance of Purusha, it produces manifold world.

2. See the sub-sections from 2.3.1 to 2.3.4.
- 3 See the sub-sections from 2.4.1 to 2.4.5.

Answer of the check your progress 3

1. They are the two sides of the same coin. Samkhya is the theory, Yoga is the practice. In simple words Samkhya tells what to achieve and Yoga is the way to achieve it. It should be noted, however, that Samkhya is basically an atheistic system, but Yoga is theistic.
2. See the section 2.5.2.
3. *Samadhi* is the ultimate stage of Yogic practice. It means absorptive concentration or trance. Now all self-awareness of the mind disappears. The aspirant (seeker) becomes aware that his attachment to the *Prakriti* was owing to the ignorance (*avidya*). The illusion is gone. This is the ultimate, *nirbeej Samadhi*. There is the unification of the subject and the object. Now there is no object at all. The subject and the object, mingles into unity. They are no separate entities. There is only one, but it is not an object.
4. See the section 2.6.

Answer of the check your progress 4

1. According to Advaita Vedānta, Brahman is the only reality. In simple word, *Advaita* means “non-dualism”. Brahman, *Jagat* and *Jiva* are not different, separate entities. There is no difference between the individual soul (*jivatma*) and Brahman (*paramatma*). They cannot be separated. Liberation lies in knowing the reality of this non-difference. Brahman is the sole Supreme Reality. Brahman, *Jagat* and *Jiva* are not different, separate entities. On the other hand *Dvaita* argues that God and individual soul (*Jiva*) are distinct. The school maintains that the God, *Jiva* and the *Jagat* are three separate and everlasting entities.
2. See the sub-sections from 2.8.1 to 2.8.5.

Model questions:

1. Distinguish between Vedic and Non-Vedic philosophy. 4
2. Explain the term Samkhya. 4
3. Explain the theory of Causation. 4
4. Distinguish Parinamavada from Vivartavad and give appropriate examples. 6
5. Discuss the relation between Prakriti and Purusha. 4
6. What is meant by Moksha? Discuss Moksha as an aim of education. 2+4=6

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| 7. What is meant by bondage? | 4 |
| 8. Discuss the educational implications of Samkhya philosophy. | 10 |
| 9. Yoga is the practical side of Samkhya—explain. | 4 |
| 10. Explain the Astanga-Yoga. | 16 |
| 11. What is meant by Dhyana, Dharana and Samadhi? 3+3+3=9 | |
| 12. Discuss the educational importance of Yoga. | 10 |
| 13. Discuss the various commentaries of Vedanta. | 9 |
| 14. Bring out the differences among Dvaita and Advaita and Vishistadvaita Vedanta. | 6 |
| 15. Discuss the educational implication of Vedanta. | 10 |

References:

1. Aggarwal, Somnath, *Philosophical Foundation of Education*, Authors Press: Delhi, 2007.
2. Aggarwal, J. C. and M. K. Jain, *Encyclopedia of Education*, Anshah Publishing House: Delhi, 2010.
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6. Saxena, Swaroop, *Philosophical and Sociological Foundation of Education*, R. Lal Book Depot: Meerut, 2011.
7. Sharma, R. N., *History of Indian Philosophy*, Surjeet Publications: Delhi, 1994.
8. Tripathi, K.M., Scope of Yoga for Refinement of Educational Process in Modern Globalizing World – Certain Reflections (Article).

Unit – II : Non-Vedic Philosophies
(Carvaka, Buddha and Jainism)

Structure :

2.1.0. Objective

2.1.1 Introduction

2.1.2 The Carvak Philosophy

2.1.3 Meaning

2.1.4 Accidentalism and Naturalism

2.1.5 Denial of Inference

2.1.6 The Denial of validity of vedas

2.1.7 Materialism

Check your progress

2.1.8 No pre-existence and future life

2.1.9 Hedonism

2.1.10 Educational implication of carvak philosophy

2.1.11 Let us sum up

2.2.0 Concept of Buddhism

2.2.1 Four noble Truth

2.2.2 Noble Eight Fold Path

2.2.3 Buddhist literature

2.2.4 Educational implication of Buddhism

2.2.4.1 Rules of admission in Buddhist education

2.2.4.1 Rules of admission in Buddhist education

2.2.4.2 Duties of students

2.2.4.3 Duties of teachers

2.2.4.4 Relation between public and teacher

2.2.4.5 Manastary

2.2.4.6 Method of teaching

2.2.4.7 Curriculum

2.2.4.8 Women Education

2.2.4.9 Upsampada

2.2.5.0 Let us sum up.

2.3.1 Concept of Jainism

2.3.2 Origin of Jainism

2.3.3 The Tir than Karas

2.3.4 Mahavira

2.3.5 Principles of Jainism

2.3.6 Jain literature

2.3.7 Curriculum

2.3.8 Monasteries

2.3.9 Teaching method

2.3.10 Women education

2.3.11 Educational implication of Jainism

2.3.12 Let us sum up

2.1.0 Objectives :

After going through the unit the public will be able to –

1. Explain the meaning and nature of carvak, Buddhist and Jain philosophy.
2. Find out the relationship among the aims and objectives of carvak, Buddhist and Jain philosophy. Examine the aims and objectives of carvak, Buddhist and Jain philosophy.
3. Discuss the nature of and relationship between vedic philosophy and non-vedic philosophy i.e. carvak Buddhist and Jain Philosophy.
4. Discuss the educational implication of carvak, Buddhist and Jain philosophy
5. Analyse the relevance of carvak, Buddha and Jain philosophy in the present education system.

2.1.1 Introduction :

In the previous unit we have already discussed the vedic philosophy. The contribution of non-vedic philosophy carvak a Buddhist and Jainism to word Indian religion culture, education etc. note worthy. So we discuss the above mentioned three philosophies in this unit separately.

As a whole are discuss here the meaning rapture influence and educational significance of the three school of philosophy. Among the three the Buddhist period played a dominant role in Indian education. At and of Buddhist period Muslims came to India and towed a new chapter in Indian education.

2.1.2 The Carvak Philosophy :

A comprehensive and complete account of the Carvak system is not bound in any work written by carvaka thinkers. It has to be reconstructed form the exposition of the doctrines by its Buddhist, Jaina and Hindu critics.

2.1.3 Meaning :

The carvakas regard perception as the only means of valid knowledge and reject the validity of inference. They are free thinkers. They reject the authority of the Vedas and the supremacy of the Brahmans. They are naturalists and accidentalists and they identify the soul with the body and deny pre-existence, future life, heaven

and hell bondage and release, and the existence of God.

2.1.4 Accidentalism and Naturalism

Sankarananda explains accidentalism as the doctrine of accidental conjunction of two events. Production to an effect all of sudden is typical of this philosophy. An effect does not depend on any cause, but suddenly comes into being. They believe in spontaneous generation of an event. A thing by its nature comes into existence at a particular time without any specific cause. For holding on to this belief the carvakas are called accidentalists.

Amalanada explains nature as that which exists so long as the thing exists. Breathing exists so long as the living body exists. So, if it is the nature of the living body. Asvaghosa explains naturalism as the doctrine according to which all effects are produced by their very nature and they cannot be produced voluntarily. Sharpness of thorns and various colours of beasts and birds are due to their very nature. They are not produced by anybody. Fire is hot, water is cool who has made them like this? Their differences are due to their inherent nature. The carvakas are naturalists.

2.1.5 The Denial of inference :

The carvakas recognize perception as the only means of valid knowledge. They reject inference and testimony as means of valid knowledge. Perception is either external or internal. External

perception is due to the five sense organs with their objects. Internal perception depends upon external perception. The things perceived by the five sense-organs only are real. The other things beyond the reach of perception are not real. They donot believe hell and heaven also because they are not perceived.

2.1.6 The Denial of the validity of the Vedas :

This school of philosophy reject the validity of the Vedas because they are vitiated by falsehood, contradiction and tautology. They are incapable of being the means of valid knowledge. The three Vedas are inventions of cheats, knaves and demons. The rites and ceremonies performed by the Vedas are the inventions of the Brahmanas, who cheat the other costs to earn their livelihood. The carvaka question the priest that if a beast killed in a sacrifice goes to heaven, why does the priest not sacrifice his own father? If the food offered at the shraddha ceremony appeases the hunger of the departed sow; what is the need of supplying travelers with food for the journey? Their hunger may as well be appeased by offering of food at home. When the body is burnt to ashes, how can it come back again? The soul is identical with the body. The rites are the inventions of impostors for their livelihood. So carvakas reject Vedas.

2.1.7 Materialsim

According to carvakas the world is the compositions of born elements earth water fire and air, which are perceived. The existence

of either is denied because it is not perceived. The body is a mere aggregate of the material elements. The sense-organs are produced by the atomic arrangement of the elements. Consciousness is produced by the material elements even as the intoxicant, liquor is produced by molasses when it undergoes fermentation. When they are destroyed consciousness is also destroyed consciousness is found in the modifications of the unconscious material elements of the body like red colour is found in the combination of betelnut, belle bale, lime and tobacco. According to them the sense-organs and objects are were aggregates of earth water, fire and air which are objects of direct perception. So body is the material cause of consciousness.

Check Your Progress – (1)

Q. 1. What do you under stand by the carvak philosophy ?

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Q.2. What is accidentalism and Naturalism according to carvak's view ?

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2.1.8 No Pre-existence and future life:

We have already discussed that the body is the cause of consciousness. There was no pre-existent soul before the birth of the present body. The last cognition in the past body cannot produce the first cognition in the present body, because the two cognitions belong to two different series. There can be no causal connection between them. Therefore there is no pre-existence.

Future existence is also denied by the carvakas. As you know consciousness is generated by the four material elements earth, water, fire, and air. Consciousness emerges from them when they are transformed into the body. It is destroyed, when it disintegrates into its constituent elements. So there is no future life.

2.1.9 Hedonism

The carvakas reject virtue and liberation as the ends of life. They regarded sensual pleasure as the supreme end. It is produced when the sense organs respond to the various urges. Generally pleasure is mixed with pain. Pain that inevitably accompanies pleasure should be avoided as far as possible. Some pain that accompanies pleasure should be experienced for the sake of pleasure. A person should separate bones and scales from the fish or meat to enjoy the pleasure of eating it. Thus it is foolish if one does not sow seeds of corns at the fear of wild animals. So, it is improper to discard pleasure because of the fear of pain that inevitably accompanies it.

Vatsyasyana, the author of 'Kama Sutra' makes a distinction between higher pleasure and lower pleasures, rational pleasures and sensual pleasure. He regards happiness (*Kama*), wealth (*artha*) and virtue (*dharma*) as the supreme end of life. Wealth and happiness should be pursued in harmony with virtue. They should not be cultivated at the sacrifice of one another. Harmony among happiness, wealth and virtue is the highest good. If there is no incompatibility among the three ends all should be pursued. This is the best course. If they are not realizable at the same time owing to their incompatibility, then two of them should be attained. This is the middle course. If the two ends cannot be realized simultaneously owing to their incompatibility, only one of them may be achieved. This is the worst course.

Check Your Progress – (2)

Q.1. What are the concepts of Pre-existence and future life ?

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Q.2. Hedonism played an important role in carvaka philosophy.

Do you agree with it. If so, why.

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2.1.10 Educational implication of & Carvaka Philosophy :

According to this doctrine, education should be provided according to the reality of life. Carvakas make it clear that the aim of education is to enable man to lead a happy life. It is the function of education to develop in the child capacity for success in the struggles of future life that is, it should prepare the child for the struggle of life. For this reason science, mathematics, hygiene etc. have been given prominence in curricula.

The experiences of the child should no doubt, be related to realities of life, but it is also necessary that these experiences have a sort of sequence and co-relation. The mind groups integrated knowledge. So, those subjects which are tough to the child should also be integrated. But the basis of this integration can be purposeful activities. This activities should be inter related to other subjects.

Check Your Progress - (3)

Q.1. Write briefly about the educational contribution of carvaka philosophy.

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2.1.11 Let us sum up:

Carvaka philosopher are free thinkers. They reject the validity of reference authority of Vedas and supremacy of Brahmins. They are basically accidentlists, naturalists and materialists. They regarded sensual please as the supreme end.

Key words :

Naturalism – The theory that everything in the world and life is based on natural course and law.

Inference - Something that you can find out directly from what you know.

Materialism - The belied that money and physical comforts are more important that spiritual values.

Hedonism - The belief that pleasure is the most important in life.

Key of Answer to check your progress :**Check Your Progress – 1**

Q.1. See 2.1.3

Q.2. See 2.1.4

Check Your Progress – 2

Q.1. See 2.1.8

Q.2. See 2.1.9

Check Your Progress – 3

Q.1. See 2.1.10

Model Question :

1. What is the attitude of the carvaka philosophies towards God?
Do you support that attitude ?
2. Explain fully the carvaka theory regarding morality ?

2.2.0 Buddhism (Concept of Buddhism)

The Upanisads teach that the eternal Atma or Brahman alone is real. It is the transcendental reality, consciousness and bliss. The Buddha teacher the opposite truth. Everything is impermanent; there is no permanent self. The self is an impermanent mind-body-complex. There is no God as creator of the world. It is self-existent and without beginning or end.

Life is full of suffering. It is due to craving or will-to-live. Will-to-live is due to ignorance. Ignorance is false knowledge of the impermanent as the permanent. This delusions the Buddha's teachings aim at the total extinction of suffering and attainment of nirvana here on earth. Nirvana is the controlling of passions, perfect peace and perfect enlightenment. When egoism is checked will-to-live or craving is destroyed when craving is destroyed the cycle of birth and death is ended, and nirvana is attained.

2.2.1 The four noble truths :

Buddha was a social reformer and a moral teacher. He had a

realistic view of life and the world his moral education opened a path to gain emancipation from old age and death whole the teachings of the Buddha may be summed in the four noble truths.

1. There is suffering
2. It has a cause
3. It can be stopped
4. There is a way to stop it

The first noble truth is suffering our lives are full of pain. Pain begins at birth is Birth is attained in pain. Decay, disease and death all are harmful. According to Buddhist philosophy, the five which are outcomes of attachment are painful. These are Body, Feelings, Perception, will and Reason. No one can deny the universal supremacy of death. Death is the law of all life.

The second noble truth is concerning the origin of suffering. There are reason for all issues. Nothing comes out of nothing each and every situation has a reason, behind it connected to and its conditions. We can take an example. The reason for a plant is seed the necessary conditions for fertilization of the seed are proper heat water fertilizer etc. so there must be reason for suffering. According to the Buddhist philosophy craving or will-to-live is the cause of suffering. All Pain arise to ignorance (Avidya) of individuals.

Buddha does not only show that there is suffering but also

suggests a path to remove suffering. To eliminate suffering, one must eliminate its cause desire craving, thirst, whatever you call it and nirvana is nothing but extinction of craving. The state of desirableness, of absence of craving is nirvana.

The Buddha has shown us the way to stop or remove suffering. It is the Noble Eightfold Path. The Eightfold Path is acknowledged as an excellent course for spiritual training.

2.2.2 Noble Eight Fold Path :

Samma ditthi - Right understanding

Samma Samkappa – Right Thought

Samma Vaca – Right Speech

Samma Kamm anta – Right Action

Samma ajiva – Right livelihood

Samma vayama – Right Effort

Samma Sate – Right Mindfulness

Samma Samadhi – Right concentration

Samma ditthi : It is understanding of things in their true nature.

This is possible when the mind is free from all obsessions and impurities through ethical conduct and mental culture.

Samma Samkappa : It means the thought of renunciation of detachment of compassion and love of harmlessness and non-violence.

Samma Vaca : Right speech is abstention from falsehood, backbiting, slander, harsh, impolite and malicious speech idle talk and gossip.

Samma Kammanta : It is refraining from killing sexual misconduct. It aims at promoting moral, honorable and a peaceful conduct of a person.

Samma agiva : One should earn his livelihood through. He should earn it through an honest rather to take food without causing injury to any living being.

Samma Vayama : Right Effort is of four kinds preventing evil. Thoughts getting rid of such evil thoughts, producing and cultivating good and wholesome thoughts and last by conserving and bringing to perfection good and wholesome thoughts.

Samm Sate : It means becoming constantly aware and mindful of activities of the body, sensations mental states and ideas thoughts etc. By right mindfulness man gains self control and become self-possessed.

Samma Samadhi : It is the practice of the four dhyanas or meditation 1st there arises detachment from sensual objects and unwholesome state of mind. In the second dhyana, all diverse mental activities are suppressed, inner tranquility and mental focus are developed and rapture and joy still continue.

In the third the feeling of joy disappears but rapture continues.

In the last all sensation and happiness and unhappiness joy and sorrow are no more only pure equanimity and awareness remain.

Gautam Buddha explained the eight phases of the path in different ways and in different words to different persons according to the level of understanding and development they had reached. All of them have to be developed simultaneously because they are linked together and the cultivation of one helps in the observance of the other. Thus the Noble Eight Fold Path is a practical way for tensionless, tranquil and peaceful life.

Check Your Progress – 1

Q.1 What are the four Noble Truth according to Buddha ? – 4

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Q.2. Write the eight fold Path of Buddhism. – 8

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2.2.3 Buddhist literature

All the Buddhist philosophies, principles faiths, functions, rules and regulations etc. are written in three books each of them are called Pitakas. A combination of these three books is called Tripitakas. Here Pitakas mean the baskets of law. These were written in “Buddha Mahamela” in Patalipura organized by Ashoka in 241 BC. Sutta Pitakas, Vinaya Pitaka and Abhidamma Pitaka are the three Pitakas. Apart from these Pitakas the other notable books of Buddhist philosophy are Questions of king Milinda, Allhasalini and Visuddhimagga an Buddhaghosa, Dipavansa and Mahavansa. The Jatakas are most important books of moral education in Buddha literature.

Check Your Progress – 2

Q.1. Write briefly about the Buddhist literature – 4

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2.2.4 Educational implication of Buddhism :

We have already discussed the philosophy of Buddhism. The main aim of this philosophy is Nirvana to get rid of suffering. We shall discuss the Buddhist education system. Systematically.

2.2.4.1 Rules of admission in Buddhist Education :

To admit in educational institution i.e. monastery, a pupil must perform function called Probbajya.

Probbajya : Probbajya means out of home. For education, students to begin his study at the age of eight years the Probbajya function is performed. There they had to take three oaths. These were ‘Buddham Sharanam gachchami’ “Samgham Sharanam gachchami” and “Dharman Sharanam gachchami”. They have to stay there for 12 years. At the 1st stage the students are called novices and later on they were called vikshus.

2.2.4.2 Duties of students :

The duties of students are similar to those of vedic education. They have to rise early in the morning and arranged for his teacher teeth-clearer and water after preparing a seat and serve him rice milk. Preparing vessel for begging. After that he has to offer food to his teacher and serve him cold or hot water as needed for bathing.

After bath a latching sessions teaching takes place the

teaching is in form of answering questions or delivering a discourse.

The pupil is not allowed to give or receive any thing without his teacher's permission. If his teacher is sick his duty is to nurse him as long as his life lasted and attend to him until he recovers.

2.2.4.3 Duties of teachers :

The teacher must give the bhikkhus (student), all possible intellectual and spiritual help and guidance. He trains the pupils by inspiring them with the doctrine of the Buddha. If the pupil lacks his necessary articles such as robe etc. the teacher is expected to supply them from his own belongings. If the pupil is ill the teacher must nurse him as long as his life lasted and wait until he had recovers.

2.2.4.4 Relation between pupil and teacher :

The relation between the pupil and the teacher is so intimate that the pupil tries to help his teacher during situations of mental turmoil. The relation of the pupil towards his teacher and vice versa however does transcend the borders of the order as a whole, to which they both owe a common responsibility as members. Like Brahmanical education. One is centered around one teacher. He is the guardian of his pupils and is responsible for their health and studies morals and their spiritual progress.

2.2.4.5 Monastery or Vihara :

Vihara are the places where the teacher their pupils. It is like

today's residential educational institutions. The viharas revalue around three objectives :

1. The independent of each constituent groups of pupils.
2. The adjustment of relations among the different groups.
3. The framing of laws governing the establishment as a whole.

In the Viharas the following ten offence are considered serious offence:

(1) Destroying life (2) stealing (3) committing impurity (4) Lying (5) Drinking intoxicating liquors (6) Defaming the Buddha (7) Defaming the dhamma (8) Defaming the Samgha (9) Holding false doctrines (10) Misconduct with bhikkhunis. If one commits such serious offences, he would be punished with immediate expulsion from the viaras.

2.2.4.6 Method of teaching :

The method of debate and discussion is the main feature of Buddhist education the ordinary imprecations imparted to pupil-monks comprised of reciting examination, making exhortation and explaining dhamma. As a common practice the bhikkhus are assigned to different classes according to their progress in studies. In the lowest class pupil have learn by heart the Suttantas the students learn viraya by discussing it with one another. Those bhikkhus who train themselves up as teachers of the dhamma belong to the next higher

class. They discussed academic issues as part of their training so that they may be able to preach them to others. The bheeksher belonging to the highest classes indulge in the dedicated practice of four meditations. Thus you see that the bhikkhus are divided into different grades depending upon maturity and progress in studies. Buddha himself spent the whole of his religious life in debates and discussion either with the schools of opponent thought or in answering quinces put to him at he assemblies of his own disciples.

2.2.4.7 Curriculum

In the Buddhist system of education for the total development of personality religious secular subjects are included. So with the religious books, subjects like philosophy medicine, grammar, Logic art and culture magic, archery, orthopedist history, poetry, literature, astronomy, samkhya philosophy, yoga, and sanskrite language etc are included in the curriculum.

The secular schools also have grown up side by side. There was a school of archery for teaching military education. The suppa-nipata commentary mentioned on ancient institution of carpenters and wood carvers of Benoras Private craftsmen and professionals had residential pupils under them.

Check Your Progress – 3

Q.1. What is Probbajya ? 2

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.....

Q.2. What are the duties of students in Buddhist education system ? 4

.....

.....

Q.3. Write briefly about the monetary system of Buddhist education – 4

.....

.....

2.2.4.8 Women Education :

In the initial stages there were no provisions for women education in Buddhist period. But after insistence by his of his foster mother Mahaprajapat and his favorite disciple Ananda, Buddha

consented to admit women as his disciples on their renouncing the world by and householder's state. They kept the nuns in a condition of complete subordination to the monks. The probationary period of the nun was fixed as long as two years after which the ordination must be sanctioned by both the samghas of nuns and monks. Other rules prescribed strict separation between monks and nun. A monk selected by the brotherhood had to impart instruction to the nuns twice in a month in the presence of another monk. The disciplinary norms and duties of daily life were the same for nuns and monks. But the solitary life was not prescribed for nuns.

It is noteworthy that despite all these restrictions the order of nuns opened up avenues of cultural reinvention and social service for the women of Buddhist India. It was able to draw sympathy and generosity of lady devotees. The order of nuns was the training ground of numerous influential women. Some of the nuns trained and qualified themselves in the sacred text and were able to teach junior nuns. Some distinguished nuns took a prominent part in the work of the early Buddhist reformation and church. Mahaprajapate sister of Buddha's mother entered the order with 500 other Sakya ladies. The strength of the order was gained from members representing different classes and ranks of society.

2.2.4.9 Upasampada :

After long twelve year of study in the monastery the upasampada function is performed for the Samana to become a

Bheekshni. After that he would be a permanent member of the monastery. He can not return to his domestic life. This function is a prentice event. There are at least ten senior monks presented and the Samana has to prove his proficiency in Buddhism in front of them. If they are satisfied then he is recognized as Slikkhu and become a percents member of the Samigha. But there are certain conditions laid down for him :

1. He must be permitted by his parents.
2. He is free from fatal diseases.
3. He should have a high moral character.
4. He has not committed any criminal offence.
5. He must be ready to observe celibacy.

If one is unable to fulfil these conditions, he is not permitted to enter as a permanent member in the Samgha.

Check Your Progress – 4

Q.1. What are the conditions of women education in Buddhist period 6

.....

Q.2. What is Upsampada ?	4
<p>.....</p> <p>.....</p>	

2.2.5 Let us Sum up :

In the Buddha's teaching the four noble truths are the world is full of miseries there is some reason for the misery, one can get rid of miseries and there are ways to get rid of miseries. The soul is not eternal. Man himself is the cause of his miseries. Education should be a means to make the student self-reliant. The aims of education should be to dedicate one's life for the good of others. Good education should lead us to emancipation or salvation.

Key Words :

1. Suffer – To be badly affected by a disease, pain, sadness etc.
2. Craving strong desire for strength
3. Extinction : A situation in which a plant or an animal no longer exists.
4. Equanimity : A calm state of mind do not become on situation.

Key of answer to check your Progress.

Check Your Progress – 1

Q.1. See 2.2.1

Q.2. See 2.2.2

Check Your Progress – 2

Q.1. See 2.2.3

Check Your Progress – 3

Q.1. See 2.2.4.1

Q.2. See 2.2.4.2

Q.3. See 2.2.4.5

Check Your Progress – 4

Q.1. See 2.2.4.8

Q.2. See 2.2.4.9

Model Question :

1. Explain the eight fold noble path, recommended by Buddha for attaining liberation 10
2. What are the salient features of Buddhist education system? 10

2.3.1 Concept of Jainism :

The term Jain is derived from Jina, or one who conquers enemies like attachment, Passion, jealousy and so on. He has obtained full control over his worldly desires. The teaching of the

Jinas” are the basis of Jainism.

2.3.2 Origin of Jainism :

The founder of Jainism believed that the world becomes a place of action (Karma Bhumi) instead a place of enjoyment (Bhoga Bhumi). During the period of Kulkars (Manus) there developed certain traditions, customs and practices in order to build up a better social system. Because of these developmental activities those manus were called Kulkars. In Jain literature we find only fortune Kulkars or Manus. Last of them was Nabhiraj. His son was Rishabhdeo who was the first Tirthankar or founder of Jainism. According to them (followers) Bhagwan Rishabhdeo, i.e., Adinath is considered to be a “Jin” (The person having full control over his senses and sexual desires or Tirthankar.

2.3.3. The Tirthankaras :

We have already discussed the term Tirthankara. The Jains believe that twenty four Tirthankaras appears in each half of a time-cycle and have been doing so since time immemorial and will continue to do so. The Jain doctrine is therefore eternal and Tirthankaras only re-establish it from time to time. Among twenty four Tirthankara only the twenty-third Tirthankaras Parshva is accepted by modern researchers as a historical person who lived in the eight century B.C. about 250 years before the death of the last Tirthankara Vardhaman Mahavira in 527 B.C.

Check your Progress – 1

Q. 1. What are the main principles of Jainism ?

.....

Q. 2. What do you mean by Tithankaras ?

.....

2.3.4. Mahavira :

The sixth century B.C. was a period of great intellectual activity not only in India but also in other Parts of the world like Greece Persia and China. In India by the time of Mahavira class and caste distinctions and priestly oligarchy with its Sacrificial complexity of rituals and extravagant billing of animals became a means of popular exploitation and a source of social irritation. As a revolt against it, a process of bold philosophical and ethical thinking irrespective of the scriptural word, started. The Kshatriya or the warrior class challenged the supremacy of the Brahmin class and since the latter played a dominate role in the sacrifices the sacrificial rituals along with the billing involved in it became the target of allack by the Kshatriyas. Anneuget them two princes Mahavir and Gaulama Buddha, succeeded in organizing their own religious sects with their own theology, philosophy rules of conduct and worship.

Mahavira was born in the northern suburb of Vaishali modern Basarh called the Kshatriya Kundagrama today Basukunda in Magadha. Mahavira's father Sidhartha, belonged to the Naya clan of Kashyapa gotra, while his mother is said to have been Trishala or Priyakarini, a Vasish. According to the Digambara sect of the Jains Mahavira remained a celibate throughout his life while according to Shvetambaras, he married Yashoda and had a daughter called Priyadashana. The daughter was married to one Jamali who later led the first schism in the Jain Church. At the age of thirty, Mahavira renounced worldly life and became a monk. For over a year he used one garment only but later he went about naked kept no possessions not even a bowl for food or for drinking water and performed rigorous austerities. He allowed insects to crawl on his body and even bite him. He meditated day and night and lived in various places workshops cremation and burial grounds and under trees.

2.3.5 Principles of Jainism :

According to Jainism 'a matter' has three basic elements, (i) Production, (ii) decay (iii) constancy. These elements are indicative of birth or creation, destruction and stability respectively. The process of birth and destruction of matter never stops and it is not destroyed permanently it has property of stability also. The form of the substance continues to change the basis of this principle according to Jainism this world is changeable. But along with this changeability the unity of the world i.e. stability continues just as a person passes

through childhood, adolescence adulthood and then old age but his entity as a human being remains stable.

Jainism believes that this universe is eternal and infinite but nobody has created this universe. This universe has developed as a result of the union between the spirit (Jiva) and the matter (Padartha) which is lifeless and inanimate Jainism does not believe in the existence of God.

2.3.6 Jain literature :

As you know that there are few references of Jain literature so we discuss these literature with our limitation Generally they used Ardha-Magadhi Language in their books or other literary.

The Jain Agama Showed much interest in secular and scientific subjects as the study of organic and inorganic matter different forms of life astronomy arithmetic, geography, drama, music and similar subjects. Garnilavijja is a text book of arithmetic Chamdapannatti and Surapannatti are works on astronomy and the Jambudivapannatti is a work of geography. The Anuyogadvara is a treatise on Jain system of education.

Lalitavistara as well as Jaina Nandisutra mention “Brahmi”, Kharosth” and “Purkarasari as the three “Parent scripts of India. Side by side there were schools of Bhanakas that bore the responsibility of preserving Buddhist texts by repetition of orally transmitting the texts.

2.3.7 Curriculum :

Anuyogadvara Sutra states about the Jaina system of education that it meant the equipment for acquiring proficiency in the general knowledge as well as special knowledge of the Jaina doctrines. They included in their syllabi the study of grammar arithmetic astronomy, geography, science of music, “Ramayana”, “Mahabharata”, drama and allied subjects. It also included lecture typical question and answers, expositions, manuals and digests. The curricula in the Jaina monasteries are encyclopaedic, embracing courses of studies of all three sects. The 1st group includes the Brahmanic education and the art courses i.e. four Vedas, the Vedangas, the Vyakarana, the dramas and Lokayata, Samkhya, Vaisesika, Arthasastra, Sastitantra, the Ramayana treatment of horses, the science of Chariots, Karpasika Sastras, Nagasuksma, etc. they include the Doctrine of the Buddha two arts like writing, arithmetic, Singing, dancing, Sutra. Sutrkrtanga etc. are also included in their course of study. It is noteworthy that the doctorate degree is bestowed on scholars of high merit.

It is quite probable that all the important Jaina monasteries offered the whole range of encyclopaedic courses of studies with modification to suit the needs of local society and individuals.

2.3.8 Monasteries :

The Jainas were the first and foremost culture among the masses and they were followed by the Buddhists. The monasteries

of Jaina were Scattered over a wide region in India from Magadha kingdom in the east to Gujarat in the west, from the Vijayanagara kindom in the south to the Kosala kingdom in the north. The Jaina Propagators used to make periodical and systematic Preachina tours. Jaina education is noreworthy for imparting instructions, both religious and secular, to all ranks of pupils from the prince to the humble folk. The Jainas admitted into their monasteries regardless of caste and creed, and challenged the educational monopoly of the brahmanas.

The teachers are classified by the Jainas into two distinct groups. One group imparts religious instructions to the novices and other imparted knowledge on secular subjects to the young scholars.

It is difficult to ascertain whether it was compulsory for students to reside within the campus of the above types of school. Majorities of the students reside with their teachers.

Check your Progress – 2

Q. 1. Discuss the curricular of Jain education ?

.....

Q. 2. Write briefly about the monastery system of Jainism ?

.....

2.3.9 Teaching Method :

Debate is an important feature of the Jaina education. Sometimes intra-monasti debates took place when monks from outside monasteries join the debates libraries are also attached to the monasteries. Generally lecturing, group discussions are used as method of teaching.

2.3.10 Women education :

The Jaina fathers admitted ladies freely into order of the Jaina. Nuns could rise to the position of head of the community of nuns under an arhat Brahmisundari, Aryakini, Puspakula and chandrabala were leads of the community of Jaina nuns under arhats Rsabha, Aristanemi, Parsva and Mahavira respectively. It a also compulsory for the nun to study regularly. It can be assumed (a) Co-educated was practiced in the monastery, (b) affective means of played an important role in the dissemination of Jaina culture and faith among the people. Jainism successfully persuaded the ladies to give up a life of luxury and case in favour of a life of stern asceticism and led a life of hard ship. Nunneries also sprang up for the spread of Jainism and made valuable contribution. There were two types of female education. The education imparted to future nuns by nuns in nunneries, the education imparted in palace schools by lay teachers with the secular object of training the students in the various duties of life.

2.3.11 Educational implications of Jainism :

Jainism believes in seeing a thing in different forms, that is Anekant where liberalism is implied. It emphasizes the point that one aspect of a thing may not be acceptable. It may have two or more aspects. So to reach a right decision we should consider different aspects of situation.

Non-violence is the main foundation stone of Jainism. Violence is rampant in the world today. Jainism teaches us that we should not hurt the feelings of others even by our speech. If the teachers and students observe non-violence, many defects of our educational system will be removed and all shall be able to achieve the aim of education in the true sense.

Jainism accords a very high place to education. Through education we want that a person should become moral. If education can enable a person to follow restraint and non-violence in life, the vices prevailing in our society will disappear. Jainism believes in Karma theory. This ideal of Jainism points out the fact that one should be hardworking and should perform all his work in a planned manner in order that he may achieve his objectives in life. So the philosophy emphasizes on vocationalisation in education.

2.3.12 Let us sum up :

Jainism originated from the teaching of the great Jain

Tirthankaras. The creation of the universe from the union of the Jiva and matter is the motto of Jainism. According to them, there is no existence of God. A true Jain tries to be calm and composed in every situation. Truth can be ascertained from various angles. Non-violence occupied highest place in Jainism.

The ultimate aim of education is salvation which can be achieved by following non-violence, truth, honesty, abstinence and avoidance of too much luxury.

Check your Progress – 3

Q. 1. Write down the educational implication of Jainas education system. Write about the educational implications of the teachings of Jainism.

.....
.....

Key words :

Doctrine : Basic Principle

Rigorous : Done carefully and with a lot of attention of detail

Austerities : A situation when people do not have much money to spend because of bad economic condition.

Key of answer to check your progress :

Check your progress – 1

Q. 1. See 2.3.1

Q. 2. See 2.3.3

Check your progress – 2

Q. 1. See. 2.3.7

Q. 2. See. 2.3.8

Check your progress – 3

Q. 1. See 2.3.11

Model Question :

1. What is the main goal of knowledge according to Jains ?
In this connection, discuss the Jain ethics and religion.
2. What is Jaina view regarding liberation ? What are the means of attaining liberation ?

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BLOCK : II

UNIT III : ISLAMIC EDUCATIONAL THOUGHT

STRUCTURE

- 3.0. Objectives
- 3.1. Introduction
- 3.2. Islamic view of Knowledge.
- 3.3 Fundamental and Liberal views about knowledge.
- 3.4. Definitions and Meaning of Knowledge in Islamic tradition.
- 3.5. Source and types of knowledge.
- 3.6. Logic and Knowledge.
- 3.7. Types of Knowledge: Philosophical and Prophetic.

CHECK UR PROGRESS-I

- 3.8. Issues in Islamic Theory of Knowledge.
- 3.9. Modes of Communicating Knowledge.
- 3.10. Common features of Islamic Knowledge.
- 3.11 Socio-culture Impact of Islamic Knowledge in Indian Education.
- 3.12 Common Features and strengths of Islamic knowledge.
- 3.13 Implications for education

CHECK UR PROGRESS-II

- 3.14 Let us Sum up
- 3.15 Key Words.
- 3.16 Suggested regarding Answers to CYP.
- 3.17 Suggested Readings.

Reference

Model Questions

3.0 OBJECTIVES :

Define the Islamic view of Educational Knowledge.

- Discuss the modes of communicating knowledge.
- Define definition and meaning of knowledge in Islamic tradition.
- Identify sources and types of knowledge.
- Describe common features of Islamic knowledge.
- Describe Implication of Education.

3.1 INTRODUCTION :

In ancient India we found three important period of education such as vedic education, Buddhist education and Islamic Education. Buddhist education was more religious education, so Buddhist educational important gradually declined in India. On the other hand Muslim rules destroyed Buddhist Educational and culture institutions in India. Rulers like Bokhtyar Alauddin, Firoz and Auran Zeb fatal blows against Indian Educational system. Bakhtya desecrated Buddhist Schools and propagated instead Islamic education. Mosques began to replace temples and Maktabs and Madarasas usurped the place of Brahmanical and Sanskrit and pali become almost dead and s. Only a very few Indian Scholars studies these Persian language during the Muslim rule and only those who knew person called Secure a hand in the general administration. This provided an incentive to the Indians to study Persian and a large number of Hindus begin to study Persian and Arabic languages. As a

result of the effort of the Muslim rulers and other influential person the study of Holy Kuran and other texts of Islam was introduced in the educational system. Which roughly spreads across a span of about 800 years.

Thus education was given a totally religious based. The beginning the eight century A.D. Islamic rulers established a large number of schools and libraries in India. Then they introduced a new system of education was widely change. In fact the education of the Muslim period much inferior than that of the Hindu period. No Muslim ruler except Akbar did commendable works in the field of education. We will now broadly discuss the different aspects of Islamic education during Muslim period.

Islamic education philosophy was mainly basic for preaching Islam. Indian society had witnessed an intimate and influential interation with Islamic culture and civilization its follows. After its birth 7th century AD in Arabia Islam had gradually reached out to many Asian, African and European Societies. Islam for its followers, was not merely a faith or a religion, rather it was a complete way of life, which they had come to realize through their it was a complete way of life, which they had come to realize through their deep understanding of the Islamic philosophy and knowledge based on the holy Quran and the Hadiths of prophet Mohammad. In the 11th century AD followers of gradually entered Indian soil and int socio-cultural aspects of life including education. In this unit, we will discuss the concept and nature of knowledge in Islamic

sources of this knowledge, its influence on education in India during the Medieval period.

3.2 ISLAMIC VIEW OF KNOWLEDGE:

Order to understand the Islamic view of knowledge, we first need to be clear about the Islamic concept of reality, as the quest of truth inherent in this reality leads to creation of knowledge and is transmitted to mankind through particular system of education. The philosophical concepts of reality of and knowledge in Islam and the fundamental reality of God and worship, etc. will be discussed here. These concepts have had their direct bearing on the education system that was in vogue in India during the medieval period.

Islam, as mentioned in the Quran, is theo-centric because the only true reality according to Islam is Allah. Allah, the Almighty, is the ultimate reality as he is the Ultimate Being and the only true reality. Everything else in this creation upon His Will. Allah, according to the Islamic scripture is Absolutely Real (al Haqq). He is not a projection of man's mind nor is He a product of those who have short. He is neither an illusion of those who have remained infantile, as Freud opines, nor is He an opium of the masses as conjectured by Marx. Allah is eternally living, transcending the limitations of spatio-temporal order, being the First, the Last, the External and the Internal. The exact nature of Allah is not knowable for He is beyond comprehension.

‘Allah is omnipotent, and to Him is due the primal

origin of everything. He is the creator. Allah created the heavens and the earth and what else is there in the universe. He is the sole self-subsisting being, and an all pervading, absolute reality' (Holy Quran).

From the most important reality, which is one Allah, has emerged one humanity, which though divided into races and tribes, male and female, is essentially one in its purpose on earth and in its ultimate destination. Allah is the truth, the light and the wisdom.

Thus, according to Islam, Allah is the source of all knowledge and he has given knowledge to man. Some of knowledge is revealed by Allah to his messenger, the Prophet Mohammad in the form of the Quran, which comprises.

Essentials of morals and faith, etc., and some knowledge is given to man which he can explore through his own efforts. This includes knowledge related to the natural phenomena. So, according to Muslim philosophers, human knowledge is of two types: (1) knowledge based on proof; and (2) knowledge based on direct experience through religious devotion and revelation. The knowledge obtained by Sufis is obtained by religious devotion whereas knowledge of the Prophet is revealed by Allah. Al Farabi (Quoted in India, 1998) a Muslim philosopher has classified knowledge into practical and theoretical. The latter knowledge helps the souls to achieve perfection and the former is related to human conduct. In the opinion of another famous Muslim philosopher, al-

Ghazali (Quoted in Learnan, 1998) there are two types of knowledge, viz , the intuitive and the knowledge acquired by rational effort. The intuitive knowledge leads to perfection of the soul and the knowledge acquired, observation and rational effort leads to development of sciences. The former knowledge may be termed as religious sciences and the latter as liberal sciences. Ibn Khaldun (Quoted in Leaman, 1998) also has classified into two kinds and has used almost the same basis of this classification as has been applied by other former Muslim philosophers. The two kinds of knowledge according to him are, *Ulumtabaiyya* or *Aqliyya* (knowledge based on intellectual and rational processes of the mind) and *Ulumnaqliyya* (knowledge received without the use of rational physical processes of the mind). The former *Ulum* (knowledge) are based on observation, and deduction, and the latter depend on revelation. *Ulum Aqliyya* comprises logic, arithmetic, astronomy, physical and biological sciences, etc and *Ulum Naqliyya* includes Quran, Hadith, Fiqh, Kalam, Theology, etc. Fakhr al-Din al Razi (Quoted in Leaman, 1998) in his book *Jami-al-Ulum* classifies and defines various Muslim sciences in a more elaborate manner. He terms them as *aqli* (intellectual) sciences and *naqli* (traditional) sciences. Among *naqli* or traditional sciences again he has made two broad categories, viz religious sciences and linguistic sciences. Religious sciences including theology, jurisprudence, Quran and Hadith whereas linguistic deal with grammar, syntax, etymology, prosody and poetry. *Aqli* or rational sciences, the other major category, includes natural philosophy, physic, astronomy, alchemy, optics and music.

