

EDUC 101: UNIT I PHILOSOPHY AND EDUCATION

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Meaning and Scope of Philosophy, Functions of Philosophy, Meaning and Scope of Education, Relationship of Education & Philosophy

Need for the Philosophical Foundations of Education

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

Meaning and Definition of Philosophy

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

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

(a) Philosophy is a critical method of approaching experience. Examples of this type of definitions are as follows:

- "Philosophy is essentially a spirit or method of approaching experience rather than a body of conclusions about experience." —Edgar S. Brightman
- "It is not the specific content of the conclusions, but the spirit and method by which they are reached, which entitles them to be described as philosophical..." —Clifford Barrat
- "Were I limited to one line for my answer to it, I should say that philosophy is general theory of criticism."—C.J. Ducasse

(b) Philosophy is comprehensive synthetic science—The following definitions of philosophy emphasize its synthetic aspect:

- "Philosophy, like science, consists of theories of insights arrived at as a result of systematic reflection." —Joseph A. Leighton
- "Philosophy is concerned with everything as a universal science." —Herbert Spencer

- "Our subject is a collection of science, such as theory of knowledge, logic, cosmology, ethics and aesthetics, as well as a unified survey." —Roy Wood Sellars

The above mentioned definitions of philosophy show that while some philosophers have mainly emphasized critical philosophy, others have defined it as a synthetic discipline. In fact both these view-points are one-sided because philosophy is both critical as well as synthetic. Literally speaking, the word 'philosophy' involves two Greek words—Philo meaning love and Sophia meaning knowledge. Thus literally speaking, philosophy means love of wisdom. It should be noted here that this definition of philosophy is different from the sense in which the word 'Darshan' has been taken in India. The literal meaning of philosophy shows that the philosopher is constantly and everywhere engaged in the search for truth.

He does not bother so much to arrive at final conclusions and continues with his search for truth throughout his life. His aim is the pursuit of truth rather than its possession. Those who enjoy journey do not care so much about the destination, neither are they perturbed when the destination is lost in sight in spite of continued long journey. In an effort to define philosophy, one arrives at the difficulty that there is no genus in this case and also no differentia. In defining a science one points out to the genus science and also to the particular area of the particular science which differentiates it from others.

This is however, not possible in the case of philosophy because philosophy is one and not many. Hence in order to arrive at the meaning of philosophy you will have to discuss its problems, attitude, method, process, conclusions and results. In brief, philosophy is a philosophical process of solving some characteristic problems through characteristic methods, from a characteristic attitude and arriving at characteristic conclusions and results. Some might find this definition very vague and inadequate.

Therefore, what is vague and inadequate if we say that in order to understand philosophy one must understand the attitude, problems, activity, and conclusion and results peculiar to it? This will also clarify the distinctions between philosophy and science which has been forgotten by many philosophers.

Branches of Philosophy

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

These branches of philosophy are as follows:

- **Epistemology.** Philosophy is the search for knowledge. This search is critical. Hence, the first problem which arises before a philosopher is about the nature of knowledge and its limitations. Therefore, epistemology is the most fundamental branch of philosophy. It discusses philosophically truth, falsehood, validity of knowledge, limits of knowledge and nature of knowledge, knower and known etc.
- **Metaphysics.** This is the study of existence, reality or essence. Its main branches are as follows: (i) Cosmogony. This is a study of creation. Is the world created, or is it

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

- **Axiology.** This branch of philosophy philosophically studies value. It has been divided into the following three branches: (i) Ethics. Ethics discusses the criteria of right and good. (ii) Aesthetics. Aesthetics discusses the nature and criteria of beauty. (iii) Logic studies truth. The subject matter of logic includes the methods of judgment, types of proposition, hypothesis, definition, comparison, division, classification and fundamental laws of thoughts, etc.
- **Philosophy of Sciences.** This branch of philosophy is concerned with the philosophical examination of the postulates and conclusions of different sciences.
- **Philosophies of Social Science.** The philosophical problems in different social sciences give birth to different branches of philosophy of which the main are as follows: (i) Philosophies of education. This is concerned with the aim of education and the basic philosophical problems arising in the field of education. (ii) Social Philosophy. This branch of philosophy discusses the philosophical basis of social processes and social institutions. (iii) Political Philosophy. This branch of philosophy is concerned with the forms of government, forms of state and other basic problems arising in the political field. (iv) Philosophy of history. The subject matter of this branch of philosophy is the nature of historical process, its purpose and its relations with the cosmic process. (v) Philosophy of economics. This branch of philosophy studies the aim of man's economic activities and the fundamental problems arising in the economic field.
- **Semantics.** The most important branch of philosophy, according to the contemporary school of Logical Positivism, is semantics which is concerned with the determination of the meanings of different words used in different languages.

