

# **BESC-131**

## **Education: Concept, Nature and Perspectives**

### **Block**

# **2**

## **PHILOSOPHICAL PERSPECTIVE OF EDUCATION**

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## BLOCK 2 PHILOSOPHICAL PERSPECTIVE OF EDUCATION

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### Introduction to the Block

**‘Philosophical Perspective of Education’** is the second Block of the Course, **BESC-131 ‘Education: Concept, Nature and Perspectives’**. Every discipline has its contexts and perspectives. The discipline of education has also philosophical, sociological, historical, and political perspectives. This Block specifically addresses the philosophical perspective of education with special reference to the ideas and principles of education and thoughts of great Indian and western educationists and their implications for educational practices.

The first Unit (Unit-5) of this Block, **‘Education and Philosophy’** provides a base for understanding the concept of education, philosophy and their interrelationships. The Unit, critically analyses the definitions of philosophy given by great philosophers with its functions and different domains of philosophy such as metaphysics (understanding the reality), epistemology (understanding knowledge) and axiology (understanding values). The Unit also further establishes interrelationships between education and philosophy and provides understanding on various aspects of education such as aims, methods, curriculum, etc.

The second Unit (Unit-6) of this Block, **‘Schools of Thought’**, discusses the ideas & ideals and principles of education deduced from various schools of thought such as Idealism, Naturalism, Pragmatism, Existentialism, Realism and Humanism. The Unit also explains the educational implications of the above schools of thought in the context of aims of education, methods of teaching, curriculum and role of teachers and learners.

The third Unit (Unit-7) of this Block, **‘Contribution of Indian Philosophers’** explains the concept and principles of education given by great Indian educationists like Vivekananda, Mahatma Gandhi, Rabindranath Tagore, Sri Aurobindo, J. Krishnamurti and Gijubhai Badheka with special reference to framing aims of education, curriculum, pedagogy and role of teachers and students.

The fourth Unit (Unit-8) of this Block, **‘Contribution of Western Philosophers’** explains the concept and principles of education given by great western philosophers and educationists like Plato, Rousseau, John Dewey and Immanuel Kant with special reference to framing aims of education, curriculum, pedagogy and role of teachers and students.

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# UNIT 5 EDUCATION AND PHILOSOPHY

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## Structure

- 5.1 Introduction
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  - 5.3.1 Philosophy as Analysis
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  - 5.5.5 Branches of Philosophies and their Basic Questions
- 5.6 Education and Philosophy: Interrelationships
  - 5.6.1 Interrelationships between Philosophy and Education
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- 5.7 Let Us Sum Up
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- 5.9 Answers to Check Your Progress

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## 5.1 INTRODUCTION

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This Unit deals the concepts of Education and Philosophy and their inter-relationships. It also focuses on different branches of philosophy and how it helps to understand education. We have begun our discussion with a preliminary understanding of word philosophy as the most general way of reflecting on its etymological meaning and then reflecting upon understanding of Indian and Western philosophies.

The Unit describes various philosophical types so that learners will be able to gain familiarity with different branches of philosophy i.e. metaphysics, epistemology, axiology and logic as they apply these to educational discourses subsequently. Further, the Unit also focuses on the questions dealt by different branches of philosophy. Further, the Unit tries to acquaint you with the relationship between philosophy and education in terms of Aims of Education, Curriculum, Methods of Teaching, relationships between teachers and learners, etc. Lastly but not the least, an attempt has been made to give you an insight on the role of philosophy in understanding education as an area of study.

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## 5.2 OBJECTIVES

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

- explain the concept of philosophy and education;
- differentiate between the Indian and Western concepts of philosophy;
- analyse different branches of philosophy and its role in understanding education; and
- establish inter-relationship between philosophy and education.

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## 5.3 WHAT IS PHILOSOPHY?

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Etymologically the word **philosophy** is derived from the Greek words “Philos (love)” and “Sophia” (of wisdom), it means “love of wisdom”. Wisdom is not the same as knowledge but much more than that. It is closely related to experience and worth bearing a sense of knowledge. There is an observation by Plato in his book “**Republic**” which reflects the belief that philosophy is that love of knowledge which makes a man wise and love wisely and also write *‘he who has a taste for every sort of knowledge and who is curious to learn and is never satisfied may be just termed as a philosopher’*.

The word ‘Philosophy’ is difficult to define in a specific way that is universally acceptable. There are different meanings of philosophy. Sometimes, it refers to a certain method of thinking. As with all thought, philosophy arises out of an attempt to solve a problem, to make sense out of a confusing situation or to explain an inadequacy. But unlike most kinds of thought, it has no immediate objective. In other words, we may say that, philosophy is concerned not so much with solving a confronting problem as with finding, the deeper meaning of problems.

Knowledge of philosophy is fundamental not only to an understanding of education as a whole but also to decide or select the techniques of teaching and their effective use. For example, a teacher teaches the principles of the square root in a class. You may find that the methodology used by the teacher is suitable for the understanding of the children, the teacher knows psychological conditions to create an appropriate classroom situation, but, has he done enough in teaching every pupil to solve problems involving square roots? Is the task of a teacher simply to impart the subject matter specified in the syllabus? Or is education a means for improving all human behavior? Can it be a model for thinking? Can it help us to understand the nature of the universe and our place in it? Such are the questions that philosophies in general and educational philosophy, in particular, strive to answer. Generally, analysis and synthesis are the two basic functions of philosophy. The first one is philosophy as analysis and another one is philosophy as synthesis.

### 5.3.1 Philosophy as Analysis

If you go through the history of philosophy, you may find that most of the philosophers were not meta-physicians, rather they were analyst, such as: Locke, Berkley, Hume, Mill, Moore, Hegel, etc. The analytical philosophers examined such concepts as mind, truth, cause(s) and assesses. You may observe that under analytic philosophy an object conveys different meaning under different contexts.

The different meanings they convey in a different context. Today analytical approaches of philosophy dominate across the world. Analytical philosophy clarifies what we already know and point(s) of inconsistencies in our thinking. It does not build a new system of thought.

### 5.3.2 Philosophy as Synthesis

The other main function of philosophy is a more traditional one. It attempts to synthesize all knowledge and man’s total experiences. Here the emphasis is upon the anticipated result, rather than the tools and methods employed. This view was held by some early philosophers who did not claim to be a wise man, but merely lovers of wisdom. They claimed that their role was to help others in the search of wisdom. So in this sense philosophy is an attempt to give meaning to one’s existence through the continued search for a comprehensive and consistent answer to basic problems. This makes philosophers an active person. For example, Socrates himself took philosophy as an activity.

In the words of Plutarch, another philosopher mentioned about Socrates is,

“Socrates neither set up benches for his students nor set on a platform, nor set house for his teachers. He was philosophizing all the time while he was joking, while he was drinking, while he was soldering. Whenever he met you on the street and met the end when he was in prison and drinking the poison. He was the first to start that all your life, all the time, in everything you do, whatever you are doing is the time for philosophy.” (Source: Jackson, 1988)

### 5.3.3 Philosophy is the Process of Philosophisation

You may be wondering ‘what is the process of philosophisation in philosophy. Let go through the given para, mentioned by Harold H. Titans, *‘To philosophize is not merely to read and to know philosophy; it is to think and to feel philosophical’*. The two terms, ‘Philosophy’ and ‘Philosophisation’ needs to be understood properly before understanding the process of Philosophisation. Philosophisation may be explained as working on creating new knowledge and examining that new knowledge for establishing a theory. *The process and steps that we adopt for creating new knowledge, experimentation, process of inquiry, agreeing or disagreeing with the facts, etc. can be said as Philosophisation.* It is therefore, Philosophisation is the way to reach at the wisdom or truth which is ‘Philosophy’. Through this process, Socrates develops his other method of teaching. He posed his questions to his students and invited them to teach him by giving the best answers. Then he helps them to examine critically their own answers, to modify and then to alter or further modify till they reach at the truth.

#### Check Your Progress 5.1

**Note:** a) Write your answer in the space given below.

b) Compare your answers with the ones that are given at the end of the Unit.

1. Define the term ‘Philosophy’.

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2. Name some analytic philosophers? ..... ..... .....
3. Explain the term 'Philosophisation'. ..... ..... .....

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### 5.4 DEFINITIONS OF PHILOSOPHY

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As a learner you may be very uncomfortable to begin the study of philosophy to find that different philosophers have given different definitions of the term **philosophy**. You may find that some of them have laid emphasis on the psychological facts and others gave importance to the values. Philosophy raises questions in the mind and again it inspire the person to get the answer of the questions from the pursuit of his/her existing knowledge, experiences or creating new knowledge. It raises the following questions to get the appropriate answers to it:

- What is knowledge?
- What is the World?
- Who has created the World?
- Is there a God?
- Who am I?
- What is the aim of life?
- Why should I live?
- What is the purpose of this World?

Definitions of philosophy laid down by the great philosophers mostly address the above questions and also explain the processes to get the answers of these questions. It is therefore rightly said, 'one who asks many questions, try to get the answers of the questions and never satisfied with the answers are truly become a philosopher'. In view of this, some of the definitions of philosophy given by the various philosophers have been given here under:

“Whenever philosophy has been taken seriously, it has always been assumed that it signified achieving wisdom that would influence the conduct of life.”

- John Dewey

*Philosophy is essentially a spirit or method of approaching experience rather than a body of conclusions about experience.*

*Were I limited to one line for my answer to it, I should say that philosophy is a general theory of criticism.*

- C.J. Ducasse

*Philosophy is the interpretation of the world in order to change it.*

- Karl Marx

*Men live in accordance with their philosophy of life, their conception of the world. This is true even of the most thoughtless. It is impossible to live without metaphysics.*

- Huxley

*Philosophy and education are like the two sides of the same coin; the one is implied by the other; the former is the contemplative side of life, while the later is the active side.*

- J.S. Ross

*He who has a taste for every sort of knowledge and who is curious to learn and is never satisfied may be justly termed as a philosopher.*

- Plato

*Philosophy is a science which discovers the real nature of supernatural elements.*

- Aristotle

*Philosophy is a view of life. It gives a direction to life, offers a design for living.*

- S. Radhakrishnan

*Philosophy is concerned with everything as a universal science.*

- Herbert Spencer

*Our subject is a collection of sciences, such as the theory of knowledge, logic, cosmology, ethics and aesthetics as well as a unified survey.*

- Roy Wood Sellars

*Philosophies like other studies, aims primarily at knowledge.*

- Bertrand Russell

*Between science and philosophy the very closest relationship exists. They spring from the same root, the love of knowledge and they aspire to the same end, the knowledge of reality. While science describes the facts, philosophy interprets them.*

- Patreck

*Science is interested in the proximate or efficient causes of the facts, while philosophy is concerned with its ultimate or final causes.*

- Brubacher

*Philosophy is an unceasing effort to discover the general truth that lies behind the particular fact, to discover also the realities that lie behind appearance.*

- Raymont

To analyse the above definitions, you may arrive at the following points of understanding :

- Philosophy is born out of specific experiences, special circumstances and situations. Therefore, different persons have adopted different philosophies of life in accordance with the specific circumstances and situation wherein they spent their lives.
- Philosophy has a deep knowledge pursuits and it provides a shape, analyses the knowledge base of each and every discipline.
- Scientific enquiry is the base of philosophy and philosophy has an intimate relation with science. As you are aware that science deals with realities of nature and life, i.e. animal, plant or human. Those realities are integral part of human life. These are the base to generate knowledge and experiences of the child and further it goes to form philosophy.
- One of the main features of philosophy is that it comes out of specific experiences, special circumstances and situations.
- All those persons may be called as philosophers, who in one way or the other search for truth and realities.
- Human being undergoes with various kinds of experiences throughout their life, from birth to death, these experiences provide them with new knowledge and this search of knowledge makes the individual a philosopher.

**Check Your Progress 5.2**

- Note:** a) Write your answer in the space given below.  
b) Compare your answers with the ones that are given at the end of the Unit.

4. Mention any two basic aspects of philosophy?

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5. Analyse the definition of philosophy given by J.S. Ross and Herbert Spenser.

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## 5.5 BRANCHES OF PHILOSOPHY

This has been discussed in the earlier sections that **‘Philosophy’** deals knowledge, situations and experiences. Defining and shaping Knowledge is the most important function of philosophy. It characterizes the type of knowledge and processes of acquisition that cater in a discipline. Even though knowledge is the main function of philosophy, it also discusses science, realities and values of life. It is therefore, in the section, different branches of philosophy have been dealt which deals with its various aspects such as knowledge, reality, values, etc. Let us learn these branches of philosophy in the following aspects:

- Metaphysics
- Epistemology
- Axiology
- Logic

### 5.5.1 Metaphysics

The derivative meaning of *‘Metaphysics’* is the *‘science of what is beyond the physical’*. It means, the term *‘Metaphysics’* discusses the ultimate reality which is beyond the physical world. This term metaphysics derives from the two words, ‘Meta’ which means ‘after’ and ‘physics’ which means ‘science’. So it may be said that the very meaning of ‘Metaphysics’ is ‘after science’. The term ‘after science’ is abstract in nature and it may be little spiritual to realize it. Many philosophers say ‘metaphysics’ as a ‘theory of reality’.

Metaphysics implies the study of the nature of ultimate reality and it involves speculation about the nature of existence. It asks the question of what is genuinely real. The belief about the nature of reality determines how one perceives relationships to the universe and to the society. Their beliefs raise most important questions, like, what is real and what is not? It begins to provide the answers to the following questions: is there a spiritual realm of existence or is reality material? What is the origin of the universe? Is it inherently purposeful by its own design or do we create our own purpose? So, metaphysics in their speculations regarding the nature of reality and accordingly draw various conclusions. It is therefore, metaphysics is also called as *‘theory of reality’*.

#### Metaphysics and Its Relation with Education

You may be curious to know that how metaphysics is related to educational, theory and practice in many ways. The subjects or areas of studies, experiences, and skills in the curriculum reflect the conception of reality held by the society that supports the educational institutions. Many school subjects such as History, Geography, Chemistry, and so on describe certain dimensions of reality to the students. In high school science, if a student concludes the discussion on evolution that the universe as a whole has no purpose, it follows that his/her life has to mean only as he/she personally derives that it should. Again in Geography, the concept such as measurement of earth, altitude, weather and environment in different regions, different land forms and appropriateness of crops in that land forms, etc. are the knowledge base of the discipline, but, when we say the existence and reality of that geographical substance and its utilitarian qualities for the human society is something related to Metaphysics of that subject or area of

study. Accordingly, different disciplines are having a knowledge base as well as it addresses the reality of that knowledge, which implies Metaphysics.

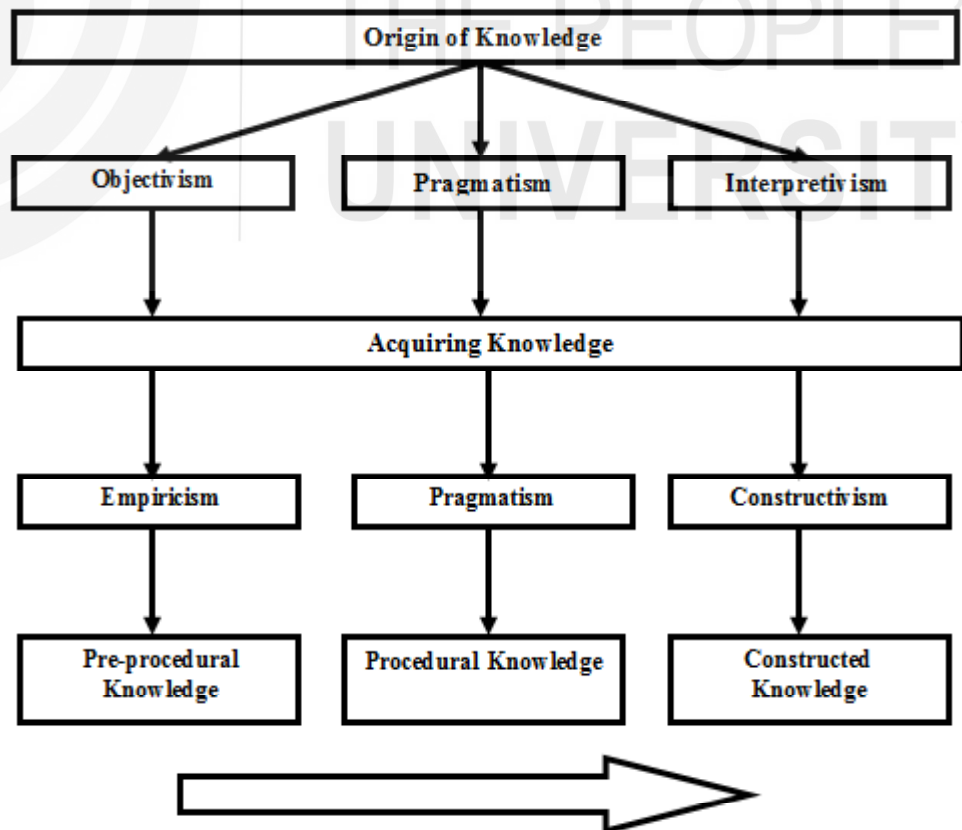
With addressing the knowledge aspects, the metaphysical views of contents in an area of study are being properly taken care of in designing school text-books, curriculum and methods of teaching.

### 5.5.2 Epistemology

Epistemology is defined as ‘Theory of Knowledge’. It is a branch of philosophy which investigates the origin, nature, methods, and processes of acquiring knowledge. In other words, the nature and worthiness of knowledge, methods of acquiring knowledge, etc. fall under Epistemology. So this branch of philosophy considers important questions, such as:

- How do we know?
- What do we know?
- What processes of knowing do we base our knowledge of the world and society?
- What is the authority on which we base our claims to truth?
- Do our knowledge claims derive from divine revelation, empirical evidence, or personal and subjective experiences?