3.3 Fundamental and liberal views about knowledge

Islamic philosopher have generally classified knowledge into two broad categories as stated above. It is generally held by them that the knowledge given by Allah through revelation, i. e. Quran is the fundamental and noblest knowledge. It is that the Quran is the complete and final revelation from Allah so it is a complete guid for man in his worldly affairs as well as for his salvation. It is the knowledge that forms the basic core of all knowledge that man may acquire and hold this being fundamental for successful living of mankind, this knowledge must be possessed by all for their good of all kind. They argue that there is no other knowledge except that which is based on the Quran that can guide man. The Quran is the knowledge par excellence and the life and teachings of Prophet Mohammad to whom the Quran was revealed. So the Prophet's life and sayings (traditions and Hadith or Sunna) are the true guides for Muslims. Thus, the Quran, the Hadith, and Shariyah (Allah's Laws) are the essential and fundamental elements of knowledge worth acquiring. Devotion to Allah through worship is the practical aspect of the fundamental knowledge acquired through the Quran and the Hadith

On the other hand lies the second kind of knowledge which is the knowledge of rational sciences or knowledge of liberal or secular sciences which should also be acquired by Muslims. In fact the Quran itself repeatedly encourages and stimulates Muslim to explore this kind of knowledge by following rational and

systematic process of observation, reflection, discovery, etc. However, the first kind of knowledge which reveals the true relationship between man and Allah should form the basic and foundation for the second one. Islamic scholars argue that if the knowledge of the second kind is obtained without reference to the first then it will lead to confusion and will create doubt and skepticism. It is for this reason that Muslim philosophers made the knowledge based on the Quran the Hadith obligatory for all Muslims and the knowledge of sciences obligatory for those who can do justice to it. However, one terms that the Quranic injunction none is barred from exploring these liberal sciences. Rather all are encouraged to explore the knowledge hidden in the universe by the use of intellect and wisdom and to use it not only for the good of man. In fact all should, through it, develop a deeper understanding of the power qualities of Allah.

3.4 Definitions and meaning of knowledge in Islamic tradition

As has been stated earlier, the theory of knowledge has been the main preoccupation of Muslim philosophers. Muslim philosophers have been primarily concerned with human happiness and its attainment. They may have different views on of them agree that it can only be achieved through knowledge and all have advocated acquisition of knowledge for the good human beings and their societies.

Islamic philosopher, much in the same way as the

Greek philosophers did, agree that knowledge of reality can be attained at its highest level by application of the intellectual tool of logic and through this ability, to perfect the understanding and establish contact with the principles which underlie the whole of reality. But at the same time agree that their knowledge also includes essentials of morals and faith, etc which have been handed down by Allah to man by direct revelation through His prophets.

So, as Inati (1998) rightly put it, they consider knowledge to be the grasping of the immaterial forms, natures, essences or realities of things.

They agree that forms of things are either material (that is existing in matter) or immaterial (existing in themselves). While the latter can be known as such, the former cannot be known unless the first is detached from its materiality. Once in the mind, the pure forms act as the pillars of knowledge, i. e. mind constructs objects from these forms and with these objects it makes judgments. Thus Muslim philosophers, like Aristotle, divided knowledge in the human mind into conception (*tasawwur*), apprehension of an object with no judgment, and assent (*tasdiq*)—apprehension of object with a judgment, the latter being, according to them, a mental relation of correspondence between the concept and the object for which it stands. Conceptions are the main pillars of assent and without conception one cannot have a judgment. In itself conception is not subject to truth and falsity but assent is. In Islamic philosophy, rightly divided into the known and unknown.

The former are grasped by the mind actually, the latter potentially known conception are either self-evident (that is, objects known to normal human minds with immediacy such as 'being', 'thing' and 'necessary') or acquired (that is, objects known through meditation, such as 'triangle').

With the exception of the self-evident conception, conceptions are known or unknown relative to individual minds. Similarly, Muslim philosophy divided assent into the known and unknown, and known assent into the self-evident and the acquired. The self-evident is exemplified by 'whole is greater than the part', and the acquired by the world is 'composite'. In the *Kitab-al tanbih ala sabil as saada* al-Farabi calls the self-evident object 'the customary well known knowledge, which one may deny with one's tongue, but which one cannot deny with mind it is impossible to think their contrary'. Of the objects of conception and assent, only the unknown ones are subject to enquiry. By reducing the number of unknown objects one can increase knowledge and provide the chance of happiness. Islamic philosophers agree that the seat of knowledge in human beings is the soul of man or spirit and the intellect which are in turn based on his dual nature that is, he is both soul and body. Moreover, Allah has also equipped man with faculty of right vision, which guides him to the right path, provided an effort is made by him. This effort only with help him in discrimination of right from wrong and truth from falsehood. To attain truth and knowledge of reality and to be able to follow the command of Allah, therefore, it is essential that man should try to assert the supremacy of the

rational soul and suppress the animal and irrational soul.

3.5 Sources and types of knowledge : -

In Islam, the Quran is considered the primary source of knowledge. It believes that everything that exists including knowledge originates from Allah. This has been repeatedly stated in the Holy Scripture in these words: ‘Truth comes from Allah alone, be not of those who doubt’; ‘Allah is all knowledge. He is truth, with him are the keys of the unseen, the unseen, the treasures that none known but He’. Alongwith the Quran , Sunna or Prophet’s Traditions is another fundamental source of knowledge is also acquired through use of logical tools of rational thinking and systematic observation of the matter in this universe. Revelation which all prophets received from the source, is the most certain knowledge. The Quran also indicates that there exists other sources of knowledge, the proper study and orientation of which will complement the Truth revealed knowledge, for ultimately they are derive from the same source: Allah, the originator, of all things. The other source of knowledge are natural phenomena, human psychology and history . Prophet Mohammad as the other source of knowledge is the perfect and excellent interpreter and example of the Quranic interpretation. The Prophetic Sunna, to many scholars, are based on the prophet’s many conducts and saying and are a part of authentic knowledge and help in interpretation and understanding of the messages and commands of the Quran. The Quranic revelations and the sunna thus may form parts of the same type of knowledge, i. e. prophetic knowledge and same basic source of revelation and prophetic saying.

The third source of knowledge, as stated earlier, is the systematic and rational observation, reflection and discovery of the reality lying in the physical matter scattered on the earth and in the universe.

Thus all these source of knowledge lead to creation of two broad types of knowledge, viz., (i) knowledge based no proof and (ii) knowledge based no direct experience through religious devotion and revelation Al-Ghazali calls these two types of knowledge the intuitive knowledge and the knowledge acquired by rational efforts. The intuitive knowledge leads to perfection of soul and knowledge acquired through experience observation and rational effort leads to development of or liberal sciences.

In Islamic philosophy there are two theories about the manner in which the number of unknown object is reduced. One theory stresses that this reduction is brought about by moving from known to unknown object, the other says that it is merely the of illumination given by the divine word. The former is the upward or philosophical way, and the latter is the downward or prophetic way based on revelation. According to the former theory, movement from the known object of conception to the unknown ones can be effected chiefly through the explanatory phrase unknown ones can be effected chiefly explanatory phrase. The proof is the method for moving from the known object of assent unknown ones. The explanatory phrase and the proof can be valid or invalid, the former leads to certitude, the latter to falsehood. The validity of the explanatory phrase and

proof can be determined by logic which is a set of rules for such determination. Ibn Sina points out that that logic is a necessary key to knowledge and cannot be replaced by Allah's guidance, as opposed to other types of rules such as grammar for discourse and matter for poetry. By distinguishing the valid from the invalid explanatory phrase and proof, Inati also argues that logic serves a higher purpose, namely, that of disclosing the nature or essence of things. It does this because conceptions reflect the reality or nature of things and are the cornerstones of the explanatory phrase and proof. Because logic deals only with expressions that correspond to conceptions, when it distinguishes the valid from the invalid it distinguishes at the same time the realities or nature of things from their opposites.

3.6 Logic and Knowledge

Since logic deals only with the known and unknown, it cannot deal with anything outside the mind. Because it is linguistic instrument (foreign in nature to the realities of things), it cannot deal with such realities directly, whether they exist in the mind or outside it, or are external to these two realms of existence. It can only deal with the states or accidents of such realities, these states comprising links among the realities and intermediaries between the realities and language. Logic therefore deals with the states of such realities as they exist in the mind. Such states are exemplified by 'subject' or 'predicate', 'universality' or 'particularity', and 'essentiality' or 'accidentally'. In other words, logic can deal with realities only in that these realities are subjects or predicates,

universal or particular, essential or accidental and so on. Because the ultimate human objective is the understanding of reality, essence or nature of things and because the ultimate logical objective is the understanding of conceptions, logicians must focus on the understanding of those conceptions that lead to the understanding of the essence if they intend to serve humanity. Ibn Sina points out that since the essences are universal; such expressions are also universal in the sense of representing universal conceptions such as ‘human being’, not in the sense of being universal only in expression, such as Ahmad. A universal expression can be applied to more than one thing, as the last two examples show, but one must keep in mind Ibn Sina’s distinction between these two types of universal expressions: the former represents reality, although indirectly, the latter does not. It is only the former with which the logician should be concerned.

Considering that the discussion of universals occupies a central place in Arabic logic, it is important to focus briefly on this subject to ensure understanding of the proper objects of knowledge of the natures of things. Muslim philosophers divide universal expressions into five type:

Genus : It refers to the common nature of all the species that fall under it, such as ‘animalist’ for ‘human being, ‘dog’, ‘cat’ and so on. As such it tells us what the general nature of a thing is.

Species : It refers to the common nature of all the individuals that fall under it such as ‘human being’ for Ahmad, Kamal

and John. As such, it tells us what the specific nature of a thing is.

Difference: It refers to that which differentiates the members of the genus, such as ‘rational’, which differentiates the species of human being from other animal species; it tells us which thing a being is. These three universals are essentials to a thing; that is without them the essence will not be what it is. Property and common accidents are accidental, in that they attach to the thing but are not part of its essence.

Property: It refers to something that necessarily attaches to one universal only, such as ‘capacity for laughter’ for ‘human being’.

Common accident : It refers to quality that attaches to more than one universal, either in an inseparable manner such as ‘black’ for ‘crow’, or in a separable manner, such as ‘black’ for ‘human being’. The inseparability of the common accident, however, is only in existence (Inati, 1998)

3.7 Types of Knowledge: Philosophical and Prophetic

Going by the details of the sources of knowledge it may be said that in Islamic philosophy only two broad types of knowledge exist. One may be called philosophical knowledge and the other prophetic knowledge. The former knowledge is based primarily on man’s interaction with and experience of the physical reality existing in the surrounding universe or environment which

comes to him, through his sensory system, in a highly logical manner. The latter, prophetic knowledge, consists of that knowledge which is not based on apparent sensory experiences rather, which comes down to the human mind of a prophet through direct revelation, illumination or descended on him by Allah. This knowledge may also be called divine knowledge. The modes of communication of this knowledge have been discussed in detail in the next parts of this unit. However, it needs to be remembered that Muslim philosophers believe that both types of knowledge are the representation and manifestation of the same common Truth expressed by the common Reality of one Allah and both should have a commonality of goal of knowledge and education.

CHECK YOUR PROGRESS-1

1. What are the source of knowledge in Islam?

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2. Different between Philosophical Knowledge and Prophetic knowledge according to Islam?

.....

3.8 Issues in Islamic Theory of knowledge

The basic sources of prophetic knowledge in Islam, viz., the Quran and the Sunna of the Prophet are applied to handle various issues concerning man in general and Muslims in particular through the method of Islamic hermeneutics which helps in the interpretation of the two fundamental sources which were closely connected with the historical struggle of the Prophet and the earliest Muslim community. The process of hermeneutics enables the community understand and apply values, principles and injunctions enshrined in the two sources for various issue and contemporary problems. Thus it becomes very important that a proper interpretation of the Quran and Sunna is done by the community by application of a proper method of hermeneutics. In fact, this interpretation has been quite important for Muslims from the earliest times. It is due to the application of different methods of interpretation of these sources as well as the use of two important roots of the doctrine, viz., Ijma and Qiyas (an analogy) along with the Quran and Sunna (particularly during the early period of Islam) that the four different schools of Islamic law and theology which are the main parts of Islamic jurisprudence have come into existence. These schools are known by the names of their main interpreters. Viz., Hanefik School, Shafaii School, Maliki School and Hanbali School. Their methods of interpretation are elaborate and systematic. In some interpretations, however, there have been some important deviations from the teachings of the Quran and Sunna when taken as a unitary whole. The deviations have been caused primarily by the

lack of a comprehensive and systematic articulation of the Islamic world view and excessive dependence on grammatical and philological analysis. It is in this context that scholars have suggested that application of the approach of the sociology of knowledge would be useful in our understanding of Islamic sources and thought.

However, while using this approach the methods used by other classical scholars, for example, use of philological and semantic analysis and the

‘Occasions of revelation (asbab –al-nuzul) are not altogether ignored rather; these are also utilized extensively wherever required. This may be noted that Muslims have been, to a great extent, forerunners in the discipline of sociology of knowledge when they placed a high priority on the importance of occasions of revelation’ in the understanding of the quranic legal injunctions. In fact, the process of tafsir (exegesis) of Quranic verses by scholars which continues till the present time is not possible without occupying oneself with the stories and explanations of the reasons for revelation of these verses. Islamic scholars argue that since the Quran is from god and since God’s knowledge and wisdom that is imparted in Quran is not confined to or exhausted by a society and its history, the intent of the sociological approach should not be construed to relate divine wisdom and they confine it to a specific socio-historical moment; its purpose is to affirm His wisdom in dealing with His creatures who exist within the space – time dimensions. Moreover, the Quran is basically concerned with man.

In its statements about the Divine, the primary intent could be interpreted as functional to man's positive cognitive moral growth as well as to vindicate the orderliness of this universe.

3.9 Modes of communicating knowledge

Based on our earlier discussion on sources and categories of knowledge as recognized by Muslim philosophers and scholars in the light of the Quran and Sunnah it may be clear that there are two major modes of communication of knowledge to mankind. One mode is based on the revelation from god to his prophet and sometimes, as asserted by a section of scholars, to the mystics through the approach of mysticism or Sufism and the second mode is which based on a rational process of experience and observation by human intellect. These modes of communication of knowledge are termed as prophetic and philosophical ways that lead to the formation of concepts and universal essences forming the corpus of human knowledge. Muslim philosophers have first discussed the structure of the human soul and then the steps through which the universals passé their way to the place of knowledge. As stated above, the conception comes to the mind through either the philosophical way or the prophetic way. The philosophical way requires the individual to first use his /her external senses to grasp the universals, as they exist in the external physical world mixed with matter. Then the internal senses, which like the external physical world mixed with matter. Then the internal senses, which like the external senses are a part of animal soul, take in these universals

and purify them as much as possible. The imagination is the highest internal sense in which these universals settle down until the next cognitive experience occurs. These philosophers believe that above senses there is the rational soul which has two parts: the practical and theoretical intellect. The theoretical intellect is responsible for knowledge development and practical intellect for proper management of human body to guide it to do good and avoid the bad.

The prophetic mode of communication of knowledge is much easier and simpler. One need not take any action to receive the divinely given universals; the only requirement seems to be the possession of a strong soul capable of receiving them. This may be noted that while the philosophical and rational way moves from the imagination upward to the theoretical intellect to the imagination. For this reason, knowledge received through the philosophical or rational mode is knowledge of prophecy is knowledge of the nature of things as wrapped up in symbols, the shadows of the imagination.

Thus prophetic and philosophical truth is the same, but it is attained and expressed differently. One of the most important contributions of Islamic philosophy is the attempt to reconcile Greek philosophy and Islam by accepting the philosophical and prophetic paths as leading to the same truth.

To sum up, it may be said that there are two broad sources of knowledge that the Quran recognizes—revelation (wahy) or prophetic knowledge. Prophets of Allah carry through revelation

Divine messages, prophecies and laws, the three important knowledge based on human intellect the Quran never uses the term of reason or intellect (aql) directly rather it places high priority on thinking and knowledge in the Quran are conveyed by several verbs, such as aqila, faqiha, tafakkara, hasiba, zanna, itibara, tadabbara and hakima, all of which most originate in the sense perception. Thought in islam should be grounded by facts or data, either from nature , man' physical or psychological realities and the movements of History . Even in thinking and contemplating the unseen existence of Allah, for example, the Quran appeals to the human mind to reason from the basis of the natural, historical and physical environment.

Acquisition and dissemination of knowledge , both philosophical and prophetic , was emphasized in Islam right from its inception as is evident from a large number of the Quaranic verses as well as traditions of the Prophet which are explicitly in praise and exhortation for the acquisition of knowledge and its propagation for the good of the mankind. The Quran repeatedly invites man to use his senses and exercise his reasoning faculties and thereby reach he ultimate truth. It states that there is no limit of knowledge, that the whole universe of knowledge, its attainment and dissemination among others is not only positive and emphatic; rather it is considered an ordained duty of all believers. It is for this reason that right from the early days of Islam a tradition to import

Education had begun on a large scale and the tradition got strengthen with the passage of time and establish of formal

institutions of learning in Islamic societies. Interestingly, these attempts on acquisition of knowledge and its systematic dissemination did not see much discrimination between Islamic and prophetic sciences and rational and liberal or physical sciences for centuries together . in fact no many occasions attempts to promote Islamic sciences at the cost and ignorance of the rational and physical sciences was heavily resented and opposed by Islamic scholars themselves. In the beginning of Islam, the knowledge as it converged from both the streams was taught in mosques which were the main centres of Islamic educational activities then, subjects were taught and researched . these included the Quran, Hadith, theology, philosophy, jurisprudence, physical sciences ,etc.

3.10 Common features of Islamic knowledge

We have discussed in detail the theory of knowledge, as it is in Islam and the classification of knowledge , etc in previous pages . Islamic knowledge has following common features.

Domination of Islamic philosophy of knowledge: The medieval period saw the birth and rise of the philosophy of knowledge which was developed and promoted by Islamic or Muslim philosophers mainly drawn west Asia and central Asia . these philosophers were basically concerned with human happiness and its attainment which comes through knowledge.

Influence of Greek Philosophers : The nature and concept of knowledge in medieval period was primarily influenced by the Greek

philosophers ,Particularly Plato and Aristotle , and several others. Knowledge is the grasping of the immaterial forms natures, essences or realities of things . Islamic philosophers agree that forms of things are either material (existing in matter) or immaterial (existing in them selves). While the latter can be known as such, the former cannot be known unless first detached from matter.

Two basic sources of knowledge: There are two basic sources through which knowledge of the realities can be attained . one of the prophetic source wherein the method of revelation is used by the Divine power .The other is philosophical process of understanding the universe, which is attained by the following a rational process of observation, and experienced of the material phenomena existing in the univer4se through the use of senses. The prophetic mode of receiving knowledge is very simple and easy. In this process , direct illumination is given by the Divine world to the human mind . For acquisition of this knowledge one need to take any action to receive the divinely given universals, However, it requires presence of a strong soul capable of receiving divinely knowledge , the number of unknown subject is reduced by moving from known objects of conception to unknown ones. The former follows as downward or prophetic way and the latter follows the upwards or philosophical way.

The Quran and the tradition of the prophet or Sunna: These are the main sources of the prophetic knowledge, whereas the physical and material objects and experiences on earth and in the

universe are the sources of rational or philosophical knowledge. The ultimate aim of both forms of knowledge is to help man know the ultimate reality, GOD, which lies in the creator of man and the universe.

The practical and the theoretical intellect; All Muslim philosophers believe that above the senses there is the rational soul which has two parts, viz the practical and the theoretical intellect. The theoretical intellect is responsible for knowledge, where as the practical intellect is meant for the concerns itself only with the proper management of the body through apprehension of particular things so that it can do the good and avoid the bad.

Prophetic knowledge or Islamic sciences: Islamic philosophy of knowledge encourages the believers and followers to acquire knowledge by continuously engaging their minds in various mental and intellectual processes. It divides into two broad categories of knowledge prophetic knowledge or Islamic sciences, and rational and liberal sciences. Man is encouraged to attain both forms of knowledge. Islamic scholars have discouraged imparting of knowledge of Islamic sciences by ignoring teaching and development of rational or philosophical sciences to its followers.

The learned superior to the devout : Islam lays more emphasis on knowledge than on worship and regards the learned superior to the devout . It enjoins every Muslim to seek and important knowledge, not for his own sake but for better living in this world and a more blissful and eternal life in the world hereafter.

3.11 Social-Cultural impact of Islamic Knowledge in Indian Education.

Islamic knowledge was revealed and introduced at a time and place when the people of an area in the Arab world were facing in the height of superstition ignorance and social and cultural degeneration. Islamic knowledge as revealed to/by the Prophet Mohammad in the form of the Quran and his own practices and sayings ;as Prophet introduced the most corpus of knowledge to the mankind helped remove many social evils like social injustice, gender biases, socio-economy inequality of opportunity, unjust and inhuman,

Treatment to the poor and the weak, superstition, immoral and unethical social practices, etc. Islamic knowledge created awareness in mankind of the rights of all human beings, social justice, cooperation and human discipline. It made them conscious of the purpose and mission for which they were created and their obligation to their Creator and the ultimate reality existing in One God. Islamic knowledge heavily emphasized the virtue of knowledge and the benefits of its acquisition and the significance and worth of its dissemination to all members of the human society.

It encouraged and persistently stimulated people to acquire knowledge and continue to do so through their lives as it always benefits them both, in this world as well as hereafter. At the same time, it motivated the learner of every hue and level to disseminated and propagate knowledge as it is treated their most

divine act and as a result people solitarily participated in this pious activity. Islam introduced an egalitarian approach to education and opened its doors for all sections and classes of the society and encouraged the better offs to take care of the education of the weak and did not discriminate against them in the pursuit of education. The injunction of the Prophet: 'Let the poor and rich be equal before you in the acquisition of knowledge' had a widespread impact on the provision of education and it is said that it had immediately led to the establishment of many scholarships in Cairo, Damascus and elsewhere at that time.

Islamic knowledge as contained primarily in the Quran and Sunna repeatedly encouraged and invited people to search for new knowledge which is scattered all around in God created earth and the universe, ponder over it, explore it, discover it and use the new knowledge of the rational sciences for their good as well as for the good of the humanity. As a consequence, many Muslim philosophers and scientists made seminal contributions to the corpus of useful knowledge during the medieval period in secular sciences like physics, chemistry, astronomy, engineering, architecture, arts, etc. In the medieval societies Islamic knowledge had been able to enrich their cultures and social processes and practices and was responsible for introduction of many lasting reforms in socio-political system, civil administration as well as in the economic sphere of life. It was able to introduce the concept and value of equality and social justice in economic and social life through the Quranic and prophetic injunctions. An important impact

of the development of Islamic philosophy and knowledge in the medieval world was the establishment of a well-defined education system in those societies which gradually took root and in most cases became a permanent part of the education system of those societies. The continued emphasis and attention to education by Islamic scholars led to the establishment of the madrasa education system for education of the masses as well as development of huge amount of literature and books useful for students, scholars, jurists, etc in those societies.

The descendants of Muslim rulers in India in 11th century brought with them their faith, language, culture, technology, crafts, trade, architecture, education system, administrative system, etc. and economic life of the people of India. The most prominent impact at that time was first seen in the establishment of an education system in many important cities of the country. In some of these cities many grand madrasahs were also established at provincial, district and sub district levels. It is common knowledge that many of these cities many grand madrasahs were also established at provincial, district and sub district levels. It is common knowledge that many of these madrasahs were providing such a good quality education that students and scholars even from other parts of the world used to join these institutions frequently. The curriculum offered in these madrasahs included both religious sciences as well as secular sciences. These included Quran. Hadith, theology, ecology, logic, physics, mathematics, chemistry, astronomy, etc. The education system during medieval period in Indian subcontinent

comprised elementary schools and institutions of higher learning. Besides, a large number of maktabas were also opened in mosques for imparting primary education about Islam and language.

Many madrassas especially during the period of Mughal rulers were thrown open to both Muslims and Hindus and both used to acquire excellent education in them and on its basis, used to get employment in the state administration. Right from the beginning of Islamic education in India, education of girls was paid a significant attention and some separate madrassas for girls were provided equal opportunity of education and they used to be admitted in these institutions in large numbers. In fact, for about eight hundred years during the medieval period, the madrassa education system successfully provided educated and trained hands to all parts of administration, judiciary, economic institutions and all other institutions of the society. During the days of the Mughals particularly, the madrassas were also imparting training in various useful craft and preparing craftsmen, besides producing other educated persons for the society.

However, this education system which remained in vogue in the country for many centuries was affected after the takeover of the power by the colonial rulers in nineteenth century for two important reasons. The British rulers had introduced the modern education system and its pass outs were mostly accepted in the administrative set up of the time, and the court language was changed from Persian to English. Both these changes brought down

the general relevancy and significance of the traditional education institutions in the Indian society.

Moreover, due to loss of power and weakened economic strength of the Muslims the community support to madrasas came down drastically making the system weak and causing it to decay. However, despite all odds, the traditional education institutions, though on a limited scale, continued to impart Islamic knowledge to the children of the community even during the period of British rule. The madrassa education system regained some of its lost strength after independence. In the post independence period, the madrassa education system continued to grow, though very slowly, to serve the religious education needs of the community. During the last few decades, some of these institutions have also started imparting education in modern sciences along with the traditional sciences. The entire madrassa education system meant to impart Islamic knowledge is however, organized on a voluntary basis by the community itself. In fact, right from their inception these institutions have survived on paltry resources contributed by the community. Only the bigger and renowned ones used to receive monetary support from the landed aristocracy which too was stopped after the loss of political power. Since the Constitution of India subscribes to the secular ethos and values, the state sponsored education system, cannot as a rule allow imparting of religious education of any community in state-sponsored institutions. So, Islamic education is not imparted in these institutions. However, the community has been granted liberty to establish such institutions

to preserve its culture and language.

3.12 Some Major Features and Strengths of Islamic Knowledge

The concept of knowledge in Islam occupies an important place and has been emphasized from the very first day of the launch of this religion. The first verse of the divine scripture of the Quran revealed on the Prophet begins with a focus on knowledge and learning only. The Islamic concept of knowledge is founded on five fundamental ideas: (i) the idea of one living, omnipotent, omniscient, omnipresent, merciful yet just God; (ii) the idea of man's destiny as His servant and His vice regent on earth who is endowed with freedom coupled with responsibility and accountability; (iii) the idea of prophet hood whose mission is to guide man for optimal realization of his said destiny; (iv) the idea of multi-faceted reality and diversity of life which is manifestation (ayat or Quranic verses) of God and which is intended to benefit man in his quest for a meaningful existence; and (v) the idea of final judgment or the day of destiny carrying reward and punishment for each human being.

3.13 Implications for Education :

The worldview obviously affects the Islamic concept and theory of knowledge and carries multiple implications for education. The concept of knowledge in Islam has the following key features :

- Knowledge is infinite as it originates and ends in the infinite Reality of God who is the absolute knower;
- Since knowledge is an aspect diversity, seeking it, expanding it and teaching it are important acts of divine worship;
- Believers are encouraged to continuously explore, discover knowledge and conduct valuable researches in various sciences and enrich human civilization with their intellectual achievements;
- Proper and sincere application of knowledge in one's personal and collective life forms the foundation of human excellence in Islam;
- 'The concept of knowledge is an integrated one; whether it is found in the Quran, Sunna, in nature, history or in the inner experiences of man.
- The teachings found in the two fundamental sources of the Quran and Sunna provides stability and paradigms to deal with all changes in human lives and environment.
- At the same time different inner experiences of man, history and natural I phenomena provide avenues for a new interpretation of the teachings of these basic sources of Islam and thus man should be trained and prepared for the same.
- This obviously requires a concept of life long never ending comprehensive process of education. Life long learning and research not merely as a professional obligation of a section of the community rather more importantly as a religious virtue for all is stressed.

- Since responsibility for education is an obligation of all Muslims, its opportunity theoretically and practically has to be open for all. This calls for democratization of education which would only benefit Islam and mankind the most.
- Knowledge should not be regarded as an end in itself; rather it is a means to achieve something higher and more sublime. By making it a firm basis of the practical intellect throughout his life the believer should strive to achieve the goal of reaching the paradise in the world hereafter. On way, this practice will also bring peace and prosperity in this world as well.
- RELIGION –oriented educational systems were common in the ancient times. Does in the present day, actively practicing these religion oriented educations systems pose a threat to secularism? Explain your options with your own examples.
- Do you agree with the Budda’’s concept of suffering and how you can escape from it ? Explain in your own words.
- Metaphysics begins where physics ends. Do you agree with this? Explain with some examples.

CHECK YOUR PROGRESS-II

1. The sources of knowledge in Islam are (i) The Quran (ii) Sunna or Prophet’s traditions.

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Possible Answers to check your progress.

Check your progress-I

1. According to fundamental view, knowledge is given by God through revelation i.e the Quran is the fundamental and noblest knowledge, this is the knowledge that man may acquire and hold . According to liberal view, knowledge is acquired by following rational and systematic process of observation, reflection, discovery, etc.
2. The sources of knowledge in Islam are
 - (i) The Quran
 - (ii) Sunna or Prophet's traditions.
 - (iii) Systemic and rational observation, reflection and discovery of the reality.

Check your progress-II

1. There are two modes of communication of knowledge. These are prophetic and philosophical modes. The prophetic mode is based on revelation from God to his prophet or to the mystics through the approach of mysticism. The philosophical mode is based on rational process of experience and observation by human intellect.
2. Other curriculum offered in madrassas include both

religious as well as secular sciences. The subject like Quran Hadith, Theology, Ecology, Physics, Mathematics, Chemistry, Astronomy, etc, were included in the curriculum.

3.14 Let us sum up

Islamic concept of knowledge has both fundamental and liberal view .fundamental view of knowledge is based on the knowledge of reality ascontail for in the Islamic scriptures of the Quran and Sunna or sayings and traditions of the Prophet and liberal view includes knowledge of reality existing in the physical universe around man. Human happiness in this world as well as the life here after is entirely based on acquisition of knowledge of the reality which can be achieved by the application of intellectual tool of logic for a perfect understanding of the principals underlying the ultimate reality which originates and ends in God.

- There are two major types of knowledge which is based on two major sources. These are prophetic knowledge and philosophical knowledge. Their sources are termed as prophetic source, based on divine revelation in the Quran and the Sunna of the Prophet, and philosophic source based on rational processes of discovering knowledge followed by human mind.
- The former source leads to creation of prophetic knowledge and the latter to philosophical knowledge. The Islamic

knowledge. The Islamic knowledge is meant for application in dealing with and solving various issues concerning mankind in general and believers in particular. Ultimately the

- Islamic knowledge is functional to man's positive cognitive-moral growth. Two main modes of communication of knowledge to the mankind are recognized.
- One is prophetic revelation to prophet and through him knowledge is disseminated to the common people and the other one is the rational process of acquiring experience based on observation and experimentation through the means of senses. All Muslims are obliged to seek knowledge of all kinds as well as disseminate it to others.
- The Islamic concept of knowledge carried a widespread effect on the education process of societies of the world. It led to general awakening for education and research particularly in liberal sciences and made Muslim philosophers and scholars to contribute to the development of knowledge during medieval period
- An education system based on this philosophy of knowledge which was implemented through a well organized curriculum, methodology of teaching learning and institutional set up of maktab and madrassas flourished across the Islamic world during the medieval period. In India this educational philosophy and education system came with Muslim rulers in eleventh century and saw establishment of large number

of educational institutions at different levels both for man and women as well as for ruling class and for the subjects. These educational institutions flourished until the onset of the colonial rule in the country.

- During its presence, experiments in curriculum and methodology of teaching Islamic and liberal knowledge were carried out which gave birth to different forms of curriculum for Islamic education. Islamic education, as it got implemented in the country enriched the Indian culture, its value system, and also its languages and helped in improving literacy and indiscriminate access to education on a significant scale.
- The education system also brought some social changes in the Indian society and also led to reforms and growth in the economy. At present the Islamic education system operates in the country on a limited scale for a limited purpose of serving the community for meeting its religious education needs with a few exceptions of teaching in liberal science education.

3.15 KEY WORDS :

Quran – Holy book of Islamic Religion.

Maktab – Maktab is a primary institution in Islamic education.

Madrassa – Madrassa is a higher Education centre in Muslim.

Aqli – Real knowledge in Education.

Nakli- Traditional Knowledge.

Saada – The book of remarks concerning the path of happiness.

Tasdiq- Apprehensive of an object with a judgment.

Suggested:

History of Indian Education.[B.C. Rai)

History of Indian education.[R.N. Mukharjee]

Reference :

Ancient History of Indian Education. [Altaker]

History of Indian philosophy. [Motilal Banarsi Das]

History of Indian Education. [S.P. Chaube]

History of Indian Education. [P.L. Rawat)

MODEL QUESTIONS :

Short-Answer Questions :

1. Write a note on the fundamental of Islam and Islamic view of knowledge?
2. Write a note on sources and types of knowledge according to Islam?
3. What are the common features of Islamic knowledge?
4. What are the primary and secondary objectives of Islamic education?

Long Answer Questions.

1. Explain the fundamental of Islam and Islam's view of education and knowledge.
2. How Islamic philosophy views the pursuit and spread of knowledge.

SELF LEARNING MATERIAL

**EDUCATION
COURSE : EDU - 101**

Advanced Philosophy of Education

BLOCK : 1 & 2

**Directorate of Open and Distance Learning
DIBRUGARH UNIVERSITY
DIBRUGARH - 786004**

EDUCATION
COURSE : EDU - 101
ADVANCED PHILOSOPHY OF EDUCATION

Contributor:

Mrs. Niharika Duarah (M.A.)

Department of Education
Assistant Professor,
Amguri College, Sivasagar

Pranjal Buragohain

Department of Education
Assistant Professor,
Dibrugarh University

Sri Guluk Dutta

Department of Education
North Lakhimpur College
North Lakhimpur

Mrs. Ruli Khanikar

Department of Education
Associate Professor,
J.D.S.G. College

Editor :

Prof. Mukul Kumar Sharma

Former Professor
Department of Education
Dibrugarh University

DIRECTORATE OF OPEN AND DISTANCE LEARNING
DIBRUGARH UNIVERSITY
DIBRUGARH - 786004
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Block Introduction

Edu-101

Block I and Block II:

Block I deals with the general philosophy of Education. This block consists of two units. Unit-I of this block is the introductory unit where the meaning, nature, scope of three important aspects of philosophy namely - Epistemology, Metaphysics and Axiology are discussed. Philosophy as the determinant of the aims and objectives of Education, curriculum construction, methods and teacher's role in Education etc discussed in the Unit-II.

In Block II, you will be able to know about the various Indian Schools of Philosophy namely, Vedic, Non-vedic and Islamic Educational Thought. 1st Unit deals with the Vedic philosophies Sankhya, Vedanta and Yoga. Non-Vedic philosophies like Charaka, Buddhist and Jainism are discussed in the 2nd unit of this block. The third unit deals with Islamic Educational Thought. It illustrates Islamic view of Knowledge, its Definitions and Meaning in Islamic tradition. This unit also talks about the modes of communication and common features of Islamic Knowledge; socio-cultural impact of Islamic Knowledge in Indian Education and its implications in Education.

EDUCATION
COURSE : EDU - 101
ADVANCED PHILOSOPHY OF EDUCATION

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Course : 101(Advanced Philosophy of Education)

Block III

**School of Philosophy (Western Schools) and their
impact on Indian Education**

Unit – 1 : Idealism

Unit : 2 : Naturalism

Unit : 3 : Pragmatism

Unit : 4 : Realism

Block Introduction : At first sight the very caption of block – III seems to be a little bit confusing. But if we go deep into the matter we will be amazed to see a wonderful correlation between the western schools of philosophy and Indian education.

Some scholars opine that philosophy deals with abstract items and conceptions only; but education deals with the practical and concrete things and processes, Hence, Philosophy and education are poles asunder and there exists no relation between the two. But this is absolutely wrong. Both Philosophy and education are intimately and integrally connected with each other. Separation between the two is not possible on any account. It is the philosophy, we must know, that has been influencing all aspects of education for all times to come. It will be better if we could recollect Ross who holds that philosophy and education are like the sides of the same coin; they present different views of the same things. Further one is implied by the other.

Education is a conscious dynamic process which needs proper guidance and supervision. Without proper guidance and supervision, it cannot achieve its goal. Philosophy determines the goal of life and also provides suitable and effective guidance and supervision. Without the help of philosophy, education cannot be a successful

process of development and achievement. Spencer has rightly remarked : “True education is practicable only by a true philosophy.”

If we analyze the importance of philosophy and education separately, it will be clear that both aim to impart knowledge of the truths and realities of life and develop the child accordingly. History bears eloquent testimony to the fact that great philosophers Plato, Socrates, Locke, Rousseau, Froebel, Dewey, M.K. Gandhi, Rabindranath Tagore, Aurobindo Ghosh and others who were great philosophers during their days have also talked about education. Their Philosophical treatises have been important guide books for educational planning and determination of educational aims for children of the world. In other words, all great philosophers have made use of education as a means to translate their philosophical ideas into practice for the people to follow and develop themselves.

Two things are essential for completing any task: (a) Thought or plan and (b) application or practicability. Philosophy is the thought or plan of a task and education is the application or practical side. Philosophy determines the aim of life and by analysis lays down the principles to be followed for achieving the set aims. Education translates these principles and ideas into practice because, Ross has rightly said : “Education is the dynamic side of Philosophy.” Herbert opines that education has no time to make holiday till all the philosophical questions are once for all cleared up. At times, educationists and educators put before philosophers such problems as come before them and defy solutions. Thus, education contributes to new thinking and new philosophy. These two, viz., philosophy and education are so close it will be better to discuss this relation in greater detail as Philosophy and aims of education.

This block includes the following four units :-

Unit - 1 : Idealism

Unit – 2 : Naturalism

Unit – 3 : Pragmatism

Unit – 4 : Realism

Unit – 1

Idealism : Its impact on Indian Education

Structure :

1.0: Objectives

1.1 Introduction

1.2 Statements of idealism as a Theory

1.2.1 Types of Idealism

1.2.2 Idealism in Education

1.2.3 Influence of Idealism on Education

1.3 Let us sum up

1.4 Key Words

References and suggested Readings

1.0 Objectives :

The main objective of education is to know and to know everything meaningfully. Education is a process of providing learning experience to obtain knowledge, understanding, skills and awareness with desirable attitudinal changes about man's relationship with its natural and his own surroundings which include the relation of population. By the end of this unit you will be able to discuss the meaning of philosophy of education and to :

- examine various definitions of both philosophy and education

- describe the stages through which education becomes gradually linked to philosophy
- analyse the nature and scope of the relation between the two

1.1 Introduction

We have already seen that the aims of education are to know. The question is : “What do we know?” “What is the nature of the being that is known?” “Do we know external objects or subjective ideas? The various types of idealism and realism answer these questions in different ways. Subjective idealism denies the existence of matter and its primary and secondary qualities and regards them as mere sensations of the perceiving mind. It is called mentalism or subjectivism. Idealism is one of the oldest schools of thought in the world of philosophy, originating in human nature itself: it continues from the primitive man to his present counterpart in some modified form or the other. From the idealistic standpoint it has overtones of spirituality because it believes that the ultimate existing element is spiritual in nature. The entire universe is an extension of the mind or soul. From the epistemological standpoint it is better called idealism implying thereby that thought or idea has greater potency than the physical object. From the normative standpoint it is accurately represented by the term idealism which means that the theory attaches greater importance to ideas than to facts in this world. When placed in various contexts the term idealism thus implies different strands of ideas. Whatever the context, the word idealism definitely represents a particular theory in Philosophy.

1.2 Statements of Idealism as a Theory :

It has always been believed that idealism is a philosophic theory which is a complete contradiction of the theory known as

realism. While we will trace out the main characteristics of idealism, we will keep in mind those which will have bearing on education. These characteristics have definitely an impact on education. For example, the idealists turn to a teleological theory which holds that human life and natural processes have common objective which both are simultaneously trying to achieve. They do not object to or reject science but for then the scientific explanation of the universe is not the last word. Their standpoint is best exemplified by the axiological attitude.

Further, it becomes inevitable for the idealists to believe that there is harmony between the natural processes and human activity. Both man and nature are busy in working out a common destiny

Idealists are also humanists, in the sense that man is central to the universe in their opinion. They believe that man, being the ultimate in spiritual existence, is central to the universe. Human life has a universal and omniscient importance or value. And in man's ultimate good lies the final objective of the universe. It is in man that mind, the spiritual elements underlying the entire universe, realizes its essential and purest nature.

The idealistic explanation of the universe makes greater use of psychology, ethics, logic, aesthetics, and so on, not of chemistry, physics, mathematics and the rest of the natural sciences. It is only natural for such an explanation to be completely opposed to the mathematic or naturalistic explanation of the universe.

In other words, the idealists profess an evaluative explanation of the universe and of human life, which is what makes them idealists. It should be kept in mind that the term idealist does not imply the vague-minded dreamer or imaginative visionary. The idealist does not reject the assistance of the natural sciences in comprehending the universe; but he does not accept such natural facts to be the all and end of human life. His notion

comprehends the realization of truth, beauty, and goodness in human life.

The idealists hold that the universe can be known through the medium of reason or mind since both mind and universe are invested with an identical spiritual element. Hegel goes so far as to establish an identity between mind and nature by positing that mental categories. What even the minor differences among them, all idealists hold that the universe is knowable.

1.2.1 Types of idealism

The Prominent types of idealism can be listed as follows :-

- (a) Subjective idealism – This particular species of idealism is to be found in the thought of the British Philosopher, Berkeley, after the tradition of empiricism; it is termed subjective because it holds that all objects of knowledge are subjective in so far as they depend upon the mind. It is equivalent to a conceptual theory since it holds that the universe is composed of either minds alone or of minds and their ideas, and nothing else. According to Berkeley, existence lies in perception, meaning thereby that a thing exists only when it is the subject of perception. Anything which cannot be the subject of perception cannot exist. He does not, however, imply thereby that the object must be a subject of only one mind, but of any minds that exist, in the universe. It is also different to have an infinite number of thoughts in one mind which is finite : They can exist only in an infinite mind, and this mind is God. Subjective idealism also holds that the qualities of an object have existence as elements in perception, not otherwise. Images depend upon the human mind while objects have their existence because they are perceived by God. Objects correspond to the knowledge of them

while knowledge corresponds to the objects, knowledge is direct awareness of the object. Objects are not public.