Besides the above mentioned branches of philosophy based on sciences, there may be certain comparatively lesser branches of philosophy such as philosophy of physics, philosophy of commerce, philosophy of physical education, philosophy of marriage, philosophy of family etc. These, however, are not sufficient to form independent branches of philosophy.

The Nature of Philosophy

Philosophy wants to understand man in relation to the whole universe—nature and God. Philosophy deals with the nature of human mind and personality, and with the ways in which man and his institutions can be understood. Philosophy seeks to understand whether man is

free or within bondage, and whether he can change the course of history. Philosophy endeavours to understand all that comes within the bound of human experience. It aims at fundamental understanding of things—the problem of human conduct, the assumptions that underlie religious or scientific beliefs, the tools and methods of thinking, or any issue that arises in any field of human activity.

The philosophy seeks to provide a complete account of the man's world. It is reflective and critical in nature. It is concerned with critical examination of the fundamental notions and assumptions of any field that falls within human experience. From the above we may conclude that philosophy is a "search for a comprehensive view of nature, an attempt at universal explanation of the nature of things." The word philosophy means "the love of wisdom". Wisdom is not only knowledge. One may have knowledge, but he may not be wise. Wisdom constitutes knowledge plus its implications in all circumstances. Thus philosophy gives man that wisdom with the help of which he understands the whole universe and the implications of the same in relation to himself and all the people around. It must be noted that philosophy is not any one's belief or point of view concerning purposes or values. On the other hand, "philosophy is a rigorous, disciplined, guarded analysis of some of the most difficult problems which man has ever faced, not just any one's point of view. Philosophers are men of great intelligence and remarkable insight who have been able to see the significance of the discrete events in human experience and, to use Plato's term, take a synoptic view of them."

THE FUNCTIONS OF PHILOSOPHY

The functions of philosophy are the uses of the subject to us as individuals and as members of a society. Some contemporary thinkers called the Analytic philosophers see philosophy as a study that essentially simplifies and analyses issues and statements pertaining to other subjects in order to enable us understand them better.

The functions of philosophy are explained as follows:

Analytical Function: This has to do with the analysis and clarification of ideas, issues, and statements to enable us understand the subject matters of other disciplines. This analytical function is considered to be the primary function of philosophy.

Speculative and Normative Function: The mind is a very essential instrument for doing philosophy. The mind is one gift to man which enables him to think about himself, the people around him and the world in general. With it he can speculate about things he is not sure of; he can imagine things that are possible and even those that are not possible. It is to be noted however, that, when we think about things or speculate on issues it is done within the context of our social and cultural environment.

Inspirational Function: The educational process is constantly inspired by philosophers. Such works as Plato's Republic and others like it have become the reference book for many educators because they obtain a lot of insight from these books to guide their activities. For one thing, every society has its ideal and thus, strives to attain it. Plato's ideal in the Republic

is one in which education serves as an important criterion for assigning social positions and responsibilities. It is therefore, believed that, people should be educated in order to enable them achieve self-fulfillment. Even though Plato's society does not pretend to strive for equality of all people, it is still a model to inspire the educator in his effort to bring about a measure of equality in society.

Prescriptive Function: Every nation has its problems which call for solution. It is expected that everyone would contribute to the best of his ability. Although philosophy has a lot to contribute, philosophers are sometimes excluded from the decision making process. This appears to have made the situation worse. For example, before adopting a new educational or social policy in the country, one would expect that philosophers would be included in the planning. Such contributions would benefit all concerned.

