

## **PHL5B10- Philosophy of Education**

**90 Hrs. 5/week**

**Total Credits: 4**

### **Module I- Philosophical Basis of education**

- 1.1 Nature, Meaning and Scope of Education
- 1.2 Purpose and Functions of Education
- 1.3 Philosophy and Education

### **Module II- Approaches to Educational Philosophy**

- 2.1 Idealism- aim, method and curriculum of education
- 2.2 Realism- aim, method and curriculum of education
- 2.3 Pragmatism- aim, method and curriculum of education

### **Module III- Great Educators and their Philosophies**

- 3.1 Swami Vivekananda
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### **Module IV- Educational Philosophy as a Discipline**

- 4. 1 Educational Philosophy as Speculative
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# **Module I**

## **Philosophical Basis of Education**

The word 'education' has a very wide connotation and it is hard to define. The concept of education is like a diamond which appears to be a different colour when seen from a different angle. Every human being like biologist, a priest, a philosopher, a psychologist, a statesman, a teacher, a shopkeeper, a merchant seems to have his own concept of education which is influenced by his own outlook on life and his past experience in a limited field. According to William H. Kilpatrick "from the broad point of view, all life thoughtfully lived is education". Education is life and life is education and it includes all influences, social, cultural, political, domestic, geographical etc. in another way of definition is "whatever broadens our horizons, deepens our insight refines our reactions and stimulates thought and feeling educates us".

Philosophy is a search for a general understanding of values and reality by chiefly speculative rather than observational means. It signifies a natural and necessary urge in human beings to know themselves and the world in which they live and move and have their being. Western philosophy remained more or less true to the etymological meaning of philosophy in being essentially an intellectual quest for truth. Hindu philosophy is intensely spiritual and has always emphasized the need for practical realization of Truth. Philosophy is a comprehensive system of ideas about human nature and the nature of the reality we live in. It is a guide for living, because the issues it addresses are basic and pervasive, determining the course we take in life and how we treat other people. Hence we can say that all the aspects of human life are influenced and governed by the philosophical consideration. As a field of study philosophy is one of the oldest disciplines. It is considered as a mother of all the sciences. In fact it is at the root of all knowledge. Education has also drawn its material from different philosophical bases.

Education, like philosophy is also closely related to human life. Therefore, being an important life activity education is also greatly influenced by philosophy. Various fields of

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

In order to understand the concept of Philosophy of education it is necessary to first understand the meaning of the two terms; Philosophy and Education

### **Meaning of Philosophy**

The word philosophy literally means love of wisdom; It is derived from two Greek words i.e. 'philo' (love) and 'Sophia' (wisdom). This tells us something about the nature of philosophy, but not much, because many disciplines seek wisdom. Since times immemorial there have been various pursuits for unfolding the mystery of the universe, birth and death, sorrow and joy. Various ages have produced different thoughts throwing light upon the mystic region. The ultimate truth is yet to be found out. This eternal quest for truth 'lends the origin of philosophy. A love of wisdom is the essence for any philosophy investigation. On the standard way of telling the story, humanity's first systematic inquiries took place within a mythological or religious framework: wisdom ultimately was to be derived from sacred traditions and from individuals thought to possess privileged access to a supernatural realm, whose own access to wisdom, in turn, generally was not questioned. However, starting in the sixth century BCE, there appeared in ancient Greece a series of thinkers whose inquiries were comparatively secular (see "The Milesians and the Origin of Philosophy"). Presumably, these thinkers conducted their inquiries through reason and observation, rather than through tradition or revelation. These thinkers were the first philosophers. Although this picture is admittedly simplistic, the basic distinction has stuck: philosophy in its most primeval form is considered nothing less than secular inquiry itself.

The subject of philosophical inquiry is the reality itself. There are different schools of philosophy depending on the answers they seek to the question of reality. It is the search for understanding of man, nature and the universe. There are different branches of philosophy-Epistemology, Metaphysics, etc. There are different fields of philosophy such as educational philosophy, social

philosophy, political philosophy, economic philosophy etc. There are also different philosophical approaches such as idealism, naturalism, pragmatism, materialism, and so on.

### **Meaning of Education**

Etymologically, the word education is derived from educare (Latin) "bring up", which is related to educere "bring out", "bring forth what is within", "bring out potential" and educere, "to lead". Education in the largest sense is any act or experience that has a formative effect on the mind, character or physical ability of an individual. In its technical sense, education is the process by which society deliberately transmits its accumulated knowledge, skills and values from one generation to another. Webster defines education as the process of educating or teaching (now that's really useful, isn't it?)

Educate is further defined as "to develop the knowledge, skill, or character of..." Thus, from these definitions, we might assume that the purpose of education is to develop the knowledge, skill, or character of students. In ancient Greece, Socrates argued that education was about drawing out what was already within the student. (As many of you know, the word education comes from the Latine- ducere meaning "to lead out.") At the same time, the Sophists, a group of itinerant teachers, promised to give students the necessary knowledge and skills to gain positions with the city- state. Thus we see that there are different views and understandings of the meaning of the term education.

In the modern times it has acquired two different shades of meaning namely:

- (1) an institutional instruction, given to students in school colleges formally ;and
- (2) a pedagogical science, studied by the student of education.

The words of Adam education are the dynamic side of philosophy. Philosophy takes into its orbit, all the dimensions of human life. Similarly education also reflects the multifaceted nature of human life. Therefore, education is closely related to various aspects of human life and environment. Hence, the term education has a wide connotation. It is difficult to define education by single definition. Philosophers and thinkers from Socrates to Dewey in west and a host of Indian philosophers have attempted to define education. However education can be understood as the deliberate and systematic influence exerted by amateur through instruction, and discipline.

It means the harmonious development of all the powers of the human being; physical social, intellectual, aesthetic and spiritual. The essential elements in the educative process are a creative mind, a well integrated self, socially useful purposes and experience related to the interests of the individual, needs and abilities of the individual as a of a social group. In the historical development of man, education has been the right of a privileged few. It is only in recent centuries that education has come to be recognized as a human right. All have equal right to be educated as education has become sine qua non of civilization. Our discussion of the concept of education and the concept of philosophy form the basis of arriving at the definition of philosophy of education.