(b) Phenomenalism – This particular form of idealism was propounded by Kant. Kant's first discovery was confined to the limits of man's knowledge and it led him to the conclusion that the only knowledge which is possible to man is knowledge of the Phenomenon. From this hypothesis Kant proceeded to argue that objects are phenomenal, that their existence as well as existence of their qualities depend upon their being known. An object is just as it appears to be in its phenomenal appearance. There is direct knowledge of the phenomenal object and this knowledge depends upon the construction of the mind. We can never know the reality. Therefore, this kind of reasoning leads to subjective idealism to a kind of skepticism. This type of idealism finds its greatest difficulties in the duality it has posited between phenomenal and noumenal reality, object and its sensations and their classes, and between the mind and its categories of thought. Hegel is the most important thinker of all those who indulge in the effort of trying to resolve this dualism.

(c) Objective idealism – The Hegelian form of idealism is also known as objective idealism. According to Hegel, the ultimate reality is the absolute eternal substance, outside which nothing can and does exist. If he believes this, then obviously his thought resembled the subjective idealism of Berkeley. But his idealism is given a different name for he combines it with a touch of realism. He believed that although objects are not independent of the mind they are not dependent upon the finite mind. He accepts the independent existence of object; the existence in independent of the finite mind. Hence, the name objective idealism. Deviating from the dualism between phenomenal and noumenal reality created by Kant, Hegel believes that objects are just what they appear to be. But

still then the perception them changes along with the change in our knowledge of them. The existence of objects does depend upon knowledge, and so does the existence of their qualities. The nature of form of objects is determined by knowledge of object is private and personal rather than public because they are the subjects of individual and private minds, not limited by another mind. The absolute is the ultimate subject within which all the limited objects are mutually related. From the standpoint of the absolute all knowledge is subjective bur from man's standpoint, it is objective. Hegel therefore, represents the line of objective idealism.

Berkeley lays the foundation of a system of subjective idealism by reasoning out of a belief in finite and infinite minds, their ideas images and real objects. The system of thought is styled subjective because he believes all objects of knowledge to be subjective, to be dependent upon the mind. It is akin to idealism since in the ultimate analysis the soul existence in this universe is either minds or ideas belonging to them. Such a theory makes for subjective idealism. Whatever is an idea or the subject of same mind has existence; whatever is not an idea or a subject of some mind has no existence by saying that an object should be the subject of a mind Berkeley does not mean that is should be the subject of his mind alone. It may be the subject of any mind, finite or infinite.

STOP TO CONSIDER :

By going through the Chief tenets of subjective idealism you might think that we eat and drink idea. It's a conclusion which Berkeley is not at all inclined to dispute. It is in this context that Berkeley suggests that one should think with the philosopher and talk with the average or common man. Berkeley and Hume anticipated Kant in believing that the entire world is no less than a phenomenon because they argued that all we experience is nothing more than a phenomenon. Kant reaches a similar conclusion, although he does not start from an empiricist's base but from an idealist one. Kant became entangled in his self-created dualism. Hegel's was the most successful effort at this revolution. Hegel agrees with Kant that Philosophic theory should be critical, that it is the mind that makes nature. According to Hegel, the mind itself is a source of knowledge.

Check your progress :

1. Do you think that education comes to the aid of philosophy? If so, state how it is possible.

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2. What do you mean by idealism? What are its different types.

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3. Distinguish between subjective idealism and objective idealism.

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1.2.2 Idealism in Education

We are sure that philosophies of life exercise a general rather than a specific influence on education. The accepted ideals and beliefs of a society at a particular time are reflected in a philosophy of education; needless to say, all these principles have a bearing on practices of education. A philosophy of education at a particular time is not therefore, determined by one particular philosophical outlook; rather, it is determined by the collective impact of all the philosophies and also by the exigencies of the realities of life. Education is a practical art and therefore, it cannot be discussed without its relationship with realities of existence.

Let us see in backdrops of what we have discussed about idealism the relationship between it and education. Idealism is a very old philosophical thought and it has exercised a potent influence on the mind of man throughout the ages. Even in modern times when people are not inclined towards accepting any dogmatic creed or philosophy, idealism has certain attractions which appeal to the human mind and thereby exercise a great influence on human thinking. In education the influence of idealism has gone a long way to restrict some of the radical thinking and establish the worth of the eternal ideas and values of life. This is evident in Indian education. As a philosophy idealism has many forms which we have already discussed; but there is general agreement on some of its basic concepts. It would be relevant here to discuss the fundamental bases of idealism once more just to consider it as a philosophy of education.

Let us reiterate the fundamental bases of idealism

- (i) Idealism proclaims that the final truth is in the nature of mind. The physical world is only external manifestation of that truth. Throughout the universe is running a spirit which is in it, but is also away from it in the sense that with a

destruction of matter that spirit does not die. The realization of that spirit comes through intuition and an understanding of one's own 'self' rather than through the application of senses.

- (ii) According to idealism the process of evolution continues on the spiritual level and terminates in establishing a harmony between one's own soul and the universal soul. Idealists regard that the ultimate goal in evolution is realization of the harmony that lies at the heart of the universe.
- (iii) Idealism recognizes the existence of two environments for human being, viz., physical and spiritual. The latter is more important than the former. The spiritual environment is the achievement of the mind of the race. The mind knows truth and avoids error, it feels as its highest object beauty and avoids ugliness and it wills in momentous issues goodness and avoids evil. In his book 'Philosophy of education', Prof. H.H. Honne holds, truth, beauty and goodness are race's spiritual ideals and adjustment of the child to these essential realities is set for education.
- (iv) Idealism attaches more importance to knowledge that is acquired through the activity of mind than to the knowledge that is acquired through senses.
- (v) Idealism emphasizes the distinctiveness of man's nature. More important is the growth of the spiritual side of an individual's personality, which distinguishes man from other animals. Man has certain powers which are peculiar to him alone. This is what Sri Aurobindo holds in regard to Indian education.
- (vi) As a philosophy idealism supports the belief that man's soul is universal. This belief is consistent with the idealistic conception of the universe in

which the final reality is mind which is imperishable and not matter which is perishable.

- (vii) Idealism believes in the existence of the eternal values of life. The conception of truth, beauty and goodness is accepted on the idea level.

It has been mentioned above that man differs from other animals on the basis of his superior intelligence and power. The social or cultural environment is exclusively man-made environment and participation in that environment makes it possible for a man to cultivate those powers, attitudes and dispositions Environment of man is different from the physical environment in many ways.

- (i) Firstly, it is a man made environment and consequently it is ever changing and increasing. It might be modified and reconstructed; parts of it might be more valuable at a time and part of it less useful.
- (ii) The progress of cultural environment is always continuous.
- (iii) Since the cultural environment is in the process of growth, its bounty is also limitless. The spiritual possessions are unlimited and an individual can acquire as much benefit from them as he strives to do. According to John Ruskin, this is the real basis of the democracy of knowledge. A man's moral and intellectual possessions are the conquests of its own sword.
- (iv) In the realm of the spiritual environment, there is no competition – jealousies, hypocrisies, rivalries and so on which characterize the physical environment. There is no fraud or trick to militate that environment. It is only through one's labour that an individual can partake of that

environment and can secure advantage from participation in it. Man's own patience, his perseverance and a will to derive benefit from that environment will only enable him to partake of the fruits of that environment. We shall talk about the characteristics of this environment and see how they are related to education.

In the light of the entire discussion made thus far we have seen that idealism attaches a great significance to human life and explains its purpose not in biological terms only but in spiritual terms; the latter is more significant and purposeful. Plato was a great protagonist of idealism; but in our own country idealism in the sense of spiritualism has been accepted since the dawn of civilization as the true philosophy of life. In philosophical idealism has at profound influence and some of the greatest minds of the human race, have accepted it as a philosophy of life. Plato, Berkeley, Fichte, T.H. Green, Bosanquet, Henry Jones can be mentioned in the list. Let us now consider idealism as a philosophy of education and discuss how idealism has been applied in the field of education and to what degree it has influenced it.

1.2.3 Influence of idealism on Education :

As has been discussed previously, philosophy is of life having exercised a general rather than specific influence on education. Idealism as a philosophy of life has its origin in the deep past, and it has been a source of inspiration to human life. It has also been a source of inspiration to determine the patterns and practices of human institutions. In education it has largely influenced human thinking in respect of aims of education. Its influence is also noticeable in the practices of education to a greater or lesser degree. Modern mind does not believe in accepting this view or that completely; rather it believes in

accepting something of everything that is useful in the context of present situations. It attempts to bring about a consensus and harmony out of conflicting opinions rather than adhere to any dogmatic, conservative view. Such an attitude has been evolved out of the exigencies of the present times. It is true that adherence to a particular dogma in the age of science may be detrimental to our basic purposes of education. Idealism, naturalism or materialism, pragmatism and several other theories propounded by philosophers have all combined to exercise a cumulative influence on education. That definitely affects our educational thinking. Let us see to what degree idealism is reflected in the present educational thinking. This will be very much evident in the aim of education coupled with a few statements by some educational philosophers.

- (a) H.H. Honnes has said : “ Education should be thought of as the process of man’s reciprocal adjustment to his nature, to his fellows, and to the ultimate nature of the cosmos”.
- (b) “It has been said that education should lead to self-emancipation and self-realization”.
- (c) ‘Knowledge is virtue’ says Socrates.
- (d) Froebel in his book “Education of man” has said : “In all things there reigns an eternal law . . . This all-pervading law is necessarily based on an all-pervading, energetic self-conscious and hence eternal unity . . . This unity is God. . . . The divine affluence that lives in each thing is the essence of each thing The object of education is the realization of a faithful, pure, inviolable, and hence holy life Education should lead and guide man to cleanness concerning himself and in himself, to face with nature, and to unity with God”.
- (e) Plato has said : “Education consists in giving to the body and the soul all the perfection to which they are susceptible”.

- (f) In his book “Philosophical Basis of Education: R.R. Rusk has said : “The purpose of education is to enable the child to reconcile himself to reality in all its manifestations, not merely to adopt himself to a natural environment. Such reconciliation is not impossible because the cultural environment is the product of man’s creative activity, and the physical environment has been likewise fashioned by his inventive powers” Further Rusk thinks that man possesses spiritual powers adequate to the supreme task of education. He further adds that our philosophy of education is idealistic and undoubtedly only then adequate.
- (g) In his book “Emile” Rousseau has said : “ In the natural order of things, all men being equal, their common vocation in manhood.
- (h) In his book “An Idealistic Philosophy of Education” H.H. Honne has said : “Education is not simply growing, it is growing towards a goal . . . it is a process of growing, on towards an objective. The immediate objective is the realization of the values . . . Education in the final analysis is the building up of humanity.....”

The purpose of quoting from various educational philosophers, supporting the idealistic philosophy regarding the aims of education is just to analyse how they agree on fundamentals. But at the same time, it is true that they emphasize one or the other aspects and differ in respect of details. The essence of idealistic viewpoint is that, there is a necessity to recognize the existence of eternal values and standards of life. The Indian educational philosopher like M.K. Gandhi, Rabindranath Tagore, and Aurobindo Ghosh opine that the child ought to grow physically and intellectually. The ultimate aim of Indian education is to introduce the child to the transpersonal elements of civilization. These will lead him to his spiritual growth. Further, these will enable him to understand the true nature of the universe. The Universe is not a

phenomenon of matter but an external manifestation of an eternal divinity. Man is a part of the total universe. Within the universe he is just one element – “A microcosm within a microcosm”. But Rabindranath Tagore holds that the fundamental characteristic of man, is that he represents within himself a unity in diversity. Man is a component of many elements both on the physical and intellectual sides – elements are parts with independent functions and also a combined function. Man is, as if, fitted with physical, intellectual and spiritual equipment; Tagore holds that man is working towards a rational unity within himself. His thoughts, feelings, and actions are manifestations of a unity which is sanctioned by his conscience. He strives towards the perfection of this unity. The function of education, especially Indian education, is to enable the individual to realize this unity within himself and to establish a harmony between this nature and ultimate nature of the universe. In the process of education the individual adjusts himself to his physical environment. He learns to know the ways of nature and tries to control them to suit his purposes. He thus makes his social relationships harmonious. More important is his adjustment to the whole universe – to the heart of the universe. He is just one element in the bosom of the universe. He has established a harmony between his own ‘self’ and the universal ‘self’. The function of education is to reconcile him to all aspects of reality, including the spiritual. Aurobindo Ghosh thinks that ‘the divine effluence’ flows in man and enables the man to realize the basic essence of education.

Idealism thus emphasizes the cultural and spiritual ends of life and advocates their superiority over the biological ends. The latter are important, no doubt, but more important than those are the high aspirations and values of mankind. Such ideals are set for all ages, and for all people, and final aim of education especially Indian education is to enable the individual to acquire perfection in that realm. Education is to contribute towards the growth and development of an atmosphere in which such

perfection is possible. Idealism places great stress on the personality of the individual and its development. This is what the Indian thinkers uphold before us. The development of the personality implies on all-round rather than a one-sided development. The Indian thinkers were the great philosopher as well think that in this development starts with the physical side and culminates in the spiritual. This has been emphasized by Sri Aurobindo Ghosh. The finite personality feels its closeness and kinship with the infinite personality. The first step, no doubt, related to securing control over matter; but this is not an end in itself. The material values are not the ultimate things in life. Indian education should not only make this clear to the individual but should enable him to direct all its efforts to realize within himself that ideal.

Idealism has its impact on the curriculum of Indian education. It emphasizes those aspects of knowledge that cater to the physical and intellectual development of the child as well as the spiritual development. True education will involve the raising of the whole personality from the physical level to the spiritual level at the time of realizing his relationship with the ultimate nature of the universe. The process of education consists of three types of adjustments – adjustment to one’s own nature, adjustment to one’s fellow beings and adjustment to the ultimate nature of the cosmos. The third adjustment is very significant from the idealistic standpoint. No education is meaningful unless it helps the individual to secure that. Idealism in education has come to be regarded as a disciplinarian philosophy. Education should cater to his physical needs no doubt, but more than that it should cater to his spiritual needs by fulfilling these needs the man became a cultivated human being. Hence, idealism emphasizes the study of all those subjects that lead to making a man.

Idealism thus as a philosophy exercises more influence on the aims and objectives of education and on its general philosophy.

Check your progress

1. What are the influences of idealism on education? State very briefly.

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2. What are the aims of education?

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3. Discuss the views of Indian thinkers like Gandhi, Tagore, and Aurobindo regarding the function of education.

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1.3 Let us Sum Up

As a philosophy, idealism is inclined towards impressionism and favours the teaching of discipline through standards of personal conducts. Teachers are to set such examples as peoples may feel inspired.

Further, idealism emphasizes the culture and spiritual ends of life and advocates their superiority over the biological ends. The high aspiration and values of mankind are more important than the biological ends. The former pertains to increasing love for wisdom, truth and virtue, increasing admiration for things worthy of love and appreciation. Such are set for all ages and for all people and loyalty to them is the touch-stone of humanity. Indian education harps on these ideals through the curriculum. Indian education initiates such a programme of education as will help the child grow physically and intellectually. According to the Indian conception, true education involves raising the whole personality from the physical level to the spiritual level. This has been echoed in the voice of noted Indian educationists as well as philosophers Swami Vivekananda and Sri Aurobindo.

1.4 KEY WORDS

Education : Education is a conscious process which needs proper guidance and supervision

Idealism : Idealism is one of the oldest schools of thought in the world of philosophy, originating in human nature itself

Subjective idealism : All objects of knowledge are subjective in so far they depend upon the mind.

Phenomenon : According to Kant, the only knowledge possible to man is knowledge of the phenomenon

Objective idealism : According to Hegel, the ultimate reality is absolute eternal substance, outside which nothing can exist.

Reference and suggested readings :

1. F.W. Thomas and A.R. Lang : *Principles of Modern Education* Chapter-I
2. W.H. Kilpatrick : *Source book in the philosophy of education*
3. Manager of Publications, Delhi, 1994 ; Post war educational Development in India
4. Froebel : Education of Man

Model Questions

1. Do you think that the context of change and fast development of educational curriculum in our country idealism will come to any help in the realm of education?
2. Which of the two theories of idealism do you consider opt for education?
3. Does Idealism help in building personality as envisaged in the concept of Indian education.

Unit – 2

Naturalism

Structure :

2.0 : Objectives

2.1 Introduction

2.2 Statements of Naturalism

2.3 Impact of Naturalism on Education

(specially Indian Education)

2.4 Let us sum up

2.5 Key Words

References and Suggested Reading

Model Questions

2.0 Objectives :

Materialism, for which the term naturalism is applied in education, is a school of thought which believes that the universe is composed of matter and which exists in different forms. We have seen that philosophies of life have been broadly categorized under three heads, viz., (i) Monism according to which reality is one; (ii) Dualism which stands for a dual nature of reality; and (iii) Pluralism which stands for the manifold nature of reality.

Since naturalism is a form of materialism, it is monistic in nature. In other words, reality is matter and reality is one. Let us

see now how naturalism costs its influence on education specially Indian education.

2.1 Introduction

Now we shall discuss the ontology of the word, especially the nature of matter and life, in recent times, the term 'naturalism' has replaced the term 'materialism'. Materialism emphasizes the concept of matter, and regards life as complex physical and chemical force, and mind as an epiphenomenon of brain. Naturalism lays emphasis on the concepts of energy, motion, laws of nature, and casual determination. It lays stress on physical sciences, physics and chemistry and things that the world of matter, life and mind can be satisfactorily explained by physical and chemical laws. It puts emphasis on the law of conservation of energy and the law of evolution. Recently it recognizes the importance of the biological and mental sciences also, and regards matter and mind as the distinct stages of evolution. It believes in emergent evolution.

2.2 Statement of Naturalism

Naturalism, as we know, is opposed to idealism in its interpretation of reality. As against the spiritualism or mentalism of the idealistic explanation, naturalism contents that the ultimate reality is 'matter'. But idealism upholds that 'mind' or spiritual is ultimate reality.

As we know, there are two forms of naturalism as a philosophical doctrine. There are materialistic naturalism and biological naturalism. The former is a philosophical generalization of physical sciences which interpret the phenomenon of existence in terms of physics and chemistry. The universe is like a great machine and all the living organisms and non-living material bodies are so many complexes of atoms

and molecules regulated by physico-chemical laws. Thus materialistic naturalism starts with the phenomenal nature and tries to fit man who is nothing more than a highly complicated physico-chemical machine, into the mechanistic picture of the world as painted by sciences.

Biological naturalism on the other hand, derives its data and first principles from the biological rather than the physical sciences. With great faith in biological evolution, it accepts man as the highest form of living organism in the evolutionary process. Man is never a machine. He is endowed with life force or 'elan-vital', libido, will-to-power, will to live or whatever we may call it. The biological nature of man which consists of primordial impulses, instincts and emotions, tendencies and propensities and which he shares with animals, is his true nature. It unfolds and develops spontaneously from within. Hence, human struggles and achievements the great drama of man's life on earth, be explain in term of some simpler forms of motives and drives which are possessed by him and the animals alike. Thus the past history, the racial habits, the inherited equipment shape the destiny of man.

Stop to consider

Naturalism, as opposed to idealism, subordinates mind to matter and holds that the ultimate reality is material, not spiritual. It is assumed that the nature which man shares with the animal in h is true nature. It assumes that man's behaviour and motives can be explained in terms of some instincts, drives or tendencies which are possessed by him and the animals in common. Thus biological naturalism emphasized the original innate nature of man which materialistic naturalism stresses the external phenomenal nature. The watch word of naturalism is 'Back to nature' and its highest adjective is 'artificial'. In short naturalism totally neglects the socio-cultural environment in the education of the child.

Naturalism believes in the principles of evolution of complex species of plants and animals that have evolved out of simple species of them, according to natural and mechanical laws. Adaptations of structures or organs to functions do not imply any plan or purpose. It is purposeless or non-teleological. Naturalism believes in mechanical causation.

Naturalism believes in determinism. It regards the mind as an epiphenomenon of the brain devoid of freedom and initiative. It looks upon volition and actions as rigidly determined by their psychological antecedents. Naturalism believes that life evolves out of non-living matter and that mind also evolves from complex living organisms. Life is an aggregate of physical and chemical forces. Mind is the by-product of the brain; consciousness has gradually evolved from reflex action. There is no supernatural power or God. There is no supernatural intervention in the natural causation of events. Naturalism is another name for materialism.

Apart from materialistic naturalism and biological naturalism as referred to earlier, we can talk of ethical naturalism. According to ethical naturalism, all ethical sentences (containing 'good', 'right' or other ethical words) are translatable without loss of meaning into non-ethical ones. When we utter an ethical sentence, our sentence can be translated without change of meaning into another sentence or series of sentences which do not contain any ethical terms. If such an analysis is successful, ethical terms can be eliminated from the vocabulary, leaving only non-ethical sentences by means of which they can all be replaced by non-ethical ones without any change of meaning.

When we say that a certain act is right, we are only saying that we approve of it. If we say that a certain act is right and again say that we approve of it, the two are the same thing. When we say the act is right we are not really saying anything about the nature or quality of the act itself. We simply imply

that we have a certain attitude towards it, the attitude of approval.

But this view is open to a number of objections

- a. If it is true, then no acts are right or wrong in themselves. There are only favourable or unfavourable attitudes towards them. Thus, if we want to know whether an act is wrong, we have only to introspect and see whether we approve it. If we do, it is right and if we don't, it is wrong. If we approve it one day, and disapprove it the next day. There the act is right one day and wrong the next, and if we approve it and other ? don't, then the act is right for us and wrong for others. He is it? We get perplexed as to the mode of determining the nature of the act.
- b. If the view under consideration is true, there is never any disagreement about matters of ethics.

The truth seems rather to be this : ordinarily we do not say something is right unless we approve it. But it does not imply that what we 'mean' by saying the act is right is merely that we approve it. Thus it becomes clear the attitude of approval is consequential upon the belief, not vice-versa.

How do we find out what is right? We take a poll. We find that how many people approve the act in question, and once we know this, we know whether it is right. The question is: why should majority approval make an act right? Can not the majority be stupid, un-enlighten, mistaken? Why should the majority view prove that an act is right any more than that the earth is flat. In ethics, we still want to ask whether or not the majority view is mistaken there is genuine disagreement possible about what the majority approves.

To say that 'X' is right is to say that God approves it. From this example it can be deducted that all ethical statements are disguised theological statements. But it is true that

nonbelievers have views about right and wrong, even if their views are all mistaken.

To say that 'X' is right is to say that not you or I or the majority but an ideal observer would approve 'X'. What do we mean by an ideal observer? Briefly, an ideal observer or ideal judge is one who is impartial or unbiased in regard to the question facing him. The ideal judge or observer has full knowledge of the facts of the situation being judged. An ideal judge can imaginatively identify with every person involved in the situation. If all these characteristics are present in a person he would be a perfect moral judge of any situation. If it can be known that the ideal judge approves 'X' we can be sure that 'X' is right.

But unfortunately, no such impartial judge is to be found in the world. If the point of the objection is that the ideal-observer definition does not tell us what we consciously meant when we said that an act is right, the objection is surely justified. The definition tells us nothing about the nature of the act, X – it simply tells us what a perfect judge would say about X. when we say that X is right, we mean that X itself has some property.

According to the utilitarian definition, "X is right" means the same as "X will promote the maximum happiness". Such word as 'good', 'right', and 'ought' are so fundamental in ethics that there are no other words by means of which we define them.

G.E. Moore attempted to refute all naturalistic theories by famous device known as the 'open question technique'. What does it mean? If we suggest the meaning of an ethical term, Moore said, we are always open to some kind of objection. I know that this man is honest, but is honesty good? Perhaps the answer is : Yes; but even if it is, one cannot answer this simply on the basis of a preferred

definition of 'Good' with which others might strongly disagree.

According to Moore, 'Good' is verbally indefinable just as other words are. To identify 'good' with any natural object 'Moore calls the 'naturalistic fallacy'. But here arises some difficulties : it is true that some words cannot be defined verbally, but they can be defined ostensively. That is how they enter our language and their meaning is understood. Isn't there a problem about ethical sentences that do not arise in the case of the others? What are the ethical sentences about? They are not about the speaker's feelings of approval towards the 'X' in question, not about any other feeling or attitude, not about God's attitude towards 'X', nor about the consequences we can think of. "A thing is what it is and not another thing", said Butler two hundred years ago; goodness is goodness and not anything else whatsoever.

Thus we have seen naturalism in all its ramifications viz., materialistic naturalism, biological naturalism and ethical naturalism. Whatever for naturalism might have, it points to some kind of observation which centres round facts of observation. Naturalism is rooted, as if, in the phenomenal nature as well as human nature. From this point of view it is out and out concrete. At times we really falter as to which direction naturalism will move. We have already seen that man is not a machine. Last but the not least, we cannot ignore the biological nature of man. And since he is a social being, he moves around in society and interacts with other inhabitants of society. The scope of ethical naturalism comes in.

Check your progress :

1. What are the main characteristics of Naturalism?

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2. What are the two main forms of naturalism?
Discuss them briefly.

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3. What is ethical naturalism? Can we eliminate
ethical terms from the discussion of education.

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The discoveries in physics and other physical science in our age have proved that a materialistic explanation of the world is far from being adequate. In the in the field of physics recent discoveries have rejected the concept of matter altogether. There is nothing like material substance in the world. On the other hand, the energy, motion, natural laws and causal relations. Thus naturalism has taken the place of materialism. Naturalism, therefore, is a modified form of materialism.

Naturalism, as is clear by its name, explains all the natural phenomenon on the basis of natural laws. According to this view, nature itself is the ultimate reality. Nature has been explained by means of motion and energy. The different phenomenon in nature occurs due to the motion and waves of electricity. Naturalism also accepts the principles of motion. It is also known as energism because of its acceptance of energy. According to energism, all the natural things are only different forms of energy. Naturalism is also known as positivism. Positivism means that the natural phenomenon come within the scope of some or the other positive sciences and can be explained by means of scientific laws. It was established by August Comte. The nature of Atom has been analyzed in our time. By the analysis of atom; it has been found that it is not made of matter but consists of energy and its motion. Thus, the concept of matter has been rejected due to the analysis of atom. This analysis has also led to the refutation of mechanism and determinism, because it has been found that motion in an atom cannot be absolutely predicted. There are electrons, and protons in an atom which are organized on the pattern of our solar system. These electrons and protons are always active and as has been already pointed out, the scientists have so far failed to discover definite laws of their motion and therefore accepted it as unpredictable.

In the beginning, the naturalists believed that the different natural phenomenon can be explained on the basis of physics and chemistry. Modern naturalists distinguish between the laws operating in life and those determining the vegetation and immovable things. Therefore, the fields of psychology and biology have been separated from those of physics and chemistry. According to modern naturalism, there is not only quantitative but also qualitative differences in different levels of evolution and no new level can be explained by the laws applicable to the level preceding it.

Naturalism is also a type of physicalism. Therefore, there is no place for soul, God or other world in it nor does it believe in freedom of will, though some philosophers have tried to prove freedom of will as scientific on the basis of the refutation of determinism in the structure of atoms. Since it is a type of physicalism, it has been the target of all the objections which have been leveled against physicalism.

Because naturalism supports science or is based on it, its form changes along with new discoveries in different sciences. Therefore, some philosophers prefer to call their naturalistic philosophy by the name mechanism. But the claim of mechanism to be universally applicable has also been rejected now-a-days.

The above mentioned discussion of naturalism shows that the following objections can be raised against it :

- (a) Different natural philosophers do not give any definite meaning to nature and have presented different views in this connection. Thus even the basic concept of nature is not clear in naturalism
- (b) The contention contained in naturalism goes on changing along with changes in the field of science. Thus, it has nothing of its own and becomes a mere hand-made of science.

- (c) Since naturalism is a kind of physicalism all the arguments faith and ideas. Therefore, it cannot explain our religious experiences.
- (d) The naturalistic explanation of the universe is opposed to religious faiths and ideas. Therefore, it cannot explain our religious experiences.
- (e) It is not proper on the part of naturalists to believe that the natural laws are necessary an universal because they are merely probable.
- (f) Naturalism is energism; but it does not explain as to what this energy is. If we accept this energy to be conscious in nature, there will be no dispute between naturalism and idealism. Naturalism does not accept this energy to be conscious. The above discussion shows that naturalism is no more satisfactory than materialism and mechanism.

2.3 Impact of Naturalism on education (specially Indian Education.)

Before we discuss the impact let us recapitulate once again the irrefutable arguments of spiritualism or idealism and materialism or naturalism. We are not content to be parts of a whole. We shall continue to believe that the events “which constitute our knowledge of the external world reveal a tangible and impressible reality quite worthy to be called matter and regrettable independent of our wishes and our feelings. The problem of matter and mind fades off into a fallacy of mistaken premises. So we are moving in the labyrinth of mind-matter dichotomy. We have already seen the impact of idealism on education; now let us probe how naturalism influences education especially Indian education. Herbert Spencer, a scientific naturalist, regards self-preservation as the highest aim of life. Hence, he classifies the

subjects of study in order of their importance in self-preservation, subjects directly and indirectly controlling self-preservation being given the top priority and little value being assigned to cultural subjects and phenomenon, the great book of Nature, as appropriate materials for spontaneous self-Development of individual.

Now let us look at the scenario of Indian education. it has capitalized cultural heritage of the human race in the four-fold fields of knowledge, art, morality and religion. If this be so can naturalism come to development of Indian education? The curriculum is to be framed accordingly. But if we consider the learning process of the learners, we will find that even in the case of both western and Indian education the mechanical psychology of Thorndike and of the behaviourist, the typical manifestation of materialistic naturalism, plays an important role. What do we mean by materialistic naturalism as applied to education? This sort of naturalism manifests itself in education in tendency to regulate the life of the educand in accordance with the laws of the physical sciences.

Biological naturalism, so far as it is applied to education, is a term loosely connected with systems of training which are not dependent on schools and books but on the actual manipulation of the life of the educand. It reacts against any ratified system imposed upon him and aims at creating conditions that will foster free spontaneous self-expression and natural self-development. Its watch-word is 'back to nature' and its fighting adjective is 'artificial'. Modern eugenics trying to improve the human race by regulating and controlling those who should be allowed to bear offspring, is the offspring of naturalism. Recent psychological tendencies

in education and the current movement for mental testing reflect naturalistic philosophy.

In the light of the above discussion it is evident that naturalism has a philosophy which does exercise some influence on education. What does Indian education stand for? It stands for the development of the inherent qualities, aptitudes and capacities of children. Psychological tendency had begun to influence education very powerfully. Education has become now-a-days centered. In India, as well as in other countries the aim of education is to develop the personality of the child to the fullest extent. The curriculum has been designed in such a manner that the child becomes able to come in contact with nature directly by means of pictorial representations of various types of animals, their ways of behaviour and such other related things. In India the classroom teaching emphasis is laid on the formation of character. As time moved on aims of life began to change. With the massive onslaught of unemployment the scenario of Indian education emphasis has been laid on the development of vocational efficiency. Which of the theories viz., idealism, naturalism, realism and so on comes to the aid of education in India? The reply is : materialistic naturalism. Vocational training helps develop effective adjustment to the material world. Thus, we find India including other nations of world is organizing its educational system according to its needs and ideologies. In countries like India where the sentiment of Democracy is strong the aim of education is the inculcation of Democratic values and promotion of democratic principles. Naturalism, even here plays an important role in enabling the learners to adjust themselves to the emerging democratic values.

When we consider the field of Indian education, we become automatically driven to Rabindranath Tagore

who believes the aim of education is the realization of the entire ideal of human life by means of knowledge and action. Here also materialistic naturalism helps a lot. Let us come back to Sri Aurobindo even. He thinks that the teacher is not an instructor or a task master; on the contrary he is a helper and the guide. His function is to suggest and not to impose. Here also we find the application of the mechanical psychology of Thorndike and of the behaviourists who are the champions of materialists naturalism

The theory of Thorndike has much influenced the educational thought of different countries including India. The salient feature of his theory is that 'the trial and error method' of learning is not at all a meaningless process. Rather it is a process of approximation and correction. There has been echoed by Mc. Connel. This particular view upheld by Thorndike in the field of psychology is definitely important.

The educational planners in India have modified the basic principles of learning, which one the vital essence of education. According to Thorndike's theory which is a part of materialistic naturalism already pointed out the main duty of a teacher is to guide the learner in such a manner that he/she can adopt the proper path.

The theory of the behaviourists contributes much to the trend in Indian education. Learning has been confined to mathematical principles. The theory of Thorndike is based upon educational philosophy.

When we enter naturalism more deeply, we find that data of education are the child and his environment. The interaction between the two constitutes the child's experience through which alone he can be educated. This aspect of naturalism has been definitely reflected in Indian education. And this has been highlighted by

Rabindranath Tagore. Naturalism emphasizes the purposive element in the educative process. Naturalism attaches great importance to the child's nature. Education is to be based on that nature. Education is the process of development into an enjoyable, rational, harmoniously balanced, useful and hence natural life. Education, then is merely the fostering of natural development and it takes place when the needs, abilities and inclinations of the child are allowed to developed freely through interaction with the environment. Considered from this point of view the education is only a guide, a setter of a stage, a supplier of materials and opportunities, a provider of an ideal environment. All these have been emphasized time and again by the champions of Indian education. all these may be summed up by the term paido-centricism which is the essential mark of biological naturalism.

Education, as Dewey conceives it, is growth. Life is growth and growing is life. The is growth takes place through the modification, redirection,-coordination and organization of the child's needs and abilities is given environment, it realizes that the child is already eager for self-activity when he first comes to school. Educational method must utilize the spirit of self-activity. The activity to be selected for the child must provide the maximum drive and purpose in the learning process. In naturalism, self-activity and direct life experiences are the basis of educative process. In the field of Indian education Rabindranath Tagore has emphasize the spirit of self-activity as well as direct life experiences. In his opinion, a child must come face to face with nature.

Naturalism supports activities with real things rather than verbal studies. The play-way in its manifold forms is the outstanding general method of creative education. This aspect of naturalism has been reflected in Indian education. It is essentially naturalistic but its spirit

of spontaneous joyful self-expression, of inducing whole hearted purpose in the child – is adopted by naturalism in its project method and activity curriculum.

If we probe deeply, we will find that the psychosocial environment which is unique in man is totally neglected in naturalism. But we know that the environment of personality is possible through adjustment to the social-cultural environment. Dewey, for example exacts the development of a completely socialized individual.

Development of personality is the touch stone of Indian education. If it is so, we cannot deny the environment where child moves. Children are not born passively dependent on others. They try to find out inspiration from the socio-cultural environment. They come in contact with one another and interact reciprocally. This tone is found in the writings of Tagore. We shall have to remember the issue in question: Child environment. The environment of our Indian education is the following :

Process by which we respond to those around us and they (students) change, their changed behaviour. Then causes changes in us; the process emphasizes a student's active involvement in teacher-student's interactions. That is, students are not merely passive recipients. This way of thinking is lacking in naturalism.

Check your progress :

1. Discuss naturalism and its impact on education

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2. Is it absolutely free from shortcomings? Discuss.

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3. Has ethical naturalism any scope for the expression of naturalism that can contribute to the significance of education especially Indian education?

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2.4 Let Us Sum Up :

Philosophy has been defined in various ways, but the essence of all definition is that it is a branch of knowledge concerned with the onset for truth. The human mind has always been puzzled by the question regarding the nature of truth. Two strong philosophical thoughts have gained ground in context.

The human mind has always been puzzled as to which direction it will move. Should human mind accept that the final reality is in the nature of mind? This obviously indicates that the school of thought is that of the idealists. The idealists hold that the universe is a manifestation of intelligence and will. This philosophy is psycho-centric and it places emphasis on the soul rather than on the body. Naturalism, on the other hand, regards matter as the final reality. Everything originates from matter and it reduced to matter in the end. The final truth is the truth established by science – truth that our sense can comprehend. Naturalism has influenced education in its various aspects. It is nature-centric.

There might be many philosophies of education; but theory of education would mean a composite view of educational ideals, aims and objectives, programmes and organizations and so on determined on one side by the philosophy of life and on the other side by the exigencies of the situations. Educational theories cannot be divorced from educational practice. Similarly, educational practices do not have a solid foundation if they are not supported by a sound educational theory.

2.5 KEY WORDS

Naturalism : Naturalism, as opposed to idealism, subordinates mind to matter and holds that ultimate reality is material, not spiritual.

Materialistic : Materialistic naturalism is a philosophical naturalism with the external nature and trying to fit man into this picture of the universe.

Biological Naturalism : this form of naturalism call to its aid the biological rather than the physical sciences.

Ethical Naturalism : According to this theory all ethical sentences are translatable without loss of meaning into non-ethical ones.

SUGGESTED READING AND REFERENCES :

1. G. Thomson : A modern Philosophy of education Chapter-I
2. E.E. White : Elements of Pedagogy
3. H.H. Home : This new education – chapter – IV

MODEL QUESTION

1. Distinguish between materialistic naturalism and biological naturalism
2. How does naturalism come to the aid of education especially Indian education? Discuss fully.

UNIT – 3

PRAGMATISM

Structure :

- 3.0 : Objectives**
 - 3.1 : Introduction**
 - 3.2 : Meaning and Aim**
 - 3.3 : Pragmatism in Relation to Idealism and
Naturalism**
 - 3.4 : Critical Appraisal**
 - 3.5 : Impact of Pragmatism on Education**
 - 3.6 : Methods of Instruction**
 - 3.7 : Criticism**
 - 3.8 : Let us sum up**
 - 3.9 : Key Words**
- References and Suggested Reading**
- Model Questions**

3.0 Objectives :

The main objective of pragmatism as advocated by William James, Schiller and Dewey in revolt against intellectualism or rationalism of Absolute idealists like Hegel, Bradley and others. This doctrine is called anti-intellectualism. The world is a world of pure experience. The old dualism of mind and matter is rejected by James. The 'neutral stuff' of pure experience becomes subject and object in different contexts. This reminds us of 'neutral monism'. But James's doctrine of pure experience is not Berkeleyan idealism or subjectivism. James says : "Sensations are the first and last limits, the terminus is 'a zeu' and the terminus 'ad zuem' of the mind. To find such sensational termini should be our aim with all our thought'. Our thought should begin with sensations and end with sensations. Secondly, the world is real, but it is not readymade, perfect, completed. It is to be moulded to human needs, desires, and purposes. The world is 'plastic' and mould it by God and human minds. It is imperfect mal-adopted disarranged. It has to be purged of evils, imperfections and mal-adaptations. Evil is real and positive, and has to be conquered by human beings in cooperation with God. There can be no morality if evil is not real and positive. Free actions of men can fight out evil. This doctrine is called meliorism. Thirdly, the world is manifold, diverse and rich in variety. Things are externally related to one another. There is no internal relation among them. They do not form a unified system, James, like the New Realist, advocates the theory of 'external relations' and rejects the theory of internal relations. He goes that the world is not a universe but a 'multiverse'. He believes in a pluralistic universe. It is neither a systematic unity nor an expression of the Absolute Spirit, as Hegel maintains. Monists, Absolutists, Idealists are worshippers of the number 'one'; they hunger not for truth, but for unity : They suffer from the disease of monism. James believes in pluralism, like the New Realists. Fourthly, the world is dynamic, always

changing, growing and evolving. It is not a 'block universe' of the Absolutist, in which all things follow from the Absolute.

3.1 INTRODUCTION

Pragmatism as a clearly formulated philosophical doctrine was first introduced in philosophy in 1878 by Charles Peirce. Later, it has been championed by William James and John Dewey. Pragmatism is a protest against both naturalism and absolute idealism. Its chief protest is against the impersonal mechanistic interpretation of reality resulting from naturalism, against the indifference of sciences to human hopes and efforts. The category of causality in sciences it substituted 'human purpose' as a dominating conception in the interpretation of experience. So, pragmatism is essentially a humanistic philosophy. To escape from 'the paralyzing horror' of the naturalistic view of life, 'the nightmare of an indifferent universe', it seeks to discredit, as we have already seen, mere intellectualism by which these conclusions have been arrived at. This attack against intellectualism is extended to Hegelian or Absolute Idealism by reason of its too intellectualistic interpretation of reality. Pragmatism denies and doctrine of fixed eternal values. It revolts against absolutism and extols relativism. It maintains that man creates his own values in the course of his life-experiences. The pragmatist "turns away from abstractions and insufficiency, from verbal solutions, from a-priori reasons, from 'fixed principles, closed systems, pretended absolutes and origins'. The pragmatist turns 'towards concreteness and adequacy, towards facts, towards action and towards power'. The first main proposition of pragmatism is that a true judgement is one which gives satisfactory results in experience and that its truth is tested by the way in which it works in practice. Satisfactory working and utility are the criteria of the true and the good.

True ideas are those which we can assimilate, validate, corroborate and verify. Its second proposition is that truth happens to a judgement; a judgement becomes true and it made true by events. Its verity is, in fact, the process of its verification. Its validity is the process of its validation. The third proposition is that if a belief works, we have a moral right to hold it.

There is absolutely nothing new in the pragmatic method. The sophists may be regarded as early pragmatists. Socrates was an expert in it. Aristotle used it methodically. Bacon's contention that knowledge is to be sought for the relief of man's estate. Locke's affirmation that our business is not to know all things, but those which concern our conduct simply reflects pragmatic outlook of Locke. Hudson's insistence that realities are only what they are 'known as' implies his pragmatic outlook. But all those thinkers were merely precursors of pragmatism. As a clearly formulated philosophical doctrine, pragmatism is clearly modern theory. As has been pointed out earlier, it was first introduced into philosophy by Charles Peirce in 1878. Subsequently William James and John became its chief exponents.

3.2 MEANING AND AIM :

William James explains pragmatism in the following way : "the term is derived from the same Greek word meaning action, from which our words 'practice' and 'practical' come.' The pragmatists are vehement in their protest against sheer intellectualism which is indifferent to the feelings and volitions of man, against any close system. Any fixed belief, which shuts all enquiry and progress. There is nothing absolute in the universe; everything is changing and dynamic. Relativism is therefore more real than absolutism. The advocates of pragmatism emphasize 'practical needs', 'efforts of faith', 'acts of choice', 'subjective passions', 'emotional postulates' and the like. Pragmatism is essentially a humanistic philosophy, typically

Anglo-Saxon in outlook and representing American way of life. The first main proposition of pragmatism is that a true judgement is one which gives satisfactory results in experience and that it is tested by the way in which it works in practice. Satisfactory working and utility are the criteria of the true and the good.