All the above questions address a knowledge pursuit. Exploring, experimenting, enquiring and examining the facts are the processes of acquiring knowledge that come under epistemology. Thus, epistemology addresses the cognitive aspect of domain. Figure 1 depicts the key epistemological terms:



**Fig. 1 : Key Epistemological Terms**

*(Source: Retrieved from [http://www.ucdoer.ie/index.php/Education\\_Theory/Epistemology\\_and\\_Learning\\_Theories](http://www.ucdoer.ie/index.php/Education_Theory/Epistemology_and_Learning_Theories) on 28.01.2020)*

Figure 1, presents the origin of knowledge as per the epistemological branch of philosophy. Origin of knowledge may be from objectivism, pragmatism and interpretivism. Objective knowledge may be acquired through empiricism which is possible through sensory experiences. According to objectivism, knowledge exists and it is real so there is no need to construct knowledge. Another type of knowledge acquisition is through pragmatism as it emphasizes there is no single truth of knowledge. Knowledge could be tested, experimented, interpreted, experienced and created. Another way is interpretivism that focuses on knowledge could be constructed, knowledge is not uniform or identical, rather it may exist in multiple forms. Every individual has the ability to interpret the facts, link their experiences with existing knowledge and also to construct their own knowledge.

### **Epistemology and Education**

The narrative of the term epistemology is present in all the disciplines. We often say that there is disciplinary knowledge, it means, in every discipline there is a knowledge base with certain principles and theories of knowledge. As an example, in Psychology, we have certain principles and theories; similarly in Education we have many pedagogical principles that help us to understand the concept and to teach that concept by using a suitable pedagogy, etc. Epistemology is closely related to the method of teaching and learning for example- an Idealist may hold that knowledge based on ideas, which are present in the mind but not known to the individual. The appropriate educational method for an idealist would be the Socratic dialogue in which the teacher attempts to bring latent ideas to the student's consciousness by asking the leading questions. While existentialist contends that we create our own knowledge by choosing what we wish to believe.

It is therefore difficult to say the existence of a discipline without a knowledge base, its methods and practices to acquire and create new knowledge in that discipline. Epistemological philosophy also emphasizes that the discipline has a research base and a group of strong followers who conduct various researches in that discipline and bring changes. It also has an academic manifestation and it is being taught in the education system as a subject or discipline.

### **5.5.3 Axiology**

'Axiology' is one of the branches of philosophy which defines as 'Theory of principles or values'. The sub-division of axiology is *Ethics and Aesthetics*. Ethics refers to the philosophical study of moral values and conduct. Aesthetic is concerned with the study of values in the realm of beauty and art. Some school subjects such as art, drama, music, dancing etc. fulfill aesthetic sense and make human life, harmonious, balanced and beautiful. So on one hand where metaphysics attempts to describe the nature of reality, axiology refers to prescriptions of moral behavior and beauty. These discussions also affect educational perspectives such as discipline, school environment, student-teacher relationships, etc. Axiology deals mainly with the affective domain of knowledge.

### **Axiology and Education**

Axiology plays a very important role in the education system in general and curriculum designing, development and transaction in specific. As you might have been aware that the National Curriculum Frameworks (2005) gives stress upon the value based and moral education as a separate entity of education and also integrate it with the core subjects. It is therefore, integrating aesthetic sense, moral

and value education, art and craft, peace education, etc. in school curriculum and syllabus is a challenge before the curriculum committee. You might have come across that the Education Committees and Commissions at different times have also given importance and documented in their report for implementing educational values through the courses and curriculum. So, axiology has direct impact on education from the very beginning of the ancient system of education. In another words that it is the heart of an education system. The concept of life skills such as self awareness, critical thinking, decision making, effective communication, coping with stress, empathy, creative thinking, problem solving, interpersonal relationships and coping with emotions and their integration in the schooling and education is also emphasizes the importance of axiology and education.

#### **5.5.4 Logic and Education**

By definition, 'logic' is a method of reasoning that involves series of statements, each of which must be true if the statement before it is true. Logic is the branch of philosophy that deals with correct and logical thinking. It is concerned with how one organizes and sequences one's thinking and form arguments according to a coherent pattern and that one organizes his/her supporting evidences to make a case for or to explain something. The two major patterns of logic are deduction and induction. In deduction, one moves from general statement or principle to specific cases or examples, whereas in induction, one moves from particular examples to generalization i.e. to establishing theory or principle.

##### **Example of deductive principle:**

All men are mortal....Rohit is a man.....therefore, Rohit is mortal.

In deductive principle, we move from general statement (all men are mortal) to specific cases (Rohit is a man, so, Rohit is mortal)

##### **Example of inductive principle:**

Rohit is mortal.....Alok is mortal.....Alex is mortal.....Harjeet is mortal....  
Ankit is mortal.....etc.

The above specific instances imply that they are human being. So, we can say that 'All human beings are mortal'.

*In inductive principle, the person moves from specific instances, cases or situations to a larger generalization.*

#### **5.5.5 Branches of Philosophy and their Basic Questions**

From the earlier section, you have been familiar with various branches of philosophy. In the Table 5.1, different branches of philosophy and basic questions they deal for the pursuit of knowledge, reality, values and logical thinking have been prescribed here.

**Table 5.1 : Branches of philosophies and their basic questions** Education and Philosophy

Metaphysics	Epistemology	Axiology		Logic
		Ethical Values	Aesthetic Values	
Examines what ultimately is real or truth	Examines what is knowledge and how do we know.	Examines what is right and wrong; good and evil.	Examines what is beautiful or ugly.	Examines the rules of correct thinking.
Is reality a cognitive or spiritual phenomenon?	Is truth intuitive, subjective, and personal?	Are ethics, the standards of behavior, objective and universal, reflecting the nature of the universe?	Is beauty a reflection of the universal, absolute, and unchanging?	Is logic deductive, from the general principle to the specific example?
Does objective reality exist outside of one's mind?	Is truth revealed from God in a sacred or holy book?	Are ethics subjective or/and personal likes and dislikes?	Is beauty subjective, in the eye of the beholder?	Is logic inductive, from the specific example to the general principle or finding?
Is reality based on one's experiences?	Is truth revealed from reasoning?	Are ethics culturally relative, depending on cultural norms at given time?	Is beauty determined by cultural preferences?	-
Does one construct or make one's own reality?	Is truth empirical, constructed by using our senses and the scientific method?	-	-	-

The above branches of philosophy concentrate basic questions as given in the table and accordingly education helps to get the answers of those questions. Getting an accepted answer of the above questions is the work of education. Educational practices engage in discourses by doing educational experiments and observations of the things and also develop certain educational theories and principles. Further, those educational theories and principles get implemented by using teaching-learning techniques, methods, maxims, etc. which we call pedagogy.

### Check Your Progress 5.3

**Note:** a) Write your answer in the space given below.

b) Compare your answers with the ones that are given at the end of the Unit.

6. Explain the concept of 'metaphysics'.

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7. What are the different branches of philosophy?

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8. Mention the major two patterns of 'Logic' and give an example of each type.

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## **5.6 EDUCATION AND PHILOSOPHY: INTERRELATIONSHIPS**

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Before discussing the relationship between Education and Philosophy, let us understand the concept of education. You have already studied the concept and nature of education in Unit-1 of this Course. To recapitulate the concept, we may say that the word 'Education' has been derived from the Latin words 'Educare', 'Educere' and 'Educatum'. The word 'Educare' means to 'nourish' or to 'bring up'. The word 'Educere' means to 'Lead forth' or to 'draw out'. The word 'Educatum' has again composed in two terms, i.e. 'E' and 'Duco'. Here 'E' means, a movement from 'inward' to 'outward' and 'Duco' means 'developing' or 'progressing'.

Therefore, we may say that the meaning of 'Education' is to nourish or bring up the best in an individual/child for her/his complete development of personality. In other words, this may also be said that 'Education' can lead to the individual/child from ignorance to knowledge. Further the meaning of the word, 'Education' also implies to develop and progress the child moving them from inwards towards the outwards. As an example, we know that every individual has some inner abilities, experiences and understanding. Education helps the individual to identify those inner abilities of the individual and to bring it to the light by providing opportunities and by facilitating the individual.

In other words, in order to understand the relationship between education and philosophy, it would be better to understand in detail, the relationship between the two disciplines in view of the major aspects of education i.e., aims of education, curriculum, methods of teaching and relationship between teachers and students.

### **5.6.1 Interrelationships between Philosophy and Education**

There is supplementary and integral relationship between philosophy and education. Various philosophical theories and principles have been developed and used in educational discourses for implementing it in education time and again. It is rightly said that Philosophy is the theoretical part of developing knowledge and education is the practical and action part to implement that knowledge among the students.

Philosophy is the means of development of human life. Philosophy determines the aim of human life and education plays the role as a mean to achieving of those aims. Both philosophy and education are integrally and interdependently related to each other. According to J.S. Ross, '*Philosophy and education are like the two sides of the same coin; the one is implied by the other; the former is the contemplative side of life, while the later is the active side*' (Quoted from Saxena, 2009). Philosophy is thinking process of life and education is functional part to materialise the thinking process. Educational problems are discovered in educational discourses and it has somehow a link with the philosophy to theorise it and to way forward for solving that problem. Therefore, it is important to understand philosophy before understanding the educational objectives, system, organisation and teaching methods.

Establishing relationship between Philosophy and Education, Saxena (2009), in his book 'Principles of Education' has highlighted the following points:

- Philosophy determines the real destination towards which education aims at.
- Philosophy determines the goal of life and also provides suitable and effective guidance and supervision for education to achieve the goal.
- Philosophy provides the principles and theories of learning whereas education implements those principles and theories in the process of teaching and learning.
- True education is practicable only by a true philosophy (Spencer).
- Philosophy determines various aspects of education like the teaching methods, principles of teaching, curriculum, and the role of the teachers and learners as well.
- Philosophy and education are like the two sides of a coin, present different views of the same thing, and that one is implied by the other.
- Great philosophers are great educationists at all the times like, Plato, Dewey, Rousseau, Gandhi, and Aurobindo.
- 'Education is the dynamic side of the philosophy' (John Adams) as because education translates the ideas of philosophy into action and practice.
- Philosophy determines the aims of life whereas education is a means to achieve the goal.

*(Source : The section, 5.7 has been taken from B.Ed., BES-122, Contemporary India and Education, Block-3, pp.27-28, IGNOU 2016).*

Now, let us discuss the interrelationship between philosophy and education in various other aspects of education. In the next section, philosophy in the context of aims of education has been dealt.

### **5.6.2 Philosophy and Aims of Education**

Philosophy determines the aims of education. We all know that education is an objective and purposeful activity. Aims of education are related to the aims of life. Again aims of life are the creation of philosophy of a certain time (Saxena, 2009). It is therefore, aims of education are determined by the philosophy. We prepare aims of education as per the aims of our life and aims of life are determined by

the philosophy of life. It is therefore, aims of education never go beyond the philosophy of one's life. Thus, when aims of life change, aims of education also change accordingly. As an example, when aim of our life is to arrange for livelihood and to exist in the society, so as the aim of education sets to meet those needs and accordingly education prepares the individuals skilled to engage themselves in world of work and to earn for their livelihood.

It is therefore, philosophers and educationists in different periods have concerned about the aims of life and accordingly aims of education have been implemented. Now you might be correlating it with the aim of life and aim of education practiced in earlier times i.e. during the ancient and mediaeval periods and also in the present modern period. Development of science and technology in the modern period has not happened automatically, rather it is the reflection of the aims of life and education of the individual at the present time.

Further, aims of education in various schools of philosophy such as: Idealism, Naturalism, Pragmatism, Realism, etc. are different as the philosophical principles of the schools of thought are different. You will study the detail about different schools of philosophy and their aims of education in the next unit (Unit-6) of this Block. So, aims of education at different times were different as philosophy of life of the society at that period was also different. As example, aims of education at the Ancient Period, Medieval Period, Modern Period are different as aims are determined by a time period. The above discussion signifies that philosophy and aims of education are closely related with each other.

### **5.6.3 Philosophy and Curriculum**

Developing school curriculum is one of the most important components in an education system. School curriculum links students' life with the content and courses transacted in the curriculum which has a direct link with our community expectations and societal practices. Thus as philosophy determines the aims of education, therefore, it determines the curriculum. Again, just like there is a philosophical perspective of discipline, the curriculum and subjects or courses are also having the philosophical perspective. The philosophy of a country/society is reflected in the curriculum and accordingly school activities and experiences are designed. As example, if the philosophy of a country is to spread democratic attitude among the people, that could be done by incorporating democratic principles in the school curriculum. Moreover, if philosophy of a country is to make its national self-reliant by engaging them in the world of work, then the aim of education would be to develop and implement craft and skill-based education system in the country/society by incorporating it in the school curriculum.

We may elaborate the concept of the linkage between philosophy and curriculum by giving many more examples. For example, if the major goal of the country is to transmit and preserve the cultural heritage, so the school curriculum would be designed in such a way to develop a sense of cultural awareness among the students by including it and also by organizing seminars, activities, workshops on the culture of the country and so on.

If the philosophy of the country is to develop science and technology, so the aims of education and curriculum should be based upon developing scientific temper among the students by incorporating inquiry and project based knowledge in the curriculum and further scope may be given to the students to study and acquire skills in these areas.



You might have observed from the above mentioned examples about the importance of philosophy in curriculum construction. The pragmatic school of philosophy discusses the methods of the value of empirical knowledge, so they give importance to those teaching methods in which there is active involvement of sense organs rather than giving importance to innate ideas. On the other hand, rationalist thinkers have emphasized knowledge is innate and it develops only through rational thinking. David Hume rightly pointed out that certainty can be made possible only in mathematics and not in the field of science while critical philosophers advocate that knowledge is neither a- priori- nor a- posteriori. So they believe in all experimental and scientific knowledge and set curriculum according to their understanding of knowledge.

#### 5.6.4 Philosophy and Methods of Teaching

Philosophy is closely related to methods of teaching. In the next unit of this Block (Unit-6), you will study the specific methods advocated by various schools of thoughts. Idealist school of thought suggests traditional method such as **'lecture method'** as an ideal method of study. The naturalist school of thought emphasizes **'self-study method'** and role of a teacher as a **'facilitator and guide'**. The pragmatic school emphasizes **activity, problem-solving and project methods** for teaching. Idealistic school gives importance to **teacher-centred methods**. Naturalistic school of thought believes in laissez-faire concept of freedom for the learners and thus gives importance to **self-study method**. The pragmatic schools of philosophy provide **democratic freedom** to learners for their study and implement **child-centered methods like activity and project methods**. The above discussion tries to clarify that philosophy has a deep relation with the methods of teaching.

#### 5.6.5 Relationship between Teachers and Learners

Education systems require a relationship between teachers and learners. You may be aware of that, a teacher is not as content expert only but in a true sense a philosopher. A teacher directly influences the learners. This is quite natural that the personality of learners is influenced by the personality of the teachers.

When we talk about the teacher-student relationship as per the schools of philosophy like Idealism, Naturalism, Pragmatism, etc. we find that idealist teachers try to impose a strict discipline upon the learners and teachers play a dominating role in teaching as well as forming behavior of the learners. On the contrary, the naturalistic teachers provide ample freedom to the students and they work as a guide and facilitator for the students. They consider that, it is the learner, who has ample experiences to constitute their own knowledge. Again the pragmatic teachers provide new and innovative opportunities to their students to create something creative and innovative which is different from the traditional approach of understanding the things. Pragmatist teachers believe that change is the ultimate reality and their every action directed towards to achieve the change, and accordingly they constitute behavior of their learners.

The above discussion clarifies that the nature of relationship between the teacher-learners are depended on the philosophical principles that they follow. It is therefore, this may be rightly said that philosophy has a close linkage to maintain a harmonious relationship between the teachers and the learners. Autocratic, democratic and

laissez-faire behavioral patterns of teachers are not spontaneous rather are the reflection of practice of that particular educational philosophy in teaching and to help the learners to shape their behavior.

In a nutshell, it may be concluded that all forms of philosophy help in determining the nature and forms of education. Epistemology, metaphysics, and ethics, etc. all play their part in devising educational programmes and as per the aims of education.

**Activity 1**

1. Mention the nature of relationship exists between the teachers and learners in the given schools of thought.

Idealism:

.....  
.....

Naturalism:

.....  
.....

Pragmatism:

.....  
.....

**Check Your Progress 5.4**

- Note:** a) Write your answer in the space given below.  
b) Compare your answers with the ones that are given at the end of the Unit.

9. How does philosophy determine the aims of education?

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.....  
.....

10. Describe in brief the teaching methods emphasized by John Dewey?

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.....  
.....

11. Mention any two relationships between philosophy and education.

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## 5.7 LET US SUM UP

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In this Unit, you have studied the concept of philosophy and education and how both are inter-related. We have discussed philosophy as a process of philosophisation and also as a process of analysis and synthesis. A brief discussion on different branches of philosophy such as metaphysics, epistemology, axiology and logic have been provided to make you understand a deep look into understanding the educational system and inter-relationship with the philosophical principles. The unit has also provided an understanding on the relationship between education and philosophy in terms of setting aims of education, curriculum, process and methods of teaching, and teachers-learners relationships. Finally the Unit concluded with discussing the role of philosophy in understanding education as a whole.