Co-ordinating Function: Since it is well known that all other disciplines are generated from philosophy, philosophy cannot be seen as competing with its offspring. In view of the fact that these disciplines have established their knowledge base solidly, philosophy has mapped out for itself other responsibilities. The fact that there exist at present such area as philosophy of science, philosophy of social science, philosophy of law and philosophy of education among others, shows the contribution that philosophy still makes to learning. Consequently, the coordinating role of philosophy in articulating the knowledge base of these disciplines should not leave anyone in doubt about the prescriptive function of philosophy

NATURE OF EDUCATION

History shows that the most primitive tribes viewed education as a means for securing social solidarity and uniformity. For this instructions in certain exercises were imposed on children under the guidance of the "wise men" of the tribe. During the medieval period education was used to serve political and religious ends. The Renaissance effected a change in the whole outlook of life and education was regarded as a means for independent personal culture and individual development. At first the Reformation was a continuation of the best educational influences of the Renaissance. But because of many sects, a new formalism crept into educational practices little different from the medieval scholasticism. With Realistic tendencies during the seventeenth century we find the beginnings of the psychological, scientific and sociological movements in education which are trying to reach their peak today. These conflicting convictions have always found a place in the minds of educational thinkers. Consequently, we find opposing ideas as regards the nature of education. Before we undertake to discuss philosophical foundation of education let us understand, hereunder, some basic aspects of education very briefly.

MEANING OF EDUCATION

Etymological meaning of Education: The Latin word 'Educatum' means to train. 'E' means from inside and 'Duco' means to draw out, to lead out or to bring up. By combining the two education comes to mean to draw from within. Education is a process which draw from within. Each child is born with some innate tendencies, capacities and inherent powers. Education draws these powers out and develop them to the full. Latin words 'Educare' and

'Educere' mean to bring up, to lead out and to develop etc. In this way the word education means to develop the inborn qualities of a child to the full. Thus education is a process of development. To understand its nature and rate of progress, one must know the data of education.

Data of Education

The data of education consists of the following four factors:

- The Child
- Heredity
- Environment
- Time

The child. The foremost data of education is the child. Each child has certain innate powers. His natural development is possible only according to these native endowments. As such the child's nature should be known to those who provide education for his development. Other factors too deserve due consideration.

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

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

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

Wider meaning of Education: In its wider sense, education is not the communication of information by the teacher or the acquisition of knowledge by the child but the total development of the personality. Education consists of all those experiences which affect the individual from birth till death. Thus education is the process by which an individual freely develops his self according to his nature in a free and uncontrolled environment. It is a life long process of growth and development. It is not confined to the limits of time, place and individual. Any person who gives the child a new experience is a teacher and any place

where this giving and receiving takes place may be termed as a school. Thus, education is essentially a process of growth and development which goes on throughout the whole life. Rousseau developed his philosophy of naturalism keeping this wider concept of education in his view point. Following eminent scholars interpret education in the wider context.

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

Analytical meaning of Education

- Not Limited to Knowledge Imparted in Schools. Education cannot be confined to the processes of giving knowledge to
- children in schools. Its programme goes on from birth till death. Every one learns something or the other throughout life by various experiences and activities. All this is education.
- Education as the Development of Child's innate Power. Education is developing the native endowment of a child rather than something forced into the mind from outside. Addison has rightly remarked, "Education when it works upon noble mind, draws out to view every latent virtue and perfection which without such help are never able to make their appearance."
- Education as a Dynamic Process. Education is not a static but a dynamic process which develops the child according to changing situation and times. It is a purposive activity always pursuing some aim of life to which an individual devotes himself fully.
- Education as a Bipolar Process. In his book "Evolution of Educational Theory" Adams has interpreted education as a bipolar process. He analysed education as under:
 - "It (Education) is a bipolar process in which one personality acts upon another in order to modify the development of the other."
 - "The process is not only a conscious one but a deliberate one. The educator has the clearly realized intention of modifying the development of the educand."
 - "The means by which the development of the educand is to be modified are two folds:
 - The direct application of the educator's personality to the personality of the educand and
 - The use of knowledge in its various forms."
- According to Adams the bipolar education has two poles. At one end is the teacher and at the other is the child. Both are equally important in education. If the teacher instructs, the child follows. If the teacher gives, the child receives. Thus in the process

of education there is interaction between the teacher and the child. The teacher tries to mould and modify the behaviour of the child so that the latter develops his personality to the full. With the active cooperation of the teacher and the child, the process of education goes on smoothly and efficiently.