All human societies, past and present, have had a vested interest in education; and some wits have claimed that teaching (at its best an educational activity) is the second oldest profession. While not all societies channel sufficient resources into support for educational activities and institutions, all at the very least acknowledge their centrality— and for good reasons. For one thing, it is obvious that children are born illiterate and innumerate, and ignorant of the norms and cultural achievements of the community or society into which they have been thrust; but with the help of professional teachers and the dedicated amateurs in their families and immediate environs (and with the aid, too, of educational resources made available through the media and nowadays the internet), within a few years they can read, write, calculate, and act (at least often) in culturally- appropriate ways. Some learn these skills with more facility than others, and so education also serves as a social-sorting mechanism and undoubtedly has enormous impact on the economic fate of the individual. Put more abstractly, at its best education equips individuals with the skills and substantive knowledge that allows them to define and to pursue their own goals, and also allows them to participate in the life of their community as full-fledged, autonomous citizens.

Equips individuals with the skills and substantive knowledge that allows them to define and to pursue their own goals, and also allows them to participate in the life of their community as full-fledged, autonomous citizens. But this is to cast matters in very individualistic terms, and it is fruitful also to take a societal perspective, where the picture changes somewhat. It emerges that in pluralistic societies such as the Western democracies there are some groups that do not wholeheartedly support the development of autonomous individuals, for such folk can weaken a group from within by thinking for themselves and challenging communal norms and beliefs;

from the point of view of groups whose survival is thus threatened, formal, state -provided education is not necessarily a good thing.

Education as transmission of knowledge versus education as the fostering of inquiry and reasoning skills that are conducive to the development of autonomy (which, roughly, is the tension between education as conservative and education as progressive, and also is closely related to differing views about human —perfectibility—issues that historically have been raised in the debate over the aims of education); the question of what this knowledge, and what these skills, ought to be—part of the domain of philosophy of the curriculum; the questions of how learning is possible, and what is it to have learned something—two sets of issues that relate to the question of the capacities and potentialities that are present at birth, and also to the process (and stages) of human development and to what degree this process is flexible and hence can be influenced or manipulated; the tension between liberal education and vocational education, and the overlapping issue of which should be given priority— education for personal development or education for citizenship (and the issue of whether or not this is a false dichotomy); the differences (if any) between education and enculturation; the distinction between educating versus teaching versus training versus indoctrination; the relation between education and maintenance of the class structure of society, and the issue of whether different classes or cultural groups can—justly—be given educational programs that differ in content or in aims; the issue of whether the rights of children, parents, and socio-cultural or ethnic groups, conflict—and if they do, the question of whose rights should be dominant; the question as to whether or not all children have a right to state- provided education, and if so, should this education respect the beliefs and customs of all groups and how on earth would this be accomplished; and a set of complex issues about the relation between education and social reform, centering upon whether education is essentially conservative, or whether it can be an (or, the) agent of social change.

It is here that that philosophy of education plays an important role in providing direction to education on the following issues as well as providing a theory of knowledge for education to work upon. Philosophy of education is essentially a method of approaching educational experience rather than a body of conclusions. It is the specific method which makes it philosophical. Philosophical method is critical, comprehensive and synthetic. Therefore,

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

In brief, it is a philosophical process of solving educational problems through philosophical method, from a philosophical attitude to arrive at philosophical conclusions and results. Thus, it aims at achieving general as well as comprehensive results.

## **1.2. Functions**

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

- a) Determining the aims of education Philosophy of education provides original ideas regarding all aspects of education particularly educational aims. It is said that educational philosophy gives different views, but this situation is not harmful, rather it helps in providing education according to the need of society. The difference in view of philosophy of education reflects the multiplicity and diversities of human life. Philosophy of education guides the process of education by suggesting suitable aims from the diversities of life and selecting the means accordingly.
- b) Harmonizing old and new traditions in the field of education- In the process of social development the old traditions become outdated for the people. They are replaced by the new traditions. But this process of replacement is not always smooth. It is faced with lots of opposition from certain orthodox sections of the society. At the same time it must be kept in mind that every 'old' is not outdated and every 'new' is not perfect Therefore, there is a need of co-ordinating the two in order to maintain the harmony between both. This function can be performed by philosophy of education.
- c) Providing the educational planners, administrators and educators with the progressive vision to achieve educational development:- Spencer has rightly pointed that only a true philosopher

can give a practical shape to education. Philosophy of education provides the educational planners, administrators and educators with the right vision which guides them to attain the educational goals efficiently.

d) Preparing the young generation to face the challenges of the modern time:- Social commentators have given many labels to the present period of history for some it is the information age and for others it is post modernity, later modernity, high modernity or even the age of uncertainty. One more addition to this list may be that 'present age is an age of Globalization as a phenomenon arrived on the economic scene in the 1990 in India. This watchword has had its implications in the social political, economic fabric of the country of which education is a part. Philosophy of education is a guiding, steering and liberating force that helps young people to and society at large to face the challenges of the modern time



## **Module II**

### **Approaches of Educational Philosophy**

#### **INTRODUCTION**

Traditionally, philosophical methods have consisted of analysis and clarification of concepts, arguments, theories, and language. Philosophers have analyzed theories and arguments; by enhancing previous arguments, raising powerful objections that lead to the revision or abandonment of theories and lines of arguments.

There are three general or world philosophies that are idealism, realism, and pragmatism. Educators confront philosophical issues on a daily basis, often not recognizing them as such. In fact, in the daily practice of educators, they formulate goals, discuss values, and set priorities. Hence, educators who get involved in dealing with goals, values and priorities soon realize that in a modern society such as ours there are many competing choices. Some are incompatible with others. With philosophy it can help educators to make better choices among goals, values and priorities. Philosophy is concerned primarily with identifying beliefs about human existence and evaluating arguments that support those beliefs. Develop a set of questions that may drive philosophical investigations.