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## 5.9 ANSWERS TO CHECK YOUR PROGRESS

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1. Etymologically the term philosophy is derived from the Greek words 'Philos' (love) and 'Sophia' (of wisdom), and it means 'love of knowledge or wisdom'.
2. Locke, Berkley, Hume, Mill, Moore, Hegel, etc.
3. The term Philosophisation means not merely to read and learn rather to think and feel philosophical.
4. Self-exercise.
5. The definition of philosophy given by J.S. Ross says that the relationship between philosophy and education is just like two sides of the same coin, it means the existence of either one is not possible with the other. Spincer explains philosophy is concern with everything as universal science.
6. Metaphysics implies the study of the nature of ultimate reality, involves speculation about the nature of existence.
7. Epistemology, metaphysics, axiology and logic.
8. The two major patterns of logic are deduction and induction. In deduction, we move from general statement or principle to specific cases or examples, whereas in induction, we move from particular examples to establishing theory or principle.
9. As aims of education are related to the aims of life and again aims of life are the creation of philosophy of a certain time, in this way, philosophy determines aims of education.
10. Problem solving and project methods are advocated by John Dewey.
11. Self exercise.

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# UNIT 6 SCHOOLS OF THOUGHT

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## Structure

- 6.1 Introduction
- 6.2 Objectives
- 6.3 Schools of Thought: An Overview
- 6.4 Idealism and Realism
  - 6.4.1 Aims of Education
  - 6.4.2 Curriculum
  - 6.4.3 Methods of Teaching
  - 6.4.4 Role of Teachers and Learners
- 6.5 Pragmatism and Existentialism
  - 6.5.1 Aims of Education
  - 6.5.2 Curriculum
  - 6.5.3 Methods of Teaching
  - 6.5.4 Role of Teachers and Learners
- 6.6 Naturalism and Humanism
  - 6.6.1 Aims of Education
  - 6.6.2 Curriculum
  - 6.6.3 Methods of Teaching
  - 6.6.4 Role of Teachers and Learners
- 6.7 Let Us Sum Up
- 6.8 References and Suggested Readings
- 6.9 Answers to Check Your Progress

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## 6.1 INTRODUCTION

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In the previous Unit, you have studied the concept of philosophy and its relationship with education. In establishing relationship between philosophy and education, you have already come to know that philosophy is the base for theories and principles of education and they are practiced in education.

In this Unit, an attempt has been made to discuss different schools of thoughts in philosophy viz. Idealism, Realism, Pragmatism, Existentialism, Naturalism and Humanism. They have been further enumerated in the sequence of understanding the concept of different schools of thought, their basic principles, aims of education, curriculum, methods of teaching and role of teachers and learners.

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## 6.2 OBJECTIVES

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After going through this Unit, you should be able to:

- explain various schools of thought;
- identify the basic principles of different schools of thought;
- discuss educational implications of different schools of thought;

- compare and appraise the curriculum of different schools of thought;
- describe different methods of teaching proposed by the schools of thought; and
- aware of the role of the teacher and the student in different schools of thought.

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### 6.3 SCHOOLS OF THOUGHT: AN OVERVIEW

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You may be familiar that systems of education have been in existence since civilization and their main purpose was acquiring and transmission of knowledge from one generation to another. You have been also aware of different schools of thought such as Idealism, Naturalism, Pragmatism, etc. and they have proposed principles of education and transaction procedures in view of the aims of education, methods of teaching, curriculum, role of teacher, discipline, etc. For example, Idealism school of thought gives importance on **‘Ideas’ and ‘Ideologies’** and accordingly, imposes a strict discipline in curriculum development and uses teacher-centred methods in implementation of the curriculum while Pragmatism gives importance to **‘changes and progress’** and believes in flexible approach in developing child-centred curriculum and its implementation. On the other hand, Naturalism emphasizes on **‘natural freedom’** of the learners and to develop curriculum based on the need and requirement of the learners. The differences in the core concepts of the above schools of thought have been detailed out in this Unit.

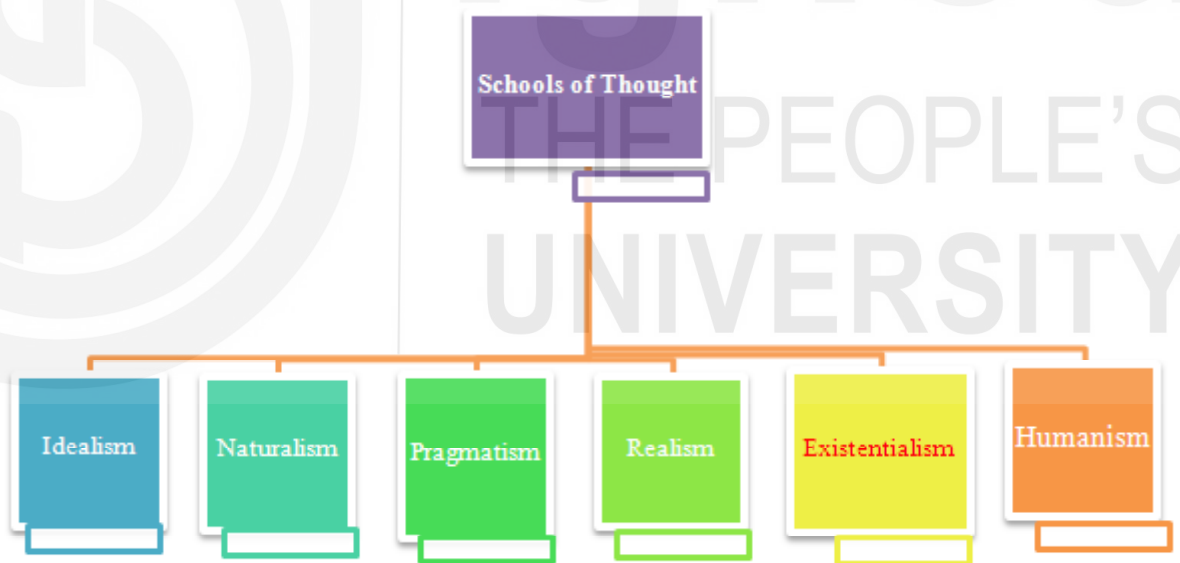


Figure 6.1

Different Schools of thought

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### 6.4 IDEALISM AND REALISM

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Idealism is one of the ancient schools of thought. It gives emphasis on ideas and ideologies. It carries the principles and thoughts of traditional approach of education where teachers are the major actor in imparting education in comparison to the students. Teaching-learning techniques and methods are mostly based on teacher-centred approaches. Value enrichment is one of the important aspects of education as per the idealism school of thought is concerned. Let us try to understand more about Idealism and its implications for the process of teaching and learning.

**Idealism** originated from the word '*Idealism*' i.e. Theory of Ideas, as it was difficult to pronounce 'I' was added and 'Idealism' was coined its name. Idealism is a school of thought that believes in supremacy of spirituality. According to this school of thought, spiritual or mental world is eternal, permanent, orderly, regular, and universal whereas physical world is destroyable, transitory and false. On the other hand the spiritual world of ideas, emotions and ideals is eternal and are true for ever. According to this school of thought, the physical world is just a reflection of some parts of the spiritual world. This school of thought does not consider anything beyond ideas and spiritualism, hence idealism in comparison to natural and scientific facts emphasizes upon the study of Human mind. This school of thought was supported by *Socrates, Plato, Descartes, Spinoza, Berkeley, Kant, Fichte, Hegel, etc.* Plato propounded this view about 400 years BC, in his famous book, ***The Republic***. According to this school of thought the supreme power of this universe is **idea**. The Indian philosophers such as Swami Vivekananda, Sri Aurobindo and Mahatma Gandhi are considered as Idealistic school of philosophers.

Now, you may be familiar with the basic concepts underlying the Idealism school of thought. There are some important principles and are mentioned hereunder:

- **The world has two forms, the spiritual world and the material world:** According to Horne, Idealism school of thought believes that order of the world is due to manifestation in space and time of an eternal reality and spiritual reality. It gives more importance to the spiritual world. As per this school, it is important to know the reality of the spiritual world in order to know the reality of mind and soul.
- **Ideas are more important than objects:** As per the present school of thought, knowledge of mind and soul could be obtained through ideas only. In the words of Plato, '**Ideas are of the ultimate cosmic significance. They are rather essences or archetypes which give form to cosmos. These ideas are eternal and unchanging.**'
- **Importance of human beings over nature:** Importance to human being is given in this school of thought because man is an individual who can think, imagine and experience about the nature/surroundings material and develop the object. S/he has a sense of discrimination between objects, ideas and situations. According to R.R. Rusk, '**the spiritual or cultural environment is an environment of man's making, it is a product of man's creative activity.**'
- **Trust/belief in the spiritual values:** Belief in the spiritual values is given the prime importance. These values are truth, beauty and goodness. It is believed that these values lead the practitioner nearer to God and hence divinity. This school of thought considers education to be a moral process. As the nature of human is spiritual and Godly, the manifestation of which could only be done through education.

## Realism

In this school of thought, the word '**Real**' has come from Greek word 'Res' which means 'object'. Therefore the main emphasis of this school of thought i.e. 'Realism' means object related thought. Realism is a school of thought which

deals with the existence of an object and considers this physical world to be real and true. As the physical world and object are the main reality hence it accepts the physical objects and events as real or true, even if it does not come to our cognizance but it is true and existing. Realism means a belief or theory which works upon the world as it seems.

*Aristotle* is the father of Realism. He believed that reality exist independent of the human mind. The ultimate reality is the world of physical objects. The focus is on the body/objects. Truth is objective i.e. what can be observed. According to Butler, '**Realism is the common acceptance of the world as it appears to us**'.

Some of the principles of this philosophy are as follows:

- **Phenomenal world is true:** According to this school of thought, there is no other world. This contemporary / existing world is true as one experiences it.
- **Senses are the gateways of knowledge:** As we are aware that the real knowledge is perceived by the sense organs. Therefore, real knowledge about an object could be obtained with the help of our sense organs. These sense organs give signals to our mind and then mind gets connected with the outer world.
- **Regularity in objective world:** Realist considers objective regularity in the processes of the physical world. It emphasizes that the object that we experience in the real world from where we get direct experience through our sense organs are the only real way to get knowledge.
- **Realism does not accept transcendentalism:** Realist believes that life beyond this world does not exist. It emphasizes that, the life which exists in the physical world is the only reality.
- **Emphasis upon the present and practical life of Man:** Realist only accepts those Ideals, values and rules which are practical. It emphasizes the theoretical knowledge which take us to an abstract world which lacks practical knowledge and essence has no meaning and difficult to realize.

### **6.4.1 Aims of Education**

Every school of thought, based on the important premises, has prescribed certain aims. The main aims of the idealist school of thought are as follows:

- Identify and develop abilities to the best level in an individual in order to better serve the society.
- Enhancement of Personality or self-realization means the human can understand his/her own personality and realize the self.
- To achieve spiritual development is one of the major aims of education.
- Conservation and transmission of cultural heritage is one of the important aims of education.
- Conversion of innate nature into spiritual nature is a prime aim in order to transform the human beings as spiritual human beings.



- Development of Intelligence and rationality of the human being are important in order to inculcate scientific judgments in them.

While on the other side, aims of education advocated by the **Realism school of thought** are as follows:

- **Preparation for practical life:** Education helps learners to prepare themselves for the real world.
- **To lead a happy and successful life:** The learners would be able to solve their problems of life so that they could lead a happy and prosperous life.
- **Adjustment between social and natural life:** Adjustment between the social and natural life is, as a learner, is the aim of education.
- **Development of scientific view of life:** This would develop the power of intelligence, discrimination and judgment of the learners.
- **Physical development of the individual:** It is important as this is linked with other developments of the learner.

### 6.4.2 Curriculum

Curriculum is an important component of any education process. Curriculum is one of the important aspects of idealistic philosophy. **Idealist** curriculum emphasises on ideas or thoughts, feelings and values. Language, Literature, History, Geography, Mathematics and Science are the major areas of studies included under curriculum for enhancing intellectual development. For Moral development, areas like Philosophy, Religion and Ethics are included in the curriculum. Eternal values like *Satyam, Shivam and Sunderam* are the three main foundations of an idealist curriculum. Similarly, Culture of human race must be included in the curriculum. The curriculum is concerned with the holistic development of human beings as well as the humanistic society.

On the other hand, **Realist** appeals for a scientific, standardized and distinct-discipline based curriculum. It should prepare the learners for day to day needs of their lives and fulfill the basic needs of their life. Here, learners must be given option to choose their subjects as per their interest, ability, relevance and usefulness. Curriculum must have inter-linkages among different areas of studies or subjects. Curriculum must have utilitarian ingredients of one's daily life. Teaching of natural phenomenon must be taught in their mother tongue. Further, vocational subjects must be included in the curriculum in order to prepare them for the world of work. It also emphasizes teaching of the physical world, particularly Science and Mathematics in the curriculum at the school level.

### 6.4.3 Methods of Teaching

Methods of teaching as per the interest and ability of the learner is the main focus of idealists' school of thought. As a result different methods of teachings are used by the idealistic philosophers. For example, Question-Answer method by Socrates, Discussion method by Plato, Deduction method was advocated by Aristotle, Hegel used directive method and so on. Other methods advocated by philosophers belonging to this school are play way, debate and lecture method. Hence, selection of method of teaching depended upon the wisdom of the teachers. Teaching methods like Introspection, Intuition, Insight and whole-part logic are the major components of any method of teaching in various permutations and combinations used to bring to consciousness the forms or concepts which are latent in the mind.

On the other hand, the Scientific method has been advocated by the Realism School of thought as the focus was attainment of the objective knowledge by the learners. Deductive and Inductive methods were highly prescribed for teaching. Self-experience, Observation, and Experimentation were emphasized to develop the knowledge of the learners. In situations, where teaching of algebra in Maths, direct experience of the objects is not possible then models and audio-visual aids are used appropriately. As per this school of thought, teaching methods should focus on mastery of content and basic skills through demonstration and drilling. Students must also demonstrate the ability to think critically and scientifically by using observation and experimentation methods.

#### **6.4.4 Role of Teachers and Learners**

According to idealistic school of thought, teacher holds a high value and position in the school. S/he is considered to be the gardener of this garden where s/he has to facilitate the manifestation of the hidden characteristics of the learner. S/he is the one who facilitates the attainment of holistic development of the learner. Student remains passive listener because the central position is of ideals, values, and ideas. Teacher becomes more prominent than the student.

On the other hand, the teacher under the Realism school of thought, though occupies an important role and place in education but s/he has been visualized as an expert who cannot be a person who knows everything. S/he tries to inculcate the scientific temperament, scientific attitude and scientific view point. On the basis of interest, aptitude and individual differences among the learners, s/he plans and develops the curriculum. By using teaching methods, s/he supports the learner to attain the conclusions logically. Here joyful, simple and self-interesting learning methods are emphasized for learners. Thus a learner tries to explore the demand of the society by his/her physiological and intellectual abilities made by him/her together with the knowledge and wisdom perceived through his/her senses that prepare him/her to establish him/herself in the society. To do this, the learner under the guidance of his/her teacher develops scientific viewpoint for knowing the reality of the world.

**Activity 1**

Critically analyse and highlight any two main points of Idealism and Realism on the following aspects:

<b>Aspects</b>	<b>Idealism</b>	<b>Realism</b>
<b>Aims of Education</b>		
<b>Curriculum</b>		
<b>Methods of Teaching</b>		
<b>Role of Teachers and Students</b>		

**Check Your Progress 6.1**

**Note:** a) Write your answer in the space given below.

b) Compare your answers with the ones that are given at the end of the Unit.

1. Write any two aims of idealist school of thought.

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 .....  
 .....

2. List any three aims of realist school of thought.

.....  
 .....  
 .....

3. Name any two method of teaching is suggested as per the realist school of thought.

.....  
 .....  
 .....

## 6.5 PRAGMATISM AND EXISTENTIALISM

### Pragmatism

This school of thought accepts only those things or situations that can be experienced or observed. Pragmatism is derived from the teaching of Charles Sanders Peirce (1839-1914), who believed that the thought must construct actions as a result. Etymologically the word **Pragmatism** is derived from the Greek word '**pragma**' which means activity or the work done. Another assumption that has been derived from the word '**Pragmatikos**' is practicability or utility. Thereby meaning of practical utility is first to prove only and then the idea is accepted. Contrasting to the realists, they believe that reality is continually changing and knowledge is gained best through implying experiences and thoughts to problems, as they arise. The universe is dynamic and developing, a 'becoming' view of the world. This school of thought also says that there is no absolute and unchanging truth, but on the other hand, it is what works in the present context.

John Dewey (1859-1952) applied this philosophy in his progressive approaches later. He emphasized that learners should adjust with each other and also with their environment. As per this school of thought, the curriculum of any programme of study must integrate societal or field experiences at all levels i.e. school level, university level or any training programmes experiences. According to James B. Prett '**Pragmatism offers us a theory of truth of knowledge and a theory of reality.**'

Pragmatism school of thought has some basic principles. They are:

## Philosophical Perspective of Education

- Truth is dynamic in nature or it keeps on changing.
- It is relational and contextual at times as it is formed by the results it gives.
- The motive force for all the truth seeking is the problems of life and with the solution of the problem the motive of search for truth diminishes.
- Pragmatism emphasizes upon the social and democratic values of a society as human are a social being and s/he has to ultimately give his/her service to the society.
- A person without any social desirable value is unfit for the society, in other words, any truth found if is not beneficial for the society will not be useful and practical for a long time.

### Existentialism

This school of thought focuses around the individual and his/her existence. There are several different orientations within this philosophy. **Soren Kierkegaard (1813-1855)**, is considered to be the profounder of existentialism. This school considers simple human values in special context. It believes that an individual by birth on this earth will grow his/her individuality by his/her efforts only. For the development of the personality and choices of the situations to develop ones personality is individual's decision. This school of thought has also emphasized upon the behavioural problems and specific human situations. This philosophy or school of thought believes that the man is continuously struggling with the complexities created by him/her. As a result the humanity has faded in front of overcrowded and complex scientific inventions. Thus the truth is as per the individual's context.