The pragmatists' viz., W. James., Schiller and Dewey consider work ability to be the test of truth. An idea is true if it works. If it leads to a fruitful consequence, it is true. If it leads an unfruitful consequence, it is false. Let us take, for example, one proposition. There is water in the glass. This proposition is true, if the water in the glass quenches thirst. If it does not quench thirst, it is false. Successful activity fruitful consequence, workability, pragmatic usefulness or utility – all these are the tests of truth. Workability is not only the test of truth, but also constitutes truth. Workability is truth. As James said : “truth happens to be an idea. It becomes true, is made true by events. its verity is a fact and event, a process : the process namely of its verifying itself its verification. Its validity is the process of validation. Truth is made in cause of experience”. Ideas and judgements are not true until they are verified by their fruitful consequences. When they lead to successful activities, they are true.

Not all the problems we face are practical problems; again it is true that the pragmatic theory also is not limited to practical problems alone. Any real problem can give rise to a true solution. To understand what the real problem is, we will have to ask the following kinds of question : Why do we want to know whether world war-II would not have occurred had Hitler died in 1918? What difference would it make if this claim was true rather than false? What would we do differently if we knew it was true? Such questions force us to reflect upon what the solution is needed for. For pragmatic theorists a problem is only a problem, if we have to solve it in order to go on to do something else. Otherwise, is only a pseudo-problem, which makes no difference to

anything. Thus for pragmatism a belief is true if and only if it leads to the successful solution of a real problem.

It is true that when we act on the basis of true belief our actions are much more likely to be successful than when we act on the basis of false belief. But it is a mistake to conclude that every belief that leads to a successful action must therefore be true. It should be remembered in this connection that false beliefs do not necessarily lead to unsuccessful action. It is also a mistake to hold that every belief which leads to unsuccessful actions must therefore be false. Many medical researchers have dedicated years to searching for the causes of cancer, although as yet none has been entirely successful. They all believe that cancer is one of the factors that has led them to conduct their unsuccessful research. Does this mean that their belief is false? Surely not.

Pragmatism denies any doctrine of fixed eternal values. It revolts against absolutism and relativism. It maintains that man creates his own values, in the course of his life-experience. The pragmatist 'turns away from abstractions and insufficiency, from verbal solutions, from a-priori reasons, from fixed principles, closed systems, pretended absolute and origins'. He turns 'towards concreteness and adequacy, towards facts, towards action and towards power.'

PRAGMATISM IN RELATION TO IDEALISM AND NATURALISM

Pragmatism rose as a protest against both naturalism and absolute idealism. Its chief protest is against the impersonal mechanistic interpretation of reality resulting from naturalism against the indifference of science to human hopes and efforts. For the category of causality in science the pragmatist substitutes human purpose as the dominating conception in the interpretation of experience. So pragmatism is essentially a humanistic philosophy. To escape from the 'paralyzing horror of naturalistic view of life, the nightmare of an indifferent

universe,' to discard the conclusions of science, pragmatism seeks to discredit mere intellectualism by which these conclusions have been arrived at.

In spite of this attitude of antagonism towards both naturalism and idealism, pragmatism seems to possess various elements in common with both schools of philosophical thoughts, particularly in relation to education. To understand the affinity between pragmatism and naturalism on the one hand, it is necessary to discuss comparatively the methods and conclusions of education as upheld by each of these schools of thought.

According to pragmatism the data of education are the child and his environment. Pragmatism emphasizes the purposive element in the educative process. Pragmatism holds that the child is the measure of all things educational. It seeks to develop the original nature of the child by providing him/her with a helpful type of experience through a specially selected environment in which the child participated directly and actively. Education, as Dewey conceives it, is growth. Life is growth and growing is life. This growth takes place through the modification, redirection, coordination and organization of the child's needs and abilities in a given environment. It realizes that the child is already eager for self-activity when he first comes to school. Educational method must utilize the spirit of self-activity. The activity to be selected for the child must provide the maximum drive and purpose in the learning process. In pragmatism, self-activity and direct life experiences are the basis of educative process. Pragmatism supports activities with real things rather than verbal studies. The spirit of spontaneous joyful self-expression, of inducing whole-hearted purpose in the child – is adopted by pragmatism in its project method and activity curriculum. From this discussion it is clear that pragmatism mostly adopts the methods of naturalism in its educational skill, however, much it may differ from naturalism as a philosophical doctrine.

Pragmatism, like idealism, emphasizes psycho-social environment which is unique in man. Pragmatism also emphasizes the importance of human personality. This personality can develop in on through social environment. Social situation alone can give effective and purposive direction to the growth of personality. Thus pragmatism seeks to organize the school as a simplified, better-balanced society. In this type of society through corporate activities and dissatisfied social experiences the personality of the individual will harmoniously develop.

Rusk holds that the pragmatists' conception of personality is exclusively individualistic. But this is not true of the conception of personality hold by the great pragmatist like John Dewey. Nobody acquainted with "Democracy and education' will fail to see that Dewey repudiates all bread-and-butter aims of education and exacts the development of a completely socialized individual.

Pragmatism comes between idealism and materialism. Idealism is a psycho-centric philosophy believing in the soul as the centre if universe. Materialism is naturo-centric upholding matter as the central thing. Pragmatism is anthropocentric believing in experience of human beings as the centre. It interprets the universe as it appears to the human mind in the course of its actions and interaction with the environment. As the human experience has a varied aspect and is proved to constant change, it is been constantly modified or reconstructed. The pragmatist on that account does not believe in the existence of one reality. It's a pluralistic outlook which holds that reality is not one; but it is of manifold nature. It is constantly in the process of making and will continually remain in that process as more and many aspects of it will be discovered by human experience. Pragmatism, more precisely, may not be called a philosophy abut may just be called an attitude or outlook. It does not preach or hold any dogma, nor does it advocate a distinct outlook towards the nature of universe. It has no

metaphysics; it is simply an empiricist's attitude for interpreting things on basis of their practical consequences. If something goes on well in human experience it is good and useful, if something does not, it is not. Nothing is determined absolutely forever. Pragmatism approaches idealism when it favours truth and human experiences; but it rejects the abstract nature of truth or goodness as held by the idealists.

Instead of being fixed forever as idealists would say, truth or goodness is discovered by human experience and made or unmade as experience finds reasons for doing that. Nothing is absolutely true or good. Things are good or bad in relation to situations and one thing which is true and good at one time may not remain so at another time. Pragmatism has for this reason been described as dynamic idealism. It agrees with naturalism in so far as it sees the universe as a composition of matter. But it rises above materialism by emphasizing knowledge as a product of human experience rather than that of human senses. It accepts the supremacy of human mind but does not bother itself about the origin of it.

3.4 CRITICAL APPRAISAL

The pragmatism test of workability or utility makes truth relative, subjective and humanistic. The pragmatist denies absolute truth which is not related to human needs and interests. If a judgement works in life, it has truth in relation to life. If belief in God and belief in immortality of the soul further and promote life and bring harmony and order to it, they are true. But mere utility, ideal satisfaction, emotional harmony and biological necessity do not prove absolute truth. They point the way to truth. But they cannot prove absolute truth. All true propositions works in life. But all propositions which work in life are not necessarily true. The proposition viz., "the sun moves round the earth" worked well until it was disprove by the proposition viz., "The earth moves round the sun". Further, pragmatism makes too much of activity and striving and ignores

the ultimate goals, ends and purposes of life. It emphasizes that part of the reality to which organism response and which satisfies organic needs, desires and interests. It emphasizes the instrumental character of mind and intelligence. It does not appreciate its power of creation and appreciation of ideal values. It measures the power of contemplation. It measures the spiritual nature of mind. It ignores the mind's power of appreciating eternal and absolute values like truth, beauty, goodness and the Holy which exist and draw us on. For practical purposes, factual consistency or correspondence with facts, ideal consistency or coherence and practical utility or workability combined together may be regarded as tests of truth. Workability alone cannot be regarded as an adequate criterion of truth

Further, the pragmatist believes that all truth are fundamentally related to man; but this does not prove that all truth are human, that is, valid only for human beings and dependent upon their practical utility.

3.5 IMPACT OF PRAGMATISM ON EDUCATION :

Whatever criticism we might raise against pragmatism, it has some value. Relativism is more and real than absolutism because there is nothing absolute in the universe. Its main essence is that if a belief works in practice, we have a moral right to hold it. The best exposition of the educational philosophy from the pragmatists' point of view has been given by J. Dewey in his 'Democracy and Education'. The pragmatic aims of education never include disinterested pursuit of knowledge or acquisition of universal ideas and eternal values. Of course, education includes physical, intellectual, aesthetics and moral aspect; but these are regarded as the major modes of activity through which values are to be 'created and discovered'. The most general aim of education according to this view is just a creation or discovery of values through experience. Pragmatism seeks to modify the original nature of

the child by providing for him a helpful type of experience particularly that of a social character, in which he participates directly and actively. In this respect particularly we find that pragmatism as conceived by the westerners has been reflected in the thought of Indian educationists too. Vivekananda is the east has spoken of the unfolding of the view qualities by way of purifying the inner nature of man. Rabindranath Tagore also thinks that a child develops properly when he is given a helpful types of experience in which he can participate joyfully. Tagore used to think that education is a never-ending process of growth of the child through social direction. Pragmatism is depicted in the theory of Dewey who conceives education simply as growth through experiences. Tagore use to emphasize of and on the close connection between the child and nature. The more the child will come in contact with nature the more he will be able to develop his personality. Further, Rabindranath Tagore has put emphasis on the intimate relation existing between the individual development and education.

Since pragmatism holds that educational growth takes place through social direction, the school should be organized as a vitalized, simplified, purified, better-balanced and ideally democratic society, integrally related with the bigger community outside. Our Indian education system emphasizes the same thing. Pragmatism as conceive by the western thinkers is evident wonderfully in Indian education too. When the child first come to school his spelling with activities of all sorts and quite eager to take part in real and concrete work. So, the pragmatist urges for integration and advocates activity curriculum or experience curriculum consisting of certain concrete and productive activities related to the interest of the child. This type of curriculum reflects some major occupations of man and provides a complete social life for the developing individual. The same thing is echoed by Indian thinkers as well as a man.

From what has been said just now, the child, will acquire knowledge, skills, social efficiency, sense of reality, right attitudes and values. Discipline in this scheme is never negative. It is an inner sense of auto discipline resulting from indirect social control through constructive group work and associative living. The school is to be conceived and constructed as a social institute, having social life and value with in itself. Inner discipline in pupils is to be brought according to pragmatism. The same thing has been up-held by Vivekananda in the east.

CHECK YOUR PROGRESS :

1. What do you mean by pragmatism? Is it life-oriented?

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2. Discuss Dewey's views about pragmatism.

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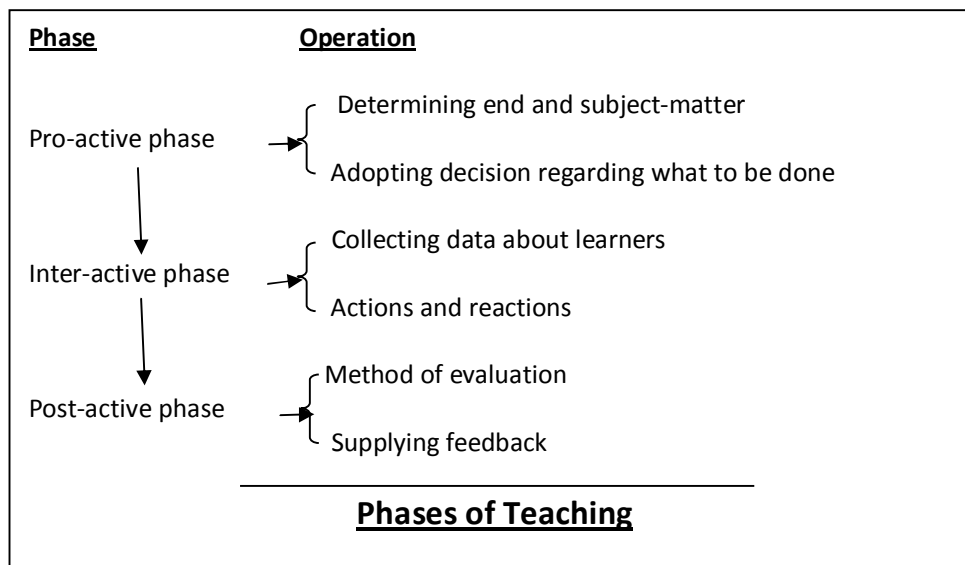
3. What is the impact of pragmatism on Indian education

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3.6 METHODS OF INSTRUCTION :

As regards the methods of instruction, the pragmatists emphasize the activity principle and the purposive elements in the learning process. The project method involving purposing, planning, executing and judging is typically pragmatic. A project is “a problematic act carried to completion is its natural setting.” It is “a voluntary undertaking which involves constructive effort or thought and eventuates into objective results.

Let us come to the field of Indian education.



The method of instruction as envisaged in pragmatism in the thought by the Westerners more or less present in the mode of instruction of the Easterners.

3.7 CRITICISM :

The pragmatic method has been criticized by different educators. It is not of universal applicability. The infant's activity seems to have no need beyond itself; so, here the method is out of place. At a later stage, although it is effective, it is not easy to plan projects having sufficient width and comprehensiveness. Undue stress on 'practice' may lead to the error of neglecting pure science, of making art the handmaid of crafts and of employing poetry merely to decorate a project.

But more severe protest against pragmatism has been raised by the idealists in regard to its neglect of long cherished values and subordination of thinking to practice, particularly in the field of education. These questions are put. Is this instrumental function to sole function of thought? Can it not devise its own problem and seek its own satisfaction? Eucken declares that truth can only exist as an end in itself. Bozanquet holds that a particular activity with given end should be distinguished from a theoretical activity in which the end is constructed by thought. If, then, thought can set its own end, knowledge for its own sake may be a possible motive, a liberal education may still be recognized as a worthy aim. The pragmatic theory of values is also questioned. Is pragmatism justified in reducing 'the truth', 'the right', and 'the beautiful' to expedient or useful? Mankind has throughout all the ages regarded certain truths, the truths of Christian religion, for example, as unique and eternal. Such truths are quite in another realm of experience than the expedient. Further, success is not the only criterion of truly moral act : A good even although it brings suffering. While regretting the divorce of knowledge from life, Bertrand Russell at the same time admits that there is such knowledge which seems to be valuable on its own account, quite apart from any use to which it is capable of being put. He further adds that all the great advances are at first purely theoretical and are only afterwards found to be capable of practical application.

Thus according to the idealists, subordination of truth to practice reflecting a utilitarian view is involved as it fails to develop interest in knowledge for its own sake and to explain art, morality, and religion. “Just as Naturalism fails because it regards that world of science as the complete reality, so pragmatism fails because it regards the world of practice as the complete reality’.

But the pragmatic scheme of education as discussed above is quite sound both psychologically and pedagogically. We may agree with the idealists that absolute truths, eternal values exist. But can those be imparted to the individual from outside? Are not these rediscovered, re-constructed, re-interpreted in the light of one’s life-experience? Are they not changing, being conditioned by the cultural and material conditions of living? The worth of pragmatism in education will be clearly realized when we compare with idealism and naturalism.

STOP TO CONSIDER :

There might be many philosophy of education; but a theory of education would mean a composite view of educational ideas, aims and objectives, programmes and organizations and so on determined on one side by the philosophy of life and on the other by the exigencies of situations. Educational theory cannot be divorced from educational practice; it does not have any incoming if it is not practicable. Similarly, educational practice does not have a solid foundation if they are not support by a sound educational theory. Theory provides the necessary support to practice and practice gives theory a real and practical meaning. Their relationship is thus vital. It may be said that theory is made explicit through practice, and practice gains strength when a sound theory is implicit in its. Whatever may be the realm of pure philosophy, in education philosophy has come to mean theory of education which can be translatable into action.

In spite of its shortcomings, pragmatism recognizes the existence and significance of only those values and truths that are related to human purposes. Herein lays the glorious reality and vitality of pragmatism. But we have seen before that workability, the determining criterion of the pragmatist is not tenable. Workability is a provisional criterion of reality; it shows the way to it. But it cannot prove the truth of ideas conclusively. Workability cannot constitute truth. Thus pragmatism gives a nutshell the project method of the pragmatists. It is a problematic act, carried to completion in its natural setting. The question of the teacher's intervention in the child's educative process also raises philosophical issues. Different thinkers have opined differently. For example, Adams, an idealist, regards education as a bi-polar process in which the education deliberately influences the educand's development by the force of his personality and by the use of books. Rousseau and Froebel advocate non-intervention with the idea that interference and restriction from outside hampers child's natural growth. Dewey's a pragmatist supports only indirect direction of the child's behaviour by means of specially designed social situations.

Discipline reflects that philosophical predisposition very directly. Pragmatists like Dewey and others are in favour of developing the attitude of auto-discipline within the pupils through their participation in concrete and productive cooperative activities.

We may conclude by saying that philosophy touches life at every point and education as a process of living cannot be independent of it.

CHECK YOUR PROGRESS:

(1) Do you think that pragmatism as a theory of western philosophy any lure for education? Discuss.

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(2) Is not pragmatism at all acceptable? If so, state reasons; if not state reasons.

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(3) Is pragmatism an improvement upon idealism and naturalism?

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3.8 Let Us Sum Up

By way of summarizing we may say that education is ultimately practical in nature. This is the key-note of

pragmatism. However, high and lofty the investigation of the Divine Will as an aim of education may be according to idealism, it is sure to fail in practice. Like cultural idealism, pragmatism also cannot offer any workable principles for the construction of the curriculum, for the static and dynamic aspects of school organization and for effective guidance in learning.

Modern education has still been influenced a great deal by pragmatism; it attaches importance to human experience. It is not a philosophy in the sense in which idealism or materialism is. Pragmatism is the empiricist's attitude and recognizes the existence and significance of only those values and truths which are related to human purposes. By its relationship with idealism, it has often been called dynamic idealism.

3.9 KEY WORDS

Pragmatism – Pragmatism is anthropo-centric believing in experience of human beings as the centre.

Propounder of pragmatism – the first propounder was Charles Peirce. Later it has been championed by William James and John Dewey.

Advocacy of pragmatists – A pragmatist advocates activity-curriculum or experience curriculum. In other words, associated living being constitutes the pragmatic curriculum.

Personality in the eye of the pragmatists – According to the pragmatist, personality can only develop in and through social environment. Social situation alone can give effective and purposive direction to the growth of personality.

SUGGESTED READINGS AND REFERENCES :-

1. E. E. White: – Elements of Pedagogy
2. Weber :- History of Philosophy, 1992
3. Hocking :- Types of Philosophy

MODEL QUESTIONS

1. Explain in detail some of the contributions of pragmatism to education in general.
2. How does the Indian educationist conceive of pragmatism as a contributing factor to education?

UNIT – IV

REALISM

Structure :

4.0 : Objectives

4.1 : Introduction

4.2 : Naïve or Popular Realism

4.3 : Scientific Realism

4.4 : Neo-Realism

4.5 : Critical Realism

4.6 : Criticism of Critical Realism

4.7 : Impact of Realism on Indian Education

4.8 : Let us sum up

4.9 : Key Words

References and Suggested Reading

Model Questions

4.0 Objectives :-

In the history of Western philosophy we find the prevalence of the fundamental philosophical problems discussed by Plato and Aristotle. Scholasticism, as intellectual discipline drew its inspiration from the writings of those two great masters. Plato's theory that ideas, concepts, universals

constitute the only reality. The view that such ideas or universals are only names and that reality consists in the individual concrete objects – in the specious of Aristotle – was termed nominalism. The conflict between these two views constituted long and loud through four centuries.

Educationally this conflict furnishes materials for the intellectual activities and contents of education of the school men. Thomas acquies (1225-74) was the most popular of them. But scholasticism dies its natural death with the advent of the Renaissance. Realistic tendencies in education which have influence modern educational thought very profoundly are the outcomes of the Renaissance spirit.

Humanistic education in the South degenerated into narrow ciceronianism and in the North, it gradually merged in the reformation movement and tended towards a new formulation little difference from the old scholasticism. The revolt against the mere verbalism and formalism in education found expression in the realistic movement. The term 'realism' is applied to that type of education in which natural phenomenon and social institutions rather than language and literature are made chief subjects of study. This movement greatly influenced education during the 17th century. In a true sense it was merely the further development of the Renaissance. Thus the main objective of the realism was to give a new orientation to education.

4.1 Introduction

Just now, we have such realism as applied to education, but we have not yet understood the term as applied in philosophy. Let us see, how the term function in philosophy? What do we know? What is the nature of the being that is known? Do we know external objects or subjective ideas? The various types of realism and idealism answer the question in different ways. Naïve or popular realism believes in the reality

of the external objects and their qualities, colour, sound, test, smell, heat, hold, extension, solidity, number, rest and motion, scientific or critical realism believes in the reality of the external material objects with their primary qualities, extension, size, figure, solidity, number, rest and motion; and it regards the secondary qualities of matter, colour, sound, test smell heat and cold – a s mere sensation or ideas of the perceiving mind.

Neo-realism is a reaction against idealism – subjective and objective. Neo-realism believes in reality of the external objects independently of the perceiving minds, finite and infinite. Its primary, secondary and tertiary qualities, beauty and ugliness are real and independent of minds. The mind directly knows objects and qualities without the medium of ideas. New critical realism believes in the reality of material things, which are known immediately through the sense data or sense presented by them. We inferred their existence from their sense. Idealism is practically dead as the present moment.

4.2 Naïve or popular Realism

Common people believe in a reality of the external objects, which are outside and independent of minds. Knowledge is an exact copy of representation of the extra-mental objects. Realism is a doctrine, which recognizes the reality of the external world independent of minds. Old realism was of two types – naïve or popular realism and scientific or critical realism. Common people believe in native or popular realism.

According to the naïve realism, our ideas are exact copies of external real things and their qualities. All the qualities of matter are real and objective existences in nature; they exist in things themselves. Thus colour, test, smell, heat and cold, are as much absolute an objective qualities of things as extension, impenetrability, motion, rest, solidity and the lire are. The

former are called the 'Primary qualities' by while the latter are called 'secondary qualities'. Matter and all their qualities exist, and are known by the mind. But all their qualities of matter are not equally essential and real as naïve realism holds. Of the qualities of matter some are essential to the very conception and existence of matter, for example, extension, impenetrability, shape, size, and the like. But other qualities viz., colour, smell, sound and temperature are in essential and variable qualities of matter. So, all of them cannot be regarded as equally objective qualities of matter.

Although naïve realism is not proper philosophical theory, still every philosopher finds it the most commonly accepted and prevalent approval of people around him. It is our mind which registers the knowledge and experience of an object. But the naïve realist holds that the object is independent of the mind. How can the object be independent of experience and at the same time part of it?

Naïve realism cannot explain error. In our daily life we often find that a straight piece of wood, if immersed in water, looks bent. But when we touch it by the hand we become convinced that it is straight. Most of the naïve realists would state that the visual sensation is at fault; thereby they commit a mistake, because they believe that experience is direct. Further naïve realism cannot explain illusion and hallucination. On a film screen we sense motion when in fact the pictures presented are distinct and static. This type illusion may occur on account of a single sense or on account of all the senses working together.

Naïve realism does not attend to the intra-organic and extra-organic conditions of knowledge. It is possible to analyze any bit of knowledge and discover that the knowledge of an object depends upon many intra-organic conditions such as structure of sense-organs, their power and so on. Naïve realism calmly refuses to take all these conditions into considerations.

Further, naïve realism believes object to be public, meaning there by that every individual has an identical experience of it. This belief deludes the naïve realist into forgetting or overlooking the differences that exist between individual experiences of the same object but it is totally wrong. It is difficult to believe the naïve realist when he declares in all sincerity that the object is all that it appears to be; but many of the experiences of ours are illusory. Naïve realism does not offer any evidence to support the conviction that the object is what it is manifestly seen to be.

4.3 Scientific Realism

Locke advocates scientific or critical realism which draws a distinction between primary qualities and secondary qualities of matter. He regards the former as real and objective qualities of matter. But he regards the latter as only subjective states or ideas of our mind. This distinction goes back to Greek atomists, and has been adopted by Descartes, Spinoza, Hobbes and Locke. Locke clearly states the distinction and put forwards the following arguments on his behalf.

Colour, taste, smell, heat and so on vary under different conditions in the same object to different persons and to the same person at different times. What is sweet to one is bitter to another. Hence, these qualities, Locke argues are not objective extra-mental qualities of things but only subjective modes of our sensitivity. These are the 'secondary qualities' of matter which are mere sensation or ideas of the perceiving mind.

A mango is not sweet in itself, but has a power of producing sweet taste, when it comes in contact with the tongue. Colours, sound, odours cannot exist apart from our sensibility. Colour, if there is no eye to perceive it, is inconceivable; similarly sound, if there is no ear to hear it, is inconceivable; taste, without any tongue to test it, is unthinkable. Take away the

sensation which we have of these qualities; let not the eyes see light or colours; nor the ears hear the sounds; let not the tongue test, not the nose smell, nor the skin feel heat or cold; and all colours, sound, tests, odours and temperatures will cease to exist. So these qualities do not belong to the objects themselves, but are nothing but sensations produced in us by the primary or real qualities of bodies, that are by the bulk, figure, and motion of their insensible particles. These are called by Locke secondary qualities of matter. But extension, impenetrability, solidity and so on are called primary qualities.

Colour, smell, test and so on are not absolute objective qualities of things in nature; but there merely 'subjective' states or 'ideas' or our mind corresponding to which there are certain powers in nature. But the above qualities are universal and permanent qualities which belong to all physical bodies under all circumstances. Hence, they must be regarded as actual 'objective' qualities of matter. Thus, according to scientific or critical realism, our ideas are the representations of actual realities, only in respect of the primary qualities of matter.

The external world outside our mind is neither sweet nor bitter, neither bright nor dark, neither hot, nor cold and so on. Locke recognizes the reality of 'matter as an unknown and unknowable substratum of primary qualities'. He is an advocate of scientific or critical realism.

Locke's scientific realism is open to the following objections :

- a. Locke divides the world into two parts – the subjective world of ideas and objective world of objects. As Locke has said : "Knowledge is nothing but the perception of the connection and argument or disarguement and repugnancy of any our ideas." Locke there by manages to dichotomies our world in which one part is the world of ideas, subjective world; the other is the world of objects, independent of mind. Having

caused this chasm between the two Locke fails to bridge the gap. He theories that ideas are the representation of objects; but it is not possible to test the validity of this notion becomes. We never know object; all that we ever know are ideas. It is through the medium of ideas that we infer the existence of an object without ever knowing the object directly. According to Locke, sometimes our ideas are accurate representation of objects and sometimes they are not. Locke could not provide any answer to this problem.

- b. Locke's theory of truth does not satisfy :- A natural corollary of his epistemological confusion is that his theory of truth seems questionable. He accepts the correspondence theory of truth; according to this theory, the criterion of accuracy of a truth is the extent to which it accurately represents the object. But according to Locke's theory, only primary ideas are objective, not the complex ideas which are fabricated out of these primary ideas. Obviously, it is impossible to measure the variety of ideas by comparing them with the original object since the object itself is beyond our knowledge.
- c. All questions and the object itself are unreal : - The criterion which Locke established to prove the subjectivity of secondary and complex ideas is employed by Berkeley to prove the subjectivity of even the primary qualities. He jeopardises the very existence of the object by rendering it entirely subjective. Locke has provided no satisfactory answer to the query to the effect to the effect that the object is real. Thereby he has left the realist theory in a very insecure position.
- d. Mind-body dualism : - is distinguished between the object and its idea Locke succeeded in creating a chasm between the mind and the body; this

problem has taxed. The philosophers to succeed him.

- e. Locke discards empiricism to turn to idealism at many point : - Locke criticizes the very concept of a priori or innate ideas as well as the tradition of idealism. Curiously enough, at many points Locke turns to idealism even in his theory of truth, Locke is found abandoning his empiricist bases and adopting the coherency theory.

The above criticism of Locke's scientific realism or representation should not leave the impression that his efforts in the field of philosophy or epistemology are worthless. If at times Locke is compelled to forego his realist attitude and lean on idealism, it does not mean that Locke is incapable of holding his own theory. It is of course true that Locke's epistemology does not provide any satisfactory answer to the more elementary problems. Locke's effort is valuable in itself. It helps the other philosophers to cogitate. For this reason it is possible to regard Locke as the leader not only of realist philosophy in Western thought but of entire modern thought in the West.

4.4 Neo-Realism

Neo-realism is the novel form of Plato's realism. According to this theory, objects and ideas are equally real. The objects exist independently of ideas. In the words of R.B. Perry : "The new realism is a revival of what has been referred to as the antiquated metaphysics which takes about existence 'Pen se' out of all relations to minds." Obviously the chief tenet of neo-realism is that for an object to exist it is not necessary to be related to some mind. In England, Neo-realism has found expression in the writings of Bertrand Russell and G.E. Moore. Again in U.S.A. it has been propagated by Holt, Marvin, Montague, Perry W.B. Pitkin and E.G. Spaulging.

If we want to understand Neo-realism properly we are to compare it with naïve realism because they bear important and

significant parallels in each other. Let us see how the comparison stands.

- a. Objects are independent of knowledge :- Both theories hold that the existence of the object is independent of knowledge. As Perry express it : “things may be, and are, directly experienced without owing either their being on their nature to that circumstance.” It should be noted here that the neo-realism are not referring to the complete object but to its aspects which are neutral entities.
- b. Qualities are part of the known object :- According to both these theories, all qualities in here in the object itself, not in the knowledge of them. Neither theory makes any distinction between primary and secondary qualities, accepting all qualities as the subject of experience.
- c. Nature of object is not influenced by knowledge of it : - It is accepted by both the theories that all relation are external in the process of knowledge and that no relation is internal. Our consciousness does not move them light up the objects as a searchlight does. Objects and their qualities exist even when there is no consciousness to take cognizance of them.
- d. Objects are what they appear to be and appear to be what they are : - By the content of knowledge we understand that which lies directly before the mind when knowledge takes place; it is numerically identical with the thing known. Both naïve and neo-realism accept that there is no difference between the object and its conception that all impressions of the objects are as real as the object itself. Any theory of this nature cannot provide any adequate explanation of the phenomenon of error. Neo-realists accept that error takes place and also try to explain it in numerous ways; but none of these efforts is satisfactory.

- e. Objects are known directly :- on this point the neo-realist and the naïve realist are in complete agreement, the only difference being that the naïve realist belief that the objects are known completely; but neo-realists are of the opinion that the objects of our perceptions are not complete objects but some of their aspects.
- f. Objects are public : - Both theories argue that objects are public with the one difference that neo-realists hold that the logical entities and not the object itself are public. Our knowledge is limited to some aspects of object; it does not comprehend the entire object. When many people perceive an orange, then the orange is the basis of their perception and knowledge; but in fact each view has some specific aspects of the orange, and each such aspect is private rather than public.

It is clear from the above discussion that the chief difference between the two theories is in respect of the unit of knowledge. According to the naïve realist the object in itself is a unit of knowledge, different objects being known individually. For example, as a subject of knowledge chair is one unit of knowledge, but table, bed and so on are independent and separate units. On the other hand, the neo-realists hold that the real unit of knowledge is not the complete object but its aspect. These are neither conscious nor unconscious, neither of the nature of idea nor the nature of the object. They are believed by the neo-realist to be neutral entities. The reason behind this consideration is that the aspect which is unconscious and objective as an element in the object becomes subjective when it enters the field of knowledge and becomes part of it. In itself, therefore, it is neutral, neither conscious nor unconscious; neither objective nor subjective, if it is subjective then it cannot be objective and the reverse is equally true. These neutral entities are infinite. Each object is viewed from a different perspective by different individuals at same time or even by one

individual at different times. Thus there can be an infinite number of perspectives for viewing an object. One result of this is that the object will also have an infinite number of aspects. And from the scientific viewpoint on one aspect of this kind can be identified with the complete object because the object is an organization of these infinite aspects. Each aspect is neutral because it is a part of conscious knowledge. This object of our knowledge is not a part of our mind because consciousness is not a substance, but a relation. Thus the objects that are subjects of consciousness are subjects of relation and are therefore independent. Both primary and secondary qualities exist in the object itself. Each quality is as real as another and each is and can be the subject of consciousness. Consciousness can comprehend any quality. Obviously, the aspects of an object are as independent as the qualities. Qualities are no less neutral than the aspects of an object; they are neither physical nor mental for being either would render it impossible to adopt the nature of the other. It follows from this that the difference between physical and psychical is not the difference between subject and object or thought and object, but functional difference rather than elementary one. The functioning of consciousness in respect of the organization of objects has been explained by the neo-realists through the analogy of a search light. The search light lights up various aspects of different objects, and they are all perceived together even though they are independent. The reason is this : they are lighted up at same time. Thus the elements in consciousness are independent of each other. It is only when they become related to consciousness that they develop any relationship/

It is fairly obvious that the neo-realists distinguish between psychical knowledge and the objective world, and in doing so render both neutral. Their conception of the mind can be easily understood from Bertrand Russell's definition :

“I believe that the stuff of our mental life, as opposed to its relation and structure, consists wholly of sensations and images.’ Some realists go so far as to reject any distinction between physical objects and the mind. American neo-realism believes the mind to be an organization of objects. Ideas and objects are not distinct since when it comes into contact with consciousness. According to Holt, the American neo-realist mind is the cross-section of the universe selected by the specific response of the nervous system. That some objects are differentiated from the rest of the objective world clearly, the neo-realist hold that the mind depends upon the objects. This conception of the neo-realists contradicts the theory of the idealists that the object depends upon the mind.

Now, the questions are : - can there be any distinction between the object and its idea? Do both suffer from the same or identical kind of existence? If they do not, what is the difference between two? If they have the same kind of existence, what is the nature of the existence? If the neo-realist theory of an idea is examined in detail, it will be found that ideas do not exist in space and time as objects do in fact; it is the ideas which create time and space in which the object exists. In order to make the distinction clear the neo-realist argues that while both are subsistence, both are not also existence. It is on the basis of this distinction between existent and subsistent that the neo-realists explained the difference between objects of the real world and objects of the dream world. It cannot be stated that objects of the dream world do not exist because they are certainly the subjects of experience; but they do not have the same existence as external object. All subjects of knowledge are subsistent but the all are not existent.

The neo-realist theory, therefore, divides our world into two – the realm of subsistence, and the realm of existence. The subsistent world is similar to the platonic realm of ideals

which is not false although it is not an existent. Elements of the subsistent world are not substantial; they do not exist because existence demands the limitations of space and time. Thus, the neo-realists provide a solid base for the elements of logic, mathematics, and science by considering them as subsistent. Philosophers and thinkers in Britain, Europe and America welcome this new theory which accepts mathematical entities as distinct from specific minds, neo-realism has found a wide following and its epistemological theory such a wide standing.

The neo-realist theory of knowledge is open to the following objections :

1. It does not help empirical science – It fails to provide any basis for an empirical science like education and psychology; according to these theories, the process of knowledge follows an evolutionary pattern wherein our concepts expand continuously. But the neo-realist believes that the content of knowledge does not change.
2. It cannot provide an explanation for illusion, hallucination or creative imagination – It fails to explain adequately such phenomena as illusion, hallucination and creative imagination. It follows from the interpretation of neo-realism that consciousness performs the task of organizing independent objects and that we have direct knowledge of such objects. Neo-realism does not believe in any kind of mental function since memory, imagination and thinking – all have subjects that are actually present.
3. Refutation of mental causes in the construction of objects – According to the neo-realists, no mental causes or psychological causes help to fashion the object of perception. Mind's only function lies in organizing real objects, having no other function of its own.
4. Wrong theory of consciousness – Another defect lies in the explanation of consciousness as something which

contains nothing within itself and whose sole reality lies in creating external relationships between objects. The elucidation of the consciousness according to the neo-realists is faulty and untenable.

5. Concept of external relations is not satisfactory – The neo-realist believes in external relations since they hold primarily that objects are independent. This independence is true not only in the external world but even in the event of their becoming subjects of some consciousness in which event the objects take on external relations. This concept is proved false by modern Gestalt psychology.
6. It is not possible to establish a subsistent world distinct from the extant world – The neo-realists distinguish between the realm of existence and the realm of subsistence and believe that the realm of subsistence is as real, as the realm of existence. This is nothing more than an unwanted flight of imagination.
7. Neo-realism cannot comprehend the principle of causality – According to the theory of neo-realist, consciousness is not the cause of knowledge; the subjects of knowledge bear only external relations to each other. Similarly, there is no relation of causality between the different aspects of an external object. Thus the neo-realist theory does not accept the principle of causality as a part of its epistemological theory.
8. Some neo-realists believe that the mind and its subject are inseparable – Some neo-realists believe that the mind and its subjects are inseparable. The mind and its subject differ in their nature, mode of working and the respective means of knowledge. They cannot, therefore, be treated as inseparable.

4.5 Critical Realism

Both naïve realism and neo-realism failed to find any explanation for the phenomenon of error in the process of knowledge. Out of their inability arises another school of realism – Critical Realism – which was started in America to correct the short coming of neo-realism. This new movement in philosophy thought was supported by Durant Drake, Lovejoy, Pratt, Rogers and so on.

Critical realism, by its very nature is not naïve; but since it is a realist theory it resembles the naïve theory in same respect. Let us see:

- i. Objects are independent of knowledge – Both the theories – naïve and critical- agree that the objects known are independent of the knowledge of them, on that they can be independent of such knowledge. They exist even before there is knowledge of them.
- ii. Quality is independent of knowledge – Both theories postulate that every object is possessed of numerous qualities and that knowledge does not affect them in any way. In other words, the nature and existence of qualities are as independent of the knower and his knowledge as object itself.
- iii. Even when objects become the subjects of knowledge, they do not change their qualities in any way.
- iv. Objects are known directly.
- v. Objects are and can be public.

Critical realism resembles naïve realism in the above basic respect; and since it is more sophisticated than the naïve form and thereby it differs from naïve realism in the following respect :

- a. Critical realism rejects the naïve theory that the objects is seen to be what it is or is actually what it seems to be. The reason is this : Naïve realism cannot

satisfactorily explain error. In the process of knowledge many physical activities of the knower interfere with the known; as a result a difference arises between the content of knowledge and the subject of knowledge and this leads to error. Thus the critical realist distinguishes between the knower, the known and the content of the knowledge as parts of the process of knowledge. In some cases the neo-realist theory that the object is seen to be what is, holds to. Yet it agrees with naïve-realism in its belief that the physical thing is a direct object of knowledge.

- b. According to critical realism although objects are independent of knowledge and the knower it is knowledge which creates the objects as a subject of knowledge. An object can be the subject only in the context of reference of some mental and physical activity. This is true from the critical standpoint.
- c. While the naïve realist believes that all knowledge is direct, the critical realists hold that it can also be indirect. In other words, the knowledge of an object in a frame of reference is direct.
- d. While naïve realism holds that in the process of knowledge nothing intervenes between the knower and the known, the critical realists hold that thought exists between the knower and the known.
- e. According to the critical realists, the same object appears differently to different individuals. This occurs because knowledge takes place through the medium of nervous system which varies from individual to individual. It is conceivable that there may be similarity between our thoughts and the essences of objects; there may be differences.

4.6 Criticism of Critical Realism

Critical realism is the most developed form of realism and is more critical than other theories; but it does not satisfy to any great extent the following main defects may be cited :

- a. New form of representation – By making a distinction between the primary and secondary qualities and between the subsistent and existent realism, critical realism gives rise to the same objectives that have been leveled against representative realism.
- b. Absence of any fixed criterion of error – when the question of a criterion of truth is raised, critical realism immediately turns to pragmatic criteria. As Drake has said that each object seems to indicate that realism is true; and this feeling is so strong that we can treat our instinctive and inevitable beliefs as valid concepts. If this criterion is accepted, it not only cases to be pragmatic but also fails to be definite. In the same way the criterion to coherence to which the critical realists refer is uncertain and pragmatic. Critical realism does not provide us with any concrete criterion recognizing error from truth.
- c. How can idea be similar to and different from an object? – so far as logic is concerned, if two objects are dissimilar, they cannot be similar; again if they are similar they cannot be different. Hence, it is difficult to accept the critical realist position that thought can be similar to as well as different from the object. There cannot be identity and difference at the same time.
- d. If the reference of thought is directly known, then how can there be error in it – the critical realists believe that the reference of thought towards the object is direct. Again, they agree that error is possible. But if the reference is direct, how can there be any error in it?

- e. Differences of opinion among critical realists – The greatest weakness that appears to afflict the school of critical realists is that the thinkers have been split into camps on account of different interpretation placed on the concept of essence. Santayana, Strong and Drake believe the essence theory which holds that essences are permanent and infinite elements which exist apart from ideas and objects. On the other hand, Sellers, Lovejoy and Pratt support a Nominalistic Theory according to which essence is the term intended to convey the actual nature an object or thought. Critical realism appears to be a rephrasing of the old representationism, But critical realism states unequivocally that, ‘the copy theory is simply absurd.’ While the neo-realists are followers of epistemological monism, the critical realists propound a kind of dualism in theory of knowledge.

ANALYSIS OF THE PROCESS OF KNOWLEDGE

When the entire process of knowledge is analyzed it appears to possess three elements – the knower, known and the content of knowledge. It is quite apparent from the above description that while critical realism is an improvement on the more primitive theories of realism it is not completely satisfying.

CHECK YOUR PROGRESS :

1. Explain briefly Locke's representative realism.

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2. What is the standpoint of neo-realism?

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3. Has Critical realism been able to improve upon the situation created by the neo-realists?

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4.7 Impact of Realism on Indian Education :

Humanistic education in the south degenerated into narrow ciceronianism and in the North, it gradually merged into the reformation movement. It tended towards a new formalism little different from the old scholasticism. The revolt against the mere verbalism and formalism in education found, expression in

the realistic movement. The term 'realism' is applied to that type of education in which natural phenomenon and literature are made chief subject of study. Let us look at the realm of Indian education at this point. Rabindranath Tagore especially talked of the involvement of the children in nature. Further, according to him children are made to be adoptive to society as a whole.