#### **1. IDEALISM**

Idealism idolizes 'Mind and Self'. An idealist, therefore, shifts the emphasis from the natural or scientific facts of life to the spiritual aspects of human experiences. "Exalt the human personality", is the slogan of idealism. Idealism considers the 'human personality' as of supreme value and contends that it constitutes the 'noblest work' of God. Man's spiritual nature is considered to be the very essence of his being. Idealism asserts that reality is to be found in man's mind rather than in material nature. It attaches great significance to the study of man and his mind. It maintained that the material and physical universe is subordinate to a higher type of reality in spiritual universe.

Idealism is the metaphysical and epistemological doctrine that ideas or thoughts make up fundamental reality. Essentially it is any philosophy which argues that the only thing actually knowable is consciousness whereas we never can be sure that matter or anything in the outside world really exists thus the only the real things are mental entities not physical things which exist only in the sense that they are perceived. A broad definition of idealism could include many religious viewpoints although an idealistic viewpoint need not necessarily include God, supernatural beings or existences after death. In general parlance, “idealism” is also used to describe a person’s high ideals (principles or values actively pursued as a goal) the word “ideal” is also commonly used as an adjective to designate qualities of perfection, desirability and excellence.

In the Western culture, idealism is perhaps the oldest systematic philosophy, dating back at least to Plato in ancient Greece From that time until now, idealism has been a dominant philosophical influence to our society, for example in the American philosophical thought, it was inspired so much by the German idealism. Even though idealism is not as strong as it was before, it is still alive in certain areas such as contemporary religious studies and certain aspects of moral philosophy. Idealism is the philosophical theory that maintains that the ultimate nature of reality is based on mind or ideas. It holds that the so-called external or real world is inseparable from mind, consciousness, or perception. Idealism is any philosophy which argues that the only things knowable are consciousness or the contents of consciousness; not anything in the outside world, if such a place actually exists. Indeed, idealism often takes the form of arguing that the only real things are mental entities, not physical things and argues that reality is somehow dependent upon the mind rather than independent of it. Some narrow versions of idealism argue that our understanding of reality reflects the workings of our mind, first and foremost, that the properties of objects have no standing independent of minds perceiving them. Besides, the nature and identity of the mind in idealism upon which reality is dependent is one issue that has divided idealists of various sorts. Some argue that there is some objective mind outside of nature; some argue that it is simply the common power of reason or rationality; some argue that it is the collective mental faculties of society; and some focus simply on the minds of individual human beings. In short, the main tenant of idealism is that ideas and knowledge are the truest reality. Many things in the world change, but ideas and knowledge are enduring. Idealism was often

referred to as idea-ism. Idealists believe that ideas can change lives. The most important part of a person is the mind. It is to be nourished and developed. To achieve a sufficient understanding of idealism, it is necessary to examine the works of selected outstanding philosophers usually associated with this philosophy. Idealism comes in several flavors:

- (a) Platonic idealism - there exists a perfect realm of form and ideas and our world merely contains shadows of that realm; only ideas can be known or have any reality;
- (b) Religious idealism - this theory argues that all knowledge originates in perceived phenomena which have been organized by categories.
- (c) Modern idealism - all objects are identical with some idea and the ideal knowledge is itself the system of ideas.

### **Aims of education**

1. Self-realisation:- According to the idealism man is the most creation of God. Self-realization involves full of knowledge of the self and it is the first aim of education “The aim of education especially associated with idealism is the exhalation of personality or self-realization it is the making actual or real personalities of the self.”
2. Spiritual development:- Idealistic give greater importance to spiritual values in comparison with material attainments. The second aim of education is to develop the child mentally, morally and above all spiritually. “Education must enable mankind through its culture to enter more and more fully into the spiritual realm”.
3. Transmission and promotion of cultural heritage
4. Cultivation of moral values
5. Character development.

Apart from that, the many philosophers try defined about aim of education. Forebel defined the aim of education as “in all things there reigns an eternal law. This all pervading law is necessarily based on an all pervading, energetic, self conscious and hence eternal unit. This unity is God- the divine effluence what lives in each thing is the essence of each thing. The object of

education is the realization of a faithful, pure, inviolable, and hence holy life.. education should lead and guide man to clearness concerning himself, to face with nature and to unity with god”.

## **Curriculum**

The important factor in education at any level for idealists is teaching children to think. Teachers should help students to explore texts for ideas about the Purposes of life, family and the nature of peer pressures, and the problems of growing up. Idealists believe that ideas can change lives and that classical literature can be used and explored to help solve problems in today's world. Creativity will be encouraged when students immerse themselves in the creative thinking of others and when they are encouraged to reflect. And also, it rays stress on the nature of child, curriculum should emphasize the higher values like truth, curriculum provides humanities a place of prominence, and ethics and arts find an important place in the curriculum.

## **Method**

Idealist education involves depth of learning a holistic approach that involves. Education is learning and holistic approach that involves teaching the whole rather than its parts. The best method of learning for Plato was the dialectic, a process where ideas are put into battle against each other, with the most significant idea winning the battle. Knowledge was not important just for the material needs that it met. The idealist is not concerned with turning out students with technical skills so much as having students with a broad view and understanding of the world in which they live. Self realization and self education are very important in idealism.

## **Realism**

According to Ozmon and Craver (2008) „the central thread of realism is the principal of independence. The world of ideas and matter defined in idealism by Plato and Socrates do not exist separately and apart from each other for realists. They contend that material things can exist whether or not there is a human being around to appreciate or perceive them. The aims of education, methods of education, curriculum, role of teacher, and critique for realism in philosophy of education:

## **Aim**

Educational aims are viewed from two perspectives: religious realism and secular realism. The religious realist believed that matter was not important unless it led to something else. For example, not only looking at a rock's physical characteristics, but also using that information to lead to more philosophical questions such as its beginnings and purpose. Religious realists believe that God created the universe out of nothing, giving it order, and people could get to know God by studying the universe. Secular realists believed in understanding the material world through methods of rigorous inquiry. They promoted the study of science and scientific inquiry with the beliefs that people needed to know about the world in order to promote their survival. Self preservation was the aim of education. Students needed to be equipped with basics in a no-nonsense approach. The basics also included a moral education. They felt that learned information should be useful and practical, developing rational abilities to their fullest for the achievement of a good life.