Existentialism school of thought emerged as a contradiction to earlier schools of thought, i.e. idealism, naturalism and realism. According to it, the intellectuals have curtailed free growth of the human existence. The philosophers in this school of thought believed in the existence of the human beings rather than the essence of the being, due to his/her exponential potential of excellence to improve the future. Supporting this *Sartre* stated '**Existentialism is the philosophic stand point which gives priority to existence over essence**'. For this the base of the truth is internal experience, any truth beyond experience is non-existing. It also concentrates upon the internal states of mental situations of human beings like happiness, depression and anxiety. Therefore the ultimate truth is self-evolved concept of an individual. The part 'Exist' of Existentialist shows i.e., dynamism to evolve from present and become better for tomorrow or future. Existentialism is a school of thought which endeavours to analyse the basic structure of human existence and emphasises individuals to an awareness of their existence in its essential freedom.

### 6.5.1 Aims of Education

**Pragmatism** school of thought, unlike idealist, does not believe in prefixed aim of life. Here the aim of life keeps changing with the changes in life. They are as follows:

- To develop ability in learners to understand his/her social environment, experiences and decide the ideals of society.
- To be aware of and understand the dynamic situations of the surrounding and adapt to it accordingly.

- To develop social skills in the learners.
- To get holistic satisfaction in life is ultimate because satisfaction and happiness to oneself is an important aspect for life.

While **Existentialism** school of thought proposes the following aims of education:

- **Development of individuality of the learner:** This is important because identifying oneself, acknowledging oneself as a human being and as an entity with intellectual processes is a function of education.
- **Development of ego of the learner:** This is important for developing his/her personality. This ego gives him/her courage. An individual feels contended only when s/he does a task with self-courage and confidence. As we know that enthusiasm and courage are the two virtues that develops one's personality.
- **Intellectual development for moral decisions:** For the development of the holistic personality, developments of all the dimensions are necessary. Thus this school of thought emphasized freedom for the growth in all the dimensions. Development of intellect is possible, with the help of an individual who may be able to take moral decisions.
- **Preparation for struggle of life:** This school of thought considers focuses to be around an individual and his/her situations. His/her journey from these situations keeps him/her reminding of old situations or past experiences in his/her conscious and sub-conscious mind. Hence preparing an individual for the struggle of life with confidence and accountability is importance for his/her existence.

### 6.5.2 Curriculum

**Pragmatic** curriculum is based on the principle of utility i.e. anything if is of use for an individual it needs to be included or form an integral part in the curriculum. Care has to be taken that curriculum must be based on the interest of learners to enhances usefulness of the curriculum. Curriculum must be based on the experiences of learners. Incorporation of experiences of the learner in the curriculum has to be in proximity of the learner to facilitate easy learning. It must integrate the knowledge of all different area of studies or subject areas of studies to develop a deeper understanding in the learner. In the process of coming across different subjects, curriculum should focus on solving problems through interdisciplinary approach.

On the other hand, **Existentialist** does not believe in curriculum in itself. Various interpretations are to be considered in to development of the objectives and curriculum to be developed to fulfill these objectives. They want learners to realize the free existence of his/her existence. They want to make them free from religious orthodox, philosophy and God, therefore, don't want to include these areas of studies or subjects in curriculum. Existentialists want learners to be what they want to be. This could only be possible when curriculum is broad enough and learner is free to choose any subject. For mental and intellectual development of the learners language and literature are to be included in curriculum. To develop intellectual and decision making at different situations learner need to be creative. To show the physical presence in the world some philosophers, under school of thought existentialist, propose inclusion of activities and games in curriculum too.

### 6.5.3 Methods of Teaching

**Pragmatism** school of thought has two major dimensions. One is psychological and the other social. The psychological aspects pertain to various characteristics of the learner that are by birth like interest, inclination, attitude and ability. Hence the topics must be linked to the present learners' context and also be important and beneficial. Learners learn from hands on activities and observations, hence activity method is preferred. Knowledge comes as a unit for the learner to infer or relate, hence unitary method of teaching becomes more effective if used. With respect to the social aspect of the teaching methods must connect them with their surroundings, thus learning becomes easier and faster. Sometimes they come across a problem on their own, therefore, problem solving is also a recommended method of teaching.

Teaching methods under the **Existentialism** school of thought focus on hands-on activities, problem-solving, experimenting and conducting projects and prefer group learning or team learning. It also believes learners should apply their knowledge to real situations as this would prepare them for citizenship, daily living and future careers.

As we know this school of thought supports freedom of the learner; as a result of which some considers *Socrates* method to be the best method i.e. teacher and learner are equal, both are free to ask questions to each other. Both can express their ideas freely. Teachers view the learner as an entity within a social context in which the learner must confront others' views to clarify his/her or her own. By the mutual efforts, new knowledge is constructed. *Sartre* says true knowledge is something which is learned by the experience and efforts of oneself. Hence it supports the activity method and experiential learning as methods of teaching. Generally, group teaching is not advocated when individual focus is on learning is required for the learners.

### 6.5.4 Role of Teachers and Learners

A **pragmatic** teacher does not act as information provider to the learner, but on the other hand learners are encouraged to discover the knowledge by themselves. Therefore the teacher acts as a facilitator and guide to the learner so that s/he is able to construct knowledge. Teacher must make the learner aware of and sensitive towards problem and its solution. According to pragmatist school of thought, a teacher is not only the creator of learning environment but the complete environment in him/her. Here, teacher has to be very active and observant towards the learner behaviour and manage them with love and empathy.

According to pragmatist school of thought the learner needs to be developed according to the needs and demands of the society. He/she needs to develop his/her personality according to his/her own interest, ability and inclinations. He/she needs to seek situations of self-development and develop him/herself. According to do this, he/she has to be free from imposed expectations, but care has to be taken for the all-round growth of the learner so that she/he would be productive for the society.

You may like to appreciate that an **Existentialist** teacher first tries to create a conducive learning environment in which the learner develops his/her own way of learning in consonance with their surroundings. In doing so, consciously or unconsciously, s/he explores, recreates, reinvents him/herself and realizes his/her

existence in the entire process. To do this, the teacher must also have a self-realization of him/herself.

### Activity 2

Fill the blanks in each column by mentioning the major focus of Pragmatism and Existentialism on the following aspects

Aspects	Pragmatism	Existentialism
Aims of Education		
Curriculum		
Methods of Teaching		
Role of Teachers and Students		

### Check Your Progress 6.2

**Note:** a) Write your answer in the space given below.

b) Compare your answers with the ones that are given at the end of the Unit.

4. Mention any three principles for preparing curriculum according to pragmatic school of thought.

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 .....  
 .....

5. Why project method as a teaching method emphasized by pragmatism school of thought.

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 .....  
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## 6.6 NATURALISM AND HUMANISM

**Naturalism** is another school of thought that accepts the reality of nature. The founder of this school of thought was Émile Zola (1840–1902). This school believes that there is nothing beyond the nature. Here nature is considered in a wider sense, on one side it is the physical material world that is observed by the human beings and the other is the whole bio-system where life exists. Thus the nature can be understood as the function of all the events and the materials occurred at any time span. In other words, it can be said that **naturalism is the school of**

**thought which considers the nature as the ultimate.** According to J. S. Ross, “**Naturalism is the term loosely applied in educational theory to systems of training that are not dependent on schools and books but on the manipulation of the actual life of the educated.**”

The naturalists suggested many concepts and the main concepts of naturalism are as follows:

- The true knowledge can be attained through senses only.
- The basis of truth is our sense experiences.
- Every object originates from nature and diminishes in it at last.
- Morality, values, soul, God, immortality, prayer-power and freedom of choice are all a myth.
- Science has converted the life of the human being in the physical form.

**Humanism** is another important school of thought and was founded by Rousseau (1712-1778) and Pestalozzi. They emphasized nature and the basic goodness of human beings, understanding through the senses and education as a gradual and leisurely procedure in which the progress of human character follows the unfolding of nature. *Francesco Petrarca* is considered as the Father of Humanism.

According to this school of thought man is an end not a mean, free but not a slave, that means the learner should be in control of his/her own destiny. Since the learner should become a fully self-governing person, personal freedom, choice, and responsibility are the focus. S/he is self-motivated to achieve the highest level of opportunity. Motivation to learn is intrinsic in humanism.

Humanist school of thought is based on two basic concepts:

1. The values upheld by a people, affect history i.e. it is up to the person to use the lessons from the history to overcome the problems and conflicts of their own time; and
2. It gives emphasis on literature because it embodies different values of times immemorial and from this a human takes lessons from the moral decisions taken in the past.

### 6.6.1 Aims of Education

In **Naturalism** school of thought, different philosophers have given different orientations of Education. The following are the common aims of education in this school of thought:

- **Preparing the individual for survival:** Survival is a scientific phenomenon where the best ones manage to continue the race of the bests.
- **Training for adaptation in the environment:** Adaptation leads to continuing of the characteristics that are adapted at different natural conditions that support the existence in extremes or unfavourable situations. A learner must also develop the adaptation skills to develop his/her own niche or protection.
- **Attainment of higher progress in life:** Struggle and adaption are actually for an individual to attain progress in life.



- **Natural development of individual and his/her individuality:** Development of an individual and his/her individuality is a natural phenomenon where an individual is let free to develop in his/her own way and imbibe values from the surroundings and hence develop his/her individuality.
- Working for improvement of the basic instincts and strengths to attain perfection.
- Preparing individual for self-conservation and self-satisfaction.

**Humanistic** school of thought is human centred. Its main objective is to develop or prepare an individual a better human being. S/he has to be creative and progressive with the humane values. Objectives of humanistic school of thought are as follows.

- **Physical and Mental Development of an individual:** It means person has to be physically healthy and mentally stable with logic.
- **Social and cultural development:** Humanistic philosophers expect a continuous social improvement for an individual. They see the entire human society as one. Hence development of the society and the culture becomes ultimate.
- **Development of higher level of human values:** Development of humane values is the biggest focus. According to them, it is 'good for all', love, service, cooperation, etc. are the core values included in it.
- **Development of productivity:** Two basic requirements of human are Emotional and Materialistic needs. For the fulfilment of emotional requirement, social and cultural development is instrumental whereas for the attainment of materialistic requirement the person has to be skilled enough to produce the desirable products.
- **Development of creativity:** Humanists consider a person creative since birth, thus education has to enhance creativity in human beings.

### 6.6.2 Curriculum

Curriculum emphasized under naturalism school of thought has to prepare learners for development and further enhancement of their basic instincts. It takes care of the interest of the learner, the natural process of development and individual differences. Hence in the naturalistic curriculum, the subjects suggested to be taught are Physical Sciences, Health Sciences, Mathematics, Life Sciences, Home Science and Languages, Geography, History, Arts and Music in the curriculum.

On the other hand, **Humanistic** curriculum talks about good human being. As per this school of thought, good human being is one who thinks good for all and behaves accordingly. Similarly, the curriculum is designed to fulfill this objective. According to Humanist curriculum, must have Health Science and Physical Education. The latter is important to develop the healthy mind that can have a better logic. For the cultural sovereignty, different languages, literature, Arts and Humanities subjects need to be incorporated. For the inclination of high human values, social service and for development of productivity enhancement of skill oriented subjects are to be integrated. For the enhancement of creativity, science and technological components need to be given due place in curriculum.

### 6.6.3 Methods of Teaching

**Naturalism** emphasizes upon the individual methods in the place of group methods. Methods like learning by doing, activity based learning, learning by experience and by play-way are to be used for teaching-learning process. This school of thought establishes student as a free researcher, which has led to the emergence of observation, play, Heuristic, Dalton Method and Montessori Method as teaching-learning methods.

On the other hand, **Humanism** emphasized on the logic and wisdom. They have accepted the inferred knowledge after they have been tested logically. Accordingly, question-answer, debate, problem solving and logic are the best methods of learning and teaching.

### 6.6.4 Role of Teachers and Learners

**Naturalists** believe that nature itself is the biggest teacher. The learner and his/her natural abilities and characteristic could be developed optimally in the nature only. This school of thought do not propagates artificial teacher and environment. **Rousseau** believed nature to be the tutor of the learner and supports the natural development of the individual. S/he supports the teacher's facilitation as an anchor which has to be supervisory and sympathetic.

While in the **Humanism** school of thought, teacher should be a subject expert which s/he is going to teach and also know the learners in order to areas what is to be taught and how it is to be taught. They must accept and respect the individuality and personality of the learners and work for their overall development. Teacher needs to be dynamic and progressive as s/he has to restructure the society.

The student needs to accept and respect each other but don't have to follow the teacher blindly as they need to think freely and take decisions. Both the teacher and student must have humane relationship and learners must learn in an environment that is free from conflict, fear and stress.

#### Activity 3

Go through the given table and mention at least one major focus of Naturalism and Humanism on the following columns against each aspect:

Aspects	Naturalism	Humanism
Aims of Education		
Curriculum		
Methods of Teaching		
Role of Teachers and Students		

**Check Your Progress 6.3**

**Note:** a) Write your answer in the space given below.

b) Compare your answers with the ones that are given at the end of the Unit.

6. 'Nature is a true teacher'! Justify this statement in the context of naturalism.

.....

.....

.....

7. Write any three characteristics of a humanistic teacher and learner.

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**6.7 LET US SUM UP**

Dear learners, in this Unit, six schools of thoughts i.e., Idealism, Realism, Pragmatism, Existentialism, Naturalism and Humanism have been discussed. The contribution of these schools of thought on education and its principles and their implications in education have been discussed. For an undergraduate in the area of education, it is important to be aware of the different schools of thought and their influence on the aims of education, curriculum, methods of teaching and role of teachers and learners.

The idealist considers idea to be supreme or utmost important while for the realists, the physical world is the ultimate truth. Need of the human is of utmost priority for pragmatist, whereas existentialists consider the individual as supreme. For Naturalist, the nature is the ultimate truth and humanism considers the values and literature of man to be supreme.

According to different schools of thought, various changes have been taking place in education system due to major change i.e. shifts from teacher centered approach to learner centred approach. Further, curriculum is becoming interdisciplinary in nature and learning is promoted through experiential learning rather than rote learning and teacher centric methods.

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## **6.9 ANSWERS TO CHECK YOUR PROGRESS**

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1. Exaltation of personality or self-realization and to ensure spiritual development.
2. Preparation for practical life; making life happy and successful; and adjustment between social and natural life.
3. Observation and Experimentation methods were suggested by the realist school of thought.
4. Curriculum must be based on principle of use, interest of child and making child participate actively. Curriculum must be based on experiences of child and integrating all the knowledge of different subjects.
5. Project method is an activity oriented method and it requires actions and active involvement of the students. It is therefore, project method is emphasized by the pragmatics school of thought.
6. It emphasizes nature as a powerful teacher for development of the child. Learning and natural development of the child is not possible without coming contact to the nature.
7. Teacher should know what to teach, involve with the children whole-heartedly, respect the personality of the child and must take responsibility of the overall development of the child. Students need to be dynamic and progressive as s/he has to restructure the society.

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# UNIT 7 CONTRIBUTION OF INDIAN PHILOSOPHERS

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## Structure

- 7.1 Introduction
- 7.2 Objectives
- 7.3 Swami Vivekananda (1863-1902)
  - 7.3.1 Brief Life Sketch and Philosophy of Life
  - 7.3.2 Educational Philosophy and Aims of Education
  - 7.3.3 Curriculum, Pedagogy, Teacher and Students
- 7.4 Mahatma Gandhi (1869-1948)
  - 7.4.1 Brief Life Sketch and Philosophy of Life
  - 7.4.2 Educational Philosophy and Aims of Education
  - 7.4.3 Curriculum, Pedagogy, Teacher and Students
- 7.5 Rabindranath Tagore (1861- 1941)
  - 7.5.1 Brief Life Sketch and Philosophy of Life
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  - 7.7.3 Curriculum, Pedagogy, Teacher and Students
- 7.8 Gijubhai Badheka (1885-1939)
  - 7.8.1 Brief Life Sketch and Philosophy of Life
  - 7.8.2 Educational Philosophy and Aims of Education
  - 7.8.3 Curriculum, Pedagogy, Teacher and Students
- 7.9 Let Us Sum Up
- 7.10 References and Suggested Readings
- 7.11 Answers to Check Your Progress

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## 7.1 INTRODUCTION

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In the previous Units, you have studied the meaning, concept and nature of Education and Philosophy and how philosophy helps to understand Education and vice versa. Further, you have also studied the concept, aims and methods of education as visualized by different Schools of thought, such as: Idealism, Realism, Naturalism, Pragmatism, etc. In this Unit, we will be discussing and describing the

contribution of Indian philosophers in understanding the Concept, Aims and Processes of Education and its function for the individual in specific and society in general. You may be aware of some of the eminent Indian philosophers who have contributed towards the evolution and development of education in India. The present unit will specifically focus on the educational philosophy, curriculum, and process of teaching and learning as suggested by the Indian philosophers like Swami Vivekananda, Mahatma Gandhi, Rabindranath Tagore, Jiddu Krishnamurti, Aurobindo Ghosh and Gijubhai Badheka. Discussions in this Unit also focus on the educational philosophy of the above philosophers and their relevance on the present educational system.

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## **7.2 OBJECTIVES**

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After going through this Unit, you should be able to:

- describe the views of Swami Vivekananda on education and its implications;
- explain Mahatma Gandhi's philosophy on education and its implications for basic education;
- explain Sri Rabindranath Tagore's views on education with its implications in education;
- explain Sri Aurobindo's philosophy of Integral Education and its implications for the present educational scenario;
- describe J. Krishnamurti's concept on education and its implications in education;
- explain Gijubhai's concept on education and its implications to education and schooling process; and
- discuss the relevance of Indian philosopher's views on the present educational scenario.