- Education as a Tripolar Process. Like Adams, John Dewey also regards education as a process of development. But while accepting the psychological view, Adams emphasizes the importance of teacher and the child, John Dewey emphasizes the sociological view point. Hence according to John Dewey education has two aspects—(1) Psychological, and (2) Sociological. He accepts the contention that education of the child should be according to his native endowments. He further asserts that the development of a child does not take place in a vacuum. It takes place in and through the society in which the teacher and the child both live. It is the society which will determine the aims, contents and methods of teaching.

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

MEANING OF EDUCATION IN THE WEST

Educational thinking, like every other branch of knowledge, started in the philosophical deliberation of the ancient Greek philosophers. Thus the meaning of education in west is initially available in the works of Plato. It is interesting to note that thousands of years ago Plato gave a meaning to education which is even now followed in the West with slight changes here and there. Plato defined education as a life-long process starting, "from the first years of childhood and lasting to the very end of the life." He used the term education in a very wide sense, "which makes a man eagerly pursue the ideal perfection of citizenship and teaches him how rightly to rule and how to obey." Education not only provides knowledge and skills but also inculcates values, training of instincts, fostering right attitude and habits. In (Republic), Plato points out, that "true education, whatever that may be, will have the greatest tendency to civilise and humanise them in their relation to one another and to those who are under their protection." This humanist definition of education propounded by Plato is still the most widely accepted meaning of education in the West. Education everywhere has been taken as a process of inculcating values. As Plato said, "Now I mean by education that training which is given by suitable habits to the first instincts of virtue in children." These views of Plato have been universally accepted in West as well as in the East. Education has been defined differently by the idealists, the pragmatists, the naturalists and the realist philosophers. However, its meaning has been generally idealistic. Without some sort of idealism there can be no education worth the name.

In the words of Robert R. Rusk, "We may accept the aim of education is the enhancement or enrichment of personality, the differentiating feature of which is the embodiment of universal values." The Western educational philosophers have generally agreed that the growth of the human child is the essence of education. In the words of A.G. Hughes, "The essence of

discipline is, thus not forced subordination to the will of hated tyrants, but submission to the example of admired superiors".

In the middle ages Comenius declared education to be a process whereby an individual developed qualities relating to religion, knowledge and morality, and thereby established his claim to be called a human being. "The fundamental principles of education", according to Froebel, "instruction and teaching should be passive and protective not directive and interfering."

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

- Knowledge of the environment by which he is surrounded.
- The necessary motor control to fulfil his individual needs.
- Linguistic abilities to enable him to converse.
- Some knowledge of individual and collective relationship. The development of all these elements begins at home itself.

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

MEANING OF EDUCATION IN INDIA

Turning to the Indian approach, it becomes necessary to include the spiritual aspect also because it is accepted as a part of the development by education. In fact, Indian thinkers have placed special emphasis upon this. Yajnavalkya opined that only that is education which gives a sterling character to an individual and renders him useful for the world. Shankaracharya said that education is that which leads to salvation. Even the more recent educationists have stressed the importance of the spiritual aspect. In the world of A.S.

Altekar, "Education has always been regarded in India as a source of illumination and power which transforms and ennoble our nature by the progressive and harmonious development of our physical, mental, intellectual and spiritual powers and faculties." This spiritual tradition has been carried on by contemporary Indian philosophers of education in their integral approach, synthesis of idealism and pragmatism, rationalism and humanism, diversity in unity and harmony of the individual and society. It was due to this emphasis on the spiritual meaning of education that Vivekananda said. "Religion is the inner most core of education." In the words of Sri Aurobindo, "The child's education ought to be an outpouring of all that is best, most powerful, most intimate and living in his nature, the mould into which the man's action and development ought to run is that of his innate quality and power. He must acquire new things but he will acquire them best, most wholly on the basis of his own developed type and inborn force."