### **Method**

Secular realists believe that schools should teach fundamental facts about the universe in ways that make learning interesting and enjoyable. They place much emphasis on critical reasoning which is assisted by observation and experimentation. Realists believe that self realization is valuable and that it occurs best when students are able to obtain knowledge of the external world by the didactic method and other methods of learning. Regardless of the method, however, realists felt it should be organized and systemic. Locke believed that play was very important in learning and stressed the importance of appropriate readiness to receive certain concepts of learning

### **Pragmatism**

The term pragmatism derives from the Greek word meaning to do, to make, to accomplish. Hence the use of words likes action or practice or activity. Action gets priority over thought. Idea is due-to-action, nothing more. Experience is center here. Everything is tested on the touchstone of experience. An idea is true if it works; can be verified, validated and corroborated, otherwise it is discarded. Beliefs and ideas are true if they are workable and profitable otherwise false. Truth is the cash-value of an idea. Will Durant sums up pragmatism as “the doctrine that truth is the practical-efficacy of an idea”. It follows there from that pragmatism is not a philosophy but a method –the method of experimentation. Activity lies at the center of all educative process, According to Foster, “the basis of all teaching is the activity of the child”. Every continues

experience or activity is educative and all education, in fact, resides in having such experience. But continues growth in experience is not the whole education. Education is something more. It is a constant reorganizing or reconstructing of experience”.

### **Aims**

Pragmatist do not believe in any pre-conceived aims of education: aims cannot be conceived of as final, fixed and immutable. Aims arise out of the ongoing experience and should lie wholly within the child's experience. Living as we do, in a changing world with an uncertain and shifting future, human experience is prone to change. And so the need to reshape our aims to meet the needs of such a dynamic environment as ours has become where the invention of education has no aims. Unesco booklet had mentioned about continuing education “has become a necessity in almost every field of life from housekeeping to atomics, education is a lifelong process and not something to discipline the recalcitrant person into conformity with the pre-existing truth. The pupil should be able to, as they say, think through the problems. Education is the process of individual growth and development. Education means more education.

### **Method**

The most dominant instinct among the pupil is “to do and to make”. Which means learning by doing is the method followed by pragmatism. As curriculum is related to aims; experience here is concentrate and not behind and beyond the present i.e., the transcendent alone of the idealist. The teacher is there to help the pupils to do rather than to know and contemplate; his appeal is always to the intrinsic motives of pupil's activity. Pupils learn not merely ‘where to think’ but also ‘how to think’. Pragmatism encourages a curriculum that is flexible and open-ended, Involving cross curricula project based activities which involve the application of all subject matter. It is an action based philosophy which would include using multiple methods of educating students, some of which involve going into the community or involving community members. Teachers need to be concerned with teaching children how to solve real life problems in a practical setting. This philosophy advocates meeting the needs and interests of individual children through a directed approach. Experimentation is basic, leading to problems which children must learn to solve.

## **Curriculum**

A close relationship exists between aims and curriculum. The curriculum focuses on learning experiences in a syllabus that is diversified and problem centered, not fragmented or compartmentalized. In Latin, curriculum means a 'Run-way', course which one runs to reach goal in a race. This figure of speech, when applied to education, will mean a course of study which the educator and the pupil will have to cover to achieve the ends (or goal) of education. Curriculum is to be in terms of the learner's nature and not lie outside his or her experience. All learning starts with a problem or question that allows students to search for answers according to interests and abilities that may involve working alone, or in group. Use of a wide variety of resources from traditional to modern, is encouraged with students identifying those resources which are best suited for the project at hand.

## **Module II**

### **Great Educators and Their Philosophies**

#### **Swami Vivekananda**

Swami Vivekananda was born on January 12, 1863. His original name was Narendranath Datta, was born in Calcutta which at that time was the center of an intellectual upsurge. At the age of 18, urged by his burning thirst for divine enlightenment, he first met Sri Ramakrishna, during the ensuing six years of association with the master he had a spiritual transformation and emerged as swami vivekanda.

#### **Spiritualist view of education**

The search for values is purely a human concern. The quality of value will depend upon the worth accorded to man. In common with sub-human creatures, he has a life on the physical level. Food for the preservation of body and mate for the reproduction of the species is the main object of the animal. But man is only a biped and different from the animal. Spiritual value means the awareness and attainment of this basic dimension that essentially he is spirit pure and simple. Man is spirit caught in the coils of ignorance, impounded in a carnal cage. Proper education involves at least two parties, the teacher and the taught. The former must be wise and worthy, and latter receptive and competent. Proper education must equip the pupil for a full and fruitful life. Life becomes fruitful only when he attains to his spiritual stature. The spirit is perfect and vivekanda defines education as the manifestation of perfection already in man. If limitation or misery were our true nature, we can never hope to become free. So freedom means the riddance of a non-existent limitation and the recognition of our ever existent- essential nature. Man is a social being he has to learn to live amicably with others. Every creature is selfish. Man is no exemption to this only he being intelligent can be inhumanly selfish. So through spiritual education will help to remove the selfishness and cruel nature.

#### **Concept of character education**

Vivekanda was a firm believer in education in education as an instrument of human betterment. He was greatly distressed to see the degradation in which the masses had fallen because of the



denial of literacy and education to them. He was highly critical of the educational system itself with its western bias and lack of attention to the development of the mental ability and moral character in its pupils. He wanted a thorough re-orientation of the educational system. According to him we must have life- building, man making, and character- making assimilation of ideas. If education is identical with information, the libraries are the greatest sages of the world and encyclopedias are the *rishis*. He says that *Yatha kharaschadanabhavhi bharasya yetta na tu chandanasya* which means the ass carrying its load of sandal wood knows only the weight and not the value of the sandal wood. Vivekanda scoffed at the importance being given by the educational system to book-learning and memory training. Education is not the amount of information that is put in your brain and run-riots there, undigested all your life. He suggests about education by which character is formed, strength of mind is increased, the intellect is expanded and by which one can stand on one's own feet.