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## **7.3 SWAMI VIVEKANANDA (1863-1902)**

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Among the Indian philosophers, Swami Vivekananda is quite popular and inspirational for all. His philosophy is based upon idealistic thought and spiritualism. Let us discuss in details Vivekananda's philosophy of life, his concept on education, educational process and implications in education.



*Swami Vivekananda  
(1863-1902)*

### **7.3.1 Brief Life Sketch and Philosophy of Life**

#### **Brief Life Sketch**

Naren, popularly known as Swami Vivekananda, was born on 12 January 1863 in Calcutta presently known as Kolkata. During the childhood time he excelled in music, gymnastics and studies. He was graduated from Calcutta University. He

had acquired a vast knowledge of different subjects especially in philosophy and history. He used to practise yoga and meditation even from his childhood and was associated with Brahma Movement for some time. He will be always remembered for awakening young India in spiritual realisation and devotion. In the year 1893, he gave his historic speech at the World Parliament of Religions in Chicago, USA, which is ever remembered by every Indians. Vivekananda has been hailed as an intensely spiritualistic philosopher and scientific saint (IGNOU, MES-051, 2014).

### Philosophy of Life

Vivekananda's philosophy of life is based upon Vedantic philosophy and he looked at Vedantic views from the stand point of spiritualism, modernity, science, rationalism, and equality. His philosophy of life can be best interpreted in terms of metaphysical, epistemological and axiological point of views.

In **Metaphysical view**, he explained Karma doctrine in terms of social significance. His views on God are for service to the poor. In a radically changed social context, by emphasizing the potential equality of all souls at the spiritual level, he intended to make Vedantic prescriptions as the very basis for the regeneration of Indian society. Vivekananda's philosophy has been characterized as 'Vedantic Socialism'. The **Epistemological** views of his philosophy of life focussed on scientific methods in interpreting reality from the Vedantic perspective. He accepts empirical knowledge, rational knowledge, intuitive knowledge, and also revealed knowledge. Another important aspect of Vivekananda's epistemology was his insistence that the explanation of all phenomena must be from 'within' the individual. He was against resorting to extra-cosmic and supernatural explanation even with regard to religious phenomena. The **Axiological** interpretation of Vivekananda's philosophy emphasises traditional Indian value structure which comprises *dharma, artha, kama and moksa*. However, with the intention to rejuvenate the Vedantic tradition, he reinterpreted purushartha without deviating from the basics with his appeal to the youth to find *moksa* in social service. (IGNOU, MES-051, 2014)

### 7.3.2 Educational Philosophy and Aims of Education

Swami Vivekananda viewed education in comprehensive and practical sense with a special emphasis on behavioural aspect of education. This could be well reflected by Swamiji's statement, "*Education is not the amount of information that is put into your brain and runs riot there undigested all your life. We must have life-building, man-making, character making and assimilation of ideas. If you have assimilated five ideas and made them your life and character, you have more education than any man who has got by heart a whole library. If education were identical with information, the libraries would be the greatest sages in the world and encyclopaedias the rishis.*"

According to Swamiji, through education an individual gets help for own physical, mental and spiritual development. He used to say that, "*Education is the manifestation of the divine perfection already present in man.*"

He strongly criticised bookish knowledge and used to say that for my young students, '*I would prefer them playing football rather reading Gita without having capacity to understand its essence. Education is helpful in understanding and realizing Reality (Sat), Consciousness (Chit), Bliss (Anand) in true sense*'.

He has also expressed his ideas on mass-education, women-education, religious-education, national-education and vocational-education. According to him, education must emphasize on creativity, originality and excellence of an individual. As per his thoughts, a good education is one that unfolds the hidden potential in human beings. True education needs cultivation of a sense of humanity. This sense of humanity is a foundation of man's character, the true and essential prerequisite of a balanced personality.

Basing upon the above concept of education of Swami Vivekananda, the important features of education are as follows:

- God resides in every human heart.
- The best worship of God is service to mankind.
- Spirituality, ethics and morality should be the real basis of life as well as for education.
- Love and renunciation should permeate the universe.
- Religion means self-realisation through self-control, yoga and meditation.

### **Aims of Education**

Vedanta and its teaching were the main reference point for Swami Vivekananda. The main aims of education are as follows:

- Expressing 'internal completeness' into external world so that one can realize holistic development of oneself or Man Making Education.
- Development of Humanity.
- Serving Society and Humanity.
- Development of Physical Strength.
- Development of International Brotherhood and World-consciousness.

### **7.3.3 Curriculum, Pedagogy, Teacher and Students**

As deduced from Vivekananda's concept and aims of education, the concept of curriculum, pedagogy and teacher and students are as follows:

#### **Curriculum**

To achieve the aforesaid aims of education, Swamiji suggested curriculum to be divided into two parts - materialistic (worldly) and spiritualistic (abstract) curriculum. Development of soul and self-realization to be included in the spiritualistic curriculum while teaching of Languages, Sciences, Psychology, Arts, Agriculture, etc. have been kept in the worldly curriculum. According to him modern education is more career-oriented and do not give emphasis on the cultivation of values and virtues, disciplining the mind, strengthening morality and formation of strong character. He suggested that education must not be for stuffing few facts or overloading information into the brain, but it should aim at transforming the mind of human beings. True education should not be only carrier oriented, but also for the national development.

#### **Pedagogy**

To him, ideology education must provide life-building, man-making, character-building, assimilation of ideas, etc. The purpose of such education would be to



produce an integrated personality. Swamiji says that it is wrong to think that we promote the development of a child, in fact, the child furthers his development himself. Swamiji says, *“Everyone develops according to his own nature. When the time comes everyone will come to know this truth. Do you think you can educate a child? The child will educate himself, your job is to provide the necessary opportunity to him and remove the obstacles in his path. He will educate himself on his own. A plant grows itself, does the gardener grow it? He just provides the necessary environment to it; it is the plant itself that does its own growing.”*

The specific methods that he suggested to be used in the teaching-learning process are concentration, yoga and meditation, intuition, lecture and discussion, self-exercise, creative activities, etc. He believed that the child has enough power which is divine in nature and the methods of teaching are the means to exhibit that power.

### Teacher and Students

Swami Vivekananda advocates the principle of self-education. It is therefore the role of teacher is to facilitate students and to create an environment to develop a sense of self-learning. In order to make education useful, it must be according to the nature and needs of the learner and not determined by the teacher. The teacher is supposed to see God in the soul of the child. Child should be considered as manifestation of God. For the acquisition of knowledge, concentration is very important. Thus to get success in life, this power is also very helpful. With the help of communication power one is able to select and acquire the relevant information and arrange it in his/her mind for use whenever and wherever necessary.

According to him, to vitalize the Indian society, practical wisdom and justice is needed and it is only possible through education. He advocated spirituality as social service and true religion.

#### Check Your Progress 7.1

- Note:** a) Write your answer in the space given below.  
b) Compare your answers with the ones that are given at the end of the Unit.

1. Mention any two points that could be elicited from Vivekananda’s concept on education.

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2. Name the two types of curriculum as suggested by Vivekananda.

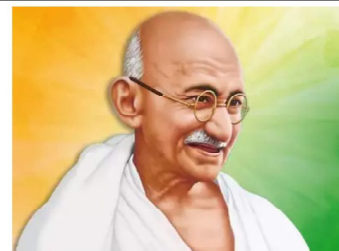
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3. What were the methods of teaching suggested by Swami Vivekananda?

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## 7.4 MAHATMA GANDHI (1869-1948)

Mahatma Gandhi's philosophy of life and his concept on education is equally popular in the present time. Gandhi's thought on education is being reflected in various policy documents of education in India. In this section, we will discuss the details on Gandhi's philosophy of life, his concept on education, teaching-learning process and its implications in education.



*Mahatma Gandhi  
(1869-1948)*

### 7.4.1 Brief Life Sketch and Philosophy of Life

#### Life Sketch

Mahatma Gandhi, as we all are familiar, is the father of the nation, was born at Porbandar in Kathiawar of Gujarat State on October 2, 1869. His father was the prime minister of the State's Porbandar and Rajkot. He went to England for further education in Law. When we talk about Gandhiji, certain ideals come to our mind as truth, nonviolence (ahimsa), simplicity, love for all, leadership, dignity of labour and implementation of ideas in real life rather than just propagating them. These ideals also reflected in his educational philosophy.

#### Philosophy of Life

Gandhi's philosophical ideas are based upon **concept of man, freedom of individual** and the **concept of God and truth**. According to him, **man** is not a physico-chemical aggregation, but a socio-cultural and political-economic being. Over and above, he is a spiritual entity. For him, individual is the supreme consideration. Therefore, man and his moral regeneration occupy the central position in the Gandhian thoughts. On **freedom of individual**, Gandhi says, *'individual is spiritual in origin, social in nature and rational in selection'*. Freedom is inherent trait of an individual. It is within the individual and it does not come from outside. His concept of individual freedom is in relation to socio-political context, associated with democracy, self-rule and self-sufficiency. Gandhi's concept on **God and Truth** is the ultimate reality of life. He expressed ultimate reality is the truth, truth is God and God is truth. To him, realisation of self is the realisation of truth and God. God is the goal of all values and aspirations of man.

### 7.4.2 Educational Philosophy and Aims of Education

Gandhi's educational vision took shape through his educational experiments and experiences at the Tolstoy Farm in South Africa. He continued his educational experiments for a short period at Shanti Niketan also and then at Sabarmati and Sewagram ashram, and he established Sewagram ashram, located at Wardha and from there he not only conceived the idea of his new education system but also fought his battle for freedom.

By education, Gandhi means '*an all-round drawing out of the best in the child and man – body, mind and spirit*'. As per his views, education is not the same as literacy and vice versa. Nor does literary training in a school constitutes education because generally literary training in a school lays more emphasis on the tools or skill development and subject master rather than on the complete development of personality of individual. According to Gandhi, the concern of education is for all round development of individual personality. Education which draws out the best or truth corresponds to the development of the mind and body with an awakening of the soul.

### **Aims of Education**

Gandhi's aim of education can be clearly understood by his statement appeared in the Harriman of 11th September, 1937. He remarked: 'education ought to be for them (the people) a kind of insurance against unemployment. The child at the end of 14 years, after he had finished his 7 years of schooling – is to be discharged as an earning unit, but it may be remembered that he never wanted the child to be mere bread earner. He wanted him to learn while he earns and to earn while he learns and it is the only immediate aim of education. According to him, cultural aim of education lays emphasis on obtaining knowledge, apart from any material use. The knowledge is to be the knowledge of Indian culture. Culture according to him is the quality of the soul that deals with all aspects of human behaviour.

The complete development of the child is another aim that Gandhiji advocated. According to this view, our innate and acquired powers should be developed as to bring about a harmonious development of all those powers.

The moral aim also emphasised by him in the sense of character building or character development. According to him, 'character development implies the cultivation of such moral virtues as courage, strength of conviction, purity of personal life, righteousness, and self-restrained service of mankind'. This character is to be build up in terms of non-violence and universal life. The ultimate aim of education reflects Gandhi's concept of the ultimate goal in human life – the realisation of the ultimate reality, knowledge of God and Truth.

There are three major aspects of education which Gandhiji conceptualised as aims of education. They are:

- **Self-sufficiency aim** – The aim of education should be to make the individual economically independent and self-sufficient.
- **Cultural aim** – He advocated the preservation and transmission of Indian culture.
- **Character building aim** – All education must aim at character building, education is the means and character building is the aim.

### **7.4.3 Curriculum, Pedagogy, Teacher and Students**

Gandhiji educational philosophy and his ideas on education have been reflected in curriculum, methods of teaching and role of teacher and students. He has given top priority on basic education which is based upon craft-centred curriculum. In this section you will study the nature and processes of craft-centred curriculum of education.

### **Craft-Centred Curriculum**

According to Gandhiji, in order to train the whole man, education needs to be craft centred, because it develops skills among the students and further it leads them to be self-sufficient. Craft centred education lays emphasis on experiences and activities as well as correlation of subjects with varieties of crafts. It helps to develop an all-round personality, in which knowledge, action and feelings are evenly balanced. The children after completing their course of education should be able to earn their livelihood. He also suggested integration of craft in curriculum not only to use craft as an isolated practice but as a means of livelihood.

The curriculum aims at the all-round development of the learner should have the following:

- A basic craft in accordance with the local needs and conditions.
- Mother tongue be the medium of instruction.
- Arithmetic
- Social studies
- General Science including nature study, botany, zoology, physiology, hygiene, chemistry and physical culture.
- Art work
- Music
- Domestic science for girls.

Gandhi's craft-centred education encourages collaborative and co-operative activities and out of these two, emerges a sort of social control or social discipline. The concept of social discipline also is evident from his emphasis on the ideals of citizenship through education. Craft-centred education is also known as basic education. In the next section, the basic education system has been explained and also the pedagogy to be used in order to provide this education.

### **Basic Education System and Pedagogy**

In the basic education scheme, Gandhiji has given equal importance to community life. Education through community develops the qualities like team spirit, co-operation and a sense of mutual help. A child acquires competence of social adjustment through community life. In basic education system, development of children is imparted through co-curricular activities like community life, mass prayer, common dinner, physical exercise, team works, games and sports, assignment (homework), cultural programmes, celebration of special days, and creative programmes. During residential education, children take up various activities in various teams/groups or collectively. These include cleaning of room and ground, dining, toilet and urinal and also fetching water, cooking, watering plants, washing clothes, taking bath, etc.

In short, training is related to life was imparted in the basic education system. By this, values like cleanliness, self-reliance, labour, team spirit, co-operation, endurance power, loyalty, good conduct, honestly, discipline, obedience, punctuality, exercises, games and sports related to physical education are also organized with a view to developing health related values in children. In this education, celebrations such as national festivals, birth anniversary, death anniversary, parents (guardians) day,

self-education day, environment day, world population day and such other days are celebrated. Cultural programmes are organized on such occasions. Moreover, community service programmes given by Gandhiji such as cleaning of village roads and other areas, prevention of untouchability, communal harmony, prohibition of alcoholic drinks, Khadi activities, adult education, women upliftment, health education, nursing of lepers, addiction relief, etc. are celebrated in the basic schools as well as in the community and hostels. All these help for developing moral and other values among the children. He suggested that basic education should be given in the mother tongue.

### Teacher and Students

Gandhiji thinks that only the best and appropriate teachers can help in achieving the aforesaid aims of education. These teachers should possess knowledge, skill, enthusiasm, patriotism and special training. They should be inspired by social attitudes and imbued with ideals of non-violence or Ahimsa. In the Gandhian scheme, teacher-taught relationship is not established through syllabus or curriculum, but for acquiring the life skills education which helps to lead one's life meaningfully. Emphasizing the role of teacher, he believed, '*one who cannot take the place of mother cannot be a teacher*'. The prime role of the teacher is to prepare non-violent child through deeds of non-violence rather than words of non-violence.

#### Check Your Progress 7.2

**Note:** a) Write your answer in the space given below.

b) Compare your answers with the ones that are given at the end of the Unit.

4. Mention Gandhiji concept of Education and how it differs from the one given by Swami Vivekananda.

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5. What is the ultimate aim of education as defined by Gandhiji?

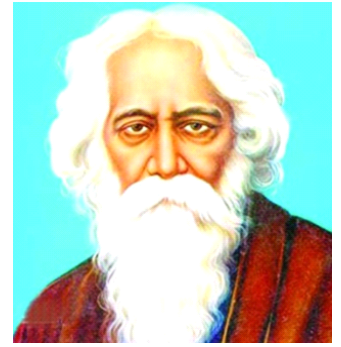
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6. What is Basic Education scheme given by Gandhiji?

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## 7.5 RABINDRANATH TAGORE (1861-1941)

Rabindranath Tagore was a worldwide known poet and educationist, versatile, synthetic and original personality. Though he was inspired by the writers and poets like Shakespeare, Goethe, Wordsworth, Ruskin, Shelley, Keats and Browning, but roots of his intellect, spirituality and philosophy lie in the rhymes of Upanishads, in the poetry of Kalidas, in the lyrics of Vaisnavas, in the mystic poems of Kabir and the religious atmosphere of the Brahma Samaj. He was a believer in cultural synthesis and international unity. His songs and messages were inspirations to both social and political workers. His educational thoughts also stand as a landmark in the Indian education system. He tried to synthesise and fulfil the spiritual and natural needs of human being through education.



*Rabindranath Tagore  
(1861-1941)*

Early in the twentieth century, Tagore demonstrated through his school in Shanti Niketan, the true value of education in the vitalization of Indian society. There was no discrimination on the basis of caste or creed. All were welcome (including foreigners) to live and learn together as brothers and sisters, in Shanti Niketan. To touch leather and make beautiful leather bags or sandals were not merely the work of an untouchable cobbler, it is a work of art that all can undertake. The dignity of Labour was demonstrated in Shanti Niketan. Education at all levels is provided at Shanti Niketan or Visva Bharati i.e. from Kindergarten to University level.

### 7.5.1 Brief Life Sketch and Philosophy of Life

#### Brief Life Sketch

Rabindranath Tagore had little formal schooling and dropped out from the school by the age of fourteen. He was basically a self-taught person. His childhood experiences, especially the traditional educational methods followed in formal schools, left a profound influence on his educational thinking. In the year 1901, He started a school of his own, namely, 'Shanti Niketan', where he began his educational experiments. In 1921, the school became the world famous 'Vishwabharathi', an International University.