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

SYNTHETIC DEFINITION

It is clear from the above discussion of the meaning of education in West and India, ancient and modern that it may be synthesised since all these accept some common characteristics of education. The following points concerning the meaning of education emerge from a review of the meaning of education in the West and in India:

- A Life-long Process. Education according to most of the philosophers continues from birth to death. As Madam Paul Richard pointed out, the education of man, "should begin at his very birth and it is to continue the whole length of his life."
- Unfolding. Education is a gradual unfolding. In his allegory of the cave Plato observed that "the power and capacity of learning exists in the soul already, and just as the eye was unable to turn from darkness to light, without the whole body, so too, the instrument of knowledge can only, by the movement of the whole soul, be turned from the world of the becoming into that of being and learn by degrees to endure the sight of being and of the brightest and best of being or in other words of the good." It is in the same sense that Sri Aurobindo said, "The chief aim of education should be to help the growing soul to draw out that in itself which is best and make it perfect for a noble use."
- Based of Child Psychology. Western thinkers unanimously agree that true education should be based on child psychology. This again has been accepted by Indian philosophers of education. According to Sri Aurobindo, "Nothing can be taught to the mind which is not already concealed as potential knowledge in the unfolding soul of the creature." Educational theory must be based on sound psychology. As Sri Aurobindo points out, "The true basis of education is the study of the human mind, infant, adolescent and adult".

- Individual as well as Social. True education is individual as well as social. Plato brought out a scheme of education according to each individual's capacities to serve the society. Philosophers in the West have everywhere laid emphasis upon individual as well as social aims of education. Contemporary Indian philosophers also exhibit this tendency. M.K. Gandhi said, "I value individual freedom, but you must not forget that man is essentially a social being. He has risen to his present status by learning to adjust his individuality to the requirements of social progress."
- Total Development. Thus education by general agreement is a total development, physical, mental and spiritual, individual as well as social. This total development is the meaning of self-realisation. This synthesis of the different aspects of man's development is characteristic of not only idealism but also naturalism, pragmatism and realism. It is again the meaning of perfection, acclaimed as the aim of education by so many thinkers. It is also what is known as complete education. It is again the humanist meaning of education since man is a complex being having several aspects of his personality all of which require full development.

According to Sri Aurobindo, education should help the individual to grow, "into a fullness of physical and vital energy and utmost breadth, depth and height of his emotional, his intellectual and his spiritual being." The total development lays equal emphasis upon physical as well as spiritual growth. Without physical culture mental training has been considered as one-sided. In the words of Aldous Huxley, "Where the body is maladjusted and under strain, the mind's relations, sensory, emotional, intellectual, conative, with external reality are likely to be unsatisfactory." Education aims at an all round and total perfection of the individual and society. Hence, physical culture should form an important part of the educational process. As Sri Aurobindo puts it, "If seeking is for a total perfection of the being, the physical part of it cannot be left aside, for the body is the material basis, the body is the instrument which we have to use."

True Definition of Education

The different meanings and definitions of education as given in this chapter leads us to the conclusion that education should have a comprehensive definition. Thus education may be defined as a purposive, conscious or unconscious psychological, sociological, scientific and philosophical process which brings about the development of the individual to the fullest extent and also the maximum development of society in such a way that both enjoy maximum happiness and prosperity. In short, education is the development of individual according to his needs and demands of society, of which he is an integral part. T. Raymont has rightly remarked, "Education is that process of development in which consists the passage of human being from infancy to maturity, the process whereby he adapts himself gradually in various ways to his physical, social and spiritual environment."

Modern Concept of Education

To understand the modern concept of education, one has to make a comparative study of the old and modern concepts.

Following are the difference between the old and the new concepts.