### **Mahatma Gandhi**

**Aim of Education:-** the idea of true education according to Gandhi “by education I mean an all round drawing out of the best I child and man-body, mind and spirit”. All rounds implies a harmonious development drawing out of best recognizes a great potentiality coiled up in the child which can be realized and developed to its perfection through education. Body mind and spirit is the vision of the whole man. The first emphasis is on the body and the culmination point is the spirit. It is through practical work that one attains intellectual development. But intellectual attainment is neither the beginning nor the end of education. It is a mind point. The individual has yet to blossom out to perfection to bring forth all that is best in him. All development, all personal advancement is in the search of Truth, the realization of the spiritual essence that is in man. Thus education cannot be confined to child hood and youth- it has to take into account the whole life of a man; so education will not be complete till one realizes the self, the perfection. Education is through life and for life. Education must take care of the whole child, the human personality in all its aspects- physical, intellectual and spiritual.

**Self –Discipline:-** Gandhiji personified in himself the high ideals of charity, purity, sacrifice and service. He had an ardent desire that India should establish a socialist society where the peasant and the worker will be provided with the means for full development and freedom of expression. As staunch believer in ahimsa and truth, Gandhiji strove hard to make the people realize the

futility of resort to violence. Moreover his advice to the statesman of various countries was to the effect that reliance on violence for solving international controversies ought to be avoided. He taught the virtue of self-discipline and self-purification to the people. He inculcated in them the importance of organized action for overcoming social, economic and political maladies. He introduced religious principle in to politics and set about the task of spiritualizing politics with same success. Not only did he uplift a down-trodden people into a self-respecting nation. Handling of public funds, he emphasized, was a trust which should never be betrayed.

**Spirit Mind and Body:-** the true education is something different. Man is made of three constituents that is the Body, Mind and Spirit. Of them, spirit is the one permanent element in man. The body and the mind function on account of it. Hence we can all that education which reveals the qualities of spirit. That is why the seal of the Vidhyapith carries the dictum 'Education is that which leads to Moksa.

Education can also be understood in another sense, that is, whatever leads to full or maximum development of all the three, the body, mind and spirit may also be called education. The knowledge that is being imparted today may possibly develop the mind a little, but certainly it doesn't develop the body and spirit. According to him the mind development is possible through the education mind has developed if we have filled with full of information. A well educated mind serves man in the desired manner. Our literate mind of today pulls us hither and thither. Spirit is only a seer or seeker can enlighten the soul. The dormant spiritual energy will be awakened by the teacher to us through an advertisement.

### **Aurobindo**

Aurobindo was born in an educated middle class family in Calcutta on 15<sup>th</sup> Aug. 1872. He went to England at the age of 7 and lived there for 14 years. He received his education at Cambridge. At the age of 18, he passed the entrance examination of the Indian Civil Service. Besides English, he mastered Latin and Greek and learnt French, German and Spanish. In 1893, on his return from England, he joined as professor of English at Baroda College in Gujarat. Here, besides devoting himself to cultural and literary activities, learnt Bengali, Gujarati, Marathi and Sanskrit. He joined the Indian National Congress and became an active freedom fighter. He was a revolutionary and was disappointed with the Moderates of the Indian National Congress. He

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

### **Integral Education**

True education, according to Sri Aurobindo, is not only spiritual but also rational, vital and physical. In other words it is integral education. This integral education has been explained by Sri Aurobindo's closest collaborator, the Mother in these words. "Education to be complete must have five principal aspects relating to the five principal activities of human being: the physical, the vital, the mental, the psychic and the spiritual. This education is complete, complimentary to each other and continued till the end of life. Aurobindo's scheme of education is integral in two senses. Firstly, it is integral in the sense inculcating all the five aspects of the individual being. Secondly, it is integral in the sense of being an education not only for the evolution of the individual alone, but also of the nation and finally of the humanity. The ultimate aim of education is the evolution of total humanity. In this scheme of evolution, the principle of growth is unity in diversity. This unity again, maintains and helps the evolution of diversity.

### **Rousseau**

#### **Naturalist view of education:-**

Naturalism appeared on the educational scene as a revolt against formalism and stereotyped system of education. In the words of Adams, "naturalism is a 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 educand." Education is a process of development of naturalistic life. According to Rousseau, 'Education is merely the fostering of natural development and true education takes place when the nature, power and inclinations of the child are allowed to develop freely with a minimum of guidance.' Aristotle, Comte, Bacon,

Rousseau, Herbert Spencer, Tagore and Sir T.P. Nunn are among those who thought of education along naturalistic philosophy. Rousseau was perhaps one of the most prominent naturalists whoever wrote on education.

#### Principle underlying Naturalistic Education

- a) **Natural Setting:** The essence of naturalistic philosophy of education lies in providing natural environment to the child. It is in this setting that proper development of the child can take place.
- b) **Child –Centeredness:** Naturalism gives central position to the child. Accordingly, the teacher should understand child psychology and guide the educand according to his needs and attitudes. Children should be treated as children and not as miniature adults.
- c) **Maximum freedom to the child:** Freedom is the watchword of naturalistic education. It is through freedom that the child-growth takes a natural direction. Children should have a free choice of activities to gain first-hand experiences.
- d) **Happiness and Healthy Mood:** Happiness and healthy mood go hand in hand. Happy childhood is an essential factor in healthy growth. Naturalism believes that education should generate happiness and healthy mood for the growing child.
- e) **Senses – the Gateways of Knowledge:** Senses are the gateways of knowledge. For effective learning, adequate sensory experiences should be provided to the child.
- f) **Instincts – the basis of education:** Naturalistic education regards instincts as the basis of all education. The teacher should fully exploit child's instincts and try to modify this behavior. It is through education that the child's animal behavior should be transformed into human behavior.