#### Tagore's Philosophy of Life

His philosophy of life emphasizes on humanism, individualism, universalism and spiritual harmony. Advocating on humanism, Tagore said, human beings are absolute entities. They are free from caste, class, religion, gender and even nationality. On individualism, Tagore said, pure individual ultimately unites with universal humankind and he upheld the uniqueness of the human individual and the right and freedom of every individual to pursue a unique path for development. His concept on universalism is not on political understanding but on spiritual understanding. On spiritual harmony, Tagore said, spiritualist and spirituality was one of the main tenets of his philosophy of life. He believed in the spiritual unity of the individual.

### 7.5.2 Educational Philosophy and Aims of Education

Rabindranath Tagore was a great educational practitioner. It was his believe that *“education is an all-round development of an individual in harmony with*

*the Universe*". His educational philosophy is based upon blending the idealistic principles with some naturalistic practices which is today evident in Shantiniketan. According to Tagore, '*children should be brought up in an atmosphere of freedom*'. Too many restrictions should not be imposed on them. Schools become like education factories without no life and colour.

Tagore believes that education should be given in the natural surroundings. Children should be brought into direct contact with nature as child's mind is curious, alert, restless and eager to receive direct experience from the nature.

Tagore was a spiritualist as well as a naturalist. He was a great champion of education for international understanding. His patriotism and nationalism leads to internationalism in his educational endeavour.

### **Aims of Education**

Tagore viewed education as the process for evolving new patterns of life culminating in the realisation of Universalism. Aims of education suggested by him are presented in the following points:

- Education should be real and create whole individual in terms of his/her emotion, senses and intellect.
- Education should be aimed at development of the complete life, i.e. which includes economic, intellectual, aesthetic, social, and spiritual development.
- Education is to help an individual realize the inner principle of unity of all knowledge and all activities of our social and spiritual being.
- Education should be to achieve universality through individuality.

## **7.5.3 Curriculum, Pedagogy, Teacher and Students**

### **Curriculum and Concept of a School**

Tagore recommended a curriculum must aim at spiritual, creative, aesthetic and vocational i.e. on the wholistic development of an individual. He emphasized cultural subjects to include in the construction of curriculum. He pursued culture in the widest sense through art, dance, drama, music, crafts and practical skills of daily life. Tagore was a strong supporter of activity based curriculum. For harmonious development of the individual, he had given emphasis on spiritual side along with the intellectual and physical sides of the individual in the curriculum.

### **Ideas of a School**

The school, which may be termed as an ideal, according to Tagore, must be located away from the turmoil of human habitation under an open sky and surrounded by natural environment viz. vistas of fields, trees, and plants. The vast background of nature helps in the development of grand and divine vision within the children. He used the word 'forest' not in terms of dense jungle, but as 'Tapovana' in ancient Indian tradition.

### **Pedagogy**

The medium of education is also an important point pertaining to Tagore's idea. The use of English in education as a medium made education confined only to urban areas and the upper classes rather than rural areas. Therefore, if the vast rural masses were to be benefited, it was absolutely essential to the use of mother tongue.

Tagore wanted science to be taught along with philosophical and spiritual knowledge at Indian universities. He suggested use of activity-based, play activities, teaching while walking, learning with joy, self-learning, heuristic, narration-cum discussion, field-trips, and experience-based learning methods of teaching. He advocated fullness of experience – physical, mental, aesthetic and emotional. All these truly accords with the modern pedagogy.

**Teacher and Students**

According to Tagore, more important thing is that the educators must believe in themselves as well as in universal-self, underlying his individual soul. An educator should follow the principles of freedom, perfection and universality in his/her teaching. Tagore’s scheme of education keeps the child in the centre and the role of the teacher is to facilitate the child to learn his/her own. He emphasized that the teachers should be a good learner first, unless she/he learns, it is simply impossible to teach the students.

**Check Your Progress 7.3**

**Note:** a) Write your answer in the space given below.

b) Compare your answers with the ones that are given at the end of the Unit.

7. Mention the name of the school of thought as reflected from educational philosophy of Tagore.

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8. Name the teaching methods suggested by Tagore.

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9. Explain the idea of a School according to Tagore

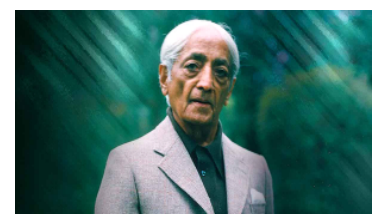
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**7.6 JIDDU KRISHNAMURTI (1895- 1986)**

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Jiddu Krishnamurti was also not in favour of book learning and the formal school system like Rabindranath Tagore. He was a true practitioner of education. In this section you will study his educational philosophy, his concept of school and pedagogy practices in the process of teaching and learning.



**J. Krishnamurti  
(1895-1986)**



## 7.6.1 Brief Life Sketch and Philosophy of Life

### Life Sketch

J. Krishnamurti was born on 11 May 1895 in Madanapalle in Andhra Pradesh, he established the Rishi Valley Education Centre, an institution in 1928. At the age of 15, Krishnamurti accompanied Miss Annie Besant to England in 1911. Like his father he also became a member of the Theosophical Society. In 1912, he wrote a book entitled '*Education as Service*' in which he described the life of an ideal school where love rules and inspires, students grow into noble adolescents under the fostering care of teachers.

### Philosophy of Life

Krishnamurti is truly a free thinker, therefore, refused to fit himself into any belief, creed or system or to become a system himself. He proposed that nothing more than a total transformation of individual self as a cure for conflict and suffering in the world. His message to mankind was, '*first understand the purpose of our existence, the purpose of our life, and understand what we were thriving for. Then utilize everything, to strengthen us. To find out what you really love to do is one of the most difficult things. That is part of education.*' His teaching is his ideas on truth, mind, thought, intelligence, attention, perception, freedom, love and self.

## 7.6.2 Educational Philosophy and Aims of Education

### Educational Philosophy

He was very critical of the contemporary educational systems its aims, processes, and content. He was against the present education on its excessive and exclusive emphasis on techniques and neglect the human dimensions. He says merely provide information to the students and fit them to pass the examination is the most unintelligent form of education. He said, knowledge is essential only as a means of cultivating the mind and not an end in itself. Jiddu Krishnamurti like Rabindranath Tagore, Mahatma Gandhi, Swami Vivekananda and others founded his own educational institutions to put into practice what he preached.

### Aims of Education

The following aims of education were suggested by him:

- Development of an integrated/whole personality of the child who is able to deal with his/her life at any moment and any situation.
- To make the child able to discover his/her own talent and suitable livelihood.
- Education brings freedom among the individual and not merely to produce scholars and technicians.
- The purpose of education is to see the overall development of the self in each and every individual.
- The purpose of education is to cultivate healthy relationships based on love and compassion.

### 7.6.3 Curriculum, Pedagogy, Teacher and Students

#### Curriculum and Ideas of a School

According to Krishnamurti, an ideal school should have limited number of students because mass instruction is not in a position to develop integrated, personality of children must be dedicated, thoughtful and alert. The school must work for understanding the children of their potentials and limitations.

Education was always close to Krishnamurti's heart. He established some co-educational schools in India and abroad to implement his ideas into practice. He used to visit them every year for open interaction with the students and teachers. Although the conventional curriculum was followed in these schools, his main objective in starting these schools was to provide children adequate opportunities and freedom so that they could grow up without any national, racial, class and cultural prejudices and build harmony among human beings.

#### Pedagogy

The following teaching-learning methods were suggested by Krishnamurti:

- Question-answer method.
- Observation and experimentation
- Activities and field-visit experiences
- Exploration and discovery of facts

#### Teachers and Students

According to him, a true teacher, besides a content expert, is also the one who shows the way to wisdom and truth to his students. According to Krishnamurti, the concept of communication includes listening and learning. Understanding the difference between the two is of great benefit to the teachers. Truth is more important than the teacher himself. To create a new society each one of us has to be a true teacher. This means that we have to be both the learner and the teacher. He considers that the child has all the abilities for their own development, but the role of teacher is to develop the child in his/her right destination. Krishnamurti's concept on methods of teaching, school organization and the role of a teacher is truly progressive in nature. His emphasis on development of an integrated personality through integral approach to education which is highly recommended by almost all educationists and thinkers.

#### Check Your Progress 7.4

- Note:** a) Write your answer in the space given below.  
b) Compare your answers with the ones that are given at the end of the Unit.

10. Explain the concept of education suggested by Krishnamurti.

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11. Who is a true teacher as per Krishnamurti?

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## 7.7 SRI AUROBINDO GHOSH (1872 – 1950)

Aurobindo Ghosh is one of the popular educational thinkers of idealism philosophy in the field of education. The concept of integral education and practice of integral school by Sri Aurobindo is very popular among the masses. This section will make you understand about the educational philosophy and other pedagogic aspects of education as suggested by Sri Aurobindo.



*Sri Aurobindo Ghosh  
(1872-1950)*

### 7.7.1 Brief Life Sketch and Philosophy of Life

#### Life Sketch

Sri Aurobindo Ghosh was born in Calcutta on 15th August 1872. In 1893, he joined as professor of English at Baroda College in Gujarat. His ideas and theories of education were as per the needs of the Indians. He initiated an International Ashram and International Centre of Education and Social Activities. Auroville, ‘as a city of human unity’, was his experiment in Pondichery in India.

#### Philosophy of Life

Integral is the concept that forms the basis of Aurobindo’s philosophical and educational ideas. His educational philosophy is based upon the ideas of idealism school of philosophy. He believed that reality is the truth and an integral whole of the individual and its action. Aurobindo’s educational theory centres on his concept of mind. He considers the true sense of education is the study of human mind. Aurobindo’s theory of mind culminates in his belief in the existence of super mind. According to him, super mind represents a higher place of consciousness. Aurobindo’s philosophy is an affirmation of Indian belief which is spiritual in nature and rational. His philosophy aims to attain knowledge of the ultimate reality.

### 7.7.2 Educational Philosophy and Aims of Education

#### Aurobindo’s Idea on Education

According to Sri Aurobindo, true education is not only spiritual but also rational, vital and physical. In other words, it is the Integral Education in which education should have five major aspects relating to the principal activities of a human being: the **physical**, the **vital**, the **mental**, the **psychic** and the **spiritual**. This type education is complete and complimentary to each other and continues lifelong.

Aurobindo’s scheme of education is integral in two senses:

- **Firstly**, it is inculcating all the five aspects of a human being.

- **Secondly**, education is not only for the evolution of the individual alone, but also for the nation and humanity.

The ultimate goal of education is the **evolution of total humanity**. In this evolution, the principle of development is '*unity in diversity*'. This unity subsequently, maintains and helps the evolution of diversity. The ultimate aim of education is **man-making**.

### **Aims of Education**

According to Sri Aurobindo, the main aim of education is to help the growing soul to draw out that the best and make it perfect for a noble cause. Education should enable him/her to realize his/her inner self which is a part of the universal consciousness. According to him, senses can be trained fully when **manas, chitta** and **nerve** are pure. Another important aim of education is to develop consciousness. According to him, the aims of education have the following four levels.

- (i) Chitta
- (ii) Manas
- (iii) Intelligence
- (iv) Knowledge

A teacher should develop all these four levels harmoniously. This will promote the development of conscience. According to him, '*the utilisation of the Super mind for the development of an integrated human personality should be the true aim of education*'.

### **7.7.3 Curriculum, Pedagogy, Teacher and Students**

According to Sri Aurobindo, colleges and universities should educate through their academic as well as social activities. The schools are a unique part of a society. Education cannot give in isolation. The school has to develop different types of activities such as collaboration, consultation and lectures in an integral manner. The school needs to provide opportunities for integral development of learners. Therefore, aims, curriculum and methods of teaching to be the light of the concepts of integral education.

#### **Idea on Curriculum**

According to him, curriculum should be confined to a limited syllabus and a few text books. It must include all those subjects which promote mental and spiritual development of the learners. Education is a means towards an end, not an end in itself. There must be due flexibility to meet individual needs. Subjects of curriculum should be able to motivate the learners. Curriculum should involve creativity of life and constructive activities and be interesting. He has prescribed the following subjects in the curriculum.

- **Primary stage:** Mother Tongue, English, National History, Art, Painting, General Science, Social Studies, and Arithmetic.
- **Secondary stage:** Mother tongue, English, French, Arithmetic, Art, Chemistry, Physics, Botany, Social Studies, Physiology, and Health Education.
- **University Stage:** Indian and Western philosophies, History of Civilization,

English, Literature, French, Sociology, Psychology, History of Science, Chemistry, Physics, Botany, International relations and integration.

- **Vocational Education:** Arts, Painting, Photography, Sewing, Sculpture, Drawing, Typing, Shorthand, Cottage Industries, Carpentry, Nursing, Mechanical and Electrical Engineering, Indian and European music, and dramatization.

**Pedagogy**

The following teaching methods/pedagogy has been suggested:

- Love and sympathy for the child
- Education through mother tongue
- Education according to the interests of the child
- Education through self-experience
- Emphasis on learning by doing
- Education through co-operation of teacher and students in the education process
- Free environment to the child to gain more knowledge through his/her own efforts

**Teacher and Students**

He believed that nothing can be taught, but everything can be learned. The teacher is a helper/facilitator and guide, but not an instructor or task master. A teacher should not impart knowledge but should show the path to acquire Knowledge which is already within a learner. It is wrong to mould the child into the shape as desired by the elders ignoring and destroying the divine in the child. Education should be according to the nature of the child.

**Check Your Progress 7.5**

- Note:** a) Write your answer in the space given below.  
b) Compare your answers with the ones that are given at the end of the Unit.

12. Name the five principal activities of human being as per Integral Education.

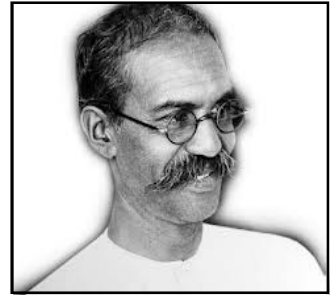
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13. Explain the concept of curriculum as per Aurobindo's Integral Education.

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## 7.8 GIJUBHAI BADHEKA (1885-1939)

Gijubhai Badheka is one of the famous educationists who focused on child-centeredness of school education. His educational thought is quite relevant for the present educational scenario of the country. His educational thought reflects use of constructivist approach in teaching and learning.



Gijubhai Badheka  
(1885-1939)

### 7.8.1 Brief Life Sketch and Philosophy of Life

Gijubhai Badheka was a famous patriot, a devoted teacher and an inspiring pillar of education. He was born on 15 November, 1885 in Gujarat. He gave an important place to child in his educational thoughts. Gijubhai advocated child centred education. Perhaps he was the first educator in India who focused his attention at the pre-primary stage of education.

### 7.8.2 Educational Philosophy and Aims of Education

#### Educational Philosophy

His principles of child-centred education like freedom, respect, spiritual development, creativity and development of good qualities of citizenship emphasized on the method of self-learning through self-dependence, self-discipline, self-expression, sense training and nature study. Gijubhai dreamt for such a school for children that cannot instil fear in their mind and is a place where they would go happily and willingly.

His dream was turned into a reality in his '*Bal Mandir*', a school set up by him for children between two and half years to six years of age in 1920 at Bhavnagar, Gujarat. In this Bal Mandir, he provided free opportunities to children for playing, singing, poetry reciting, story-telling, gardening, nature study and used the play-way method for teaching-learning activities. Thus, Bal Mandir, in the real sense, provided a healthy and playful environment so that children enjoy full happiness during their stay at school.

#### Aims of Education

The following major aims of education were suggested :

- To provide education in a fear-free environment where children should feel free to perform their activities.
- Dealing children with empathy.
- Development of child's individuality and completeness.
- Emphasizing education through sense training, motor-efficiency and self-learning.
- Development of atmosphere of '*education for learning through living*'.

### 7.8.3 Curriculum, Pedagogy, Teacher and Students

#### Curriculum and Pedagogy

Gijubhai cites several useful learning activities like story-telling, drama, games and paper folding that could serve many objectives of teaching-learning at the pre-primary and primary level and make it relevant for children. However, teacher's intuition to link all these methods to curriculum is the real challenge. Children do not depend merely on textbooks or teachers as the only source of information. This way, he advocated for meaningful education for children in different areas, such as: History, Language or preparing for exams or school function. He had a firm faith in alternative methods/structures he wishes to try with children and made possible changes. Gijubhai makes it possible by saying that '*experimentation*' is the key to bring the change. A very novel experiment by him was to divide the day into activities, games, and stories and not go by strict authority of the pre-set time table.

#### Teacher and Students

Gijubhai believes that teacher should figure out the underlying concept and then help children to identify that through interesting activities. He happened to use his own instinct to organise his days with the children. Several other features of good and useful teaching-learning practices one could find in his works. Gijubhai had an intense love for children. His philosophy is based on the following observations made by him. Gijubhai further said, "*A child is a complete person who has intellect, emotions mind and understanding, has strengths and weaknesses and has likes and dislikes. He believed the concept of teacher as a friend, philosopher and guide*".

#### Check Your Progress 7.6

- Note:** a) Write your answer in the space given below.  
 b) Compare your answers with the ones that are given at the end of the Unit.

14. Explain the concept of child-centred education as focused by Gijubhai.

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15. Name the teaching activities as suggested by Gijubhai.

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### 7.9 LET US SUM UP

This Unit is in continuation of the previous unit in which concept of education and various aspects of education such as aims of education, curriculum, methods of teaching and role of teachers and learners have been discussed. In this unit, you

have studied educational concepts and thoughts of some Indian philosophers. Swami Vivekananda, in his educational thought, stressed upon '*education is the manifestation of divine perfection already existing in man*'. Therefore, emphasized that each and every human being has enough divine power to accomplish knowledge and it is education that helps them to exhibit that knowledge. While Gandhiji's educational thought, emphasized on all round development of personality, which include development of physical, social, emotional, intellectual, spiritual, moral and value education of the child. Accordingly, Tagore stressed on both aspects of a human being, i.e. naturalistic as well as idealistic aspects can be dealt effectively on system of education. Aurobindo Ghosh highlighted the importance of the integral system of education in which he emphasized the importance of five aspects of education. Jiddu Krishnamurti and Gijubhai Badheka highlighted on their experimental schools and child-centeredness of education.