- **Meaning of Education.** Education is derived from the Latin word 'Educatum' which means to draw out, to foster growth and to develop. Hence the modern concept of education seeks to develop the inherent capacities of a child in the social environment. In the old concept, education was taken to mean as a process to thrust readymade titbits of knowledge into the mind of a child as if it was an empty vessel. The old concept has exploded under the weight of psychological researches and democratic values. The mind is a dynamic self adjusting and self learning force needing proper guidance for wholesome growth and development modern education seeks to develop the mind according to its own inherent capacities in a social environment.
- **Aims of Education.** Ancient education emphasized scholarship and mental development. It kept an indifferent attitude towards other aspects of personality. Acquiring more and more knowledge was regarded as the prime aim. On the contrary modern educationists lay equal stress upon other aspects of development viz. physical, mental, emotional and social. Thus the aim of modern education is to develop individuality to the full and attain social efficiency and dynamism.
- **Curriculum.** In the old curriculum, only subjects promoting mental development were included and emphasized. Thus old curriculum got rigid and stratified. It was confined mostly to classroom activities and experiences. Modern curriculum is flexible, varied and progressive in the sense that it tries to meet the needs of the developing child as well as the demands of ever changing modern society.
- **Methods of Teaching.** As the methods emphasized cramming and stimulated rote memorization education was a lifeless, dull and drab process. Modern methods condemn rote memorization and promote the adoption of lively and effective methods like Play way, Learning by doing, Learning by experience etc. These methods stimulate motivation, interest and attention.
- **Discipline.** Old concept of discipline emphasized the use of rods and punishments to enforce obedience and discipline in children. This concept of enforced discipline through repression has now been given up. The modern concept is selfdiscipline leading to natural obedience.
- **Examination.** The old method of essay type examination encouraged cramming and rote memorization. Modern techniques evaluate as well as examine. These include objective tests, progress reports, cumulative records, interviews and practical performances.
- **Agencies of Education.** According to old beliefs, school was the only agency for the education of children. According to modern views all formal and informal agencies are harnessed to the task of education.
- **Teacher.** Old education put the teacher at the top of the educational process. In modern times a teacher is considered as a friend, philosopher and guide.
- **Child.** According to old concept, the child was a mere passive recipient of whatever the teacher instructed. Modern education is child centred. The entire educational process is to cater to his needs and develop him according to his nature. He is to

interact actively with the teacher and his class mates to achieve effective learning promoting his own development and the development of the society of which is an integral part.

- **School.** According to old concept, school served as a shop for selling knowledge. Everything was pre-planned in advance. Teachers were concerned with the input and bothered little about output. Modern concept of education regards school are a miniature of society laying emphasis more on output in comparison with input.
- **Education as a Discipline.** In ancient times, education meant only training of something for some aim. Modern education is a separate discipline of deep study, investigation and research. It is a very important process of human development in all fields of human activities. It has its own distinct special features and factors to promote it as a vital formative process.

THE INTERDEPENDENCE OF PHILOSOPHY AND EDUCATION

Education is dependent of Philosophy due to following reasons:

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

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

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

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

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

PHILOSOPHY AND AIMS OF EDUCATION

The answer to every educational question is ultimately influenced by our philosophy of life. Although few formulate it, every system of education must have an aim, and the aim of education is relative to the aim of life. Philosophy formulates what it conceives to be the end of life; education offers suggestions how this end is to be achieved. Philosophy acquaints us with values in life and education tells us how these values can be realised. That is why so much emphasis is placed on value in life while considering the nature of the school curriculum, the method of school discipline, and techniques of instruction and school organisation. These values are nothing but a philosophy of education which in the ultimate analysis is a philosophy of life. Philosophy gives meaning to all that is done in an educational process. Philosophy is the main guide towards which we have to look at points of conflicts in the educational endeavour. We must have an aim of education for giving direction to various educative efforts. The aim of education is related with the aim of life, and the aim of life is always dependent on the philosophy that the individual has at a particular time. Thus we cannot do without a philosophical foundation of education.

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

(1) Ancient Period—First of all, let us take the example of Sparta state in ancient Greece. It should be remembered that Sparta was under a constant attack by the enemies. Hence, the state needed resolute commanders and brave soldiers to defend its freedom and integrity. Hence, the aim of philosophy of ancient Sparta came to be a constant struggle against the enemy. To achieve this aim, the system of education tried to inculcate in children virtues of patriotism, courage, fearlessness, military power, strict discipline and a spirit of self-sacrifice at

the call of the state. Weakness of body was condemned as vice and death in the service of the state was considered as the highest virtue. After Sparta; let us come to Rome, Athens and India. Romans were very conscious of their rights and duties and as such Roman education catered to the needs of fullest development of children in all spheres of human activity. In Athens, the aim of life was to have beauty of physique, beauty of character and a sense of appreciation for the objects of beauty. Hence, the aim of education was the development of wholesome character and inculcation of qualities which enable children to lead their lives comfortably. Thus, children were given full freedom and ample opportunities to develop themselves physically, mentally and emotionally. One can note here that with a change in the philosophy of life aims of education in Athens were quite different to those of Rome and Sparta, In ancient India, religion was regarded as most essential. The aim of life was to perform all worldly duties and then achieve salvation from worldly ties of rebirth. Hence, education, during those days, was organized to attain happiness, bliss and in the end salvation.