**Frobel:-** he was born on 21<sup>st</sup> April 1782 in south Germany. Frobel did not receive much education at school where he considered as dunce. He established small school in 1816 at Griesheim. Later on this was transferred in to Keilhau. Also he incorporated his principle of elementary education. According to him education consists in leading man, as a thinking, intellectual being growing in to self-consciousness, to pure and unsullied, conscious and free representation of the inner law of Divine.

### **Keilhau: a model of spherical education**

Frobel's first Keilhau pamphlet entitled 'To our German people' (1820). Keilhau therefore centred on the educating family. Here teaching took place in a family atmosphere, raising and educating old and young pupils alike. The atmosphere of trust and 'intimacy' determined both aspects, (i.e. the family and the school) in which the growing human being develops and lives. The Keilhau practice of raising and educating children addresses itself to the whole being on a scientific basis. It is all-embracing because it combines cognitive intellectual aspects with the physical and the manual, the social and the religious, that is, in Pestalozzi's sense it integrates the elementary forces of the head and the heart to provide all-round education. In Keilhau, teaching did not take the straightforward form of the pupils receiving instruction from the teacher (the pupils themselves might become 'teaching' monitors). On the contrary, education was intended to mould the individual; it was moral and religious because the pupil was always emotionally integrated into the group, into the circle of his fellow pupils and into the 'whole family'. What is more, education does not stop at training and the creation of insight in the pupil but also covers the physical side of the human being; that is, learning areas, which have features resembling training for work, are part of the programme. They include periods of educational games, sports and building work.

Relationships understood in cognitive and rational terms are represented in the text by a drawing, as a model. Moreover, pupils were also able to work on the Keilhau farm. The Keilhau private school was not only a boarding establishment but also included a small farm whose produce covered the most urgent material needs of the large Keilhau family. However, the practice of educational tuition in Keilhau was not only comprehensive, covering all the facets and forces of the individual pupils. It was also scientific, purporting to reflect the spherical condition of unity between 'nature' and 'spirit', 'science' and 'education'. Fröbel tried to establish a single root for education and science. The emotional framework of the family already serves as a way of penetrating and understanding the structure of reality. However, the family only supplies this transparency indirectly and in a situational manner.

School education as 'conscious' education therefore goes beyond education provided within the family because the functionality of family life is taken further and deepened, rationally and continuously, by teaching and analysis of the structure of things. Thus Fröbel is

able to define his educational practice as a 'conscious' family life. Man is only educated if he practises science. Science and education are mutually conditioning. Keilhau education is thus the model of spherical education, because the pupil is taught here in the final analysis by things; the pupil recognizes the characteristics (the law and spirit) of things and so understands himself as a structuring spiritual being. Fröbel's main work, *Die Menschenerziehung*, which was written in Keilhau between 1823 and 1825, is therefore not just his educational philosophy and developmental theory, but also his school pedagogy, his theory of 'caring tuition'. In *Die Menschenerziehung* and in his six short Keilhau pamphlets, Fröbel characterizes the relationship between education and science as the acquisition by man of self-awareness, as a relationship between the external and internal, a dialectic imbrication of the internal and external and their necessary 'unification in life'. In his main work, however, Fröbel also describes a wealth of individual 'foundation courses' which are designed to train the elementary forces in man, and he emphasizes their basic principle: caring tuition is governed by the law of objects. Pupils must understand the object that is central to the lesson. Teaching helps the pupils to understand the structure of the object by encouraging them to pay attention to particular features and going on to give further indications. Thus, pupils become aware of themselves at the same time as learning to understand the object.

The caring tuition given in Keilhau is therefore, above all, cognitive, based on analysis, even though the mental/emotional and manual/practical sides are not overlooked. Fröbel is not concerned simply with teaching for work or with providing pupil-oriented vocational training, but rather with the acquisition of an insight into structures that remain firmly rooted in emotional and representational functions. Keilhau family life, which was carried over into the manner of teaching, lay emphasis on the close relationship between life and cognition, between practice and theory. Keilhau thus also has certain unmistakable features of a rural educational home. Fröbel himself was cross-examined in Rudolstadt. Although the investigating report came out in favor of Keilhau, a rumor spread among the general public that Keilhau was a 'nest of demagogues'. Parents removed their children from the boarding school.

## **Module IV**

# **Educational Philosophy as a Discipline**

In the light of the preceding accounts of the nature of philosophy, it seems natural to conclude that philosophy of education is a domain of activity roughly comparable to philosophy of science or political philosophy. But this does not seem adequate; the field of education is so broad and complex, and is intertwined with so many other aspects of society, and is of such fundamental social importance, that the direction philosophical work can take is almost limitless. Dewey suggested (speculatively) that as a field philosophy of education is on a par in complexity not with any one branch of philosophy, but with the whole field of philosophy. Some philosophers of education – and some educational researchers, curriculum theorists and others – ask meta-questions and pursue meta-issues (arising from the object-level interactions and discourse between educational researchers, or between teachers and principals, or between a teacher and a group of learners); some do normative work (about the aims of education, about how children ought to be treated, about the kind of just society we ought to be striving to bring about – using education as the means); some pursue issues that are epistemological (what knowledge should be taught in schools, and how much of the justification or warrants for this knowledge should be taught; is there a place in the curriculum for bodies of belief that are not well-established enough to be regarded as knowledge; are the warrants that researchers in, say, educational psychology offer for their purported discoveries in fact adequate); some work on issues that also are central in political philosophy (what rights to an education do children possess; if the interests of the developing child come into conflict with the rights of the parents to ‘control’ the education of their children – assuming there is such a right – then whose rights and interests should prevail; can a child develop personal autonomy and at the same time become incorporated into a community of faith); and yet other philosophers of education focus on ethical issues (classroom interactions between teacher and students, and between students themselves; treatment of individuals who are ‘research subjects’).