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## 7.11 ANSWERS TO CHECK YOUR PROGRESS

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1. Vivekananda stressed upon the knowledge that has already with the child which is a divine power. The child should get proper education and exposure to exhibit that divine power.
2. Materialistic (worldly) and spiritualistic (abstract) curriculum.
3. Yoga and meditation, intuition, lecture and discussion, self-exercise, creative activities, etc.
4. Self-exercise.
5. The ultimate aim of education is realisation of the ultimate reality, knowledge of God and Truth.
6. A basic craft in accordance with the local need and conditions; Mother tongue; Arithmetic; Social studies; General Science including nature study, Botany, Zoology, Physiology, Hygiene, Chemistry and Physical Culture; Art Work; Music; and Domestic science for girls.
7. Idealism and Naturalism.
8. Teaching through tours and trips, learning by activities, narration-cum-discussion and debate and heuristic method.
9. A school should be established away from the human habitation under an open sky and surrounded by fields, trees, and plants.
10. According to Krishnamurti, education is about preparation for the whole life not part.
11. A true teacher is not simply a source of information, but is the one who shows the way to wisdom and truth.

**Philosophical Perspective  
of Education**

12. The physical, the vital, the mental, the psychic and the spiritual.
13. According to Aurobindo, curriculum is not confined to a limited syllabus and a few text books; it should include all those subjects which promote mental and spiritual development.
14. Freedom for the child, spiritual development for the child, creativity of the child and development of good qualities of citizenship of the child.
15. Story-telling, drama, games, paper folding etc.



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# UNIT 8 CONTRIBUTION OF WESTERN PHILOSOPHERS

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## Structure

- 8.1 Introduction
- 8.2 Objectives
- 8.3 Plato (427 BC to 347 BC)
  - 8.3.1 Concept and Aims of Education
  - 8.3.2 Process of Education
  - 8.3.3 Curriculum
  - 8.3.4 Methods of Teaching
  - 8.3.5 Criticism
- 8.4 Jean Jacques Rousseau (1712-1778)
  - 8.4.1 Concept and Aims of Education
  - 8.4.2 Curriculum and Methods of Teaching
  - 8.4.3 Role of Teacher
  - 8.4.4 Rousseau's Contribution to Education
  - 8.4.5 Negative Education
  - 8.4.6 Women Education
- 8.5 John Dewey (1859 – 1952)
  - 8.5.1 Concept and Aims of Education
  - 8.5.2 Process of Education
  - 8.5.3 Curriculum, Teaching Methods, Role of Teacher and Discipline
- 8.6 Immanuel Kant (1724-1804)
  - 8.6.1 Concept and Aims of Education
  - 8.6.2 Process of Education
  - 8.6.3 Discipline
  - 8.6.4 Methods of Teaching
  - 8.6.5 Nature of Education and School
- 8.7 Let us Sum Up
- 8.8 References and Suggested Readings
- 8.9 Answers to Check your Progress

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## 8.1 INTRODUCTION

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In this Unit, we are going to learn about contribution of selected western philosophers in detail on the Concept, Aims and Processes of Education. These Philosophers are Plato, J.J. Rousseau, John Dewey and Immanuel Kant. The thoughts and ideas of these philosophers are universal in nature and applicable to the field of education for all the stakeholders i.e. students, teachers and society. Their ideas have been relevant to the system of education from the times of these philosophers and thinkers and are still applicable. There is lot to learn from these ideas especially when the present system of education and society is full of multiple problems in education and challenges of the present day.

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## 8.2 OBJECTIVES

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After going through this Unit, you should be able to:

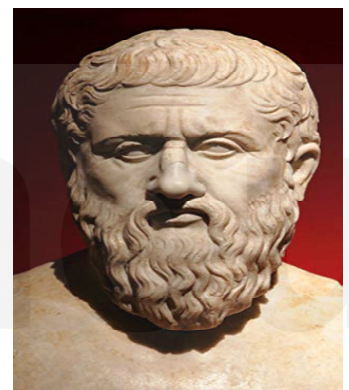
- explain the educational ideas of few western philosophers i.e. Plato, Rousseau, Dewey and Immanuel Kant;
- describe and differentiate between the processes of education as given by these philosophers;
- reflect on the relevance of their thoughts in the present system of education; and
- implement their ideas in the teaching-learning process.

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## 8.3 PLATO (427 BC to 347 BC)

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Plato was a great philosopher, scholar, educationist and thinker. He was one of the first founders of idealism school of thought. As per idealist philosophical thought, the mind and the self are the ultimate truth or reality and creation of the universe is a reflection of the mind. In other words, he believed that the human mind is the supreme element in life and the universe is not composed of material in its ultimate nature or form. For example, the pen/pencil you use for writing is not material, it only seems material. Its essential form is the reflection of the mind i.e. a pen or pencil and used for writing. He wrote several books on education and the two important ones are 'The Republic' and 'The Laws'.



Plato (427BC – 347 BC)

### 8.3.1 Concept and Aims of Education

Plato's ideas on education are very important. He believed that progress of any nation depends upon its youth. Good education is able to prepare skilled citizens with good character. By education he meant that training by which development of morality takes place through good habits.

Plato's ideas were tried and tested upon by him in a school which he established for this purpose. This school was called *Academy*. He believed in tested and established principles for education. He included Philosophy, Music, Mathematics, Political Science and Psychology as teaching subjects in that academy.

Plato's philosophy is idealistic. He believed that the real world is the world of ideas only. Only ideas are true. The physical or material world is based on ideas. Only Brahma or God is true and complete and the world is a myth and everything else is incomplete. Ideas are eternal, perfect, unchangeable and everlasting. According to Plato's idealistic thoughts; there are two worlds, the world of ideas and the material world which is experienced through senses. This material world is temporary and is given shape through senses or ideas only. World of senses is destructible and exists according to time and space. According to him, education of both knowledge and morality should be provided. Education is an instrument to attain Truth, God and Beauty i.e. 'Satyam, Shivam, and Sundaram'.

He suggested the following **Aims of Education**:

- **Self-realization** : It is the duty of the teachers that through the process of education they develop such abilities in the students that they are able to self-realize the truth or reality or God.
- **Cultivation of truth, beauty and goodness**: Another most important aim of education as given by Plato is to arise faith in the Truth, the God and the Beauty. In the initial stages of education; such environment should be provided to the students that they learn to love and appreciate beauty in the universe which in the later stages must develop into love for God.
- **Development of spiritual values**: He emphasized the need for development of spiritual characteristics along with mental and moral characteristics in learners/students.
- **To develop personality**: It is through education that the integrated personality of learners should be developed. Development of good habits and character is also part of personality development.
- **To develop qualities of good citizenship**: Through education, such qualities should be developed in the students so that they become socially adjusted and useful citizens. They should be able to discharge their duties towards the society according to roles assigned to them. They should live in harmony with fellow citizens.
- **To manage conflict and establish equilibrium in human life**: The aim of education should be to prepare students for identification and management of conflicts and establish equilibrium in life to live it with full satisfaction. An educated person should be able to work in conflicting and opposing situations also.
- **To form unity in the State for the State**: According to Plato, an important aim of education is development of the state. Therefore, the individuals should be ready to sacrifice their personal interests. Unity of the state is supreme. Feelings and values of national integration should be developed among the children through education.

### 8.3.2 Process of Education

According to Plato, intellect is gifted by nature. Therefore, depending on their intellect, individuals can be divided into philosophers or scholars, soldiers or warriors those are bold and strong and can be given training in warfare and on the other laborers who produce and do hard physical work. Plato has categorized people into three types i.e. gold, silver and copper metals respectively. He believed that teaching is the process through which improvement in the nature of individuals can be made.

### 8.3.3 Curriculum

Plato recommended different types of curriculum for different stages of education as given here under:

#### a) **Pre-Primary Education (from birth to 6 years)**

This period of education has been further divided into two parts:

- i. Infancy (from birth to 3 years):** During this period, there should be emphasis on child's proper rearing and health. The child should be provided with balanced food and happy environment so that he/she grows into a happy and healthy individual.
  - ii. Nursery (from 4 to 6 years):** During this period imagination power of the child should be developed through education. For the development of good habits and character with moral values and mythological tales should be told to children. Further development of sound body and mind should be the focus. Development of values of the Truth, the God and the Beauty should start at this stage. Mother is an important teacher as the home is the main education place for the child during this stage.
- b) Primary Education (from 7 to 16 years)**

He divided this stage of education also into two parts as follows:

- i. Primary Education (from 7 to 13 years):** During this period arrangement for separate education of boys and girls should be made. Sports, Physical Education, Music, Religion, Moral Education and Mathematics should be taught at this stage. Music, Physical Education and Sports aims at development of physical, intellectual and emotional dimensions required for a balanced personality among the students.
  - ii. Middle Education (from 13 to 16 years):** Education under this stage should start middle education. Song, Music, Poetry and Mathematics should also be taught. At this stage, students can understand micro principles and difficult subjects. This forms the basis for higher education. Students should be provided education in morality, religion and literature full of patriotism to prepare them for good citizen of the state/nation.
- c) Soldier or warfare education stage (from 16 to 20 years)**

This stage has also been divided into two parts:

- i. From 16 to 18 years:** During this period students should be provided with training to make their body strong and healthy. For this, participation in sports, exercises and wrestling should be encouraged.
  - ii. From 18 to 20 years:** During this period students should be provided with training in warfare. Horse riding, skill of using weapons and other techniques of war should be taught so that at the time of need, the state should be protected. He further recommended that along with warfare education, general education should be avoided so that students can focus on their physical training.
- d) Higher Education (from 20 to 35 years)**

This stage has also been divided into two parts :

- i. Higher Education (From 20 to 30 years):** Provision of entrance examination for admission into higher education has been recommended by him. Those who qualify in the entrance examination should be given admission in higher education and those who do not qualify should be engaged in public services. He emphasized upon study of mathematics

and science in higher education. At this stage education should aim at acquiring knowledge and aesthetic sense. He believed that students must develop ability for integration of logic, practice and sciences at this stage.

- ii. **Upper Higher Education (From 30 to 35 years):** Plato kept this stage for administrative officers. For entry into this stage also entrance examination was must. Those who passed the entrance test were given admission in this stage. Those who could not qualify were adjusted in junior administrative posts in the State. In this highest stage of education, study of philosophy was compulsory. Along with philosophy, political science and law were also studied. This stage was to prepare efficient administrators for the state's highest posts.

e) **Professional Education (from 35 to 50 years)**

Plato considered education of this stage as professional education. During this period, citizens work as administrators and rulers and take responsibility of the efficient administration of the state. They are leaders of the state and the society. After the age of fifty years, they are relieved from the regular services. They now indulge into endeavors for self-realization but keep on giving their services as advisors.

f) **Education for Women**

He did not discriminate between men and women, so he did not advise different types of education for women. But he considered women, physically weaker than men. He has written in his book 'The Republic' that women and men both are capable of protecting the state but women are comparatively weaker than men in the physical power. Difference is only in quantity, not quality. He recommended same education for both men and women. He said that women can be selected for any administrative post in the state. Women should also be provided education or training in industrial, warfare, philosophical and higher education. They should also be taught music, physical education, political science, art and craft, etc. They should not be restricted to household work only.

### 8.3.4 Methods of Teaching

According to Plato, the aim of education is pursuit of knowledge, so teaching methods should be suitable for this purpose. In the Plato's scheme of education, the major subject is logic or debate among intellectuals. So the most important method is the **method of logic**.

Second method, as recommended by him is **question-answer method**. This method was started by Socrates. It has three stages; example, definition and result or interpretation. The example starts from discussion, then common characteristics are fixed and at the end, result or interpretation is made.

Third method is **discussion method**. It became a popular method of teaching in higher education. Apart from the above, he also recommended **imitation-method, story-telling and self-study method**.

### 8.3.5 Criticism

Plato considered society is above individual and is not in favour of individual freedom. He could not establish equilibrium between individuals rights and duties.

**Philosophical Perspective of Education**

On one hand he talked about holistic personality development of an individual through education and on the other hand the freedom from individuals and gives it to the State. Individual has to perform all duties for the state but does not have any rights. He did not consider professional and vocational education as important. Plato considered it necessary for the administrators to study philosophy but it is a point of debate to see the relevance of studying philosophy in any way helps in good administration. Family is considered important in child's education but Plato does not recognize family's contribution to child's education. As nature and needs of men and women are different, there may be somewhat different education for women but he does not mention different education for women.

**Activity 1**

You have studied Plato's ideas about women education. What is your stand in it? Give your comments.

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**Check Your Progress 8.1**

**Note:** a) Write your answer in the space given below.  
b) Compare your answers with the ones that are given at the end of the Unit.

1. Fill in the Blanks.

- a) Plato was disciple of \_\_\_\_\_.
- b) The world of \_\_\_\_\_ is the real world according to Plato.
- c) Plato divided education into \_\_\_\_\_ stages.
- d) According to Plato the Greatest of Satyam, Shivam, Sundaram is \_\_\_\_\_.
- e) Plato established an educational institution named \_\_\_\_\_.

2. Name two books written by Plato.

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3. Write any two aims of education as given by Plato

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4. Mentions any three methods of education as suggested by Plato.

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### 8.4 JEAN JACQUES ROUSSEAU (1712-1778)

*"Everything is good as it comes from the hands of the Author of Nature but everything degenerates in the hands of man." Rousseau*



*J. J. Rousseau  
(1712-1778)*

Jean Jacques Rousseau was born in Italy on 28th June 1712 and one of the famous philosophers of Naturalism school of thought. His ideas on education have been clearly understood through his books. He has written six great books and they are:

- The progress of Art and Science
- The Origin of Inequality among Men
- Discourse on Inequality
- The New Heloise
- Social Contract
- Emile ences of his school life as teachers used to give corporal punishment to children and he was afraid of teachers. As the school environment was not amicable to the growth of children, he considered school education is of no use.

According to him, nature is the only pure, clean and ennobling influence on children. Human society is thoroughly corrupt. Therefore, man should be freed from the bondage of society and should live in the nature. Human nature is basically good and it must be given ample opportunities for the free development in an open atmosphere (IGNOU, 2000).

His famous book, '**Emile**', is in the field of child education. Here he described the process of education through education of an imaginary child 'Emile' who was given education in a natural environment away from the society and school. In this book, psychological principles of education were given more importance as the child was left free to explore nature so that she could develop physically as well as mentally in the lap of nature.

## 8.4.1 Concept and Aims of Education

### Concept of Education

Rousseau suggested the given practices in education:

- Complete freedom to the child/learner.
- No imposed physical punishment, only the child can experience natural punishment, that can subsequently help/teach the child to do the right and good things.
- Follow the natural law(s), because neglect or violation invariably leads to pain and suffering.
- Naturally possessed fine character.

### Aims of Education

The following aims of education were suggested by Rousseau:

- **Emphasis on natural activities of the child**

According to Rousseau, “Goodness is an innate quality of the children. All that is good which we get from nature.”

- **Child as the centre of education**

Nature and abilities of children should be kept in mind while planning for their education. Child is not a young adult.

- **Emphasis on Nature**

According to Rousseau, Nature, Human and Physical environment are the sources of education. Learning by doing and getting experience is the best learning. Education is gardening of children. As plants develop through care and nutrients and human develop through education. Children must realize their weaknesses, inabilities and dependence so that they can overcome these with hard work and efforts. Rousseau wants life of hard work and not comfort, luxury and weakness. According to him the child should be provided education according to child’s nature and love towards nature should be developed in the child. Love of nature will develop all other faculties in the child. He considered natural education as the real education and criticized regular and artificial education imparted in the schools.

## 8.4.2 Curriculum and Methods of Teaching

The curriculum and methods of teaching as suggested by Rousseau were as follows:

**Table 8.1: Curriculum and Methods of Teaching**

Stages	Curriculum	Methods of Teaching
Infancy (0-5 Years)	<ul style="list-style-type: none"> <li>● Development of body and senses</li> <li>● Moral conversation through mother tongue</li> <li>● Debar from developing any bad habit</li> </ul>	<ul style="list-style-type: none"> <li>● Training of sense organs</li> <li>● Counselling method</li> </ul>

Childhood (5-12 Years)	<ul style="list-style-type: none"> <li>● Learn everything through direct experience and observation.</li> <li>● No prescribed text book.</li> <li>● Negative education</li> <li>● Free play, movement and action</li> <li>● No rigid curriculum suggested at this stage</li> </ul>	<ul style="list-style-type: none"> <li>● Play way method</li> <li>● Practical work</li> <li>● Self-learning method</li> <li>● Learning through self-experience</li> </ul>
Adolescence (12-15 Years)	<ul style="list-style-type: none"> <li>● Suggest formal curriculum including Natural Science, Language, Mathematics, Woodwork, Music, Painting, etc.</li> <li>● Active work based curriculum; not on books</li> </ul>	<ul style="list-style-type: none"> <li>● Learning by doing</li> <li>● Observation, enquiry and experimental method.</li> </ul>
Youth (15-20 Years)	<ul style="list-style-type: none"> <li>● Moral and religious education through actual experience not through formal lectures.</li> <li>● Education for bodily health, music and hands on activities</li> </ul>	<ul style="list-style-type: none"> <li>● Heuristic method</li> <li>● Demonstration of real objects in teaching</li> </ul>

(Source: BES-122, IGNOU, 2016)

To analyse the curriculum and methods of teaching suggested by Rousseau, it can be said that he was against book reading and rigid curriculum, especially at the early stage of life. He suggested formal curriculum only at the stage of adolescence. The methods which engage the child in hands-on activities and learning by doing something had given importance by him.