When we survey the various types of realism, we find (i) humanistic (ii) social and (iii) sense-realism. Humanistic realism stands for the idea of a liberal education. The purpose is to master one's own enviroing life, natural and social, through knowledge of a broader life. So far as Indian education is concerned, Tagore emphasized this particular aspect. According to Tagore, one has to know the enviroing situation to which one has been put in.

The most important is the sense-realism which influenced educational thoughts and practices most profoundly in addition to social realism. Sense realism contained the terms of the modern conception of education. It is based on the fundamental belief that knowledge comes primarily through the senses. So education is to be based on training in sense perception and is to be directed towards a new kind of subject matter. As Tagore has said : "Jal Pare, Paata nare," ("Leaves tremble with the fall of rains"). Education at the rudimentary stage, meant primarily for children is thus directed in the language of Tagore towards nature. Children are to understand this phenomenon through sense-perception. The sense realists are interested in natural phenomenon as a source of knowledge and truth and regarded education as a natural rather than an artificial process. The upholders of sense realism held that the child should acquire the idea rather than the form and should understand the object before the word or the word through the object. This line of thinking of the upholders of realism in education is very much evident in the kindergarten level of education and important part of Indian education in all the states

of our country. Learning through pictorial representation is the vital essence of rudimentary education. Realism in education has led to the use of the vernaculars in the earlier years. The method adopted was the inductive method appropriate to the new content and aim. Realism in education further puts emphasis upon moral outlook. Vivekananda in India has put emphasis upon this aspect.

Realism in education is not a separate theory, but complementary to real humanistic education. According to the realistic theory, the proper watch word should be “ideas as well as words” and this is the essence of humanistic education at its best.

CHECK YOUR PROGRESS :

1. What is realism in education?

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2. What is its impact upon Indian education?

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4.8 Let Us Sum Up:

Neo-realism is a return to naïve realism. First, according to it, external objects are directly perceived by the mind. They are not perceived through the mediation of ideas. It does not advocate the representative theory of perception advocated by Descartes and Locke. Neo-realism is intellectualistic and analytic.

The Critical realists neither reduce the physical objects to an idea of the mind or subjectivism, nor they reduce the data to the physical object. Whatever forms of realism – naïve or neo and scientific or critical, we find that realism definitely has exercised some influence upon education. Realism in education gives rise to a rudimentary science of philosophy of education based upon scientific investigation rather than pure empiricism.

Whatever any influence any theory of realism might have on education, teaching is a function of many variables, of which the theory is only one. The occupation of a teacher can never rise to the dignity of a real profession if he works on a merely imitative and empirical level. In this conception Laurie has said in his book “Teachers’ & child addresses” sound practice is sound theory unconscious of itself; sound theory is merely sound practice conscious of itself.

4.9 KEY WORDS

Realism – Realism believes in the reality of the external objects and their qualities.

Naïve Realism – According to the Naïve realism our ideas are exact copies of external real things and their qualities.

Scientific or Critical Realism – According to scientific or critical realism, our ideas are, the representation of actual realities, only in respect of the primary qualities of matter.

New Critical Realism – New Critical Realism is distinguished from Locke's old critical realism. New critical realism as propagated by Santayana, Strong and others is as follows : (a) the world is composed of material things and mental states or ideas.

Realism in Education – The revolt against the mere verbalism in education for expression in the realistic movement. SUGGESTED READINGS AND REFERENCES :

1. Adams : Evolution of Educational Theory
2. Barnett : Teaching an organization
3. Herbart : Science of education
4. Cookson : essays of secondary education

Course : 101(Advanced Philosophy of Education)

BLOCK – IV

**Contemporary Philosophies and their Educational
Implications**

Unit – 01 : Existentialism

Unit – 02 : Logical Positivism

Unit – 03 : Post-Modernism.

Block Introduction:

The most interesting and important developments in modern philosophy have been appearance in the twentieth century of new kind of philosophy – the logical scientific philosophy which turn their back upon most of the philosophic endeavour of the past. This is, it may be presumed, the most note worthy part of contemporary philosophy. The main objective of the new kinds of philosophies hit back upon their speculation, systems and involvement in value considerations, and to end primarily at the clarification and education of meanings in the interest of advancing scientific knowledge. Post-modernism is akin in many respects to America pragmatism and British analysis, the movement variously designated as logical positivism, “Scientific empiricism” or “logical empiricism”. Viewed historically post-modernism

appears to be serious effort to construct a theory of meaning and a theory of knowledge which reconcile the valid elements of rationalism and empiricism and subscribe to the principle of logic and the procedures of the natural sciences.

To this great task post-modernism brought especially the technical equipment of mathematical knowledge and knowledge of the procedures of experimental and theoretical physics uncommon to philosophers, to say nothing of an unusual ability in philosophical analysis. In general, the movement has been characterized by a method of logical analysis, and initial concern for the problem of meaning a predisposition in favour of the type of co-operative effort typical of scientists. Further, post-modernism is an insistence that all genuine philosophical problems are scientific in the sense that they can be solved with universal agreement. Post-modernism has not sprung up from the vacuum. It has inherited the empiricism of Hume which requires sensory impressions as the foundation of all factual knowledge, and the rationalism of Leibnitz with its interest in a universal symbolic language and in the achievement of a unity of all knowledge.

This block includes the following three units:

Unit – 01 : Existentialism

Unit – 02 : Logical Positivism

Unit – 03 : Post-Modernism.

UNIT – I

Existentialism and its Educational Implication

Structure :

1.0 Objectives

1.1 Introduction

1.2 Philosophical Method

1.3 Heidegger

1.4 Nothingness

1.5 Kierkegaard

1.6 Sartre

1.7 Characteristics

1.8 Criticism of existentialism

1.9 Educational implications

1.10 Let us sum up

1.11 Key Words

References and Suggested Reading

Model Questions

1.0 Objectives:

The main objective of existentialism is to react against both naturalism and Idealism. The purpose is to proclaim the importance of man as an individual and his freedom and responsibility. What harm has been caused by the naturalism and idealism? According to naturalism material phenomena are governed by mechanical laws and matter, life and mind, though they are different from one another, are nothing but different functions of material phenomena. Hence man's sense of freedom is illusory. Again according to idealism mind spirit or consciousness is the ultimate reality; the absolute is the ultimate ground of everything including the human minds. The Divine will swallows up the human wills. Hence, human freedom is only an illusion thus, both naturalism and idealism deny human freedom. The main objective of existentialism is a strong revolt against this falsification of human nature.

At the possible pole from logical positivism, with its emphasis on sensory empiricism, objectivity, behaviorism, logic and science, existentialism has been a reaction in favor of individualism, subjectivity, introspection and feeling. It's a philosophy not of things, but of the human situation. As against idealism, it is an objection to the liberal doctrines of optimism and progress.

1.1 Introduction:

According to Plato, essence, from, 'idea' is real; in so far as the world of phenomena participates in the world of ideas it is real.

Otherwise, the world of phenomena is a shadow. Further, an individual is unreal; an idea is universal, a type, a species is real. According to existentialism, existence in time and space is real; and essence is unreal. Further, an individual is real; an universal is unreal.

As a champion of the concrete against the abstract of life as opposed to logic, of the non-intellectual and irrational determinism, existentialism has much in common with romanticism, pragmatism, personalism, bergonism and voluntaristic and vitalistic philonphics generally.

With historical roots deep in the culture existentialism has an ancient heritage. The outlines of this heritage have become plain specially since the work of its chief technical philosopher, Martin Heidegger. Socrates. Paul, Augustine and Pascal contributed to the foundations of existentialism. But its modern technical form it is grounded in the psychology and theology of Siren Kierkegaard, the philosophy of the Nietzsche and the method and ontology of the phenomenologist Husserl.

There is no single existentialist position. The philosophy varies with proponents, some of whom insist that they are not existentialists at all. But there is a common found of doctrine that identifies them and indicates quite clearly their relation to the classical philosophic tradition. They uphold quite boldly that “existence is prior to essence”. But according to prevailing tradition “essence is prior to existence”. What the existentialist means by his pronouncement is this : human nature is the determined by the course of life rather than life by human nature.

In its this form; existentialism has been an important faction in the new-orthodox awakening that has marked theology since the first war. Its emphasis on the negative qualities of man, on human estrangement and the tragedy of human existence, have supported the resurgence of the dogma of original sin. Existentialism has been popularized especially since the second war by numerous expressions in fiction, drama, and poetry, by its French partisan's under the leadership of Jean Paul Sartre. In its technical formulations recent Existentialism is largely a German product its foremost representatives being Paul Tillich, Karl Jaspers and Martin Heidegger. To some extent the recent rise of Existentialism must be attributed to the destruction and human desolation following the two world wars.

1.2 Philosophical Method :

Jasper's major completed work is 'philosophic', published in three volumes in 1932. In this book, Jaspers undertook a detailed examination of philosophical method and related existentialism to the main scientific and philosophical streams of the culture. He classified fundamental methods in to three; each method supplements the other and each is truthful within its context: (a) philosophical world orientation directed to a knowledge of being; (b) the 'education of existence', concerned with a knowledge of being – one self and (c) the way of metaphysics, the way of knowing being in itself.

Philosophy, as education of existence, reveals to the individual that his life involves three aspects and relations:

- (i) His immediate and private consciousness of his own free selfhood;
- (ii) His interaction with other individuals in the social life, in morality, law and so on, which involves inter-relationship of individuals. The third way of philosophizing is the way of metaphysics. The individual experiences his own limitedness and bonds that unite him with other individuals; becomes conscious that his own experience is relative to the absolute or the own being. He raises the question, why is there Being? The one is realized only through contemplative imagination.

Jaspers rejects ontology in the traditional sense. In his book "Existentialism and Humanism" Jaspers says : "philosophy is a guide to intelligent living. It is not a finished system but philosophizing". Again he says: "Existentialism does not propose to explain the world; its aim is to explain man and help him to face the world".

Jaspers recognizes discontinuity between the three forms of being: 'being-three', 'being-oneself'. The personal existence of an individual is being-oneself. The transcendence of the world manifested in the world, is 'being-in-itself'. While the world is being-there. The self is related to the world. The self does not exist as a transcendental reality. It is creative will the self, existence and will are the same.

Jasper's philosophy is characterized by anguish despair and preoccupation with death. Kierkegaard's "sickness unto death",

Heidegger's "being for death and Jasper's contention that man is doomed to ruin by virtue of his freedom – the fulfillment of his being are permeated by the note of despair.

The ancient maxim "know thyself" is misleading. Man cannot know himself; he is his own greatest mystery. We have knowledge of what we are not, but not of what we are. In his freedom man has an awareness of his humanity. He has no other essence than free choice. It is the task of the existential method to bring about the consciousness of freedom and of the absolute responsibility which it entails. In the subjective search by his private consciousness, man finds crisis, freedom and decision; these are existence.

1.3 Heidegger :

The technical formulation of the central doctrine of existentialism, that existence precedes essence, was the work chiefly of Martin Heidegger.

Ontology:

Heidegger has attempted to escape the designation of existentialist on the ground that his concern is with being in its unity and totality rather than with existence. But still then, Heidegger is a major factor in the whole existentialist movement. He tried to find being not as a derivation from the individual existence but as being in itself. His fundamental initial point was the analysis of Dasein and attempt to answer the question "what is man?" Dasein is being. It expresses only

existence. It is not given; it is possibility. Man exist through his choices, and his being, therefore, is entirely intermediate. Animals and inanimate things “are there”, because they are localization in space and time, but they do not “exist”. Only man exist, because man has a conscious awareness of his existence. To have an authentic being is to reflect on one self, to be concerned about one self. True being is self being.

Man existence is in the choice of the possibilities open to him. But his choice is never final, and, therefore, his existence is the intermediate. Still the made of existence of the human being is a being-in-the world or the being of a self in its inseparable relations with a not-self, the world of things and other persons.

‘Anguish’ permeates man’s whole existence. It is induced by the sense of inevitability of death. Death is a goal of man’s existence. It is not mere nothingness. It is not an individual’s non-existence. It is a primordial reality. Man’s being is for ‘death’.

But man is not simply his present. He is his past and his future. Man is forever oriented to his future, to his possibilities. He is projected towards the future, towards something yet to come, and this inspire anxiety. Man transcends himself towards the future. He lives continually ahead of himself.

Dread:

The individual is aroused from inauthentic existence and achieves an awareness of his authentic existence in ‘anguish’ and ‘dread’. The experience of dread, like the “sickness unto death” of Kierkegaard brings one to the profoundest level of

human emotion. By dread we are held in suspense, and it is in this suspense that 'design' is apprehended because dread demands a choice between inauthentic impersonal existence and the genuine existence.

Death:

For Heidegger, man is the being who knows he is going to die. He dies not only at end of life, but every day of it. Death is certain, yet indefinite. To freely accept death there is no substitute and into it one must go alone. If any one can freely accept death, one can escape from all illusion.

1.4 Nothingness:

Heidegger examined the foundations of ontology and reached a quite startling conclusion. Science attempts at the investigation of what is and rejects any consideration of what is not or nothing. But if anybody is asked about the nature of metaphysics, the answer will be that it is an enquiry into nothing. By peculiar logical difficulty, we cannot rationally investigate nothing. But there is, nevertheless a mood in which it is known face to face. Dread is experience of nothing. But nothing is not merely the negation of something. It can be experienced, and its experience is an experience of nakedness being devoid of all meanings and free from all the disguises heaped upon it by the reason.

"We, ourselves, confirm that dread reveals nothing when we have got over our dread. In the lucid vision which supervenes while yet the experience is fresh in our memory, we must say

that what we were afraid of was ‘actually’ nothing. And indeed nothing itself, nothing as such was there.” In dread our ‘Dasein’ projects into nothing, but it is only in the transcendence of ‘Dasein’ as projected into nothing that pure being is revealed. As Hegel had said, pure being and pure nothing are one and the same. Nothing is a primordial being, the ground from which everything comes and to which it must return.

Anguish permeates man’s whole existence. It is induced by the sense of inevitability of death. Death is the goal of man’s existence. It is not mere nothingness; it is not an individual’s non-existence. It is a primordial reality. Man’s being is for death.

The individual achieves self-transcendence. Through ethical choice. self-transcendence of the world through active participation. It is also transcendence of relations to other individuals through direct intercourse with them. It is also transcendence of the individual’s momentary existence in his absorption in the thought of death.

1.5 Kierkegaard:

Kierkegaard is really interested in only one thing, viz. a supreme ethical choice. What one shall choose supremely is what one finds it in one to choose supremely, and can be nothing else. The object of supreme choice is in the nature of things ideal and uncertainly real; and the more uncertain its reality is, the more passionately must the man hold on to it in subjective inwardness, but, on the contrary, with unbelieved recognition of its objective uncertainty. Kierkegaard put stress

on the ethical isolation of the existing individual. He found in reflecting willing, critical moral choice, what is the genuinely and essentially human. His individualism is, therefore, not pure subjectivism. But he did not offer any solution to any metaphysical problem. He only rejected naturalism and idealism, and made the people aware of man's ethical isolation as an existing individual and of the objective uncertainty of what he thinks conditionally.

Other existentialists made Kierkegaard's concept of 'existence' as basic to their existentialism.

Check your progress:

1. what do you mean by existentialism? Is it in any way different from other theories?

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2. Explain Kierkegaard's opinion about existential philosophy.

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3. Discuss Heidegger's views.

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1.6 Sartre:

Existentialism had been introduced in French from Germany prior to the second world war. But it was nourished in the French underground during the German occupation. It played a very important role in resistance politics. After the war it became a major factor in contemporary French culture; it developed and expressed itself in fiction, drama, poetry as well as in philosophical and theological studies.

The high priest of the secular existentialist movement in French has been the dramatist, novelist, journalist and philosopher Jean-Paul Sartre. His major work (Being and Nothingness), published during the war, drew heavily upon the phenomenological method of Husserl, the atheism of Nietzsche, and the metaphysics of Heidegger.

Existence and essence:

Sartre takes his stand on the orthodox doctrine that existence precedes essence; by this Sartre means that man is not defined by a common quality of human nature but rather is what

he conceives and wills himself to after his thrust towards existence. Since there is no God, a fundamental postulate of Sartre's ontology, there is no concept of man's essence. Man does not come into the world ready-made; he is simply what he makes of himself, and is never made but always in the making.

Man as freedom:

It is on his doctrine of freedom that a major emphasis of Sartre is founded. Man is free because he cannot be otherwise. He cannot escape his freedom, which becomes for him, therefore, a dreadful responsibility. But not only does man determine himself in his free choice; he determine all others, every decision he makes legislates for all men. Man is involved inevitably in anguish because his decision is never grounded in an external authority upon which he can rent the responsibility for his action. He must bear it alone. And when Sartre says alone, he means absolutely alone because not only is there no God to share the burden, but there is no structure 'a priori' for values to rest upon. Man's loneliness is his all-aloneness in which he must face the issue of his own freedom. Sartre holds that God does not exist; this is a dreadful fact which makes an ultimate difference to the world and to man.

In his book "Existentialism" Sartre says "If I have discarded God, the father, the has to be someone to invent values. You have god to take things as they are. Moreover, to say that we invent values means nothing else but this : life has no meaning a

priori. Before you can come alive, life is nothing; it is nothing else but the meaning that you choose. In that way, there is a possibility of creating human community. Sartre is an exponent of atheistic existentialism. He aims at a complete freedom of human consciousness; it is concerned with total voidness or nothing.

James asserts the non-existence of consciousness. Sartre argues that because the existence of the existence of objects consciousness must exist. But consciousness is 'nothing'. We never find consciousness in itself. We find the beings. But in order to avoid subjectivism, Sartre conceives of consciousness as a pure nothingness. It has a 'passion for being'; it passionately desires to become a substance. It create contingency, i.e., God. But the idea of God is the contradictory, since it is the idea of both being and nothingness. Sartre agrees with Heidegger that not-being is not identical with the negative judgement, because we have an intuition prior to judgement. The absence of a friend from a part is 'felt'. His absence is felt absence. So 'nothingness' is not a negative judgement. All judgements involve xihilation. To judge is to distinguish; to distinguish is to think this thing as other than, or 'not-being'. For Sartre, consciousness itself is nothing. If consciousness were itself as 'being-in-itself', it would not be that which is directed towards being-in-itself.

Kierkegaard projects de conceptualized human consciousness non-temporally to God? Jaspers to being; Heidegger temporally to death; Marcel to mystery; and Sartre to total nothing.

1.7 Characteristics:

Existentialism does not aim at system-building. Its approach is psychological, it analyses the living experience of an individual. But it does not prescribe a code of analysis. It analyses dread, anguish, despair, fidelity, hope, love and soon and attempts to reveal their meanings.

Secondly, existentialism emphasizes human existence – man’s vital experience in intimate relation with his body, the world and the society. Man is the central theme of existentialism. Neither God nor the world apart from his or its relation to human existence is the concern of existentialism. Some existentialist are a theists put greater stress on man who experience God, or on the meaning of God in human experience Existentialism emphasizes man’s interpretation and evaluation of, and active response to, the world and the human society. It is not concerned with the native of the world as it is in itself, its stand point is not that of a scientist, just as its approach to God is not that of a theologian.

Thirdly. Existentialism draws a destination between ‘essence’ and ‘existence’. Idealists regard essence, universal concept or

thought as prior to existence. But existentialists regard existence as prior to essence. Vital human experience as man lives constitutes his existence, its depth has to be probed and meanings to be deciphered. Man should not be dehumanized, idealized or conceptualized. Man as he is, as he lives with his actual experience in all its stages, has to be analyzed, interpreted and evaluated.

Fourthly, existentialism emphasizes subjectivity of man. Naturalists and materialists reduce man to matter and motion, and explain him by material phenomena. All types of contemporary realism reduce mind, subject, ego, self, to objects, and miss its distinctive character of subjectivity. Marxian dialectic materialism regards man as a product of matter and motion and society, which is ultimately material. It also reduces man to objects and their interactions. But existentialism emphasizes subjective inwardness of human experience and condenses pan objectivism. Human experience can neither be reduced to thought nor to matter. Existentialism is a reaction against idealism and materialism.

Fifthly, existentialism lays stress on the individual. It arises from the moral impulse, and it is based on distinctive ethical affirmation. The existential affirmation is as to the value of the authentic in human personality. In Kierkegaard the authentic person is called the individual. "The existentialists hold that the age of the individual has arrived, the age in which it will be recognized that the significance of the personal life depends on a

refusal merely to conform to the mores of the group.”
(Existentialism in philosophy, XVIII, No. 106).

Sixthly, every existentialist philosophy is necessarily a personal interpretation; it is limited by the limitation of the author; if the quality of his experience is not of a high level, his thought will display his mediocrity; if he is lacking in wisdom, his interpretation will record his folly; if he is a neurotic, his failures of adjustment will be manifest. Kierkegaard and Nietzsche were neurotics; if much of their thought is of great value, much of it is repellent. Jaspers and Buber are the wisest of existentialists.

Seventhly, existentialism stresses freedom of the individual. In spite of the individual's being determined by the body, the world, the society, and the past and the present history and culture, he has freedom to choose his goal, and realize it at least partially despite his limitations. His decision and choice, his end or ideal, his moral affirmation, give a meaning and value to his life. He makes himself what he chooses to be. If he is constrained to do what he does either by nature or by social forces, he is denatured and dehumanized. Existentialists cannot be a part of man being deprived of his freedom which constitutes the core of being.

Lastly, existentialism is determined by pessimism. Emphasizing the individual's concrete living experience, in its depths, the its solitariness, subjective inwardness, dread, despair, anguish,

existentialism tends towards pessimism. As in idealism the self exists in a void, so in existentialism the void has been made flesh and become the self. Nietzsche posited the will of Schopenhauer and ended on a note on nihilism. Sartre's philosophy culminated in total void or nothing. But the existentialists' pessimism is active, while Schopenhauer's pessimism is passive. The existentialist's pessimism is a bracing sense of menace and challenge of existence. They face evils of life, make active endeavors to overcome and fight them and try to make life livable and exalt and ennoble it.

1.8 Criticism of existentialism:

Existentialism is right in putting emphasis on the 'individual' because he is the starting point of philosophical speculation. If there is the world, he knows it as the object of his experience. If the society exists he reacts upon it and is acted upon by it if God exists, he experiences him or aspires to experience him. Secondly, existentialism is right in emphasizing 'freedom' of the individual. The individual is determined by the physical and social environment, but he is not entirely determined by it. He is free in his choice and action. He can create and appreciate values. Thirdly, existentialism is right in starting with 'man as existing'.

But existentialism does not bring out the philosophical implication of the various types of man's experience, inter relate them to one another, and attempt to arrive at a rational conception of Reality as a whole. It describes man's mental crisis and indulges in mere psychologizing. But psychologizing

is not philosophizing. Some existentialists are theists; other are atheists. They do not make any positive contribution to philosophy. Existentialism is the philosophy of crisis and disillusionment.

Sartre replies to the common criticism that existentialism in general is pessimistic by saying that such a charge can come only from those who are fearful of the truth that life is really difficult. “Existentialism”, Sartre has written” is nothing else than an attempt to draw all the consequences of a coherent atheistic position.” The discovery that there is no God and that man is alone is the beginning of a genuine humanism which dignifies man as the free create of all values and of whatever meaning there is in human existence.

Check your progress:

1. Explain Sartre’s views on existentialism.

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2. Discuss the main characteristics of existentialism.

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3. How is existentialism criticism?

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1.9 Educational implications:

Can there be any educational implication of such a negative and pessimistic philosophy as existentialism? Existentialism treats man in isolation from the community and regards ‘nothingness’ as ultimate goal of existence. Education formal or non-formal, is essentially a social process. Education is not a discipline that can be imported from abroad. It must grow in native soil. The task, therefore, is to building up an edifice of knowledge pertaining to education.

This ‘edifice of knowledge’ can only be built by making much better provisions. Where is the provision existentialism?

‘Philosophy’, as Horne has mentioned in one of his articles entitled idealistic philosophy of education, is “the mind of man struggling with the universe.” The human mind is anxious to know the nature of the varied phenomena it beholds; it is anxious to know their nature. Sometimes it does not clue to

some of the phenomena and puts them under categories of different sciences. At others it fails to get any explanation.

Educational institutions are social institutions, with organized patterns and systems, definite objectives, curriculum and techniques. Existentialism does not furnished any clue as to the right organization of these factors without jeopardizing the freedom of the individual in the act of his self-fulfillment, without merging himself in the group life in and outside the school which is sure to influence his individual being.

The only educational implication, which we can derive from it after due qualification is that education should help the individual to realize his own self in intimate relations with the school community, to discover his own place and functions. Education should help individual to realize his duties and obligations in the community life and propel him towards a bright future, the end of which is not annihilation, but the enjoyment of fullest freedom for all.

Check your progress:

1. Has existentialism any educational implication?

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1.10 Let Us Sum Up

Existentialism is a strong reaction against both rationalism and Idealism. According to the former, matter is the only reality while according to the latter, ideas, impulses, motives of man are real. But existentialism has depicted human nature as true and as free. According to existentialism an essence is unreal but existence is real. Jaspers, a noted exponent of existentialism holds that an individuals communication with other individuals in the social life, in morality, law and soon involves inter-relationship of individuals. The individual feels that his existence is relative to the Absolute.

According to existentialism, each individual is unique. The self is related to the world. The self does not exist as a transcendental reality. Whoever might be the exponent of existentialism, it is true that existential philosophy is characterized by anguish, despair and death. Kierkegaard's "sickness unto death" and Jasper's contention that man is doomed to ruin are permeated by the note of despair which again is the essence of existentialism.

1.11 Key words:

Existentialism : Existentialism has much in common with romanticism, pragmatism, personalism, bergsonism and vitalistic philosophics generally. One thing is clear tat is no single existentialist position.

- Dasein : According to Heidegger, 'Dasein' is indefinable and indescribable; it must be radically distinguished from existent things. Dasein is being or 'being there'.
- Nothingness : Dread is the experience of nothing. But nothing is not merely the negation of something. It can be experienced, and its experience is an experience of naked is-ness devoid of all meanings.
- Essence : According to Sartre, existence precedes essence; thereby he means that man is not defined by common quality of human nature. Man has thrust towards existence.
- Anxiety : Issues from the threat of non-being against man's self-affirmation. In his relative from anxiety is the 'anxiety of guilt'; in its absolute from it is anxiety of condemnation.

References and suggested Readings:

- Sartre : Existentialism p. 58
- J.B. Coats : Existentialism in philosophy XVIII,
No. 106
- Usher : Journey through Dread p.9
- J.A. Wahl : A short History of Existentialism
(1949)

Model Questions:

1. Do you think that existentialism is a proper reply to idealism and naturalism?
2. Has existentialism been able to establish freedom of the individual? If so, how?
3. State only one important charge against existentialism.

Model Questions:

1. Discuss, in detail the main characteristics of post-modernism.
2. What exactly did Wittgenstein uphold in his philosophy of language?
3. Do you find any striking difference between philosophy of language as advocated by Wittgenstein and perspective realism as advocated by Alexander?

UNIT – II
Logical Positivism

Structure :

- 2.0 Objectives**
- 2.1 Introduction**
- 2.2 Logical Positivism in detail**
- 2.3 The Principle of verification**
- 2.4 Positivism and Metaphysics**
- 2.5 Elimination of normative Science**
- 2.6 Verifiability criterion**
- 2.7 Critique of logical positivism**
- 2.8 Let us sum up**
- 2.9 Key Words**

Suggested Reading

2.0 Objectives:

Logical positivism basically regards the task of philosophy to be the analysis of the meanings of scientific propositions. It regards philosophy as the logic of science. Logical positivism based on empiricism as a theory of knowledge which again is an unsatisfactory doctrine. Sense experience is not the only source of knowledge. Reason is an

important source of knowledge. It gives us the universal and necessary elements of knowledge. Intuition or –supra-rational immediate apprehension is another source of knowledge. It is often the result of meditation. All scientific propositions, which are proved to be true, are not verifiable by experience. Logical positivism arbitrarily confines experience to sense experience. Some include introspection in experience. The reality is not beyond the comprehension of intuition, reason and experience.

The logical positivists regard semantics as an important branch of studies. It is the science of meanings of words and sentences used in philosophy. It investigates how words and their syntactical relations convey their meanings and express the relations among things as intended by the speaker. Can the words and the relations among them adequately express the real nature of things? If not, then in what ways do they express the real nature of things? Semantic positivism holds: (a) Only those terms which are publicly designated are meaningful, (b) Only those sentences which are publicly verifiable are true and (c) Normative sentences are expressions of emotion.

2.1 Introduction:

The logical positivists advocate a particular theory of knowledge which is known as logical empiricism. A.J. Ayer and others are logical positivists. They divide propositions into two kinds: (a) analytical propositions and (b) empirical propositions.

The former are logical propositions which conform to the rules of language. The latter are factual propositions which conform to matters of facts. The analytical propositions are false by virtue of their form. The empirical propositions also are either true or false. The true empirical propositions are verifiable by experience and correspond with observed facts. But the false empirical propositions are not verifiable by experience and do not correspond with observed facts. Besides, these four kinds of propositions, the logical positivists deal with propositions which are 'emotive expressions'. "You ought not tell a lie", "You ought not to steal" – these are not logical propositions dealing with truth or falsity. They are only expressions of emotions of the person who makes the statements. These propositions express the individual's personal emotions of disapproval.

Logical propositions are necessary in the sense that there is logical consistency between their premises and conclusions. They are arbitrary in the sense that the meaning of the premises and the rules of language are arbitrary.

Empirical propositions are meaningful, if they correspond with the facts of experience in time and space. They are meaningless if they do not correspond with facts of experience in time and space. They are true if they are verifiable by experience. They are false, if they are unverifiable by experience. Experience means sense-experience.

2.2 Logical positivism in detail:

According to logical positivism, any proposition about God is not empirical because it asserts a trans empirical reality. It is not tautological because the theist considers it to be true in facts. Hence, it is meaningless. Logical positivism does not reject it as false. It considers a religious propositions to be non-sensical or meaningless. The logical positivists is neither a theist nor an atheist nor an agnostic because he treats a religious proposition as neither true nor false but meaningless. A theist considers it to be true; and atheist considers it to be false; an agnostic considers it to be meaningful. A religious proposition cannot be certain, because then would be tautology, and would not assert any fact. It cannot be probable, because then it would be empirical. It is not empirical because it asserts something about God who is the transcendent. The existence of God cannot be proved by religious experience since it cannot be verified by direct sense experience. Hence, A.J. Ayer rejects religious propositions as nonsensical.

A.J. Ayer, Carnap, Neurath and others are advocates of logical positivism. The logical positivists deny the possibility of metaphysics by showing that metaphysical propositions are meaningless. A.J. Ayer makes a distinction between metaphysics and philosophy. According to him, philosophy and science are closely related. Philosophy rests on science for its principles and hypotheses. Further, philosophy defines and clarifies the concepts used in science and investigates interrelationships between these. Through science and philosophy are distinct and separate, philosophy examines and

analyses the propositions asserted in science. On the other hand, metaphysics has no relation with philosophy because metaphysics is said to be about a region which has no connection with the observable facts; none of the metaphysical statements is verifiable scientifically. Thus metaphysics and philosophy are not only distant but mutually exclusive.

According to Ayer, if we try to verify the metaphysical propositions by any empirical test, we find them to be unverifiable by any test whatsoever. And if we are unable to verify the statement by empirical test, we must reject it according to positivists as meaningless. For example, the concept of God is incapable of being empirically verified. We cannot know anything about God through the means of sense-perception. Though some philosophers claim to have knowledge of God through intuition, the intuition is indeterminate by any scientific means. Therefore, there is no criterion to distinguish between the intuitive knowledge and hallucination and delusion.

According to Ayer, the existence is of two types : (a) the empirical and (b) the transcendental.

A thing which is experienced through sense-organs is called empirical and all assertions about facts so experienced are verifiable in experience. The reality which is not within the field of any one's observation and whose knowledge is said to be due to some faculty other than the sense-organs is transcendental. Being transcendental or beyond experience they are not verifiable empirically. And, it is a fundamental tenet of positivism that whatsoever is empirically non-verifiable is

‘ipsofacto’ meaningless. According to Ayer “there is no place in the empirical world for many of these entities (metaphysical concepts). A special non-empirical world is invoked to house them”. For example, when Sartre says that ‘nothing’ is a whole in the heart of being, he postulates the existence of nothing can obviously be only in no-empirical realm.

2.3 The Principle of verification

The principle of verification is the touchstone whereby we can verify a particular statement and also determine whether the same is true, false or meaningless. Any statement which is neither true nor false, i.e., which is beyond the scope or applicability of the verification principle, is a meaningless statement.

For example, the expression ‘God is Heaven and all is well with the world’ may be very soothing to our feelings and emotions; it may give us a sense of peace and calm but scientifically it has no meaning. The reason is this if we apply the principle of verification to it we find that there is no observable reality and experience; there can be none which is being symbolized by the expression God is in Heaven. Therefore, we must regard it as meaningless proposition; such propositions are not propositions into sense but are pseudo-statements.

On the basis of principle of verification, Ayer has classified propositions into the following categories:

- (a) Those sentences which are in fact verifiable. For example, we can verify that water consists of two atoms – atoms of hydrogen and of oxygen.

- (b) Those sentences which are not in fact verifiable but given suitable apparatus, they can be verified. For example, atom is unperceivable but may become perceivable when more sophisticated microscope are developed.
- (c) Those sentences which are impossible to be verified. For example we can perceive only this or that thing but never “all things”. In other words, only particulars are capable of being perceived; the universal is unperceivable. Therefore, by the very definition it is not possible to verify the following statement: all reality is material. How can we scan or perceive or reality? Impossible. Thus the statement becomes unverifiable.

Ayer has also drawn a distinction between “strong” verifiability and “weak” verifiability. The statements of the type of one: (i) which are the practically verifiable are cases of “strong” verifiability; but the statements of type two, (ii) are the cases of weak verifiability. In other words, where direct for actual empirical experience can either confirm or reject a statement, the statement is strongly or fully verifiable. For example, if “X” is a rose, it can be visually known to be pink, or white, yellow and so on; by smelling it can be known to emit fragrant sweet smell; to touch it will be soft. However, the statement “there is life on Mars” is not directly or practically verifiable; but it is possible that in future we may be able to land man on Mars. Then we would know whether or not there is life on Mars. A statement which is not immediately or at present verifiable but may become verifiable tomorrow is said to be

“weakly” verifiable. As Ayer puts it : “A proposition is said to be verifiable in the strong sense of the term, if and only if, its truth could conclusively be established in experience.”

According Ayer a proposition is meaningful if we can discover some practical and demonstrable instance which would establish its truth or falsehood. Any proposition which cannot be so decided is meaningless. However, an important point works behind this drastic criterion of meaning and frustrates the criterion out right. Many scientific and all historical statements are not so decidable or verifiable. To make these as meaningless would be tantamount to condemnation of science and history. Only extremely simple and obvious statement can be conclusively established as verifiable; and in these nobody would be interested. In order to save science and history from being relegated as meaningless, Ayer has given a modified and comprehensive version of the principle of verifiability as Ayer has said : “a proposition has meaning only if it is possible in principle or in practice, to have sense-perception which can directly or indirectly show that it is true or false, or at least that it is more or less probable.

A metaphysician condemns the reality of the empirical world or at least downgrades it. But according to Ayer, anyone who condemns the sensible world as a world of mere appearance, as opposed to reality, is saying something which, according to positivist’s criterion of significance, is literally non-sensical.

The logical positivists were originally scientist who had rebelled against the over weaning and lordly attitude of philosophers of that time. It was a revolt against the philosophers who little understood science but pretended to know its basic and fundamental principles. But these scientists in reaction so over valued science that they tried to apply wholesale the methods, techniques and criterion of science to philosophy. Thus they postulated that only scientific analysis and physical demonstration were the criteria of meaning and truth. As a consequences of this application of science to philosophy, the philosophy appeared to be will-of-the wisp and beating about the bush. Thus metaphysics was rejected. However, in their zeal the positivists failed to realize that they were cutting from their own ground. Truly philosophy is a science of sciences.

The attempt to extend the scope of principle of empirical verification to the entire realm of knowledge is grossly exaggerated. There are many beliefs which are so fundamental that without them life is meaningless; but they are unverifiable. This is because all experience is due to them. What makes experience possible cannot obviously be proved in experience. The idea of identity or equality is not abstracted from any experience; but it is presupposed when we say two lines are equal or that these twins are identical.

2.4 Positivism and Metaphysics:

The rigorous form of logical positivism under discussion may be defined in two ways – one affirmative and the other negative. Affirmatively described, positivism holds that scientific knowledge, formal and factual, exploits all possible knowledge. Negatively, logical positivism holds that metaphysics is an impossibility.

Logical empiricists or positivists in general have convicted statements which they regard as pseudo-factual on some such grounds as they have no empirical reference. These statements are composed of constituent words for which no ostensive meanings can be determined. The constituent words may be ultimately contradictions or they may violate the syntactical rules of the language. They are revealed by logical analysis to be pseudo-propositions. Concealing their real nature but posing as genuine by virtue of their grammatical structure.

The elimination of metaphysics is accomplished on the basis of the claim that all metaphysical method can be defined for their verification or confirmation. The traditional efforts of metaphysicians to find meaning in their statements on the basis of non-empirical methods and criteria are rejected. The non-empirical methods refer to combining the intuition of self-evident truth with deductive method. The metaphysicians postulate the ground work of metaphysical systems as necessary presuppositions of experience. Whatever their existential claims, neither logical demonstration nor experience is in principle, capable of determining such sentences to be true or false. Their grammatical structure proposes them as statements

of facts. But logical analysis reveals the presence of non empirical terms. This is a fact which makes their reduction to elementary experiential propositions impossibility. Such statements are, therefore, nonsense.

According to A.J. Ayer, the futility becomes transparent if we remember that the fundamental postulate of metaphysics is that there is super-phenomenal reality. And whatsoever super-phenomenal reality may or may not be, one thing is quite clear, namely, that the statements pertaining to “this reality” cannot be analyzed into simple propositions or protocol statements. Such being these are unverifiable. Being unverifiable they make no sense. Like couplets, Stanzas or Cantos of poetry they may have great impact upon our feelings; they may be highly edifiable. But seen on the touch-stone of meaningful propositions they lack credibility. Thus, according to logical positivist Ayer, metaphysics has no relevance to knowledge.

Though in his “philosophical investigations” another positivist Wittgenstein is not uncompromisingly critical of metaphysics, yet in his earlier work he is vehemently opposed to metaphysics. According to him, the metaphysical language is confusing and its problems are real. The metaphysical problems are due to conscious or unconscious abuse of the language. According to him, it is the business of philosophy to remove the veil of secrecy and show that metaphysical problems are unreal. As a phobic if he understands the irrationality of his fear, he immediately gets rid of his phobia; similarly, if we see through the subterfuges linguistics manipulation in the creation of metaphysical problems, we would instantly cease to regard them

as problems at all. Wittgenstein believes that language is invariably linked with some or the other sense-experiential fact. Therefore, if we find that there are certain alleged linguistic expressions which have no connection with empirical facts, then these expressions must be pseudo. Therefore, Wittgenstein refuses to consider metaphysical statements to be propositions. These statements by definition transcend experience and hence cannot be verified.

Though from ages philosophers have been making metaphysical assertions, none of them has ever tried to offer an empirical evidence in their favour. Since they cannot be subjected to either logical or empirical proof, these are rejected as meaningless expressions.

The metaphysicians claim that though metaphysics is not based upon any external experience, it is nonetheless based upon internal experience. Wittgenstein does recognize that there are internal experiences; but these cannot be known unless we express them. When we express them they are linked with some objective reality and should therefore be verifiable. But the statements are unverifiable. Therefore, the claim to be based upon any experience whatever.

The basic contention of Wittgenstein is that all logical propositions correspond to facts, i.e., these stand for some or the other objective fact. The statements according to the logical positivists are devoided of all objective reference and are not made up of simple propositions but are supposedly based on spiritual experiences and facts. Therefore, these are unanalyzable and consequently unverifiable.

There was some change in the view point of Wittgenstein when he wrote his second book 'The philosophical Investigations'. Unlike 'Tractatus' where in he had define meaning as the mode of verification, later he defines meaning in term of game or play. To imagine a language, according to him, is to style of life and the activity of man is again. The terms used in a language have some special meaning. If a word has n special meaning it is senseless. For example, the words "sky" and "flower" – each has meaning and refers to something particular. But the word "sky-flower" is devoied of meaning. It refers to nothing.

The new positivistic opposition to metaphysics, based o the meaninglessness of its statements must be distinguished from the traditional positivism of the agnostic variety. This distinction is immediately evident, for example, in the case of the metaphysical statement in non-animistic theology thane is a God "when the term God lacks ostensive reference in that it is not defined in terms of observable phenomena. By the theist the statement is considered to be a genuine meaningful proposition and true. For the agnostic it is genuine proposition the truth value of which cannot be determined. For the logical positivist it is neither true nor false, and is not, therefore, a genuine proposition; it is meaningless.

2.5 Elimination of normative Science:

The verifiability theory of meaning holds a similar negative implication for normative ethics. Normative ethics is define in terms of statements expressing the notions of good, right or moral doughtiness or their correlates. The statements in the or to

determine intrinsic values. The logical positivists regard the statements of descriptive ethics as genuinely meaningful; the propositions therein are verifiable in principle.

Moral commands and imperatives are regarded as cognitively meaningless since they are not assertions of facts; they only indirectly convey knowledge. They belong, therefore, neither to science nor philosophy. Value judgments, such "killing is evil" constitute the crux of the problem. From their grammatical form they appear to be factual assertions. However, the positivists insist that they do not satisfy the verifiability criterion of meaning and are, therefore, either disguised imperatives or expressions of emotion. Whatever meaning they may have is emotional or volitional. The presence of a normative ethical symbol contributes nothing to the factual meaning of the statement; this ethical symbol is simply an evidence of a certain feeling of moral approbation or indignation on the part of the speaker.