## **Speculative Philosophy as Education:-**

In its traditional meaning of philosophy of education signified that body of consistent, organized and reflected upon goals which gave purpose and direction to the educational enterprise. It was likely to include the concomitant methods by which such goals were to be realized. It often carried with it a hopeful ring, for it suggested a clearly formulated policy in regard to teaching aspirations and the precise means to be used in achieving them. Although it was possible to have one's own individual views about education these were usually tailored to reinforce the philosophy on one's school system, which, in turn, was ostensibly design to implement the basic ideals of the culture.

Intervening events have rather drastically altered this conception, and it is no longer possible to invoke a single, over-riding purpose of education. As a consequences, instead of symbolizing a manageable umbrella, so called philosophy of education has grown to the propositions of a circus tent harboring many side shows that appear to have little relevance to another.

## **Normative Education**

Today Education has become just a nine letter word as a superior term in the dictionary. More over Education system became a business where it is treated like any other profession. The problem is also with us. It is we who make the society. If we improve ourselves, we can improve our society. No one is a born a criminal or a spoilt person. It's the environment that is deviating the child way from taking the right path. Good teachers can bring the change with good Education imparted to the students. Education is the combination of literacy and morale values. Students are the future of our Nation. We are taught moral lessons at home and in school such as love fellow human beings, respect elders, no wrong things should be done, never speak lies, love your country, don't be jealous etc. But nowadays everywhere crime flourishes. We see corruption; old people are sent out of home and treated badly. People are unaware of the truth. Jealousy has become the overall base of life. In olden days we used to have —Gurukula type of Education system in India. The students of gurukul lived a life of tutelage and learnt everything taught by their guru with love and also by putting in lot of hard work . In the gurukul every



student was treated equally irrespective of caste and economical status. The students are supposed to leave their homes and their loved ones and come and live at the gurukul Ashram for years to learn the lessons of life from the guru. At the end of the training the students emerged as responsible individuals who were well learned and capable of undertaking any challenge in life. We can explain it in the same way as mud made by God being beautifully moulded as water jug by the potter. We can further apply it to our own lives. Our physical body makers are our parents, like God. But our life makers are our gurus (teachers) who give us a particular turn, shape to our life, just like a potter. The most important assets of a nation are the citizens themselves. If the citizens are healthy, patriotic, honest, and sincere, the nation will progress at a much faster pace. For this reason, it is very essential to have moral education in schools and colleges. To impart moral education to students, there can be many ways –telling stories, preaching, group discussions, Yoga, and Meditation.

### **Educational Philosophy as Normative**

Moral education has always been a perennial aim of education. Moral education is whatever schools do to influence how students think, feel, and act regarding issues of right and wrong. The function of school, it was believed, was not only to make people smart but also to make them good. The return of moral education to the limelight is attributable to the fact that modern societies increasingly have to deal with disturbing trends both within schools, and in the wider society. The term moral value is ambiguous and requires some definitions. It signifies the specific values that particular cultures generally hold in regard. Such value varies among cultures; during World War II, Japanese who loved his homeland was likely to be hostile to Americans, and vice versa. Values conflict among nationals and ethnic lines are common although most cultures treat the characteristics we call —patriotism as a moral value and treat -treason with opprobrium. In sum common —moral values are the vital common beliefs that shape human relations to each culture. Often these values —as in the Ten Commandments-have what is popularly called a religious base. Whether their base is religious, traditional, or secular, however, such values are expected to be widely affirmed under most circumstances. Thus, moral is defined as right conduct, not only in our immediate social relations, but also in our dealings with our fellow citizens and with the whole of human race. It is based upon the possession of clear ideals as to what actions are right and what are wrong and the determination of our conduct

by a constant reference to those ideals. In other word, each society defines for itself what is right or wrong. Therefore, moral is defined as right conducts as guided by or defined by the respective society

# **Module V**

## **Value Oriented Education**

### **Introduction**

The National Policy on Education (1986) highlights the urgent need for value education in view of the growing erosion of essential values and increasing cynicism in society. With a well designed system of curriculum, it is possible to make education a forceful tool for the cultivation of desirable ethical, spiritual and social values. Education should foster universal and eternal values. Value education should help to eliminate obscurantism, religious fanaticism, violence, superstition and fatalism. Education which inculcates universal and eternal values like compassion, courage, honesty, tolerance and truthfulness etc. will help in developing balanced individuals and in creating a human society.

### **Meaning of Value and Kinds of value**

A value stands for ideals men live for. Values are part and parcel of the philosophy, of a nation and that of its; education system. They are the guiding principle of life which are conducive to all round development. Values are various kinds and named according to their specifications:

- i. Aesthetics values in accordance with arts, dancing, painting, dramatization, music etc.
- ii. Spiritual values concerning spirit as opposed to matter.
- iii. Moral values related to ethics
- iv. Social values concerning society.

Education is always an adventure within-ceaseless, unending, and thrilling. It is an endless search for the best yet to be known and harmonized with one's being. It cares for everything that accelerates one's living and loving identity of the self in relation to others and vice versa. It nurtures that awareness within oneself which caters to the ascent and excellence already within and awaiting poignance in efflorescence to the fullest possible extent. If education is self-development, then values are coherent with it. With self development, the essential components

of value play their distinct roles. This is clearly evident when learning takes place in case of an individual pupil. If the pupil is allowed to exercise his own power of judgment in learning, the road to self development becomes unbarred, free and spontaneous. This also allows the learner to have direct practice in values. On the other hand, he entirely banks upon the power of self-assessment for self-development and exercise of his own creative genius and critical thinking in identification, analysis, interpretation and evolution of values, learning becomes dull, abstract, passive, parasitical, understanding and lifeless.

As education of values can be caught and can hardly be taught, value education demands and depends on the education of the heart side by side with education of the head. In this respect, the role of the teacher is to ignite the pupil in exploring, enriching and expressing auto- values best suited to the ascent and excellence of the self and the society. Education for values for the individual as well as for the society has a long way to tread for real advancement of learning. It has to consider the individual learner as a conscious and careful interpreter of whatever is True, Good, and Beautiful in the context of the self and the society. Education for value primarily demands on inquisitive search for the concept and role of the self. From this philosophical dimension, the components associated with education for values are poignant enough to explore and re-explore the self from positive and negative aspects of development.