(2) Medieval Period—Philosophy of life during medieval times saw great ups and downs. Aims of life changed from time to time and so the aims of education also changed accordingly. In these days Islam and Christianity were busy with

proselytisation programmes in a very aggressive manner. Hence, religion entered the precincts of education also. The chief aims of Muslim education in India were:

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

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

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

education. As a result, one of the aims of education, namely, development of vocational efficiency came to the forefront.

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

PHILOSOPHY AND THE CURRICULUM

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

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

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

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

needs leaders—leaders who hold a sound comprehensive philosophy of which they can convince others, and who can direct its consistent application to the formulation of appropriate curricula."

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

PHILOSOPHY AND TEXT-BOOKS

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

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

PHILOSOPHY AND TEACHER

Philosophy has a great influence on the teacher both in the area of thinking and behaving. Really speaking, a teacher is not a teacher alone. He is a philosopher also. In other words, a teacher himself has a philosophy of his own and he influences children accordingly. As such, his philosophy of life should be such which develops the individuality of children to the fullest extent. For this, the teacher should know fully well the needs of children and the demands of society and then plan his methods of teaching. He must keep in mind that his own beliefs, ideology and principles of behaviour have a powerful impact on the development of

children. Hence, he must possess a good understanding of all the philosophies of life and choose good and wholesome elements from them to form his own philosophy. Further, he must be a man imbued with high ideals and possess moral and spiritual values which go to form his character and shape his conduct. He must also be well-conscious of national needs in all spheres and plan his teaching activities to fulfil those needs. Only such teachers imbued with high ideals, moral and spiritual values together with a sense of national responsibility for national prosperity and honour can create patriotic, dynamic, resourceful and enterprising citizens devoted to national service and international goodwill.

PHILOSOPHY AND METHOD OF TEACHING

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

PHILOSOPHY AND DISCIPLINE

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

grew up an academic discipline similarly harsh— a discipline of multiplied injunctions and blows for every breach of them—a discipline of unlimited autocracy upheld by rods, and ferules, and the black hole. On the other hand, the increase of political liberty, the abolition of laws restricting individual action, and the amelioration of the criminal code, have been accompanied by a kindred progress towards noncoercive education: the pupil is hampered by fewer restraints, and other means than punishment are used to govern him.... Thus, alike in its oracular dogmatism, in its harsh discipline, in its multiplied restrictions, in its professed asceticism, and in its faith in the devices of men, the old educational regime was akin to the social systems with which it was contemporaneous; and similarly, in the reverse of these characteristics, our modern modes of culture correspond to our more liberal religious and political institutions." The need for a philosophical foundation of education becomes more apparent when we look to the problem of discipline. In fact, the nature of discipline is always governed by the philosophy one holds. Naturalism stands for unhampered freedom for the child. It emphasises individual assertion as against social co operation. Realism wants to discipline the student into objectivity. Lodge in "Philosophy of Education" writes: "The cult of objectivity for its own sake is identical with the essence of discipline; and as long as we have realist minded teacher, so long there need be no fear of the decline of the sterner virtues." Idealism relies much on the personality of the teacher for the maintenance of discipline for the purpose of cultivating subjective power on the part of the student. With the help of such a discipline, idealism advocates the development of a transcendental self which is liberated from the forces of a merely physical reality. Pragmatism does not believe in the employment of external discipline as a means for the performance of school task. It gives complete freedom to the child and stresses the educational value of interest which is of empirical, biological, and social nature in the child. Thus we see that the problem of discipline is closely related with philosophy, and the conception of discipline as held by a teacher or educational regime will always be influenced by the philosophy believed in.