### 8.4.3 Role of the Teacher

According to him, a teacher is not the source of information but must act as a motivator for learning. Children should not be directed but guided. Teacher must understand the nature of children. So, he/she should be tolerant and able to check his/her emotions. He/she must not think of keeping the child under his/her control as the child needs to be provided with full freedom for exploring and learning. Proper guidance should be provided by the teacher to the child.

### 8.4.4 Rousseau's Contribution to Education

He discovered and recognized the childhood traits. He advocated basis of child psychology as the founding step for education of children. This led to child centered education in the modern period. He was the forerunner of modern educational psychology. He said that children should be treated as children and not as young adults, so methods of providing them education should be different. He said that the children should be given problems to solve without any help and instructions. Therefore, let them find out the truths themselves by exploring the environment.

He laid the foundation of free and positive discipline. He said, "Let the child move freely in nature and learn from his/her own personal experience and through actual participation in day to day life activities." He condemned the punishment which destroys original and natural curiosity and intellect of the child due to fear of punishment. He was against strict discipline enforcement on children. He was in

favour of providing full freedom to children to do their work in their own creative ways and not interfering in what they are doing.

### **8.4.5 Negative Education**

He emphasized on **negative education** as compared to positive education as formal and rigid education tries to prepare the child for adult roles before time by providing lot of information and instructions in an artificial environment. Negative education is without any ties and control mechanism. In this the child learns according to his/her nature and at his/her own pace. In this type his/her all faculties develop naturally. Advocating negative education, Rousseau emphasized on the following:

- No learning through books rather learning through direct experiences from the nature
- No time saving (provide enough time to the child to live in nature)
- No habit formation
- No social education for the children (as the upper class society was corrupt at that time)
- No direct moral education
- No strict and formal discipline
- No traditional education method

### **8.4.6 Woman Education**

Rousseau was not in favor of same education for men and women as he believed that their nature of responsibilities is totally different. He said that women are born to serve and men are born to enjoy. The role of women is to bring up children, help them to grow up as adults, to provide them with advice to make their life comfortable and acceptable. So instead of providing women with higher education, they should be taught household, stitching, embroidery and education of religion. He advocated moral and religious education for women. This may be a part of debate. Rousseau said, “A woman of literary education is the plague of her family, her servants and everybody.” It needs critical reflection in the context of present day society with technical and enlightened society.

#### **Check Your Progress 8.2**

**Note:** a) Write your answer in the space given below.

b) Compare your answers with the ones that are given at the end of the Unit.

5. Fill in the Blanks:

- a) In Rousseau’s book named \_\_\_\_\_ there is a story of education of an imaginary child.
- b) According to Rousseau \_\_\_\_\_ is a great teacher.
- c) Rousseau had \_\_\_\_\_ attitude towards women education.
- d) Rousseau emphasized on \_\_\_\_\_ education.
- e) The famous slogan given by Rousseau was \_\_\_\_\_.

6. How many stages of child development have been given by Rousseau? Name these.

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7. Write any one aim of education as given by Rousseau for each stage of child development

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8. What were Rousseau's views about Women Education? Discuss.

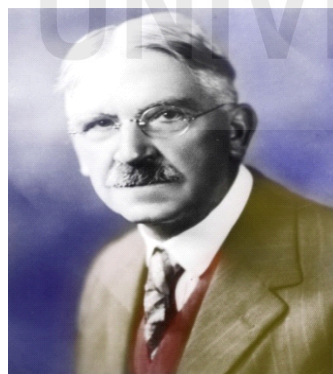
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9. Mentions any three methods of education as suggested by Rousseau.

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### 8.5 JOHN DEWEY (1859-1952)

**John Dewey** is considered as a great philosopher, thinker and educationist of the modern era. He is one of the best known philosophers in the United States. After graduating from the University, he started his career as a school teacher. Later on obtained his Doctorate Degree in Philosophy from John Hopkins University. In 1884, he began his teaching career at the University of Michigan in 1894 and later joined University of Chicago as head of its newly created department of Philosophy, Psychology and Pedagogy (IGNOU, 2011).



*John Dewey*  
(1859 - 1952)

His philosophy has been mainly referred to as '**Pragmatism**'. He has been one of the most influential thinkers of modern times whose educational ideas have left a long lasting impact on contemporary educational thinking and practice. Some of his famous educational works include the following:

- The School and the Society (1899)
- The Child and the Curriculum (1902)
- How we Think (1910)

- Interest and effort in Education (1913)
- Democracy and Education (1916)
- Experience and Education, The Quest for Certainty: A Study of the Relations of Knowledge and Action (1929)

## **8.5.1 Concept and Aims of Education**

### **Concept of Education**

“Education is the development of all those capacities in the individual which will enable him/her to control his environment and fulfill his/her possibilities.” Education is a social need. It is progressive in nature both for the individual and the society. It is a bipolar process having two aspects; psychological and social. Both are equally important. Psychological aspect takes care of the child’s interests, capabilities, talents and aptitude and the social aspect takes care of the social environment of the child in which he/she takes birth and is brought up.

According to John Dewey, ‘education is life itself and not a preparation for life’(Quoted from IGNOU, 2011). Education is for the child and not the vice versa, i.e. child is not for education. Child is not a Tabula Rasa (clean slate) on which anything can be written. Child is born with certain innate powers and capabilities which can be developed in the right direction. Education develops the child in such a way that he/she is able to find values and truth in every activity and experiment done at all levels and is able to face the future challenges with confidence.

### **Aims of Education**

According to Dewey, idea develops after an experience or an action. That knowledge is true which is gained by direct experience. When an individual performs any action and face challenges and difficulties in performing it, he/she thinks how to overcome these. Thus thoughts and ideas are produced and actions are performed further. Dewey calls these thoughts as education. He has given the following as aims of education:

- **Philosophy as a product of education:** Dewey does not consider education as the dynamic aspect of philosophy rather he considers philosophy as the byproduct of education. He says, “Philosophy is the theory of education in its most general phases”.
- **Education means life:** According to Dewey “education is life itself and not a preparation for life” (Quoted from IGNOU, 2011). Education is a process of living and not a preparation for future living. Only theoretical knowledge is not useful, knowledge which can be used in life should be given more importance. So behavioural and vocational skills are more important. Learning by doing is important so that children get direct experiences. There should not be a distance gap between future and school life. The real life experiences should be provided in the school.
- **Education is a miniature society:** Development of an individual takes place in the society. He/she gets many experiences while living in the society. So the education of the child must takes place through society. According to John Dewey, “Education is the social continuity of life”. He considers schooling as an instrument of destroying social evils. He considers it as a small form of society where the best practices of civilization are available. According to

Dewey," An individual is the soul of the body which is society". Individual and society are dependent on each other, so development of both is necessary.

- **Education is the process of reconstruction of experiences:** In a democratic world, education is the right of every individual. So the state must take up total responsibility of children. By democratic society, Dewey meant not only political democracy but democracy as a way of life. He is of the opinion that individuals have different experiences so they have differences of actions. So individuals are complimentary to each other and opponents in a democracy. In such an environment, only social and individual development takes place. Child gets true knowledge by experience. Slowly as his/her experiences increase, his/her knowledge also increases. On the basis of experiences there is change in the behavior of the child and on the basis of that he/she gains more experiences. In this way there is reconstruction of experiences are taking place continuously.

### 8.5.2 Process of Education

Dewey emphasized to provide education through activities and not through theoretical subjects. The experiences one gets in life are not subject specific. So knowledge should be associated with actions and experiences. It should be in accordance with direct experiences and fulfillment of social needs.

### 8.5.3 Curriculum, Teaching Methods, Role of Teacher and Discipline

#### Curriculum

**Curriculum** should be prepared according to children's needs, interests, aptitude and nature of social needs. It should be flexible, dynamic and change as per the need of time and situation.

- **Education at different stages:** Dewey has divided his plan of education into three different stages, they are:
  - play period (4-8 years);
  - period of spontaneous attention (8-12 years); and
  - period of reflective action (12-18 years).

**Play period** was especially dedicated for teaching in activity based method, **spontaneous attention period** was dedicated for independently solving problems of life and **reflective action** period was referred for come out as responsible citizen of the society.

#### Teaching Methods

For strengthening experiences of the child and involving them with varieties of learning activities, Dewey suggested problem solving method, learning by doing, project method, and field-based activity method for study.

#### Role of Teacher

According to Dewey, teacher is a friend, philosopher and guide. S/he is the major agent for the socialization of the child. S/he is the representative of the society. S/he has right to motivate and inspire the child but not to burden the child with

his/her own thoughts. A teacher's role is to prepare students for living in the society effectively. A teacher must have knowledge about the interests of child, changing social environment and to guide children.

**Discipline**

Pragmatists unlike idealists for strict discipline and naturalists for unlimited freedom for child have devised middle path between these two extremes. Dewey gave importance to social discipline which is based on child's nature, actions and social answerability. According to him discipline is a mental state to develop social activities which are necessary. He is not in the favour of artificial or unnatural enforcement of discipline by creating fear in the children. He considers self-discipline is more important than externally forced discipline.

**Check Your Progress 8.3**

- Note:** a) Write your answer in the space given below.  
b) Compare your answers with the ones that are given at the end of the Unit.

10. Fill in the Blanks:

- a) Philosophy of Education, given by John Dewey is known as..... .
- b) According to Dewey school is ..... form of society.
- c) Education is a ..... process, according to John Dewey .
- d) John Dewey emphasized on ..... discipline.
- e) Dewey emphasized on learning by .....

11. In how many parts John Dewey has divided his educational planning?

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12. What were John Dewey's views about teacher and their role in child education? Explain.

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13. Mention any three methods of teaching as suggested by John Dewey.

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## 8.6 IMMANUEL KANT (1724-1804)

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**Immanuel Kant**, a great German Philosopher was born in Konigsberg, Germany on 22 April, 1724. He studied Latin, Greek and Theology. Experts in the history of German Education describe the eighteenth century as the 'Age of Pedagogies'. He also made a lot of contribution to education in pedagogical philosophy or philosophy of education. He delivered lectures on pedagogics from 1776 to 1787 and were published in 1803.



*Immanuel Kant*  
(1724-1804)

Immanuel Kant developed a system based on the idea that in order to understand the nature of reality, one must just examine and analyse the reasoning process that governs the nature of experience. "The idealism of transcendentalism gave way to existential angst a long time ago". He expressed his views that only human being need education out of all living beings. Education includes nurturing when the child is an infant, discipline when he/she grows up a little more and training when he/she is able to understand instructions.

### 8.6.1 Concept and Aims of Education

The following aims of education have been given by Immanuel Kant:

- Development of what is already there in the human beings and that is natural goodness.
- Education is also continuous betterment of society through educated persons thus ensuring better future.
- To develop all natural gifts of a human being is the true education.
- Good education feeds to the true perfection of human nature which is naturally good. Its planning should be cosmopolitan and best. Children should be educated not only for present but for better future.
- To maintain dignity of self and others by all individuals. He said that the sense of quality and respect for others should be instilled in children from an early age.
- Education relating to gradual improvement of the world should be provided by the educational institutions.
- To prepare individuals for future world ethics. In this way he wanted to develop global moral society.

### 8.6.2 Process of Education

Kant gave his ideas on education of all age groups i.e. from infancy to adulthood are into following types :

- Basic education,

## Philosophical Perspective of Education

- Family education,
- School education,
- University education,
- General adult education, and
- Senior citizen education.

As per his views, the basic nature of the child should not be distorted by artificial means. Children need to be happy, open hearted and their gaze as bright as the sun. Children may have natural inclination to go their own way, that needs to be checked if it becomes harmful/dangerous, as in the process they may harm themselves. But in the process of controlling them, they should not be threatened. Neither they should treat everything as a game nor should they try to reason out everything. Children must not be restraint in their freedom but at the same time due care must be taken so that they do not harm themselves and restrict freedom of others through their actions. Children must work as well as play. There is no need to abandon one for another and proper balance must be maintained.

### 8.6.3 Discipline

Disciplined behaviour and actions save human being falling in danger. In the early years, children need to be sent to school not for instructions but to learn to stay still and do what they are asked to do. In this way, they learn to discipline themselves which must be difficult to be taught at home. This function needs to be performed by education as God has already given power to human being for reason, now the good and bad of self depends upon themselves only. The basis of education needs to be cosmopolitan or international in nature so that world peace is established.

### 8.6.4 Methods of Teaching

Curriculum must suit the age group. Children learn better when curriculum fits their capabilities according to age. Education should not be a mechanical process. Methods of teaching and learning must stimulate the children to think. Keeping in view the above, Kant advocated Socratic Method for learning. Children may not be able to understand central propositions without help from the teachers. But teachers cannot instill perception of reason into children, slowly it will come from within. The Socratic Method should also be the basis for imparting mechanical instruction if needed. Kant is not against natural inclinations, interest and pleasure. But these need to be exercised keeping in mind love for and well-being of other human beings.

### 8.6.5 Nature of Education and School

The following nature of education and concept of school were suggested by Kant:

- **Public vs Private Education:** Kant gave his clear views whether education should be provided by the state or by private institutions. Education should cater to the needs of the learners or stakeholders. For example, if rulers provide education, they will have welfare of the state into mind and not

development of the individuals through education. So education should not be the responsibility of the rulers who may themselves be not educated and disciplined. They must provide funds for education but not with the aim of making profit out of it. Private educational institutions must take up cause of educating youth for their personal and social development.

- **Experimental Schools:** According to Kant nothing should be taught before doing experiments on it so that it becomes worthy for teaching. For this experimental schools are necessary. In these schools teachers should be free to try their content and methods of teaching which they think will be appropriate for a certain age group of students. Only reason cannot establish suitability of material and methods of teaching, so experimental schools should be established before the normal schools. The experimental school he established is named as ‘Dessau’.

**Check Your Progress 8.4**

**Note:** a) Write your answer in the space given below.

b) Compare your answers with the ones that are given at the end of the Unit.

14. Fill in the Blanks.

- i) Immanuel Kant was a ..... Philosopher.
- ii) Kant’s lectures on education are called .....
- iii) According to Kant, education must make the child .....
- iv) Kant’s ideas on education were tested in an experimental school called by the name .....
- v) Kant emphasized on learning by ..... method.

15. Why did Kant emphasize upon opening experimental schools before general schools?

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16. Write aims of education as given by Immanuel Kant.

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17. Discuss Kant's views about public vs private education.

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## **8.7 LET US SUM UP**

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In this Unit, we have learnt selected Western Philosopher's thoughts on education. These philosophers are Plato, Jean Jacques Rousseau, John Dewey and Immanuel Kant. You might be able to recall now that Plato is an idealistic thinker, Rousseau a naturalist, John Dewey a pragmatist and Kant different from the three philosophers.

All of them have suggested on aims of education and also suggested these aims according to different developmental stages of human beings. In addition to the aims, methods to be used for teaching, qualities and roles of teachers in the students life and the society, importance of different subjects to be taught to the students and then ideas on disciplining and morality have been discussed.

While going through the previous and the present units, we came to know that the ideas suggested by the Indian and Western Philosophers, thinkers and educationists have given us for shaping educational process. Their views on education are varying. They provided us with ideas as how education was considered important part of human life in their times and how it was well planned and managed.

Now you must have come to know that these ideas are eternal and still relevant in the contemporary education system. Therefore, the present society and the present system of education will give it a new life. As the present society and the system of education need to reflect on how to manage value crisis and degradation due to many unforeseen forces. All relevant ideas should be implemented and used so that we may be able to bring back relevant and meaningful education system.

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## 8.9 ANSWERS TO CHECK YOUR PROGRESS

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1. a) Socrates; b) Ideas; c) Five; d) Shivam or God; e) Academy
2. Two great books written by Plato are ‘The Republic’ and ‘The Laws’.
3. Two aims of education as given by Plato are to develop personality and good citizenship of the individuals and to know God and develop faith in the Truth, Beauty and God.
4. Logic, Question-answer and Discussion Methods.
5. a) Emile; b) Nature; c) Negative; d) Physical; and e) Back to Nature
6. Rousseau gave four stages of child development i.e. infancy, childhood, adolescence and adulthood.
7. **Infancy:**The main aim of education during this period should be physical development;**Childhood:**The aim of education during this period should be the development of all senses of the child;**Adolescence:** Personality

development and sense training; and **Adulthood**: Development of feelings and emotions through education.

8. The role of women is to bring up children, help them to grow up as adults, to provide them with advice to make their life comfortable and acceptable. So instead of providing women with higher education, they should be taught household, stitching, embroidery, etc. Rousseau's views on women education are of no relevance in present system of education.
9. Direct experience, learning by doing and play-way methods.
10. a) Pragmatism; b) Extended; c) Social; d) Self; and e) doing.
11. Dewey had divided his plan of education into three periods such as Play period, period of spontaneous attention and period of reflective attention.
12. According to Dewey, teacher is a friend, philosopher and guide. S/he is the major agent for the socialization of the child. S/he has right to motivate and inspire the child but not to burden the child with his/her own thoughts. A teacher's role is to prepare children for living in the society effectively. The teacher's role is to prepare the learners for life.
13. Learning by doing, problem solving and project method of teaching.
14. a) German; b) 'On Pedagogics'; c) Think; d) Dessau; and e) Socratic.
15. According to Kant, nothing should be taught before doing experiment and experiments must go on and provide new sets of principles for continuous improvement in the scheme and process of education.
16. Continuous betterment of society through educated persons; develop all natural gifts of man is the true education and children should be educated not only for present but for the better future.
17. Public education focuses on the development of the States and it is therefore State neglect individual need in education whereas Private education focused on the need of the individual and their true development. It is therefore Kant has the view to true development of individual by private education.



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