Logical empiricists in general have stuck to one position; it is this: there can be no science of normative ethics, the determination of end values of necessary based on emotional grounds. It is significant, however, that the logical positivists have produced very little in the field of ethics. They have accepted in principle the empirically oriented ethical theory of Dewey. Dewey's effort to construct a science of instrumental ethics denies the dichotomy of ends and means. His was an attempt to overcome the radical dualism which logical positivism encouraged.

The logical empiricists have followed the traditional distinction pursued by Hume, Kant and Leibnitz between analytic and synthetic propositions. But the analysis of the positivists conformed to the requirements of modern relational logic which is not identical with Aristotelian logic. An analytic proposition is one whose truth or falsity can be established by an examination of the proposition itself, that is, by an analysis of its syntactical structure and the semantic meanings of its symbols. A “true” analytical proposition is a tautology. It is necessarily true; it is true in every possible case and cannot be possible case and cannot possible be true, is a contradiction.

Synthetic propositions on the other hand, are there which may or may not be true in any possible case. The truth or falsity can be shown only by an examination ultimately of non-logical, non-linguistic fact. Their truth or falsity is not matter of logic. They express possibility rather than necessity or impossibility. They are true only in certain cases and state, therefore, that one or more of the possible cases is under consideration.

The logical positivists’ theory of cognitive meaning is founded on the distinction between these two types of propositions. Analytic propositions, tautologies and contradictions, have formal or non-formal meaning. These are the propositions of the formal sciences, logic and mathematics. Synthetic propositions, whether true or false, have non-formal or factual meaning. Again, sentences which are neither analytic nor synthetic do not express genuine propositions since they are neither true nor false. They are, therefore, cognitively meaningless.

2.6 Verifiability criterion:

The verifiability theory of meaning, which has appearance in several forms, is the positivistic critique of factual meaning; it is the foundation for the elimination of metaphysics. In brief, this theory, or criterion, simply states that to be cognitively meaningful a sentence must be verifiable and sentences asserting matters of fact that are not verifiable are not genuine propositions.

When first connected to positivism by study of Wittgenstein. Sehllick held that factual meaning depends upon the actual possibility of verification. Sehllick's now famous example "there are mountains on the other side of the moon", it is assumed that the other side of the moon will never be observed because of practical difficulties. Accordingly, Sehllick adopted the criterion of verifiability in principle. It was eventually presented as the theory that factual propositions are genuine if there is the logical possibility in principle of their verification or if they are logically deducible for which there is theological possibility of verification.

Carnap, Ayer, Reichenbach and others rejected the claim, implicit in the verifiability theories of Wittgenstein and Sehllick. They rejected the idea that factual propositions are in principle definitely verifiable as true or false. The reason is this: they are

empirical hypothesis. Ayer rejects the question, “would any observations make its truth or falsehood logically certain?”

Non-empirical propositions in the interest of whose verification operations cannot be performed are, therefore, meaningless, a verdict essentially similar to that of the positivists.

A.J. Ayer has been all through trying to find out a dependable criterion by which really scientific as well as factual statements could easily be separated from verbosity of metaphysics. He lays stress on the principle of verifiability which is of no use. Ayer himself has admitted it. And he asserts quite confidently that he is incapable of freeing this principle of verifiability from the changes brought against it. In this regard we notice the changes raised by the logician Church against the principle of verifiability. Following some philosophers opine that our common sense is a dependable mode of defining or giving an objective description of the world.

It is truly said that metaphysics cannot be condemned without postulating a counter theory of metaphysics. Indeed the principle of verification by which metaphysics is condemned is not an empirical but a non-empirical in terms of its own theory of validation.

Check Your Progress:

1. What do you mean by logical positivism? What is the cause of its emergence?

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2. What exactly did the logical positivists try to do?

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3. Is logical positivism a kind of empiricism? Discuss.

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2.7 Critique of logical positivism:

Since 1930, a large body of literature has emerged attacking logical positivism with every conceivable type of criticism. It has been described as a crime against culture and a presumption against the great tradition of philosophy. Why

should logical the great tradition of philosophy. Why should logical positivism declare as meaningless most of the major issues that have occupied the creative genius of mankind. Why has it sabotaged man's effort to solve rationally his most crucial practical problems by declaring normative judgement to be cognitively meaningless. It is held that positivism is a periodic resurgence of skepticism, nominalism and nihilism. Further, it's a reaction against the absolutism of religion. Logical positivism reductionism is a major distortion of reality and threatens the progress of science with arbitrary theoretical strictures. In brief, it is held that logical positivism has been a major attempt at philosophic suicide.

Logical positivism denies metaphysics of trans-empirical realities, because they are not empirically verifiable. This position is extremely unsatisfactory. Man is a rational being, and as such cannot stifle his philosophical impulse. Every person has some world-view, and is an incipient philosopher. Secondly, logical positivism makes too much of empirical verification. Empirical verification is verification by experience. By experience we mean sense-experience. But there are other types of experience as well, e.g., aesthetic experience, moral experience, religious experience. These are important types of experience, by which we realize beauty and ugliness, right and good, and God. These types of experience should not be rejected. Thirdly, experience is not the only source of knowledge. Reason is another important source of knowledge. Sciences make much use of reason in explaining, coordinating

and harmonizing the facts of experience. They cannot make any advance without the aid of reason. Logical positivism adopts empiricism and suffers from its defects. Fourthly, the logical positivists continually modify the meaning of empirical verification. But it must be admitted that some propositions are not amenable to direct empirical verification. Or, they may be empirical verifiable in principle. Surprisingly enough, the logical positivists do not clearly define the defined the meaning of empirical verification. Lastly, the logical positivists do not advocate any metaphysical position like materialism or idealism or atheism or theism and the like. They do not regard even empirically variable propositions as certain, but only probable. Hence, logical positivism is not a satisfactory philosophical theory. But it has cleared the ground for sound metaphysical speculation. It eminently fits in with a prevailing note of skepticism at present.

By way of close analysis it is not possible for us to know whether logical positivism is committed to any metaphysical position on the question whether 'facts' of experience really exist or not. From all points of view logical positivism is an extremely unsatisfactory theory of knowledge.

Check your progress:

1. What are the charges against logical positivism? Discuss.

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2. Which, according to you is the most important charge raised against positivism?

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3. How could you make important upon logical positivism?

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2.8 Summary:

Thus according to the positivists meaning involves verifiability. To verify a proposition is to make such observations as would entitle us to conclude definitely that the proposition is true or false. Meaning depends not to actual verification (or of confirmation).

In what sense of possibility is possibility of verification required? Not technical possibility: it is not technically possible at present to travel in a spaceship to the star Sirius; but statements about what we might find if we could take such a trip are not therefore meaningless. Not empirical possibility: if a star is 1,000 light years away, it is empirically impossible for us to discover is occurring on the surface of that star to-day. What is required is logical possibility of verification. And logical possibility, once again, means only that there is no contradiction in the proposition. It is logically possible to do so. Perhaps we have a satisfactory criterion for distinguishing meaningful from meaningless sentence.

We must distinguish between statements and meta-statements – that is statements about statements. Every meaningful statement must be testable – it is not a statement about the world but a statement about statements. Do the positivists uphold that all statements that are also verifiable? The positivists are not giving a criterion of meaning but are ‘presupposing’ the existence of such a criterion. According to

the positivists what is meaningful is also verifiable. Besides, then are lots of questions.

When must the verification take place? Must the statement be verifiable now? This is an important consideration for no statement about the past or the future can be verified now. The proposition viz., “Julius Caesar was assassinated in 44B.C.”, describes a past event which can never be recaptured. We have considerable evidence that it is true but we are not in a position to verify it. The sentence is about a past even; but any evidences because nothing will bring us back to the past. The most we can do in the present is to confirm it, but it is logically impossible now to verify it.

By whom must the verification be performed? Some have held that the statement must be verifiable by any one. I am not in London now, so I cannot verify that the parliament is in session. But I can go there and verify it, if I like and moreover anyone who is in London, can verify it properly. In short the contention is this: the statement must be publicly (inter-subjectivity) verifiable – verifiable by any one with sufficient intellectual and perceptual equipment.

But there are statements which only ‘one’ person can verify if I have a toothache, only I can verify that I have toothache. The other person may open my mouth, see the cavity, and ‘infer’ that I am probably having a toothache. But this is only indirect evidence that I am in pain. From this it appears that statements about a person’s feeling state can be verify only

by the man; statements about my feeling-state can be verified only by me and soon. Such statements are not publicly verifiable.

2.9 Key Words:

Logical Positivism : it is the analysis of the meanings of scientific proposition.

Verifiability : The possibility in principle of a proposition being verified i.e., established as true or false. In logical positivism, the verifiability in principle of a factual proposition is the criticism of its cognitive meaningfulness.

Protocol sentence : According to some logical positivists a protocol sentence reporting the result of observation. It is similar to basic proposition.

Strong verifiability : Statements which are practically verifiable are cases of strong verifiability

. Suggested Reading:

Henry Stephen : problems of Metaphysics

Thilly and Wood : History of Philosophy

Max Black : Philosophical Analysis, 50

A.G.N. Flew : Logic and Language plafond series, 1953.

UNIT – III

Post-Modernism

Post-Modernism : Its Educational Implications

Structure :

3.0 Objectives

3.1 Introduction

3.2 Philosophy of Language

3.3 Some contemporary trends and different philosophers

3.4 S.Alexanderis perspective

3.5 Educational implication

3.6 Let us sum up

3.7 Key Words

Suggested Reading

Objectives:

The aim of this unit is to familiarize you with the concept of ‘Post-modernism’, which has come out of logical empiricism. After reading this Unit you will be able to analyze how post-modernism has evolved as an adequate theory of propositional meaning based on empirical verifiability.

3.1 Introduction

Although the content of logical empiricism has been various complex and changing, it has maintained a quite constant interest in certain definite problems. These may be roughly summarized as an effort to establish an adequate theory of propositional meaning based on empirical verifiability. It is a critical theory of the syntactical structure of language and its semantic function in representing non-linguistic data. It's a theory to establish a logically perfect language to which all the propositions of science can be reduced. Implied by these is a concern for the formalization of logic, the theory of induction, the general theory of symbolization, the problem of the truth value of empirical propositions, the nature of theory construction, and an interest in the problem of the unity of Science.

Although it is now largely an American movement, due especially to the migration of German-speaking philosophers to the United States after the rise of Nazism. The origins, foundations and early development of logical empiricism were for the most part European. Hence, according to post-modernism, we find a new type of philosophy which emphasizes language philosophy. The emergence of this type of philosophy emphasizes the mode of our thinking process.

Thought is usually example through language. Words are sentences are the carriers of our thoughts and naturally the main instruments of language. They are as if, the clothing of our thoughts. In the language of Strawson, they are the outward and

visible signs of the inward and spiritual thing. Furthermore, speed and writing express thought. Sentences become meaningful only when can express our thoughts properly.

During the second half or the later half we find Wittgenstein in a different mood. How does he reveal himself to us? It is this : the individual words in language name objects – sentences are combinations of such names. In this picture of language we find the roots of the following idea : “every word has a meaning. This meaning is correlated with the word. It is the object for which the words stand.”

Later Wittgenstein rejected what is said earlier. The new view shows that language has no simple essence; it is an enormously complicated activity, learned in a course. It is the search for an essence, the search for the ‘real’ meaning behind the everyday flow of experience, which characterizes the activity of the philosopher. This becomes the central theme of the later philosophy of Wittgenstein.

He has wonderfully said in a remarkable passage. : “language is a labyrinth of paths. You approach from one side and know your way about; you approach the same place from another side and no longer know your way about.

The aim which lies behind Wittgenstein’s writings is mainly therapeutic. It is to free philosophy from conceptual confusion by diagnosing its causes.

In the ‘investigations’ all sorts of procedures for achieving this result are adopted. The main one is the technique which Wittgenstein calls the use of language games. This technique assumes that everyday language is learned analogously to the

way in which certain games are learned. Philosophy is a battle against the bewitchment of our intelligence by means of language.

Let us take for example the word “triangle”. Several conditions are to be fulfilled in order for something to be a triangle. We want to say that there is not any one definite set of conditions governing the application of the word.

This defining characteristic or a definite set of characteristics is called the Quorum feature of language in the words of J. Hospers. But it should be remembered in this connection that a quorum varies from one graph to another, and from one word to another.

Word meaning does not guarantee sentence meaning. The meaning of a sentence has to do with the use to which certain words are put. One of the main uses of expressions which are composed of words is to make assertion.

Let us take the following two propositions/sentences:

1. John kissed Mary in the garden at midnight.
2. John died in the garden at midnight.

In garden, we know that we can validity infer the propositions obtained by dropping the time qualification or both from the affirmative proposition which contain them. The validity these inferences cannot be represented in standard logic if we leave the sentences as they stand. Yet they are structurally valid. So the programme demands that they be recast; that semantically

equivalent sentences be found which will display these inferences as validated by standard. This is the view of Strawson.

According to Professor Davidson, the solution to this technical problem lies in construing such sentences as referring to, by way of Quantifying over events and in

constraining the adverbial phrases as predicates of the events. Thus we have :

- (1) These was an event which was a kissing by John of Mary and which was in the garden and which was at midnight and for (2) we have.
- (2) These was an event which was a dying by John and which was in the garden and which was at midnight.

So, adverbial modification is reduced to predicate conjunction.

The proposal of Davidson seems unnecessary. We conceive of the objective world as spatio-temporal and hence that we have the idea of places and times at which things or at which people act in various ways.

Stop to consider:

All of us know that language is the principal instrument of communication. Our thought again, is usually expressed through language. Words and sentences, as we have already seen, are the composed of words which again from sentences. We meet with different problems in the study of each of these. A word in sign language is still a gesture with a meaning. Words are conventional science as opposed to 'natural' sentences. When dark clouds are in the sky, we say "this means rain"; this relation between clouds and rain makes the clouds a sign of rain. In the particular example cloud is a natural sign because it exists in nature and is not of human invention. The origin of language is lost in the mists of history. The sum and substance is this : a language is a system of words a system of conventional sciences whose meanings we have to learn of we are know the language.

Philosophers interested in problems, for example, about mind and knowledge may frame their questions in various ways. They make ask directly about mind or knowledge, they make talk about the concept of mind or knowledge; or they may begin by asking how the words 'mind' and 'knowledge' are used. The belief that philosophical questions may be approached by asking questions about the use of words which underlies what is called linguistic philosophy. This linguistics philosophy in one of the chief contributions of post-modernism. Those who practice

linguistic philosophy are sometimes said to be practicing the philosophy of language. In view of common misapprehensions it is very necessary to stress that this way of doing philosophy is not new.

The procedure of investigating philosophical questions by reflecting on the uses of words generates another meaning of 'philosophy of language'. Here, there are two questions. First, there is a general question about the justifiability of approaching philosophical questions via a study of how words are used. In this connection we study of how words are used. In this connection we are carried back to both Austin and Wittgenstein.

J.L. Austin's subtle investigation of how words are used by ordinary speakers had an enormous influence upon philosophy. His assumptions are as follows : different words and other types of expressions everyday speech contains are not merely words tend to be subject to different uses and these in turn mark out different logical distinction. One of the main purposes of philosophy is to explore such distinction. Austin's second assumption is that philosophers tend to approach a philosophical problem before they are clear about the facts of a case, especially the linguistic facts. Unless one gets linguistic facts straight, Austin argues, one cannot come to grips with serious issues about our knowledge of the external words.

In the 1930s Wittgenstein came to realize that the search for a perfect language which accurately mirrored the world could not

be realized. Wittgenstein quotes from St. Augustine's 'confessions' (Book – I, Ch. 8) and writes in his own book 'Philosophical Investigations' as follows : "these words give us a particular picture of the essence of human language."

Philosophers who study the use of words make 'use' of such key terms as 'meaning', 'reference', 'truth' and 'use'. It is possible to make these terms, used by philosophers and pothers in talking about language, object of study. Philosophy of language, on this interpretation, then becomes a higher liven of study of 'linguistic philosophy' and of its terms of art.

Although an interest in such terms as 'incaning', 'truth', 'reference' and the 'life' can arises as philosophers deliberate on their methods; it can also arises because philosophers become interested in a study of the nature and workings of language as a subject in its own right, rather than as a means to the solution of further philosophical problems. 'Philosophy of Language' then because the search for an understanding of the nature and functioning of language this may lead, as in the later Wittgenstein to the consideration of the sorts of conditions that have to be met for language to be possible at all, or it may lead to the detailed discussion of such topics as meaning and reference.

In this kind of 'philosophy of language', we can detect a difference between those, such as Austin and Wittgenstein who are happy to study the actual workings of natural languages; and

those who believe natural languages overtly vague, confused, or imprecise and in need of tidying up. Some believe the workings of language are best explored through the construction of more precise artificial languages.

Check Your Progress:

1. Discuss, in brief, the salient features of post-modernism.

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2. Explain in this connection the essence of linguistic philosophy.

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3. Is the later realism as found during the period of post-modernism different from earlier realism? Discuss.

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3.2 Philosophy of Language

‘Philosophy of Language’ is also used to describe the discussion of theoretical problems which arise when linguistic scientists attempt to describe the syntax (grammar) and semantic meanings of a language. This discussion, sometimes called ‘philosophical linguistics’ is commonly classed as a branch of philosophy of language.

A group of philosophers rejects the idea that philosophical problems can be solved with the help of techniques derived from formal logic. These philosophers, on the other hand, hold that one must begin from an analysis of ordinary speech in order to see what light it casts on philosophical issues. One of them was G.E. Moore. Ordinary persons claim, chairs and so on exist. These persons are correct because they are using word ‘know’ in its common, ordinary ways in making such a claim and Moore defends this common-sense view. According to Moore, a physical object exists unperceived only in the sense that any

person would perceive it under favourable conditions. He further holds that 'sense data' or 'sensibles' may exist independently of being perceived. The sum and substance of Moore's view is this : a physical objects exists unperceived only in the sense that any person would perceive it under favourable conditions. Hence, those philosopher's skeptics or idealists who deny that we can have knowledge of the external world are mistaken in such claims. Thus far, we have discussed the nature of language and views of different philosophers like Austin, Wittgenstein, Davidson and so on.

Naïve theories of language learning start with the child wanting to convey meaning by naming objects – “mama”, “spoon” and so on. Children learn such words, it is sometimes assumed because their elders point at the objects concerned, accompanying their pointing with the utterance of the objects. This so-called 'Ostensive definition' is opposed to verbal definition. Children seem to grasp easily how to add verbs to the limited vocabulary of nouns with which they may tart. Then they go on using language not simply to manipulate other people but also to express ideas. There is striking originality and creativity about young children's language learning. This is definitely and important educational implication of linguistic philosophy or philosophy of language and off-shoot of post-modernism.

In addition to the emergence of linguistic philosophy during the period of post-modernism we find the emerging trends of contemporary British Realism the precursors of which are Brentano, Meinong Bertrand Russell and Samuel Alexander.

Before we discuss their philosophies let us once look at the linguistic philosophy as portrayed by Noam Chomsky (B. 1928). Chomsky's work is an exploration of the deep structure of language underlying its surface structure and he argues that his accessibility to human beings reflect the fact that it is in some sense innate in them. His is a theory about language acquisition which conflicts with the empiricist view that what people know, they must have learned or acquired entirely from their environment.

We have already seen that language is the main instrument of thought. In other words, thought is carried out through language which makes use of the words/ concepts; these again are applied in sentences. The question is: how does the concept user come to form beliefs about the reality? The natural answer is: he is made aware of the reality in experience; experience of the world enables him to use concepts in judgement about it. But it should be remembered that experience is not a convenient link with the world. It would be preferable to say that each word functions as a 'tool' which is used to do something or perform some job in communication. Just as in a toolkit each tool is used to do a particular job; so too different kinds of words perform different kinds of job in a language : nouns perform one kind, pronouns another, verbs and adverbs and prepositions still other. When, then, do we know the meaning of a word? When we know exactly what job it does, we know the meaning of a word. We must know the function each word has in the language.

At this point we find that post-modernism has definitely a positive role in producing some educational implications. How

do the children learn the use of word? When they learn different kinds of words taught by a teacher in the classroom by way of pictorial representations, they imbibe the meaning of the particular words. Besides different words, as we have seen before, perform different kinds of job. The teacher demonstrates the functions of the words one after another in the classroom. This sort of training on the part of the teacher is almost akin to the way of thinking of Chomsky and Wittgenstein so far as their linguistic philosophy is concerned.

3.3 Some Contemporary trends and different philosophers

Let us come back to contemporary trends as found in realism of different philosophers referred to earlier. The German realist Brentano holds that every mental act refers to something beyond itself. It primarily refers to objects, which may either exist or not exist. A physical phenomenon points towards an objects. It has intentional reference. Knowledge involves : (a) the mental act and (b) the object to which it refers. Every thought is thought of something. It has intentional reference to an object. But Brentano did not examine the ‘objects’ of such reference.

Meinong, a student of Brentano formulated a “theory of objects”. An objects is anything that can be intended or thought of. There are different kinds of objects. Particular existing things (e.g., tables, chairs and so on) are the only real objects. Some non-existent things also are real. Relations, numbers and so on which are investigated by logic and mathematics are ideal objects. They are ‘subsistent entities’. Even the objects of imagination (e.g., golden mountains, round squares, and so on)

have some sort of reality because their properties can be investigated.

Meinong, distinguishes between the 'content' and the 'object' of a mental act. The content exists in the mind like the mental act. But its object may be non-existent, past or future or existent and physical, to which the mental act refers.

Meinong distinguishes between an 'object' and 'objective'. Objects are neither true nor false. But objectives may be affirmed or denied with various degrees of certainty; or they may be assumed without asserting their truth or falsity. Meinong describes the different kinds and orders of objectivity. His theory of objects is not ontology. He is not eager to give an ontological status to subsistent objects.

Russell's realism is influenced by Meinong's theory of objects and Moore's theory of sense-data. His basic realism remains, although it undergoes many changes. Russell analyses perceptual knowledge into three factors viz., (a) The mental act of awareness, (b) Sense-data of which we are aware and (c) The sensible object known through the sense-data. He regards a sensible object as a logical construction from the sense-data which are perceived. Russell is sure of the first two factors, but not of the third. A physical object is a 'system of perspectives' – a logical construction out of actual and possible sense-data.

Though British realism has for the most part refrained from elaborate value theories, it has endlessly analyzed the structure of value language and the meanings of the basic concepts of the value theory. While British realism has affiliated primarily with science rather than religion, the increase in speculative and

metaphysical interest has indicated a considerable concern for cosmology. The story of British realism is in large part the story of British analysis or analytical philosophy, for the realists have frequently been analysts. G.E. Moore was also the prime mover of the analytical school.

3.4 S. Alexander's perspective realism

S. Alexander's perspective realism, if analyzed properly indicates that in every experience there are two elements, viz., the act of awareness and the object of awareness. Alexander recognized two forms of knowledge viz., 'enjoyment' and 'contemplation'. Enjoyment is mind's direct awareness of itself for its act. It is subjective knowledge. Contemplation is mind's apprehension of an object other than itself. It is objective. Alexander says: "the mind enjoys itself and contemplates its objects. Enjoyment and contemplation are distinguishable but inseparable aspects of the mind's knowledge of its objects; the mind enjoys itself in the process of contemplating an object.

We have discussed post-modernism, the topic for discussion of unit – (III); alongside post-modernism we have discussed its one important option viz., linguistic philosophy or philosophy of language in addition to this type of philosophy we have discussed contemporary British realism. Further, there are other trends as well viz., existentialism, logical positivism which will be discussed a little bit later. The two prominent trends discussed so far in realism to post-modernism highlight certain things which definitely throw light on educational implications.

If we are to understand these implications we are to know certain things related to the learning process of children.

Educational implication:

Let us agree that the teacher ought to concern himself with the student to be taught and as well as with the instruments of instruction and the object of training. The first method is that of making careful records of individual children either of a comprehensive character or with reference to some special line of development. When children are asked for example, to say what great personage they would most like to be, or what occupation they would best like to follow we must not conclude that the tabulated answers indicate settled preferences. Rather they will show a large number of passing moods. Thus we find that linguistic philosophy is of no use at least here.

But it is highly necessary, to trace in brief outline the course of the normal child's development through the period, large or shorter, of his attendance at school. We must, for the sake of clearness, divide school life into periods. The periods fixed upon would probably differ according as the division is based upon the child's linguistic, artistic or moral progress. The psychologists put much emphasis upon the linguistic skill of the children as well. Teachers, for example, are teaching the nature of a triangle to the students simply by way of drawing the triangle on the board. Language philosophy speaks of the quorum feature of language. Several conditions are to be fulfilled in order for something to be a triangle. These

conditions are to be taught. This is the contribution of language philosophy in the field of education.

Check Your Progress:

1. Is there any educational significance of post-modernism?

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2. Among the various trends found in post-modernism which one plays the important role? Discuss.

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Let Us Sum Up

Among the contemporary philosophies we can mention first existentialism, logical positivism, post-modernism and British realism. Post-modernism tries to construct the theory of

meaning and a theory of knowledge which reconcile the valid elements of rationalism and empiricism and subscribe to the principles of logic and the procedures of the natural sciences.

Post modernism has come out from logical empiricism which is an adequate theory of propositional meaning based on empirical verifiability. The more we probe post-modernism, the more we find that it is evident in various kinds of theories. For example, the philosophy of language is noteworthy among the various strands of the post-modernism. This philosophy of language is a battle against the bewitchment of our intelligence by means of language.

3.7 Key words:

Thought : It is expressed usually through language. The main function of words and sentence is to carry human thought.

Language : It's a complicated activity, learned in a variety of ways.

Quorum feature : J. Hospers has used this expression, the main business of which is to point out a definite set of characteristics.

Philosophy of language : Linguistic philosophy is sometimes called philosophy of language. The belief that philosophical questions may be approached by asking questions about the use of words is called Philosophy of language.

Suggested Reading :

- Max Black : Philosophical Analysis, 1950
- A.G.N. Flew : Logic and Language, First and
Second
Series, 1951 and 1953
- Leonard Linsky : Semantic and the Philosophy of
Language, 1950

Course: 101: Advanced Philosophy of Education

**BLOCK – V : Views on Education of Indian and
Western Thinkers.**

Unit - 1 : Vivekananda

Structure

- 1.0 Objective
- 1.1 Introduction
- 1.2 Views of Vivekananda on Educational Philosophy
- 1.3 His aims of Education
- 1.4 Curricular and extra-curricular activities
- 1.5 Methods of teaching
- 1.6 Role of Education in the moral and character development
- 1.7 Women Education
- 1.8 Value Education
- 1.9 Relevance of Vivekananda's Philosophy in the present Indian scenario
- 1.10 Let us sum up
- 1.11 Key words
- 1.12 References
- 1.13 Probable answers to check your progress
- 1.14 Model questions

1.0 Objective

After reading the present unit, “Vivekananda”, a Learner will be able to

- (1) Explain the educational philosophy of Swami Vivekananda.
- (2) Describe his aims of education.
- (3) Define his educational activities.
- (4) Describe his methods of teaching .
- (5) Describe the role of training in the development of character.
- (6) State the conditions of education for the education of woman.
- (7) List the methods of controlling mind.
- (8) List the methods of teaching spiritual values according to Vivekananda.

1.1 INTRODUCTION

Perhaps all of you know that the original name of Swami Vivekananda was Narendra Nath Dutta. He was born in Calcutta on Monday, January 12th, 1863. His parents were Viswanath Dutta and Bhubaneswri Devi. Swami Vivekananda was one of the most prominent Philosophers of modern India. His vast knowledge on Vedanta gave him insight to identify the major problems in contemporary India and their solutions through the application of educational theories and practices. He developed aims, activities, method of teaching moral and spiritual education, woman education through various strategies which will be described in the course of this unit.

The unit we are going to study now is related to the previous units because Swami Vivekananda’s Philosophy is related to

Vedanta, Yoga, Idealism and other contemporary Philosophical theories.

1.2 EDUCATIONAL PHILOSOPHY OF VIVEKANANDA

In order to understand the Philosophy of education according to Vivekananda, you must not forget that he was a Philosopher. As a Philosopher he is essentially an educationist. Vivekananda's educational thinking is a spontaneous result of his Philosophical thoughts.

According to Swamiji, knowledge does not come to an individual from outside, on the contrary, it is already there in our mind. An individual has to remove the veil from off their mind and off from the unknown secret of the world. The task of education is to make the store house of knowledge transparent and visible to all who studies. At the same time education should also awaken the general masses from their slumber of ignorance and adopt suitable measures by while they can do something for the welfare of all.

He was in favour of giving positive ideas because negative thoughts weaken men. Encouraging students will be a better policy. Which showing errors and mistakes, the students should also be shown the path of finding out solutions.

“Teaching must be modified according to the needs of the taught.” He was in favour of giving education according to the needs and necessities of students.

He also believed that education is possible only in an atmosphere of freedom. A teacher should not think himself as a man endowed with the power of rescuing the ignorant but he should think himself as a servant of God ready to serve the man in need of education. Some of the major duties of education are (1) Life

building (2) Man-making (3) Character making and (4) Assimilation of ideas.

Vivekananda's vedic Idealism was a philosophy of action combining the philosophy of both Shankaracharya and Lord Buddha. He said that self-realization is the goal of all education. He gave so much importance on the role of education that these are now given both national and international recognition.

Vivekananda believed that education must make a man stand on his own legs. Every man should follow the principle of self-education.

Concentration is the only method by which one can educate himself. Concentration, according to Vivekananda can develop through the technique of Brahmacharya (Continence) and Sraddha (eternal faith).

Check your progress 1

Q.1. Why was Vivekananda in support of positive education?

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Q.2. Describe, how according to Vivekananda, education can make a person stand on his own feet.

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1.3 AIMS OF EDUCATION

Following are the aims of education according to Vivekananda :-

Balanced development

Swami Vivekananda was a man of inner vision. He could see through his insight that education does not mean training in selected parts of lives. He wanted wholesome and balanced development of one's individuality - body, mind and heart.

Two types of knowledge

He divides knowledge into 2 types. One type of knowledge aims at attaining knowledge of science, technology and medicine. The other type aims at developing knowledge of unity of life, universal love and eternal joy.

Faith in ones own self

According to Vivekananda, education should create faith in one's own self. Each boy and girl should develop fruitful approach to life by having immense faith and confidence in one's own ability and work.

Development of humanity

It is also necessary to inculcate cooperative habits and respect for the human personality in our children.

Development of moral character

Vivekananda was in favour of development of moral character. He said that it can be built by hardwork, sincerity, constant faith in God, self respect and respect for teachers.

Practical aspect of life –

Vivekananda was tired of seeing endless poverty, disease, starvation, illiteracy among the Indians. He therefore says that by education every Indian must earn their livelihood, fight against

diseases and illiteracy. He gave importance to the study of technology, engineering and any subject having practical utility.

Universal brotherhood -

Education must promote the feeling that the Atman is the same in all. Power is hidden in all- big or small, high and mean. But we must try to make children realize their power and potentiality and make every child feel related to each and every man on this earth.

Mere book learning is not enough –

Vivekananda was not in favour bookish knowledge only. He said that true education will help children to realize the divinity latent in man.

Spirit of sacrifice -

According to Vivekananda, education must generate the spirit of sacrifice among children sacrificing one's narrow interest for the interest of a greater cause is very much essential.

Faith in Man –

Vivekananda had immense love and faith in Man. According to him "Man is higher than all animals and angels, none is greater than man. Even the Gods will have to come down again to attain salvation through a human body."

The teacher will have to remind children about the need of becoming a truly good and perfect man.

So, these are the aims of education through which Vivekananda wanted to educate the future generation of the country.

Check your progress - 2

Q.1. What are the views of Vivekananda regarding balanced development?

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Q.2. According to Vivekananda what are the two sources of knowledge? Give a brief description of each.

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Q.3. Describe Vivekananda's ideas about universal brotherhood.

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1.4 CURRICULAR ACTIVITIES

Vivekananda did not prescribe any typical curriculum to be followed rigidly. He suggested a curriculum based on the all round

development of child's personality. He recommended the study of Vedanta, Religion Philosophy and Theology as well as Engineering, Medicine and other technologically advanced subjects. He wanted to synthesize oriental and Western contents of education.

Vivekananda had a comprehensive view of education. He suggested the study of languages, regional languages, Sanskrit, link language and English. He recommended the subjects like History, Geography, Economics and other important and relevant subjects.

He gave importance to the study of such subjects which can make children self-reliant and self sufficient. He wanted children to learn Agriculture, gardening and different vocational trades.

Physical exercise, Yoga, art, literature, ability of original thinking can develop only through concentration of mind in all these activities. Therefore Swamiji always gave importance to the development of concentration through school activities.

Vivekananda recommended the development of a good character among children by following a regular routine of good activities. After being under the constant influence of good tendencies, good performances, good character is established.

Vivekananda gave a lot of importance to physical training and health education. He asked all students to develop proper health because strength is necessary at each and every step of our life. He used to tell his students that one can be nearer to Heaven by playing football and not by reading Gita only. According to him, strength is goodness and weakness is sin. In order to attain economic and material prosperity also strength is necessary for everybody. He therefore said, "Make your nerves strong. What we want is muscles of iron and nerves of steel."

Regarding westernisation in Education he opined that we should not blindly apt the Western knowledge and culture. On the contrary, he suggested that Western science and technology should be combined with Vedanta and Upanishada for the best benefit of our young learners.

Like other contemporary thinkers, Vivekananda was also a supporter of women's education. He suggested that women should get the opportunity of studying some subjects through which woman folk will find the opportunity of developing feminine qualities. According to him, subjects like Home science, Needle-craft, Embroidery, Psychology, child rearing must find important place in any good school curriculum.

We do not find Vivekananda making any clear cut demarcation between curricular and co-curricular activities any where in his writing. His ideas about curricular and extra curricular activities get mixed up for the teachers and students will select both curricular and extra-curricular activities according to the need of the situation and time.

Check your progress 3

Q.1. Name some subjects which were suggested by Swami Vivekananda for inclusion the school curriculum.

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Q.2. Which subjects were recommended by Vivekananda for the development of women's education?

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1.5 METHODS OF TEACHING

Vivekananda's philosophy of life is very much dependent on the study of Veda, Vedanta, Upanishada and such ancient Indian philosophies. Therefore, when he gave us idea about methods of education, he started with his study of Ancient India.

He was very much in support of ancient Indian methods of education, where the student used to stay at the house of the 'guru' and by following the foot step of guru his education used to start. The loving care and guidance of the guru was very much essential for the full blooming of his personality.

The methods which were followed in ancient Indian education were explained by Swami Vivekananda, with lots of examples.

- (1) **Learning by doing** - Anything can be learnt in a very satisfactory method by learning it with one's own effort, hardwork and perseverance.
- (2) **Self-experience** - Ancient teachers used to make their students learn different arts and sciences of life by making them workout something practically. In order to make Swetaketu understand the mutual dependence of body and mind, his father put him in a course of actual fasting.
- (3) **Group-discussion** - This method was very much in vogue in ancient India where students shared their knowledge, understanding through mutual discussion.
- (4) **Discourse or Dialogues** - In these discourses we find many teaching techniques which are familiar to us, such as, apt-illustrations, stories, discussions and assignments. Pupils were encouraged to ask questions and the teacher explained the subject elaborately.

- 5) **Memorisation** - As books were rare and had to be written by hand on cudgion leaves, students used to depend upon the power of memorization. “It is amazing to see how much the capacity for memorising had developed in ancient India. Through memory, men became walking libraries” says T.S. Avinashlingam.
- 6) **Learning by way of Shraddha** - Knowledge can be acquired only with Shraddha, devotion to one’s own teacher and abilities. Students were made to believe that they can learn things by their own effort and self-confidence.

But Vivekananda not only followed the above mentioned methods of education, he also developed some very modern, up-to-date methods of teaching and learning. We shall discuss them below - Vivekananda believed in positive education and hated all kinds of negativity such as punishment, scolding, discouragement, lack of freedom etc. Some of his views regarding positive education are :-

- 1) **Avoid punishment** - It is a very negative attitude. People should have patience to make positive approach.
- 2) **Develop breadth of out look** - Prejudices, casteism, religious discord, narrow nationality narrows the mind of an individual. Therefore the future of the nation needs to be brought up in an atmosphere free from narrowness of mind.
- 3) **Faith and confidence** - Students should be encouraged to have faith and confidence in one’s own ability and work, Hard, intelligent continuous work is the gateway to all greatness. Nobody should accept defeat. According to Edison,

the inventor of electric light, all geniuses are made by 90% perspiration and 10% inspiration.

- 4) **Hard and systematic work** - Students should be encouraged to develop hard and systematic work, because there is no substitute for hard work.
- 5) **Cooperation** - All great activities are the result of cooperative activities. It is necessary to inculcate cooperative habits among children. The spirit of cooperation is necessary for learning Mathematics, sports, celebration of festivals, playing football or cricket; any action which requires mammoth working.
- 6) **Encouragement** - Readiness of mind can be developed with the help of encouragement. Blaming, scolding will only kill the desire for learning. Therefore, a good teacher should arouse the desire of working through constant encouragement.
- 7) **Reverence** - Respect for guru or the teacher should be inculcated in the pupil. “Shraddhaban lavate jnanam”, only students with reverence for their teachers can really learn.
- 8) **Concrete to abstract** - The golden maxim of learning says that we should proceed from concrete examples to abstract ideas.
- 9) **Purity** - Purity in thought, speech and action is essential for both teacher and student to become truly successful in their duties.

- 10) **Freedom** - It is impossible to continue our activities of daily life in an atmosphere where there is no freedom, Intellectual development can be fostered through freedom.
- 11) **Individual difference** - A good teacher is capable of seeing the differences among students regarding their capacities and thoughts and giving guidance accordingly.
- 12) **Concentration** - According to Vivekananda, concentration is the key to the treasure house of knowledge. The students must have great endurance to control the internal and external senses and achieve the target.
- 13) **Education from within** - No one can educate anyone. A child educates himself. We can only help the child to apply their own intellect to the proper use of their hands, legs, ears, eyes etc and ultimately the child will be able to find out methods of self-education.

So, from the above discussion we can find how Vivekananda has given his unique ideas about methods of education, both ancient and modern.

Check your progress 4

Q.1. What is the key to the treasure house of knowledge?

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Q.2. Give an example of progress form concrete to abstract.

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1.6 ROLE OF EDUCATION IN MORAL AND CHARACTER DEVELOPMENT

You have already read about the methods of teaching & learning advocated by Swami Vivekananda. A study of the previous section informs us of good methods of teaching through which we can also find out the seeds from which the sapling of character will develop and grow.

Definition of character -

Swami Vivekananda has defined “The character of any man is the aggregate of his tendencies, the sum total of the bent of his mind. As pleasure and pain pass before his soul, they leave upon it different

pictures and the result of these combined impressions is what is called a man's character.”

Our life is like a lake. Every moment new waves are rising and washing away. But these waves are not rising in vain. They are capable of leaving some impression. Similarly our activities leave impressions and all the accumulated impressions form our character.

Good activities leave good impressions and bad activities leave bad impressions. Constant involvement in good activities is capable of making a man good from within. He is incapable of doing evil even if he desires to do.

One of the major components of character is habit when a large number of impressions are left on the mind, they coalesce and become a habit. Therefore, one should consciously cultivate good habits and give up bad habits. Bad habits can be left behind with the cultivation of good habits.

“Fearlessness is the first requisite of spirituality and character,” says Mahatma Gandhi. Similarly Swami Vivekananda also believes that spiritual perfection can be attained only by those who are brave and fearless. If one is able to tear off all ‘maya’ or delusions he is able to come closer to God because external world does not hamper his forward looking steps.

“Tena tyaktena bhunjithah” - a noble statement which means one can really enjoy something by giving up. Vivekananda like ancient sages used to believe that we are attached to so many things which produces fear of losing them. If we break up attachment to those things our fear of loss will go and we shall feel happy.

Vivekananda was very much influenced by the philosophy of Buddha. Buddha used to believe that just as a rock is not shaken by wind, a deep lake is not shaken by a storm, similarly a wise man has

an inner peace. A man of good character is sorrow less, stainless, pure, serene and calm.

In order to rescue our nation from lowering the national character, Vivekananda wanted each and every Indian to rise from their spiritual slumber, stop tolerating corruption unitedly and fearlessly.

High ideals of national life must be upheld before our boys and girls so that they might become dutiful to their nation. Therefore, he thought that earning our livelihood or vocational education should be supplemented by cultivation of good qualities of service to mankind, cooperation, friendship, helpfulness etc. Otherwise bad qualities like hatred, jealousy, enmity will develop and these will lead the entire nation towards destruction.

Check your progress- 5

Q.1. What are the major components of character?

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Q.2. Define the term 'character' in your own words.

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1.7. VIVEKANANDA ON EDUCATION OF WOMEN

So, after learning the ways of developing a strong moral character, you will feel eager to know what were the suggestions of Vivekananda regarding the formation of character of women in India. In this section, you will learn what were said by Vivekananda regarding woman education.

Children start their education at home. They are under the constant love and care of their mothers. Basic education about manners and customs, use of good language, reading and writing begins at home. In India home is regarded as a temple and mother is the goddess in it. So, it is very important that mother should be well educated.

During Vedic age women in India were free, educated and respected. Purity, sense of duty, loyalty, toleration were the cherished qualities of Indian womanhood. With the increasing demands of the present age, the physical, moral and mental pressure over women has reduced them to mere workers under patriarchal dictatorship.

In order to come out of this condition of depression, proper education of woman is very much necessary. Woman needs as much education and brahmacharya or celibacy as any man. Following are the major recommendations of Vivekananda for proper education of woman --

Religion - Religion should be the main centre of woman's education. Religious foundation of education will develop inner strength in woman. The external distinction between man and woman will go and a "sex-less", "atman" will develop which is the reality behind all living beings.

Freedom - The restrictions on woman started during the reign of Muslims. These silent bearers of familial responsibilities, will have to be transformed into free human souls with sufficient amount of freedom. Education only can create consciousness about the need of freedom in the life and education of woman.

Enlightened Motherhood - According to Swamiji, the ideal woman in India is a mother first, and a mother last. India worships motherhood and God here is called “Mother”. The word ‘mother’ is so holy that there is no place of flesh, lust and carnality in it. Indian woman should learn how to be a good mother in true sense of the term. Education should highlight the religious and moral as well as practical role of woman in home and society. Motherhood implies bearing of responsibilities. Education should prepare each and every girl so that she is capable of bearing all the responsibilities of future motherhood.