The role of education in understanding and appreciating the self in relation to others and the **Divine** self itself encapsulates the essence of values. The learner must identify within himself the positive values that lead him to recrystallize his vision of fullness and the negative ones standing in the way of his advancement. He must explore and examine each value- concept in terms of Truth, Goodness and Beauty therein lies the genesis of value education. Values are associated with mankind, the role of education of identity, analyze, appreciate and evaluate values become all the more imperative. Born selfish as man is from the psychological points of view, values often encage the learner to be interested in leading a life in the cocoon of his self, which however, indicates very clearly the exercise of sham values of selfish growth and development of personality. A study of value in relation to the changing behavioral deigns of man negotiating or reacting to diverse mental, moral, social, aesthetic, religious and spiritual sensibilities opens out newer dimensions of human development and advancement of human civilization.

The aim of education is advancement of **pupil personality**, the erosion of values affecting emotional sensibilities is a very crucial issue in the context of human process and civilization in modern times. It indicates that only deficiencies in self-assessment and self control but also proves devaluation of values concerned with dignity and patients that eliminate undesirable anger. The value of education indicates that **moral responsibilities** viz, respect, obedience, courage, purity of thought and action and soon form essential parts in value education. In fact, learning ceases to be learning in the absence of exercise and orientation of these components for the excellence of the individual as well as of the society. These value components also ensure the challenges of education for bringing about a silent but sound revolution against passivity and alienation in education.

Education for social emancipation through exercise of **social values** also demands a certain sense of propriety, elegance and aesthetic fitness. Hence, value of education is ensuring that the development of aesthetic sensibilities. The major characteristic of value education looked into incorporated and exercised in all value components like Truth Beauty and Goodness.

- i. All value components are geared to goodness of one and all. Therefore, the question of purity in education for values remains altogether free from ambiguity
- ii. Non value component is lost in the melee of abstraction simply because Beauty, a very characteristic component of value education becomes a guiding force all throughout the learning.
- iii. Value education in any form whatsoever is always in the quest for ever abiding truth which never allows corrosion of finer sensibilities. In fact, Truth in fusion with value education becomes a great boon for the ascent of man and society.
- iv. Value education becomes all the more worthwhile through incorporation of aesthetic sensibilities because it brings forth major shift in approach to education that cares for crystalisation of the self and the society at the same time.

Values are attached to **religion** and vice versa education becomes all the more imperative. The best of religion is inherent in the values it propagates and the best of education always appreciates and exercise these inherent values for the well-being of mankind. Education for

exploring and appreciating the endless values of religion should be given adequate climate of efflorescence to ward off narrowness of mind and outlook. It should amply provide our pupils with the broadened views and opinions on every religion wherein the values related to dedication, devotion, self-surrender and emancipation of the supreme self become object lessons to be earnestly caught and sincerely practiced.

The quest for value in religion becomes purified and crystallized in education in education only if the latter is directed towards the right perspectives of the ascent and excellence of man and society. It must ensure the fact that the latter is closely integrated in life both in theory and in practice and as such the values derived from any religion transcends from one learner to the other. Religion with all its inherent priceless values becomes a great transcendental force for advancement of civilization.

There are five major series constrains about value of education in religion.

- a) The values identified in any religion have a genuine proneness to subjectivity which often breeds narrowness in approach and analysis whatsoever, consequential to utter abstraction and confusion.
- b) A certain sense of delicacy and conservatism well-fondled in religion for reasons best known to the disseminator of values in religion very often destroys the essence of education for religion and values thereto.
- c) If religion is self-realization, then education for understanding and appreciating values in religion should be spontaneous and self-efflorescent a fact often forgotten in imparting education for values in religion.
- d) To transcend education for values specially with regard to religion is an uphill task, where education for efflorescence of spiritual values awaits a happy unison contrary to this, education for values is yet to happily harmonize religion and spiritualism.
- e) Education, to be true to its connotation, should be an endless askance comprising enquiry, innovation conflict, analysis, interpretation, evolution and a recycling of all these components either singly or jointly as and when the quest for values demands. In the

education of religion, all these components more or less suffer from unusual, shocking and undesirable scissoring.

Education for exercise and appreciation of spiritual values is to make a step ahead in and through a quest for values in religion. Therefore, the pre condition to such exercise and appreciation is always dependent on the success for failure in exercising and appreciating values in religion through education. Bearing in mind the pre-education to education for spiritual values referred to above, what actually takes place in the name of such education in different institutions at different levels is sheer neglect of understanding and appreciating either religion or spiritualism as both are considered beyond the purview of teaching and learning. But education apart from realization and exercise of values especially religious and spiritual becomes partial and incomplete. It fails to ignite the poignance of vision of life that marches on and on-*charaiveti*. Moreover, education for exercise of freedom is closely interlinked with understanding and appreciation of spiritual values which includes superior expositions of humanism, altruism and total excellence of man and society. The quest for such spiritual values by means of education is always one for continual and sustained revaluation of man and society the context of further ascent and nobler excellence of man and society. The outcome of such quest for values through education would certainly create a better environment for exploring newer horizons of self-respect, self-glory, self-denial and self-purification for the greater cause of *viswamanav*-the global man seeking refuge and condemned in global welfare amidst the global society. This is the primary objective of education for spiritual values which further leads the learner to identify his own self in terms of devotion- *bhakti*- and dedication- *tyaga*- which also enables him to enjoy and evaluate spiritualism from socio-cultural and socio- aesthetic points of view.

The nature and extent of freedom with regard to education for values demand a special consideration. Freedom as freedom may appear as akin to authority allowing autocracy and even atrocity a standing in the way of effloresce of values but true freedom is always a booster to individuality from the point of advancement of human values that come under the domain of education. If freedom is to allow an individual learner to be whimsical and carbless in approach and appreciation to education, then freedom defiantly demands regimentation as morality and values rightly look forward to steering clear the path of

advancement in learning. But if, on the other hand, it responds positively, thereby showing a very healthy sign of individual development of creative thinking.