Shakti - According to Swamiji, women are the living images of “shakti”. A really educated man sees manifestation of “Shakti” or force in woman. This force will be generated within woman only with good education.

Content of women’s education - Woman should acquire valour and heroism through education. It is also equally necessary for woman to learn self-defence.

In the present age it is necessary that the education, at all levels, should be the same for both boys and girls. They should learn History, Puranas, Culinary art, Japa, Worship, Meditation as indispensable part of teaching. Along with these they should learn Home Science, nutrition, better upbringing of children, home nursing, health, household management, care of clothing and human relationship.

Check your progress - 6

Q.1. What should be the content of women's education ?

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Q.2. Describe the ideas of 'motherhood' and 'shakti' according to Vivekananda.

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1.8 VALUE EDUCATION

So, you have seen, how Vivekananda had given importance to the development of good qualities in everybody in every walk of life. We shall now discuss how Vivekananda wanted to give value education in different levels of education. All the ideas of Vivekananda on education is collected from his speech, lectures and writings on philosophy.

1.8.1 VALUE EDUCATION AT ELEMENTARY STAGE

Following are some of the values which should be developed among young children -

- 1) Devotion to God.
- 2) Fearlessness
- 3) Cleanliness
- 4) Respect for elders.
- 5) Orderliness
- 6) Charity
- 7) Endurance
- 8) Sense of justice
- 9) Truth
- 10) Not harming others.

Contents of the text-books used in the schools should be suitably adjusted, good values should be given through stories, songs, poems etc.

1.8.2 VALUE EDUCATION AT SECONDARY STAGE

Vivekananda advised students to follow the following tasks -

- 1) Ringing the bell.
- 2) Participation in daily assembly.
- 3) Attendance, regularity and punctuality.
- 4) Maintenance of order between two classes.
- 5) Cleanliness of the rooms and the compound.
- 6) Sanitation of bathrooms, lavatory, latrines.
- 7) Care of the garden and play grounds.
- 8) Receiving of parents and helping visitors etc.

In order to organise co-curricular activities following steps should be taken-

- a) Organisation of march-past, play, youth festivals, mass drills, sports etc.
- b) Music, dancing, dramatics.
- c) Painting, knitting, stitching.
- d) Scout and Guide.
- e) Literary activities.
- f) Celebration of national festivals.
- g) Celebration of UN Day, WHO Day, Van-mahotsava etc.
- h) Besides the above activities group participation in moral and spiritual activity is also encouraged.

1.8.3 VALUE EDUCATION IN HIGHER EDUCATION

As you know that students at the higher education belong to the age of 18 -24 years and during this phase of life great changes take place in thinking, feeling and emotions of the students. Hence careful guidance and counselling is very much necessary -

- a) Comparative religion and ethics and the discussion of scripture of different religions.
- b) Discussing moral and spiritual values.
- c) Organisation of college assemblies.
- d) Celebration of religious and national festivals.
- e) Keeping of classroom and hostel environment clean

- f) Preparation of scrap books with pictures and clipping on religion.
- g) Collection of devotional songs and prayers.
- h) Discussion on psychology and need of the adolescents etc.

A cumulative record card giving a picture of the personality, health, background and growth of the student should be maintained by the tutor. The day should start with a common prayer. Opportunities for social service should be provide for students periodical symposiums, seminars, debates etc should be organised on relevant topics.

Writing of inspiring quotations on black board or notice board can stimulate in a silent way moral and spiritual growth of the students.

Check your progress 7

Make 3 charts displaying different activities on value Education at different levels of Education.

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1.9. RELEVANCE OF VIVEKANANDA’S PHILOSOPHY IN THE PRESENT INDIAN SCENARIO

You all should know that the philosophy of Vivekananda has great relevance to the present Indian Education. After the celebration of 150 years of Vivekananda’s birth, we feel that the relevance has

increased more with the growing years. His thoughts were very modern and up to date in their approach. That is why the number of Ramakrishna Mission schools and colleges are increasing day by day. All these centers are rendering illustrative services to the noble cause of education at all levels.

The Maths and Missions established by Vivekananda have been trying to serve the backward communities in villages. Ashrams at Cherrapunji, Sarisha, Manasdwip, Gurukulam at Trichur are helping the hill tribes, backward classes and the village folk.

In the north eastern part of India specially in Meghalaya, Nagaland, Arunachal Pradesh etc. we find examples of the hardwork of the disciples of Swami Vivekananda.

Even now, students consider themselves to be very lucky if they find admission in Narendrapur or any Ramkrishna Mission educational institution, whether it is a school, college, university or engineering college.

All these successful educational institutions, hospitals, combined Maths and Mission centres in India, Pakistan, Bangladesh, Singapore, Burma, Mauritius, New York, Argentina, England and Switzerland prove that his philosophies are very much relevant even in this 21st Century.

Check your progress – 8

On the topic ‘Relevance of Vivekananda’s philosophy in the present age and educational needs’.

Identify a few important points.

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1.10 LET US SUM UP

- Like all other philosophers, Vivekananda also was inevitably attracted towards educational activities.
- Vivekananda applied his philosophical theories into the practical fields of Ramkrishna Mission Schools, Colleges, Engineering colleges and to all indigenous educational institution prevalent during his time.
- Vivekananda’s concepts of values, moral and spiritual education, education for the formation of character are reflected in his aims of education.
- He gave special importance on woman’s education because man and women are the two wings of a culture. A bird cannot fly with only one wing or a broken wing.
- Vivekananda’s concept of a curriculum and methods of teaching are very practical and relevant to the modern age.

1.11 KEY WORDS

Gurugriha - Schools in the house of a teacher.

Potentiality - Hidden qualities.

Concentration - Meditation or attention.

Insight - inner vision.

Culinary art - Art of cooking.

1.12 REFERENCES

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1.13 Answer to CYPS

Check Your Progress – I

Ans I : Positive education should be given because it encourages children to follow the right path. Negativism such as punishment, scolding, showing errors and mistakes weakens children – Instead of these negative measures, Children must be shown the right path.

Ans II : A student can stand on his their own feet by following the path of self education and concentration .

Check your progress – 2

Ans 1 : Balanced development means all round development of one's personality – his body, mind and heart.

Ans 2 : There are two types of knowledge –

Type I – Knowledge of Science, Technology and Medicine.

Type II - knowledge of unity of life, universal love and eternal joy.

Ans 3 : Every Child should feel themselves related to each and every man on this earth because 'Atman' is same in all.

Check your progress – 3

Ans 1 : Subjects in the school curriculum - Languages, Sanskrit, English, History, Geography, Economics etc.

Ans 2 : Subjects recommended for woman's education - Home science, Needlecraft, Sewing, Psychology, Home nursing, Child rearing, Religion etc.

Check your progress 4

Ans 1 : Concentration is the key to the treasure house of knowledge.

Ans 2 : Children should be taught numbers with concrete objects like tamarind seeds, marbles etc. Concrete examples will gradually develop abstract ideas in the mind automatically.

Check your progress 5

Ans 1 : Components of character are freedom, fearlessness and habit.

Ans 2 : A character is the aggregate of all tendencies and sum total of the bent of the mind of a person.

Check your progress 6

Ans 1 : History, Puranas, Culinary arts, Japa, Worship Meditation, Home science, Home nursing etc.

Ans 2 : Motherhood is the greatest honor of woman. A girl should make herself properly prepared for it. Moreover women possesses some hidden energy in them. This energy is 'Shakti'. It is the duty of Education to awaken the hidden Shakti or Power.

Check your progress 7

Answer

Chart I Elementary Education : Devotion to God. Fearlessness cleanliness, Respect for elders. Charity, Truth etc.

Chart II Secondary Education : Participation in daily assembly. Attendance, punctuality , Cleanliness. Sanitation care of the garden receiving parents. Helping visitors etc.

Chart III Higher Education : March past, youth festival mass drill, sports, music, dancing, dramatics, scouting, guiding, celebration of festivals, U N day, vanmahotsava etc.

Check your progress :

Ans : The philosophy of Vivekananda has great relevance to the present Indian education. His thoughts are very modern and up to date. The schools, colleges, educational institutions established by Swami Vivekananda were very popular and they are still very much in demand.

1.14 Model Questions

1. Describe briefly the educational philosophy of Swami Vivekananda.
2. Mention some of the aims of education according to Vivekananda.
3. Write what you know about the method of teaching and learning as suggested by Vivekananda.
4. Explain the concept of values according to Vivekananda.
5. Elaborate Vivekananda's concept of a curriculum.
6. Make a list of Vivekananda's suggestions for co-curricular activities.
7. Describe the methods of Character formation according to Vivekananda.
8. Write short notes on :
 - a) Universal brotherhood. b) Memorisation. c) Self-experience. d) Positive Education.

Block V (Unit- 2)

Sankardeva's Views on Education

Unit Structure

2.0 Objectives

2.1 Introduction

2.2 Brief life sketch and works of Sankardeva

2.3 The Religious Philosophy of Sankardeva

2.4 Sankardeva's Views on Education and his contribution on Modern Indian Education.

2.4.1 Sankardeva's views on aims of education

2.4.2 Sankardeva's views on curriculum

2.4.3 Sankardeva's views on method of teaching

2.4.4 Sankardeva's views on discipline

2.4.5 Sankardeva's views regarding teacher

2.4.6 Sankardeva's views on women education

2.4.7 Sankardeva's views regarding teacher-pupil relationship

2.5 Let us sum up

- Key words
- Answers to check your progress
- Model questions
- Suggested readings.

2.0 Objectives:

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

- 1) Describe Sankardeva's life and works
- 2) Explain Sankardeva's religious philosophy
- 3) Describe Sankardeva's views on education
- 4) Compare Sankardeva's views on education with present education system.

2.1 Introduction :

Sankardeva is the greatest man in Assam's literary, artistic, cultural and social life. He was a poet, a dramatist, a social organiser and a religious preacher all rolled in to one. He was the manifestation of all qualities that constitute a man in the highest sense of the term. He is the brightest star and the greatest 'Guru' of Assam. A great cultural hero of Assam, 'Kalaguru' Bishnu Rabha had written in *Asomiya Kristi* that among the great men who were ever born on earth, three were mines of culture. One was *Sri Krishna Himself*. He was called Krishna because the verb 'Krish' stood for culture and He was a mine of culture. He knows everything. He had the knowledge of songs, instruments, dances, archery, sports, politics etc. everything. The second was *Leonardo-de- Vinci* of Italy. He was a scientist, artist as well as politician at the same time. The Third, was our *Mahapurush Sri Sri Sankardeva* of Assam, who is worshipped as universal Guru by Assam even today. Rabha believed that the Assamese will be a dead people if any of the culture or literature of Sankardeva is excluded. Without Sankar there will be nothing of the Assamese race. He gave everything to the Assamese people. It was Sankardeva only who gave the Assamese his songs, instruments, dances, literature, bhaona, naam, kirtan, bargeet, naam-ghar, khol

mridong, cymbal, bhaj-ghar, dol-yatra, monastery, bank, society, religion, judiciary, customs, law, ethical movement, non- violence, renunciation, enjoyment, discrimination, salvation. Two great personalities of Assamese literature in this country, *Lakshminath Bezbaruah* and *Jyoti Prasad Agarwala* always referred to Sankardeva in their writings. They followed *Gurudeva* as a means to develop the spirit of nationalism and to bring a new renaissance in Assam. The spell of Sankardeva upon the Assamese people can not be described in words. He remains alive in the heart of each and every Assamese.

2.2 Brief life sketch and works of Sankardeva:

The great Vaishnavite saint, social reformer, religious preacher and the greatest Assamese literary worker, Srimanta Sankardeva was born in a Bhuyan family at Alipukhuri of Barduwa, a place about sixteen miles from Nagaon town, on the south bank of Brahmaputra river in the bright *dasami* of Asvin in 1371 Saka (1449 A.D.). His father was *Kushumbar Siromani Bhuyan* and mother was *Satyasandha*. Sankara's mother died after three days of his birth, and he was brought up by his grandmother *Khersuti*. At the age of twelve years he was sent to the 'tol' of *Mahendra kandali* an erudite Sanskrit scholar. As a student he was very brilliant. In his young age he proved his literary capacity by composing the poem -

“ *Karatala Kamala- Kamala dala nayana.....*”

Sankara completed his study at the age of twenty two and came out a finished scholar. Soon after return from school, he took official responsibilities of managing the family estates and at same time Sankardeva married *Suryawati*. But his married life did not last long. *Suryawati* died after four years of her marriage leaving behind a girl

child named *Haripriya*. During this time Sankardev lost his father also. These two incidents filled Sankar's youthful mind with deep sorrow and even he contemplated of renouncing the world. After marriage of his daughter, Sankardeva went on a long pilgrimage to obtain mental peace, and traveled many places of India. During this pilgrimage for long twelve years he visited *Gaya, Kashi, Mathura, Prayag, Haridwar, Badrikashram, Puri* and other places, and met many well known preachers and pundits and had with them religious discussions. It was through these discussions that Sankardeva was introduced to the essence of '*Bhakti*'. After completing his pilgrimage he came back to Assam and started preaching and social reform. He established 'satra' or a centre of religious discussions in his own place at Borduwa and started explaining the tenets of bhakti to his neighbors. It was at *Dhuwahat* that Sankardeva met Madhavadeva, his best and most valued disciple. This meeting of the two great religious preachers marked a milestone in the history of the *Neo-Vaishnavite Movement* of Assam. Sankardeva passed away in 1569 A.D. at Cooch-Bihar. Before his death Sankardeva nominated his devout disciple Madhavadeva to the apostolic seat.

Srimanta Sankardeva was a great scholar and literary genius. His eminent literary creation is the "*Kirtan-Ghosa*", an early Assamese poetical work. In "*Gunamala*" he had cryptically described the manifold qualities of Lord Krishna in a day to impress the Koch King Naranarayana. It is almost like putting an elephant into an earthen pot, which is indeed the essence of the "*Bhagavat*". He was a creative poet, literary workers, a musician as well as performing artist. Let us see his literary works according to the following categories:

a) *Poetry:*

- (i) Harischandra Upakhyaana, (ii) Rukmini-Haran- Kajya, (iii) Bali- Chalana, (iv) Amrit-manthana, (v) Ajamil upakhyaana, (vi) Kurukshetra.

b) *Compilations from different texts:*

- (i) Bhakti Pradipa (ii) Bhakti Ratnakara (iii) Nimi Nava Sidhi Samvada (iv) Anadi Patana.

c) *Translations:*

- (i) Bhagavata I, II, III, VI, VIII, X, XI and XII Skandha (ii) Ramayana- Uttarakanda.

d) *Dramas:*

- (i) Chinha-yatra, (ii) Patni-Prasad, (iii) Kaliya-Daman, (iv) Keli-Gopal, (v) Rukmini-Haran, (vi) Parijat-Haran, (vii) Ram-Vijay

e) *Lyrics:*

- (i) Bargeet and (ii) Bhatima

He organised and performed ‘*bhaonas*’ (Theoretical Performance) of his dramas and gave publicity to the basic teachings of Vaishnavism among the common people to attract them through presentation of the activities of Lord Krishna. His drama called ‘*Chihna-yatra*’ is very important in this respect. Along with these, he created ‘*Khol*’ as an instrument of music and various forms of dance like ‘*Sutradhari*’ and ‘*Dasavatar*’.

Check Your Progress I:

- i) Sankardeva was born at Alipukhuri in ----- A.D.

- ii) Who was Sankardeva's father?

- iii) Where did Sankardeva and Madhavdeva meet?

- iv) Bargeet and Bhatima of Sankardeva falls under which category of literary works?

2.3 The Religious Philosophy of Sankardeva:

Sankardeva was not a philosopher, nor did he endeavour to evolve a new philosophy. Nevertheless, his literary work points out the fact that he was steeped in the lore of *Hindu Philosophy*. According to him, God is the central reality of soul and matter and neither can exist without him. They exist in him and are inseparable. The religious philosophy of Sankardeva is enriched with the essence of *Vedanta, Bhaktism, Monotheism, Spiritualism* and *Humanism*. The main tenets of his religious faith are truthfulness, religious liberty and a benevolent attitude towards one and all. His religion is wholly characterized by secularism. The doctrines of all the chief religions are assimilated into the Vaishnavite faith. There is no casteism in his religion. His disciples were from different ethnic tribes of North-East Assam. The philosophical ideas of Sankardeva can be pointed out as follows:

- i) **Non-dualistic:** On the metaphysical plane, Sankardeva holds a non dualistic standpoint. This explains the absence of dual images in his religion such *Radha- Krishna* of Chaitanya,

Gopi-Krishna of Vallabhacharyya, *Sita-Ram* of Ramananda etc.

- ii) **Three kinds of substance:** Sankardeva accepts three kinds of substance as ultimate - *matter* (acit), *soul* (cit) and *God* (Isvara). According to him, the subtle jivas and the subtle material powers of the universe emanate from Paramatman, from whom both the conscious and the unconscious parts of the universe sprung forth.
- iii) **Concept of Atma:** Atma is immutable and immortal; it was neither born in the past nor in the present. Birth and death are the characteristic feature of the body and out of the body a fresh body emerges. Though associated with the body, Atma is yet distinct from the body, as fire from the fuel it burns.
- iv) **Concept of God:** God is infinite and indeterminate. He is the prime of the universe. The universe has its being in Him, and returns unto Him. God is the first and final cause of creation. Self-determining *Isvara* is the absolute of Sankardeva. He preached a religion of supreme surrender to one, *Vasudeva-Krishna*, also known as *Vishnu*, *Narayana*, *Rama*, *Hari* and therefore, his creed is known as '*Ekasaraniya Nama Dharma*'. He upheld the philosophy of oneness in all. He comprehended one God *Krishna*, one service, the service of *Krishna*, the Supreme Brahma. The worship of other Gods and Goddesses is strictly prohibited. In the cosmology of Sankardeva, God is the absolute reality.
- v) **Incarnation (avatara):** Sankardeva believed in incarnations (avatara) of Godhead because his unmanifested and unqualified God may be brought to show manifestations by virtue of devotion. God descends on this world from time to time in order to redeem the world. Excepting *Krishna*, who is

considered the Supreme Being Himself, all other incarnations are regarded as partial manifestations.

- vi) **Krishna as the ideal divinity:** *Krishna* is regarded by Sankardeva as the highest, best and the most ideal divinity. His appearance in the form of *Vishnu-Narayana* in the celestial *Vaikuntha* with his liberated devotees and attendants is the supreme manifestation. In Sankardeva's view, bhakti to Krishna is the realisation of the Nirguna (formless, non-dual) Parama Brahma through the gunas of Lord Krishna. His concept of Godhead, which forms the bed-rock of his religious philosophy, is that of One who is ever living and loving and the force with which the world is connected with God is both centripetal and centrifugal.
- vii) **Concept of Mind:** Sankardeva ascribes all phenomenal existence to the activity of the mind (*manas, antahkarana*). The mind with its five organs migrates from sphere to sphere, that is body to body, and the self follows it. It is the mind that creates the body, qualities and karma (virtue and vice). The mind again is a creation of **māyā**. So long as the body, mind, karma and self are together, we call it jiva (individual). It is therefore the mind that leads to unending births and rebirths (*samsāra*). Sankardeva adds that the one, whose mind takes absolute refuge in Vāsudeva (Krishna), secures easy release from *samsāra*.
- viii) **Concept of Liberation (*Moksha*):** Since bondage is due to the attachment of worldly objects, liberation is possible through the realization of God. This is produced in various ways, viz., - experience of the sorrows of worldly existence, renunciation of all desires of enjoyment of pleasures, whether in this world or in some heavenly world, self-control and

self-discipline, association of good teacher, respectful attachment to God, love for one's equals, complete resignation to God, etc. Sankardeva is of the view that liberation can be attained even while alive, which is called *jivan-mukti*. True knowledge destroys all merit and demerit, and so in the *jivan-mukti* man holds his body only through the will of God.

- ix) **Bhaktimarg:** Sankardeva maintained that *Bhaktimarga* is the one and only way to realise God. In this *bhakata* sees the Lord in everything in the world and finds Him revealing Himself in the form of love.
- x) **Bhakti as superior to Mukti:** Sankardeva regards bhakti as superior to mukti. Bhakti is also described as being itself the emancipation (mukti). In *Bhakti-ratnakara*, Sankardeva mention that though the state of liberation is all happiness, yet bhakti is superior to mukti, in as much as, the latter is devoid of joy inherent in the former (bhakti). Therefore, Sankardeva means that liberation is inherent in the bhakti and comes automatically taking its own course.
- xi) **Qualifications of Bhakta:** Sankardeva has prescribed certain qualifications necessary for a real *bhakta*. He must possess the qualities of sympathy, forgiveness, softness of heart and complete mastery over his passions. He seemed to have laid more emphasis on the control of senses.

So, from the above discussion all of you come to know that, in Sankardeva's religious philosophy there is only one *God*, one mode of *worship* and there is none else but one. This religion knew no *caste*, and *universal spirit* is the main principle of this faith. It had universal appeal and therefore people of all castes could embrace it.

Check Your Progress II:

i) The religious philosophy of Sankardeva is enriched with the essence of ---, ---, ---, *Spiritualism* and *Humanism*.

.....
.....

ii) According to Sankardeva what is the way to realise God?

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iii) What is Atma?

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iv) Write two qualifications of Bhakata.

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2.4 Sankardeva's Views on Education and his contribution to

Modern Indian Education:

In medieval times, up to the British occupation, the education was not a concern of the State. Here and there were *tols* and *pathsalas* manned by private individuals, but those were like a drop in an ocean. With the development of the *satra* institution the responsibility of imparting education came under its domain. The *satra* institution voluntarily took upon itself the noble responsibility of enlightening the people through their own *tols*. All the important *satras* used to maintain and are still maintaining a regular band of scholars whose duty it was to impart education, especially in respect

of ancient *lores* and *scriptures*. The Vaishnavite lores were, no doubt, studied but other branches of study such as Vyakarana, Nyaya and Kavyas were not neglected. Many of the early Vaishnavite reformers took upon themselves the task of educating the pupils. The fundamental teachings and tenets of Assam Vaisnavism of Sankaradeva and Madhavadeva are in complete harmony with the Bhāgavata and the Gitā.

Sankaradeva's *Neo-Vaisnavism* is based upon absolute devotion to God with a spirit of self-abnegation so as to realise in the end that we live, move and have our being in and for God alone. Total surrender to God, absolute dedication to the service of God and His creatures, to feel the presence of God everywhere as the in-dwelling spirit, to see God in everything and everything in God, and to listen to and chant the names and qualities of God with absolute devotion are some of the basic tenets of his Vaisnavism. Sankaradeva narrated in beautiful verses the *purānic* stories to establish the power of absolute devotion to God in his masterly work, *Kirttana Ghosā*, and Madhavadeva expounded in beautiful verse-forms his spiritual experiences and the philosophical basis of the *bhakti-cult* in his great work, the *Nām Ghosā*.

Neo-Vaisnavism of Assam is a religion for the common man of this age. The object of worship and devotion is *Krishna* who is pure knowledge and consciousness, absolute truth and perfection. This being so, Neo-Vaisnavism of Assam solely relies on *nāma-dharma* and absolute surrender to and service of God and His created beings.

Sankaradeva's Neo-Vaisnavism, like the Upanishads and the Gitā, emphasises on detachment (*niskāma bhakti*) as the key to individual and social welfare, healthy social relationships and attainment of the

final goal (*paramārtha*). One who gives up all desires and frees oneself from all cravings, attachments and egotism (*pride*) attains supreme bliss. This is indeed the highest of all means. Sankaradeva's religion thus puts equal stress upon the highest of *Upanishadic teachings*. His religious teachings emphasise the *basic moral code* to weave out the way to emancipation from all mundane sufferings. There is no way other than *Nāma* in the *Kali age*, for the people of this age are evil-minded, and they are not fit for any other religion. Remember *Nāma* (Name of God) to be essential in the age of Kali.

Sankaradeva especially did not develop any educational philosophy for the society. But through his religious philosophy reflection in educational philosophy could be assumed. Sankaradeva's views on educational thought and practice are illustrated under the following heads:

2.4.1 Sankaradeva's views on aims of education:

From the above mentioned religious philosophy of Sankaradeva we may assume the following aims of education-

- (a) *Exaltation of human personality*: Sankaradeva was an idealist. Through his teachings Sankaradeva wanted to exalt human personality from human to morale human being. Education should help the individual to adopt that perfect pattern.
- (b) *Universal Education*: Education should be universal because all human beings are equally the children of God. In an idealistic society no exception should be made in the education of children. It should be universal without any distinction of caste, creed, colour or social status. His religion knew no *caste*, and *universal spirit* is the main

principle of his faith. It had universal appeal and therefore people of all castes could embrace it.

- (c) *Development of inventive and creative powers:* Man should not accept his physical environment as unchangeable. He should rather change and modify that environment according to his needs and purposes through his inventive and creative skill. There is no “Guru” in the world who is at once a poet, dramatist, painter and sculptor. Through his teachings Sankardeva wanted to develop innate inventive and creative powers of individuals.
- (d) *Acquisition and enrichment of cultural environment:* Man himself is the creator of cultural environment. Therefore he emphasised that each child should enter into the cultural heritage of mankind which is free from the limitations of the material environment, according to the best of his capacity. But he must not only preserve what he has inherited, he should also make his own contribution to the enrichment of that culture, so that the boundaries of spiritual realm may be enlarged. Education must help in making this contribution. The incarnation of Srimanta Sankardeva is a historical wonder. He contributed immensely to the integrity of human culture.
- (e) *Development of moral sense:* One of the important aims of education is the development of moral sense of the child, so that he may be able to distinguish between the right and the wrong. Education should develop the will power of the child so that he may be able to follow the good and reject the evil. This power can be developed by the correct appreciation of truth, goodness and beauty,

which are the highest moral values. Sankardeva himself preached *non-violence* and equality of all.

(f) *Self-realization*: The function of education is to enable the individual to realise the unity within himself and to establish a harmony between his nature and the ultimate nature of universe. Sankardeva preached mukti (nirvana) as the ultimate aim of life.

(g) *Language Development*: Through his teachings Sankardeva also supported the language development. He used three languages in his writings for expressing his religious views. These are *Sanskrit*, *Brajabuli* and *Assamese*, so that the local people could understand these religious books very clearly.

Sankardeva's aim of education is ***relevant at present time*** also. Some of the points reinforcing this fact are as follows:

- i) Present time education system aims at all round development of the students.
 - ii) Equity and Equality of educational opportunity by removing the distinctions of castes, creed, colour and social status.
 - iii) Development of cultural heritage. Education transmits and preserves culture from one generation to another.
 - iv) Language development among the students. Education helps students to acquire more than one language.
- v) Management education of present time like- health management, stress management, knowledge management etc. was also encouraged by Sankardeva through controlled

food habits, nama-prasanga, sattriya dance and many other activities.

Check your Progress III:

i) Who is the founder of *Neo-Vaisnavite* Movement of Assam?

.....

ii) Who wrote *Kirtan-Ghosha*?

.....

iii) What is essential in the age of *Kali* ?

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iv) Write two aims of education propagated by Sankardeva.

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2.4.2 Sankardeva's views on curriculum:

From the religious philosophy of Sankardeva let us summarise a few points about his idea of curriculum -

- (i) The problem of curriculum should be addressed from the domain of ideas and ideals. So, he gave preference to the experiences of the whole human race.
- (ii) Sankardeva supported that curriculum should aim at developing a true sense of appreciation of the truth, goodness and beauty, which means the attainment of spiritual perfection. Therefore, curriculum should

provide training on and cultivation of the intellectual, moral and aesthetic activities.

- (iii) For the intellectual advancement of the individual-language, literature should be included in the curriculum. For the aesthetic and moral development-fine arts, dramas, poetry, ethics and religion are provided. Sankardeva emphasised the study of ancient *lores* and *scriptures* along with Vaishnavite lores, Vyakarana, Nyaya and Kavyas etc.
- (iv) Sankardeva also supported physical and mental health and hygiene. Sound mind exist only in a sound body. Therefore, it is essential to keep the body and mind in a proper working order, through physical and mental activities.

There is relationship between the curriculum preferred by Sankardeva and ***present day curriculum***. This is highlighted by the following points :-

- (i) Present day curriculum also gives importance on intellectual, moral and aesthetic development of students.
- (ii) Present day curriculum also includes various physical activities, gymnastics, athletics etc. for the physical as well as mental development of the students.

2.4.3 Sankardeva's views on method of teaching:

Sankardeva propagated *nama-dharma* as practical method to bhakti. *Nama-dharma* consists in chanting the name of the supreme self with

undeviating devotion, being pure in heart, thought and action. Again, as a practical *sadhana* Sankaradeva adopted *Shravana* (listening) and *Kirtana* (chanting). *Shravana-Kirtana* is necessary for the purification of the mind which in turn leads to supreme devotion. Srimanta Sankaradeva and his great disciple Madhabdeva explicated monotheism through simple narrative description of the scriptures. The open air theater “Namghar” of Srimanta Sankaradeva is the pilgrimage of universal human religion as well as its ethos and manners.

From the above discussion it is clear that Sankaradeva did not advocate any special method of teaching, but followed the traditional methods during his teaching. The various teaching techniques used by Sankaradeva and his followers in educating the people are- (a) Lecture method, (b) Discussion method, (c) Questioning method, (d) Listening and (e) Various activities.

Present education system also includes various teaching techniques of Sankaradeva’s time such as- (a) Questioning, (b) Discussion, (c) Lecture method, (d) Single and group projects (e) Physical as well as mental activities etc.

2.4.4 **Sankaradeva’s views on discipline:**

Sankaradeva’s views regarding discipline can be pointed out as-

- i) Sankardeva was not in favour of free discipline. It may lead the child astray.
- ii) Strict discipline is essential for self-realization.
- iii) Teacher's guidance is necessary at every step because he will impress upon his pupils the importance of higher values by leading virtue and they will try to follow his examples.
- iv) Sankardeva was not fully against freedom. For him freedom is a well deserved reward for the youth who has learnt to live under self imposed regulations and disciplines.
- v) Sankardeva declared strong prohibition on alcohol, addiction and other things, which can harm individual and society. He laid more emphasis on control of senses.

At present also, though educationists and scholars are in favour of free discipline, yet strict discipline is also imposed on students, especially children of the primary and secondary level of education.

2.4.5 **Sankardeva's views regarding teacher:**

“Ek Sarania Nam Dharma” preached by Srimanta Sankardeva is based on scientific analysis. The worship of Lord Krishna through “Nam Prasanga” leads to the quest for truth and balance between the soul and the body. Hardly has there been a religious “Guru” who effectively enjoined a pure honest work culture, social discipline, humanized love and thus cherished religious values accepted by all. The lessons

of humanism can be drawn in his literature, drama, music, dance, “Totoy”, “Chopoy”, “Bhaona” and art and culture.

Sankardeva was the manifestation of all qualities that constitute a man in the highest sense of the term. He is the brightest star and the greatest ‘Guru’ of Assam. From Sankardeva’s religious philosophy it is observed that-

- i) Teacher occupies highest position in the society.
- ii) He is the person who has attained self-realization
- iii) He is a practical man and leads an ideal and virtuous life.
- iv) He is a friend, philosopher and guide to his students.
- v) He is a source of inspiration for his pupils to follow his example. He was called a ‘Guru’.

The impacts of Sankardeva’s philosophy at **present time** education system are-

- i) In modern time too teacher occupies a prominent place in the society.
- ii) Teacher plays the role of friend, philosopher and guide to his students.
- iii) Teacher is regarded as an ideal person and master of all knowledge and experiences.

2.4.6 Sankardeva’s views on women education:

The *Neo-Vaisnavite Movement* of Sankardeva essentially believed in equality between men and

women. In the writings of Srimanta Sankardeva, the female character has always been dealt with in a positive light, as a mother, as a sister, as a true friend, or as a dutiful devotee of Lord Krishna. It may be noted here, that Srimanta Sankardeva also exhorted society to educate the women, low castes and *sudras*. So, Sankardeva emphasized on women education. He did not keep any biased attitude to women and provided equal opportunities to women with men in the society. Women should get equal education with men and they should get equal freedom to read all religious books.

At **present time** also there is provision of co-education in the educational institutions. There are separate institutions for girls for the development of women education. Women get equal opportunities along with men in every field of education. There are also provisions for research in women education and centre for women studies in colleges and Universities etc.

2.4.7 **Sankardeva's views regarding teacher-pupil relationship:**

Regarding the relationship between the teacher (Guru) and student (Sishya), Sankardeva supported the relationship which existed in the ancient Gurukul or Ashrama system. This can be pointed out as-

- i) There should be cordial and intimate relationship between the Guru (teacher) and the Shisyas (students).

- ii) The students lived at the Ashrams or *tois* of their Guru and served their Guru and his family. The Guru in turn made the students master all the knowledge and experiences, shastras, religious scriptures, Vedas, Upanishads etc.
- iii) The relationship between the teacher and the student was like the relationship of father and son.

In modern times too, there exists a cordial and intimate relationship between student and the teacher. Teacher tries his best to make his students master all knowledge and experiences.

Thus, from the above discussion you come to know that Sankardeva did not give any educational philosophy directly in the field of education, but from his religious philosophy we can deduce that Sankardeva was an idealist and he also supported idealistic philosophy in education.

Check your progress IV:

i) Sankardeva propagated ----- as practical method to bhakti.

.....

ii) The worship of Lord *Krishna* through “*Nam Prasanga*” leads to what?

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.....

.....

iii) The *Neo-Vaisnavite Movement* of Sankardeva essentially believed in ----- between men and women.

.....

2.5 Let us sum up:

Sankardeva is the greatest Assamese of all times because of his many sided and lasting contributions in all fields of creative human endeavour- philosophy, religion, literature, art and culture. A profound scholar, in Sanskrit as well, Sankardeva translated into Assamese the great works of Indian thought and thus laid the foundations of the region’s emotional and cultural links with the rest of India and, while doing so, he used the local language and devised many media of popular articulation giving it the character of mass participation and boundless popular enthusiasm. Times have changed and many contradictions mark our socio-political life. But it deserves to be acknowledged that Sankardeva gave form, character and content to the distinctive qualities of Assamese society of his time leaving a rich legacy for generations to acclaim and to suit the needs

of our society. Finally, it can be said that never before in Assam has a religion been propagated by a single individual at the same time based on a system of philosophy which comprehends all the aspects of religion, in its cosmogony, cosmology and even axiology. On a passage of gloom Sankardeva's message shone like the brilliance of a mid-day sun. His genius lies in the fact that so lofty a philosophy is expressed in a language which is in the reach of common laity (people). It was Sankardeva, who first linked this part of the country to the rest of Indian civilization. It is this that makes him relevant even when we are at the twenty first century.

➤ **Key words:**

- **Kirtan-Ghosa :** Sankardeva's eminent literary creation is the "*Kirtan-Ghosa*", an early Assamese poetical work. A *Kirtan-Ghosa*, or simply a *Kirtan*, is a song for community singing consisting of two parts: a *gosha* or refrain and a number of *padas*, ordinary verses in *payara*, *dulari* or *chabi* metre. It is called *kirtana* (narration) as it is narrative in character, and several *kirtanas* combine to make a story. The word has the additional but deeper significance of celebration of the Lord's glory (*kirtana*).
- **Ekasaraniya Nama Dharma:** Sankardeva preached a religion of supreme surrender to one, *Vasudeva-Krishna*, also known as *Vishnu*, *Narayana*, *Rama*, *Hari* and therefore, his creed is known as '*Ekasaraniya Nama Dharma*'. He upheld the philosophy of oneness in all. He comprehended one God *Krishna*, one service, the service of *Krishna*, the Supreme Brahma. The worship of other Gods and Goddesses is strictly prohibited. In the cosmology of Sankardeva God is the absolute reality.

- **Gunamala:** Gunamala is one of the famous literary works of Sankardeva. In Gunamala he had cryptically described the manifold qualities of Lord Krishna to impress the Koch King Naranarayana. It is almost like putting an elephant into an earthen pot, which is indeed the essence of the “*Bhagavat*”.

➤ **Answers to check your progress:**

- **Check Your Progress I:**

- Sankardeva was born at Alipukhuri in 1449 A.D.
- Kushumbar Siromani Bhuyan* was Sankardeva’s father.
- Sankardeva and Madhavdeva met at *Dhuwahat*.
- Bargeet and Bhatima of Sankardeva fall under *Lyrics* category of literary works.

- **Check Your Progress II:**

- The religious philosophy of Sankardeva is enriched with the essence of *Vedanta*, *Bhaktism*, *Monotheism*, *Spiritualism* and *Humanism*.
- Sankardeva maintained that *Bhaktimarga* is the one and the only way to realise God.
- Atma is immutable and immortal; it was neither born in the past nor in the present. Birth and death are the characteristic feature of the body and out of the body a fresh body emerges. Though associated with the body, Atma is yet distinct from the body, as fire from the fuel it burns.
- Sankardeva prescribed certain qualifications necessary for a real *bhakta*-
 - He must possess the quality of sympathy,

- b) Softness of heart and complete mastery over his passions.

- **Check your Progress III:**

- i) Sankardeva is the founder of *Neo-Vaisnavite* Movement of Assam.
- ii) Mahapurush Srimanta Sankardeva wrote *Kirtan-Ghosha*.
- iii) According to Sankardeva *Nama-Kirtana* (Chanting of God's Name) is essential in the age of *Kali*.
- iv) Two aims of education propagated by Sankardeva are-
 - a) Universal Education.
 - b) Acquisition and enrichment of cultural environment.

- **Check your progress IV:**

- i) Sankardeva propagated *Nama-Dharma* as practical method to bhakti.
- ii) The worship of Lord Krishna through "Nam Prasanga" leads to the quest for truth and balance between the soul and the body.
- iii) The *Neo-Vaisnavite Movement* of Sankardeva essentially believed in *equality* between men and women.

➤ **Model questions:**

- 1) Discuss in brief Sankardeva's religious philosophy.
- 2) Compare Sankardeva's educational philosophy with that of Vivekananda.
- 3) What is the concept of God according to Sankardeva? Explain in brief his literary works.

- 4) Discuss Sankardeva's life and works from philosophical points of view.
- 5) Discuss Sankardeva's contribution to modern educational thought and practice.

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Block V (Unit- 3)

Rousseau's Views on Education

Unit Structure

3.0 Objectives

3.1 Introduction

3.2 Brief sketch of Rousseau's Life and Works

3.3 Rousseau's Philosophy of Education

3.3.1 Rousseau's Conception of Education

3.3.2 Rousseau's Theory of Negative Education

3.3.3 Rousseau's Views on Aims of Education

3.3.4 Rousseau's Views on Curriculum

3.3.5 Rousseau's views on Methods of Teaching

3.3.6 Rousseau's views on Role of Teacher

3.3.7 Rousseau's Views on Discipline

3.3.8 Rousseau's Views on the Education of

Women

3.3.9 Self- Education of Rousseau

3.4 Critical Analyses of Rousseau's Educational

Philosophy

3.5 Let us sum up

- Key words
- Answers to check your progress
- Model questions
- Suggested readings.

3.0 Objectives:

After going through this unit you will be able to-

- Describe Rousseau's life and his works.
- Explain Rousseau's Philosophy of Education.
- Explain Rousseau's views on different aspects of Education.
- Explain Rousseau's Theory of Negative Education.
- Critically analyse Rousseau's views on Education.
- Explain Rousseau's contribution to Education.

3.1. Introduction-

All of you know that both Education and Philosophy are related to the life of man. Attitude towards life is known as philosophy and aim of education is determined on this basis. Aims of education are determined according to the philosophy of a particular society. The thoughts and philosophies of different philosophers from East and

West influenced our education system. Western philosopher like- Socrates, Plato, Aristotle, Rousseau, Dewey, Spencer etc. had greatly contributed to the field of education. In this unit we shall discuss about the great western philosopher Rousseau, who brought a revolution in the philosophical and educational world as he had done in the field of humanistic thought. He made an attempt to divert the modern western philosophy back to nature again. Rousseau was not only a philosopher, he was a great educationist also. In this unit you will be familiarized with Rousseau's life and his works, his educational philosophy and his contribution to modern educational thought and practice.

3.2. Brief sketch of Rousseau's Life and Works:

Jean Jacques Rousseau was born in 1712 A.D. at Geneva in the house of a poor watch – maker. Early life of Rousseau was very hard. Just after his birth, he lost his mother. He was brought up by his father, but he could not look after him properly. He could not save Rousseau from falling prey to bad habits. He was beaten in school. He belonged to Geneva (Switzerland) and the beauty of that place enchanted his heart. He became opposed to school education. He enjoyed roaming about here and there. Later on as an adult he got an opportunity of writing against the prevailing educational system and social rules and regulations in a systematic way. From 1750 AD his writings began to be published. Some of his famous works are-

- (i) *The Progress of the Arts and the Science.* (1750)
- (ii) *The New Heloise- A Romance* (1759)
- (iii) *Social Contract* (1762)
- (iv) *Emile or Concerning Education* (1762)

Social Contract and *Emile* brought great name to Rousseau. These books are collections of his original ideas.

Let us review, in brief, the book '*Emile*' or '*Concerning Education*'. '*Emile*' is a novel in which Rousseau describes the education of an imaginary youth, *Emile*. In '*Emile*' he has mentioned the methods of removing social evils and bringing the child in contact with nature. He keeps *Emile* away from the school and society, leaving him under the guidance of an ideal teacher- that is Nature. This teacher gives natural education to *Emile* in an environment of natural beauty and wonder. The book *Emile* has five parts. The first four parts describe the education in four stages of life- infancy, childhood, adolescence and young age of *Emile* respectively. In the fifth part, he describes the education of an imaginary wife of *Emile* named *Sofia* and tries to make her an ideal wife.

Rousseau revolted against the established rules and regulations of society and advocated the doctrine of "*Back to nature*". He wrote, "*Man is born free and every where he is in chains*". His ideas were strongly opposed by the establishment. His books were burnt. He incurred the displeasure of the French Authorities and had to live in exile for many years. He was so much disgusted and depressed that he committed suicide in 1778 A.D. However, his greatness was recognised later on and his views had tremendous influence on the outbreak of the French Revolution in 1789.

Check Your Progress I:

- i) Rousseau was born in ----- in Geneva.
.....
- ii) Write the name of two books written by Rousseau.
.....
.....
- iii) When did Rousseau die?
.....
- iv) What is the doctrine advocated by Rousseau?
.....

3.3. Rousseau’s Philosophy of Education:

You have already come to know about Rousseau’s life and his works. Let us discuss now about his views on the theory and practice of Education.

A Swiss educational reformer and thinker, Jean Jacques Rousseau, had a mystical attachment to nature. Having a great yearning for personal freedom he became one of the great educators of the world. He firmly believed that the child should be treated as a child and taught according to his nature. In the field of education, Rousseau’s influence has been so much that he is being studied even now after more than two centuries of his death. He was an arch enemy of child neglect. His ‘*Emile*’ made Europe child conscious. Let us discuss Rousseau’s views on Education one by one.

3.3.1. Rousseau's Conception of Education:

Rousseau's conception of education is naturalistic. He is against a system of conventional and formal education. Conventional and formal education is man-made and, hence, not desirable. According to him *"Everything is good as it comes from the hands of Author of nature but everything degenerates in the hand of man."*

For Rousseau, education does not mean merely imparting information or strong knowledge. It is not an accretion from without. It is development of the child's natural powers and abilities from within. Rousseau made this point clear by saying that there are three sources of education- **Nature, Men and Circumstances**. Let us see how these three works as sources of education.

- (a) **Education of Nature-** Rousseau said "The constitutional exertion of our organs and faculties is the education of nature." By education from nature he meant development of the child according to the child's inborn capabilities and capacities.
- (b) **Education given by Men-** For Rousseau "The uses we are taught to make of that exertion constitute the education given to us by men." By education from men, he emphasised the importance of social environment teaching how to make use of that development.
- (c) **Education from circumstances-** "And in the acquisition made by our own experience, on the objects that surround us consists our education from circumstances." By education from circumstances, he understood physical environment, helping to gain experiences.

Rousseau says that harmonious development of these three factors constituted an ideal scheme of education. Such harmony in

education is possible by subordinating the education of men and circumstances to that of nature because we have no control over nature. Therefore, we must direct the other two, to ensure cooperation of these factors for imparting ideal education.

3.3.2. Rousseau's Theory of Negative Education:

J.J. Rousseau believed that everything is good as it comes from nature and it degenerates in the hands of man. So, he advocated that the education of the child should be purely negative. The child should not be taught the principles of truth and virtue but guarded against evil. Rousseau wrote, "I call a positive education one that tends to form the mind prematurely and to instruct the child in the duties that belong to him. I call negative education one that tends to perfect the organs that are the instruments of knowledge and endeavors to process the way for reasons, by the proper exercises of senses."

From the above mentioned quotation it is clear that positive education is given to the child before time, which is intended to shape his mind and which is intended to teach the duties of adult to him. Also negative education does not give virtues to the child, but saves the child from vices and also it helps in getting knowledge by the proper use of the sense organs. Now, let us discuss the characteristics of Negative Education given by Rousseau.

- (i) **No time Saving in childhood-** According to Rousseau, in childhood no time should be saved. It should rather be lost. Let the child jump, run and play all day long. In all these activities he will have a continuous reconstruction of experience which is nothing but education pure and simple. Loss of time in play and other activities in childhood, is not

lost, but profitably gained. According to him childhood is not for intellectual activities.

- (ii) **No Bookish Learning-** Rousseau said that he hated books because books are a curse to children. They teach the child to talk only that which the child does not know. Practical knowledge through the use of hands should be provided to the child instead of bookish knowledge.
- (iii) **No Habit Formation-** According to Rousseau young children should not be made slave of rigid habits. They should be left free in all their activities. If any habits are to be formed in childhood, let them form natural habits.
- (iv) **Discipline by Natural Consequences-** Rousseau supported free and positive discipline for children. Formal discipline should not be formed in children. Let the children suffer natural consequences of their own actions without the intervention of human beings to protect or punish and in this way they will set themselves right. *For example*, if a child climbs a tree, let him fall down and learn not to do so again.
- (v) **No Direct Moral Education-** Rousseau was not in favour of teaching of morals. Let the child be left free to act and learn what is right and wrong, by the consequences of his own actions.
- (vi) **No Sticking to Traditional Procedure of Education-** Rousseau was greatly disgusted with the prevailing social, political, economic, religious and educational conditions in his country. So, he wanted to keep the child away from family, society and school.
- (vii) **Nature is a Great Teacher-** Rousseau believe that if children commit mistakes and violate the laws of nature, they

naturally invite the retribution of nature. In the field of natural education, Rousseau starts with the assumption that the nature of the child is essentially good hence he should have freedom in his actions.

So, these above mentioned points are the main characteristics of Rousseau's Scheme of Negative Education.

Check your Progress: II

(i) According to Rousseau what are the main sources of Education?

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(ii) What is meant by Positive Education?

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(iii) What is meant by Negative Education?

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(iv) Mention four characteristics of Negative Education.

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3.3.3. Rousseau's Views on Aims of Education:

All of you know that education is an activity which goes on in a society and its aims and methods depend on the nature of the society in which it takes place. Aims are related to real situations in life. Education to be effective must meet the many sided needs of the society. A child is not to be educated in vacuum. He is a member of the society in which he lives and education must enable him to become a useful member of the society.

According to Rousseau, the process of education should facilitate the development of the child's innate powers and capacities. It should not confine the child to the acquisition of knowledge only. Rousseau's aim of education was the attainment of fullest natural growth of the individual, leading to balanced, harmonious, useful and natural life. The real aim of education is to help the child to live his life. Rousseau says, " To live is not merely to breathe, it is to act, to make use of our organs, senses, our faculties and of all those parts of ourselves, which give us the feeling of our existence." This means that the aim of education should be for the fullest development of human personality in a natural way.

Rousseau divided the human life into four developmental stages. According to the nature of these different stages of human development, he divided the general aim of education in the following ways-

- a) *Infancy (From birth to the age of 5 years)* - According to Rousseau, at this stage, the aim of education is to develop a well regulated freedom. For realization of this aim, he recommends purely physical education in an atmosphere of perfect liberty.

- b) *In childhood (Age 5 to 12 years)* - At this stage the main aim of education is to provide the child with the strength which he needs for the attainment of well-regulated freedom. So, at this stage also no formal education is recommended, but the continuance of the same physical care and natural education.
- c) *In Boyhood or Pre-adolescent Period (From age 12 to 15 years)* - This is the period for intellectual education, the period of instruction, labour and study. The aim of education is to acquire such knowledge which may satisfy the needs of the child and must be functionally useful. At this stage Rousseau wanted to teach astronomy, science, arts and crafts.
- d) *In Adolescent Period (From Age 15 to 20years)* - Education should aim at the training of heart, to make the child living and tender-hearted so that he may live peacefully in social relationship. In this period Rousseau recommended religious, moral, emotional and social education, because in the previous period; the child has already developed physically and intellectually. According Rousseau, the six instincts, which are sufficiently developed by this time, are to be sublimated by re-directing them to the love of some noble idea and by keeping the young occupied in work and activity.

This is, in brief, the views of Rousseau towards educational aims. Let us discuss now the curriculum advocated by Rousseau for education.

3.3.4 Rousseau's Views on Curriculum:

Although Rousseau has not set forth any principle underlying the teaching of different subjects in the different stages of Emile's education, yet his discussion of the value of various studies is quite suggestive. Describing the details of education in the first stage, that

is, from one to five years, Rousseau maintains that Emile will not be taught the usual subjects, for they do not fulfil the needs of childhood. Children are not capable of learning things which the adults can learn. Their ways of seeing, thinking and feeling are different from those of adults. "Nature wills that children should be children before they are men. If we seek to prevent this order, we shall produce forward fruits without ripeness or flavour. Thus, in the first period of the child's education, parents should pay little attention to positive instruction in the usual subjects but should see that the child develops physically, has good health, his senses are properly exercised and he gets a chance of cultivating natural habits.

In the second period of Emile's education, the principle of *negative education* determines the choice of studies. Positive education consists in imparting physical education through a set of gymnastic exercises and exercises for the training of the senses. Rousseau attaches great importance to sense training. He thinks that if these areas are not trained properly, independent reasoning and judgement are impossible. As mentioned above, education in the second stage is to be primarily negative. Negative education consists in the free development of one's organs and in the exercise of the senses.

With the beginning of the adolescent period begins the *moral* and *religious* education of Emile. Moral education consists in Emile's learning about his relations with his fellow men and such moral qualities as benevolence, kindness, service and sympathy. Moral education, says Rousseau, is to be preferably given through activities and occupations and not through lectures on ethics. Besides moral education, history, religious instruction, aesthetics, physical education, culture and sex instruction are to constitute the curriculum

in the fourth stage. History will be utilized in service of moral instruction. But Rousseau recommends the study of biography for Emile.

Religious education will be based on four principles: (a) Existence of God, universe and of oneself. (b) There is a will which sets the universe in motion. This is the will of God. (c) Man is free to act. He has freedom of will; and (d) The soul is immortal. Aesthetics is included in the curriculum for the development of taste. Physical training is to be recommended for keeping Emile busy, diligent and hard at work. It will keep at bay for a little longer, the more dangerous passions. Sex instruction is to consist of direct moral exhortation on chastity and an explanation of the mysteries of creation in the world of plants, animals and men in a dispassionate manner.

3.3.5 Rousseau's views on Method of Teaching:

Rousseau was against the strict and unsympathetic methods of education which repressed the natural inclinations and tendencies of the child. He advocated simple and direct methods of instruction and urged, "Experience before expression" and "Objects before words." He said, "Give your scholar no verbal lesson. He should be taught by experience alone. Teach by doing whenever you can and only fall back upon words when doing is out of question. Bookish knowledge should be as little as possible."

Rousseau remarked, "Let the senses always be the guides. Let there be no books but the world and no other instruction than facts. The child who reads, does not think, he merely reads. He is not receiving instruction but learning words." He emphasised on teaching

of objects. His method of teaching may be summarised as: *Individualised instruction, Learning by doing, Learning through direct experience, Heuristic approach, Example better than percept, Social knowledge by social participation etc.*

3.3.6 Rousseau’s views on Role of Teacher:

Rousseau believed that if children commit mistakes and violate the laws of nature, they naturally invite the retribution of nature. In the field of natural education Rousseau assigns a very minor place to the teacher in the educative process. He is not called an instructor but only a guide. His main responsibility is to motivate the child to learn. This he can achieve by exploiting the innate tendencies of the child. He must possess a profound understanding of the child’s nature and capabilities and be able to control his emotional reactions. He is not to impose any rules of control upon the child. He is to allow him perfect freedom and guide him properly.

Check Your Progress III:

i) How many stages of human development are there, according to Rousseau?

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ii) What are the principles of religious education?

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<p>iii) Mention Rousseau’s two methods of teaching.</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>iv) Mention Rousseau’s aims of education at adolescence stage.</p> <p>.....</p> <p>.....</p> <p>.....</p>

3.3.7 Rousseau’s Views on Discipline:

Rousseau was in favour of free discipline. His cry was ‘freedom’ and ‘absence of restraint’ for children. It is only in an atmosphere of freedom that children can develop their innate powers spontaneously. Impositions are of no use. Punishments have no value as the child has no correct conception of wrong or why punishment is given. The child’s reasoning power is not well developed.

Rousseau wanted children to have their own way, and to suffer the unavoidable consequences or inevitable reactions of their conduct. “Children should never receive punishment as such- it should always come as natural consequence of their fault.” He advised the teacher not to intervene in matters of moral guidance as a means of disciplining the child. He contended that the child’s nature is essentially good, and any intervention is, therefore, harmful.

3.3.8 Rousseau’s Views on the Education of Women:

In the fifth part of *Emile* Rousseau presents his views on women’s education by introducing an imaginary women called

Sophy. While Emile's education is unconventional and natural, *Sophy's* education is to be conventional and orthodox. Rousseau accounts for this difference: he says that woman is an appendage of man; her aim in life is to please her husband, to obey him, to bring him (man) up when he is a child, to tend him when he is a man to counsel him, to render his life agreeable and pleasant. Hence, a woman, according to Rousseau, does not require knowledge but taste and propriety of manners. Literary education will not suit her and will not help her in realizing her life's aim. "A woman of culture (literary education) is the plague of her husband, her children, her family, her servant everybody." *Sophy*, therefore, is to learn a little reading and writing, sewing, cutting and embroidery, lace making, the art of house-decorating and house-keeping. An elementary knowledge of drawing and arithmetic would be an additional qualification. She must be given religious education from the start. She is not to be given any freedom in the choice of a religious creed as allowed to Emile.

3.3.9 Self-Education of Rousseau:

Rousseau never accepted education which imposes ideals and morals. He considers this type of education as worthless. He said that we give too much importance to words. If we are all the time teaching morals to the child, we will make him a fool. If our mind is always giving instructions to the child, then his mind will become useless. Whatever the child learns in playground is four times more useful than what he learns in the classroom."

The teachers have a special tendency for lecturing and they want to pour and impose their knowledge on children. The teacher speaks so much that the children are not able to understand him. The teacher should always remember that the children get tired of lengthy

lectures or talks and do not take any interest in them. Children are interested in activity and they do not like to sit idle. The child takes much interest in playing. He has no interest in the mature knowledge of the teacher. Rousseau, elaborating his idea, further says that instead of studying mathematics and science, he should do research in these fields. But Rousseau expects research from a small child. This is simply confusing.

Regarding self-education Rousseau says that if Emile is advised to read himself, he will use his own reason and not of others. We ourselves make mistakes but commit more mistakes through others. Therefore, it is not good to give importance to the advice of others. Just as the body becomes strong through physical exercises, similarly the mind becomes strong through self-teaching. In self-teaching we proceed further according to one's own capability. The mind can comprehend a thing according to its own capacity. When we learn anything by understanding, it becomes our own; but when we learn it without understanding, the mind does not accept it.

3.4 Critical Analyses of Rousseau's Educational Philosophy:

Though, there are some limitations, yet Rousseau stands to modern education as Plato to ancient education. His *Emile* made Europe child conscious so much as no writing had done for centuries and became an inspiring source of reforms. William Boyd in his book '*History of Western Education*' has paid glowing tribute to '*Emile*' and by the effect on thought and action judged it as perhaps the most considerable book ever written on education.

The *Emile* is a treatise on education cast into the form of a novel in which there are three characters: *Emile* who may be regarded 'Rousseau' while a boy, his tutor who is obviously *Rousseau* as a

man and *Sophy*, who is destined to be the mate of Emile. Rousseau's chief contributions to the field of modern educational theory and practice may be summarised as:

- Rousseau was the fore-runner of the modern educational psychology. He ushered in a new movement in education by emphasising the importance of individual differences.
- He pointed out the importance of observing the natural traits and capacities of children.
- He laid stress on the spontaneous unfolding of child's capacities.
- He stressed that in the drama of education, child must play the role of the 'hero' and all actors subordinate roles.
- He propounded the idea of 'learning by doing' and direct experiences.
- He laid the foundations of positive discipline, child psychology and also emphasised the training of senses.
- He brought out the value of objects i.e., concrete things in the teaching-learning process.
- He was the fore-runner of the Heuristic method of teaching.

Rousseau may be called the father of modern educational theory and practice because he influenced many educators of the 19th and the 20th and 21st centuries, and is likely to influence educators of the coming centuries. Though Rousseau has contributed a lot to modern education, yet he is not free from criticism in some areas-

- Rousseau has not suggested a formal system of education without which all round development of personality is not possible.

- Rousseau almost ignores the importance of books and other media. It is difficult to assume that we can neglect the vast intellectual heritage. Physical nature alone is not sufficient for providing education.
- Absolute freedom as recommended by Rousseau is a myth. It cannot exist. It never existed and will not exist. We cannot allow the child to hang him from a long rope- punishment by natural consequences. We cannot allow the child to have a taste of poison and suffer the natural consequences of his action.
- Rousseau does not give due importance to the role of the teacher in the education of the child. It is very difficult to find naturalistic surroundings to locate educational institutions.
- Rousseau’s ideas about the role and education of women are very conservative and do not appeal to the modern mind.
- Rousseau’s educational principles are the outcome of his theorising. These were not put to test in any realistic educational setting.

Check Your Progress IV:

i) Mention Rousseau’s views on discipline.

.....

ii) What is meant by self-education of Rousseau?

.....

ii) Mention two contribution of Rousseau to modern education

.....
.....

iii) Mention two drawbacks of Rousseau’s educational philosophy.

.....
.....

3.5 Let us sum up:

Rousseau has exerted great influence on education in its manifold aspects. Although his main aim in life was to destroy traditionalism, yet many of the important principles in modern pedagogy can be traced back to him. He asserted that education is a natural process, its function is not to remark the nature of the child by forcing on him the traditional or customary way of thinking and doing. It is a process of development of the natural powers of the pupil, not an acquisition of information alone. He declared that a child is not a miniature adult. His instincts ought to be respected, his personality, individuality should be kept intact. His education should be in accordance with his needs and interests and these differ in different stages. Thus he ushered in the psychological movement in education. In as much as he thought that educational materials should be the facts and phenomena of nature and that an enquiry into nature’s law is essential, he gave us the basis for the scientific tendency in modern education. It is Rousseau that the need of sense-training and physical activities in the earlier development of the child has been recognised in modern systems of education. We are indebted to Rousseau for his emphasis on such principles as ‘learning

by doing’ or ‘learning through one’s experience and heuristic teaching.’ He forestalled Pestalozzi by teaching Emile to use his hands in the production of useful articles and has shown to the world the value of craft in education.

❖ **Keywords:**

- **Negative Education:** Negative education does not give virtues to the child, but saves the child from vices and it also helps in getting knowledge by the proper use of the sense organs.
- **Positive Education:** Positive education is provided to the child before time, which is intended to shape his mind and which is intended to teach the duties of adult to him.

❖ **Answers to check your progress:**

• **Check Your Progress I:**

- i) Rousseau was born in 1712 A.D. in Geneva.
- ii) The name of two books written by Rousseau are-
 - a) *Social Contract (1762)*
 - b) *Emile or Concerning Education (1762)*
- iii) Rousseau died in 1778 A.D.
- iv) The doctrine advocated by Rousseau is *Back to Nature*.

• **Check your Progress: II**

- i) According to Rousseau there are three main sources of Education-
 - a) Nature,

- b) Man and
- c) Circumstances.
- ii) Positive Education is provided to the child before time, which is intended to shape his mind and which is intended to teach the duties of adult to him.
- iii) Negative Education does not give virtues to the child, but saves the child from vices and also it helps in getting knowledge by the proper use of the sense organs.
- iv) Four characteristics of Negative Education are-
 - a) No time Saving in childhood
 - b) Discipline by Natural Consequences
 - c) No bookish learning
 - d) No habit formation

• **Check Your Progress III:**

- i) There are four stages of human development according to Rousseau. There are-
 - a) *Infancy (From birth to the age of 5 years)*
 - b) *In childhood (Age 5 to 12 years)*
 - c) *In Boyhood or Pre-adolescent Period (From age 12 to 15 years)*
 - d) *In Adolescent Period (From Age 15 to 20years)*
- ii) The principles of religious education by Rousseau are-
 - a) Existence of God, universe and of oneself.
 - b) There is a will which sets the universe in motion. This is the will of God.
 - c) Man is free to act. He has freedom of will; and

- d) The soul is immortal.
- iii) Two methods of teaching by Rousseau are-
 - a) *Individualised instruction,*
 - b) *Learning by doing,*
- iv) In Adolescent Period (From Age 15 to 20years) education should aim at the training of heart, It means to make the child living and tender-hearted so that he may live peacefully in social relationship.

- **Check Your Progress IV:**

- i) Rousseau was in favour of free discipline. His cry is ‘freedom’ and ‘absence of restraint’ for children. It is only in an atmosphere of freedom that children can develop their innate powers spontaneously.
- ii) Regarding self-education Rousseau says that if a child is advised to read himself, he will use his own reason and not of others. We ourselves make mistakes but commit more mistakes through others. Therefore, it is not good to give importance to the advice of others. Just as the body becomes strong through physical exercises, similarly the mind becomes strong through self-teaching. In self-teaching we proceed further according to one’s own capability. The mind can comprehend a thing according to its own capacity.
- iii) Two contributions of Rousseau to modern education-
 - a) Rousseau was the fore- runner of the modern educational psychology. He ushered in a new movement in education by emphasising the importance of individual differences.

b) He pointed out the importance of observing the natural traits and capacities of children. He laid stress on the spontaneous unfolding of child's capacities.

iv) Two drawbacks of Rousseau's educational philosophy are-

- a) Rousseau's ideas about the role and education of women are very conservative and do not appeal to the modern mind.
- b) Rousseau's educational principles are the outcome of his theorising. These were not put to test in any realistic educational setting.

❖ **Model Questions:**

- 1) Write a note on Rousseau's life and his works.
- 2) Write a note on Rousseau's educational philosophy.
- 3) Write a note on Rousseau's Scheme of negative education.
- 4) Write a note on Rousseau's views on women education.
- 5) Critically analyze Rousseau's views on education.
- 6) Compare and contrast Rousseau's philosophy of education with that of Dewey.

❖ **Suggested Readings:**

- 1) Aggarwal, J.C. (2001), *Basic Ideas in Education*, Shipra Publications, Delhi-110092.
- 2) Bhatia, K. & Bhatia, B.D. (1991), *Theory and Principles of Education*, Douba House, Delhi-110006.

- 3) Chaube, S.P. & Chaube, A. (1997), *Philosophical and Sociological Foundations of Education*, Vinod Pustak Mandir, Agra-2.
- 4) Claydon, F. Leslie (1969) edited, *Rousseau On Education*, Collier-Macmillan Limited, London.
- 5) Rusk, R. Robert (1965), *The Doctrines of the Great Educators*, St Martin's Press, New York.
- 6) Sharma, Y.K.(2002), *The Doctrines of the Great Western Educators-From Plato to Bertrand Russell*, Kanishka Publishers, Distributors, New Delhi-110002.

UNIT IV - DEWEY

Structure:

- 4.0 Objectives
- 4.1 Introduction
- 4.2 John Dewey: his life and works
- 4.3 Dewey and Pragmatism
- 4.4 Dewey's Views on Education
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4.8 Critical Reception of Dewey's views

4.9 Summing Up

Sample Questions

References and Suggested Reading

4.0 Objectives

In this unit you are going to familiarize yourself with one of the well-known Western Educational Thinkers, John Dewey, whose radically new teaching practices represented a turning point, not only for formal education but also for larger views of childhood learning.

After reading this Unit you will be in a position to:

- Explain Dewey's views on various aspects of education, such as meaning of education, function of education, etc.
- Relate Pragmatic attitude in methods of teaching
- Evaluate Dewey's contribution to educational thought and practices

4.1 Introduction

In your Course so far, you have already familiarized yourself with different educational philosophers and their views on education, which influenced the aims of Education from time to time. A notable American Educationist, John Dewey, occupies a prominent place among them. Dewey has been called the greatest educational philosopher since Plato. Whether or not this is true, he has produced

numerous articles and books that have had profound influence on education, not only in America but throughout the world.

In the last part of the 19th century, Dewey's Ideal University Laboratory School made a new revolution in the history and evolution of Education. He established the school in 1896 at Chicago University and used it to obtain knowledge of facts and laws still unknown to the educationists. Here he tested, modified and clarified his theories by practical experiences. This Unit attempts to put in a nutshell Dewey's invaluable contribution to Education, by giving you an overview of his works and a glimpse of his major views.

4.2 John Dewey: his life and works

John Dewey, one of the most distinguished educators, philosophers, practitioners and thinkers of the 20th century, was born on 20th October 1859 at Burlington, Vermont, in America. His father was the proprietor of the local general store. His early life was not very attractive. He graduated from the University of Vermont in 1879 and started his career as a school teacher in Pennsylvania. After a brief teaching career, he went to the John Hopkins University where he obtained his Ph.D. in Philosophy in 1884. Then he worked as a Professor of Philosophy at the University of Minnesota (1888-89), University of Michigan (1884-88, 1889-94), University of Chicago (1894-1904); and finally he established at the Columbia University, New York in 1904.

Dewey's philosophy is not simply speculative but based on actual experiences in the classroom. His principles and practices grew out of his experiments in the University Laboratory School, Chicago; which he founded in 1896. As a Pragmatist, Dewey rejected the

authoritarian and classical approach to education. According to him this approach stressed the ability to talk about things rather than the ability to do things. He built his philosophy on a biological base, pointing out that man is an organism living in an environment, an environment which helps to shape man, but which, in turn, can be modified by man. He thought things were to be understood through their origin and function. To him, the only reality of man was experience; the business of education was to improve the quality of experience that human beings had.

His Works:

Professor Dewey has an enormous publication to his credit. The first was “The Metaphysical Assumption of Materialism” published in *Journal of Speculative Philosophy* (1882, April). His notable publications are:

1. *My Pedagogic Creed* (1897)
2. *Psychology and Philosophic Method* (1899)
3. *Studies in Logical Theory* (1901)
4. *Ethics* (1908)
5. *The Influence of Darwin and Other Essays* (1910)
6. *How We Think* (1910)
7. *Democracy and Education* (1916)
8. *Essays in Experimental Logic* (1916)
9. *Creative Intelligence* (1917)
10. *Lectures at Tokyo Imperial University* (1920)
11. *Reconstruction in Philosophy* (1920)
12. *Human Nature and Conduct* (1922)
13. *Experience and Nature* (1925)
14. *The Public and its Problem* (1927)

15. *The Quest for Certainty* (1927)
16. *Arts as Experience* (1934)
17. *A Common Faith* (1934)
18. *Philosophy ad Civilization* (1934)
19. *Liberalism and Social Action* (1935)
20. *Experience in Education* (1938)
21. *Freedom and Culture* (1939)
22. *Theory of Valuation* (1939)
23. *Problems of Men* (1946)
24. *Knowing and the Known* (1949)
25. *Education Today* (1949)
26. *Interest and Efforts in Education* (1953)
27. *Schools of Tomorrow* (1900)
28. *The Child and the Curriculum* (1956)
29. *The School and Society* (1900)
30. *Philosophy of Education* (1958)
31. *Moral Principles in Education* (1959)

4.3 Dewey and Pragmatism

Dewey's philosophy is generally known as Experimentalism, Functionalism, Instrumentalism, Operationalism, Practicalism, Progressivism and above all "Pragmatism". He did not believe in the existence of any absolute values or ultimate moral principles. He had given importance towards utility. To him whatever is useful is true and what does not work is false.

Pragmatism is a new trend in modern philosophy. The term Pragmatism is derived from the Greek word 'pragma' which means 'action' or 'practice' or "practical". It was C.S. Pierce who introduced the term 'Pragmatism' in Philosophy. Pragmatism

emphasizes practicalities of life and according to this theory whatever is practicable is real. So, truth is not something ‘fixed’ or ‘external’, but something which is subject to change. Whatever is true today maybe false tomorrow!

According to Dewey, the function of philosophy is not only to know the world, but also to control and reform it. To him the task of philosophy is to understand the problems generated by conflicts between democracy, business and science.

So, Dewey’s philosophical methods were experimental.

Check Your Progress:

1. Briefly describe Dewey’s educational life.

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2. Outline Dewey’s teaching career.

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3. Write down some notable works of Dewey on educational philosophy.

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4. Describe Dewey’s pragmatic approach in education.
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4.4 Dewey’s Views on Education

Being a pragmatist, Dewey gave stress on the result or usefulness of education. In his view, education should create a social environment for the child’s development. Education should enable a person to understand his experience. We shall now look into the various aspects of Dewey’s views on education.

4.4.1 Meaning of Education

John Dewey considered Education as a Psychological and social process. So, he did not believe in absolute values. According to him, “Education is the process of reconstruction or reconstitution of experience, giving it a more detailed value through the medium of increased social efficiency.” To him, like nutrition and reproduction is to physiological life; so, education is to social life. He considered education as fundamental method of social progress and reform. He believed that the individual, who is to be educated, is a social individual and the society is an organic union of individuals. So, we

cannot eliminate the social factor from the child or the individual factor from the society. So, education must begin with a psychological insight into the child's capacities, interests and habits.

According to him the process of education begins unconsciously at birth; it shapes the individual's powers, forms his habits, trains his ideas, and arouses his emotions and feelings. The formal and technical education is not part of the unconscious and general process.

4.4.2 Functions of Education

Generally we believe that the task of Education is the development of character. And, character means organized capacity of social functioning, i.e., social interests and responsibilities. So, the function of education is to help the growing child into a happy, moral and efficient human being.

Education and society are correlated. Education should be according to the society. According to Dewey, every person should be given opportunity of development according to his nature, interest and ability. Again, an individual's development would be complete only with the reaction to society. So, the function of education should be the development of individual's ability to successful interaction with society.

4.4.3 Philosophy of Education

The aim of both philosophy and education are attainment of knowledge. Both are related to human life. They are interdependent.

Both are necessary for development of life and make it happy. That is why Dewey defined Philosophy as theory of Education. To him, the relation of philosophy to education is very close. It is because education gives necessary understanding of philosophy.

The contribution of philosophy of education is significant in educational field. The aim of education, curriculum, educational organization, educational resources etc. are determined by philosophy of education. Since Dewey is a pragmatist, he emphasizes on enabling the individuals to live creatively, constructively, dynamically and fruitfully in the changing environment and society.

4.4.4 Concept of Social Efficiency

Dewey gave stress on social efficiency and sociability. Social efficacy includes industrial development as well as the art of living. A person must learn to be economically self-sufficient. At the same time he should acquire the qualities and values of an enlightened citizen. He must be able to earn his livelihood. That person who is not able to earn his livelihood is a parasite on society. Education should take into account the economic aspects of society. Education should train an individual to make the best use of national resources. To Dewey a school is a “society in miniature”. Dewey was a firm believer in democratic values. Therefore, he insisted that education should provide suitable opportunities to the students to acquire democratic values.

4.4.5 Place of Children in the Educative Process

Dewey thinks that the process of education is a continuous process of adjustment. According to him, education must begin with

a psychological insight into the child's capacities, interests and habits. These must be continually interpreted and their meaning must be known to us. In this regard, he outlined the function of the teacher as "The more a teacher is aware of the past experiences of students, of the hopes, desires, chief interests; the better will he understand the forces at work that need to be directed and utilized for the formation of reflective habits." So, only the continual and sympathetic observation of child can make a teacher successful.

Check Your Progress:

1. What is the meaning of education according to Dewey?

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2. What according to Dewey is the function of education?

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3. What is the importance of social efficiency and sociability in the process of a child's education?

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4. How has Dewey positioned a child in the educative process?
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4.4.6 Curriculum

According to John Dewey, the curriculum must grow out of child's interests, experiences, impulses and needs. The curriculum must be child centered. The school subjects should be woven around the child's activities. Lesson should begin with social topics such as food, shelter, modes of communication, speech, reading, drawing, modeling, etc. He advocated broader curriculum and emphasized on the total development of the person, intellectually and academically. He also took into account the needs of the community in which the child lives.

Dewey pointed out some characteristics and principle of curriculum:

- 1) The curriculum should reflect the social life and activities. It should have utility.
- 2) It must follow the principle of progressive organization of knowledge consisting of educative experiences and problems of learners.
- 3) The new experiences and problems should grow out of the old ones.

- 4) The experiences should be flexible and changeable in accordance with the child's interests.

Dewey proposed a graded curriculum for the fruitful development of the child. According to him, the curriculum should be based on the interests and activities of the child.

4.4.7 Methods of Teaching

Dewey applied the pragmatic attitude in methods of teaching; i.e, fruits or consequences of learning. He said, "All learning must come as a byproduct of actions and for its own sake." According to him, a child learns through participation in various activities. Dewey advocated "*learning by doing*" and "*learning by living*". He recommended the *Project Method* which is based on problems, activities, experiments and interests of the learners. Dewey has explained the problem of teaching in his books. Teaching is the process by which the mind of the person comes into relation with the objective world. Interest and self-activity are its characteristic features.

Dewey recommended the following methods of instruction:

- *Learning by doing*
- *Learning by integration and correlation*
- *Learning through productive and creative activities*

4.4.8 Concept of Discipline

According to Dewey, the natural impulses of the child ought to be directed and disciplined through the cooperative activities of the school. Discipline among pupils should be developed by engaging them in performing their part of work. To him, "Out of doing things

that are to produce results, and out of doing in a social and cooperative way, there born a discipline of its own kind and type.” He thought that the child’s activities, intellectual, social, moral and physical, are disciplinary in their effect if they are carried out in cooperation with others.

4.4.9 On the role of the teacher

Dewey had a different idea on the role of the teacher. According to him, a teacher is not only engaged in the training of individuals, but also in the formation of the proper social life. Every teacher should realize his dignity. He should realize that he is a social servant set apart for the maintenance of proper social order and securing the right social growth.

In this way, a teacher is always the ‘prophet of the true God’ and the usherer in the true kingdom of God. Dewey said, “The teacher is a guide and director; he steers the boat, but the energy that propels it must come from those who are learning. The more a teacher is aware of the past experiences of students, of their hopes, desires, chief interests, the better will he understand the forces at work that need to be directed and utilized for the formation of reflective habits”.

4.4.10 Concept of Democracy and Democratic Values in Education

According to Dewey, democracy is the political and moral philosophy of education. To him, “if education is equivalent to genuine living, then democracy is the moral foundation of education.

The essence of education is the extension of shared areas of meaningful action and this is also the essence of democracy.”

To him, the school is like a “democratic society in miniature”. School should provide the students the opportunity of participation in the activities of the school, on one hand, and it should realize the significance of the experiences needs and interests of the child, on the other.

Democracy postulates full freedom of enquiry into social and political problems and solving them, in the same way schools should promote a spirit of enquiry in educational thinking. Discussion should be permitted. The schools become guardians of academic freedom. Intellectual or moral freedom is the basis of political freedom. Excessive heavy routine and rules are not conducive to self and social discipline.

According to Dewey teachers should be provided opportunities to participate in the formation of the aims, methods and materials of the school. Education should reflect democratic principles and practices in school organization and others.

Check Your Progress:

1. What characteristics of a curriculum are laid down by Dewey?

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2. Describe Dewey’s methods of teaching. Enlist some methods of instruction recommended by him.

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3. Why has Dewey called democracy the moral foundation of education?

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4.5 Dewey: on the functions of school

To Dewey, school is “the epitome of life outside”, or “a miniature society” or “lengthened arm of the family”. Dewey said: “The school, now divorced from life, must be re-united with it through activities that will simplify its relations, develop its essential meaning, eliminate its unworthy and obsolescent features, and extend the individual’s social environment so that he escapes from the limitations of the group into which he is born.”

According to Dewey, following are the functions of the school:

- i. **To provide a simplified environment:** Society is complex, but a complex civilization is too complex to assimilate. The

relationships in our present social life are so much and so interwoven that even when a child is placed in the most favourable position could not readily share them. So, the first function of the school is to select the features which are fairly fundamental.

- ii. **Eliminating “the unworthy features of the existing environment”** : According to Dewey, since society becomes more enlightened, it realizes its responsibilities for a better future society. The school has to eliminate the useless features of the society.
- iii. **Balancing the various elements in the social environment:**
The school must coordinate the dispositions of each individual with the diverse influences of the various social environments.

The education which does not occur through forms of life is always a poor substitute for the genuine reality.

The schools should simplify the existing social life. The existing social life is so complex that a child cannot be brought into contact with it without confusion or distraction. The child would be overwhelmed by the multiplicity of activities and lose his own power of orderly reaction or he would be so much stimulated by the activities that his powers prematurely come to action.

The social life of the child is the basis of his training and growth. The social life gives the child the unconscious unity and the background for his attainments. So, the school curriculum should be prepared in conformity with it.

According to Dewey, a child’s nature is violated by introducing the child to a number of social studies out of the relation to his social life.

The school subjects should be related to child's own social activities. Only then, it will develop the inherent possibilities of the child.

Check Your Progress:

1. What are the functions of school according to Dewey?

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4.6 Dewey's Laboratory School

In 1896, Dewey established his *University Laboratory School* in Chicago. In this school Dewey carried out the experiments on education. He thought that the school should provide adequate training to the students for a complete living in the society.

Dewey wanted to solve the following educational problems:

- 1) To bring the school into closer relation with child's home and surrounding life.
- 2) To introduce disciplines like History, Science and Arts to impart a positive value and real significance in child's life.
- 3) To carry out instructions in different subjects with day to day experience and occupation and correlate each other.
- 4) To provide individual powers.

Dewey believed in the manual occupation as the basis of education. He introduced some manual occupation related to our everyday life for imparting knowledge. They are:

- a) Shop work with wood and tools

- b) Cooking work
- c) Works like sewing and weaving

Dewey observed that the students make out how to make cloth and reinvent the carding frame, tool for spinning and understand the loom. They learn enough Art and Science at the same time. He said, “Make the construction adequate, make it full, free and flexible, give it a social motive, something to tell and you have a work of art.”

Dewey proposed a graded curriculum for the Laboratory School. According to him, it would develop the child. He divided the elementary school life into the following periods:

- a. Play period (4 to 8 years of age)
- b. Period of spontaneous attention (8-12 years of age)
- c. Period of affective attention (12 years onwards)

The curriculum of the elementary school should be based on the interest of the child. They are:

- A. Interest in conversation and communication
- B. Interest in inquiry
- C. Interest in making things
- D. Interest in artistic expressions

According to Dewey, school is a means of removing social vices. It should represent the present life. The function of the school is not to prepare the child for future life, but it is life itself. The school should be able to develop the child’s morally.

Check Your Progress:

1. What were the educational problems that Dewey wanted to solve?

January 1897

"I believe that education, therefore, is a process of living and not a preparation for future living."

"I believe that the teacher's place and work in the school is to be interpreted from this same basis. The teacher is not in the school to impose certain ideas or to form certain habits in the child, but is there as a member of the community to select the influences which shall affect the child and to assist him in properly responding to these influences."

Courtesy: <http://www.intellectualltakeout.org>

4.7 Dewey's Instrumentalism and Experimentalism

Instrumentalism and *Experimentalism* are complementary to each other. According to Dewey's instrumentalism, education serves as an instrument in achieving the ends or goals of producing socially efficient individual Education is an instrument for catching the spirit of the social groups.

Dewey's instrumentalism has the following characteristics:

- i. No idea is fixed or permanent or true in itself. The goodness of an idea is tested by experiments. An idea is good if it can become an instrument for controlling a situation.
- ii. Knowledge for the sake of knowledge has no significance. Only those knowledge are true, which enables an individual in adjusting with his environment. Knowledge is the basis for future experiments. Knowledge is always modified through continuous reorganization and reconstruction of experiences.

- iii. Every value is relative and subjective. Values are useful only in context of a situation. It may be useful in one situation and useless in another context.

According to Dewey, “value means primarily to prize, to esteem, to apprise, to estimate”.

- iv. Dewey opines, it is not possible to determine the order or hierarchy of values. Values are selected according to the situation.
- v. The teacher is the person who chooses values according to the situation or the end to be achieved.

As per instrumentalism, experiment is the basis to test the truth. Again, the school is a instrument of achieving the goals of education.

Dewey considers education as a dynamic force. Education not only unfolds the latent powers of the child, it also prepares the child for the remote future by reorganizing human experiences. Since, growth is a continuous and unending process; it requires a constant reconstruction, reorganization and integration of experiences and activities. Every human experience should lead to some kind of learning and enrich the learner.

Experimentalism is another key idea of Dewey’s pragmatic view. He said, “The heart of the experimental method is determination of the significance of observed things by means of deliberate instruments of modes of interaction”.

Dewey strongly supports the application of experimental methods developed by modern sciences. He also stressed on the cultivation of scientific spirit.

Dewey’s philosophy of education is known as *experimental philosophy*. To him, all experiences cannot be educative. The

traditional education didn't give right experiences to the students. The task of the educator is to set a kind of experience which promotes desirable future experiences. To him, education is development within, by and for experience. A fully integrated personality comes to being when successive experiences are integrated.

In Dewey's view, where there is experience, there is living being. Generally, education is regarded as a knowledge affair. But it is like an intercourse of living being with its physical and social environment.

Educative activity has three stages:

- ✚ Firstly, the child starts his activity in an unregulated manner. He does not understand the meaning and significance of it.
- ✚ Secondly, constantly doing the blind activities, the mind gradually grasps the meaning and significance of the activity. The mind can anticipate the result of it.
- ✚ Thirdly, activity and experience imparts the mind the power of direction and control.

Dewey identifies three types of activities:

- a) Aimless activity
- b) Positive activity
- c) Educative activity

Check Your Progress:

1. Elaborate upon Dewey's instrumentalism and experimentalism.

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4.8 Critical Reception of Dewey's views

Dewey's educational philosophy, i.e., pragmatism, greatly influenced the American education. He gave a social form to the schools. He gave a new meaning to the theory of education. But his pragmatic principles are severely criticized by the idealists and realists. Realists understand the nature as it appears. They are not interested in imparting it. Realists give importance to Laws of nature to understand the real situation. The realists advocate the role of the teacher in controlling the child.

Again, the idealists too do not agree with Dewey. The idealists concentrate his attention in the existence of God, beyond man. But Dewey considers it necessary to concentrate on man. The idealists set an ideal before him, but Dewey does not agree with it. According to him, truth is changeable. So, idealists are also opposed to Dewey.

4.9 Summing Up

John Dewey received great respect as an educator. His experiment school in Chicago was a laboratory for testing his educational ideas. His experimental philosophy holds that only that is true which fulfils some purpose. Truth is not eternal; it is subject to time and place. There is no predetermined end of education. He gave importance to social problems. His philosophy is similar to that of Rousseau and Pestalozzi to some extent. He made education democratic and universal.

This Unit must give you a comprehensive idea about Dewey and his views on education. With the ideas touched upon in this Unit you should be able to understand Dewey and also encouraged to read more elaborately about him.

To find out what one is fitted to do, and to secure an opportunity to do it, is the key to happiness.

- John Dewey

Courtesy: <http://www.brainyquote.com>

Sample Questions

1. Discuss Dewey's educational philosophy.

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2. What is the influence of Dewey's pragmatism in education?

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3. Describe Dewey's contribution towards education.

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4. What are the functions of school according to Dewey?

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