
Unit - 1 □ Philosophical Foundations of Education

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1. Education : concept, definition and scope

Education enhances one's knowledge. Education tells a person how to think and how to walk decision. Education gives an understanding of how we see the world. We need to know what happened in history and what makes us where we are at today.

In this sub-unit, you will understand the meaning of education, its scope, concept.

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

- State the concept of education
- Define education
- Explain the meaning of education
- State the scope of education

1.1 Concept of Education

According to some learned people, the word 'education' has been derived from the Latin term 'Educatum' which means the act of teaching or training. A group of educationists say that it has come from another Latin word "educare" which means 'to bring up' or 'to raise'. According to a few other, the words 'education' has originated from other Latin term 'Educate' which means 'to lead forth' or 'to come out'. All these meaning indicate that education seeks to nourish the good qualities in man and draw out the best in every individual.

The word 'Education' is derived from two words 'e' and 'duco', 'e' means from inside and 'duco' means to develop. The two words combined together give the meaning to make something grow or develop from within.

The concept of education may also be considered from the narrow and border point of view. In the narrow sense, education is equated with schooling. In this sense, education is said to begin when the child enters to school. It ends when the child leaves the educational institutions which he/she joined for the purpose of receiving education. Education understood in the narrow sense, gives priority to classroom teaching and book learning. In the border sense, education is synonymous with growth and development. In this sense, the span of education is as wide as that of life. This means every experiences in the life, every activity from the cradle to the grave is educative.

According to John Storrs Mill, education, in the narrow sense is 'the culture which generation purposely gives to its successors in order to qualify, to keep up and improve the level attained'. In his words, education, in border sense 'every environment, every surrounding, every activity helps to shape the human being.

Definition of 'Education'

The word 'education' is defined in many different ways. The concept of education as a whole cannot be given by any one particular definition.

The concepts of education as given by prominent Indian educationist are as follows :

Rig-Veda : 'Education is something which makes man self-reliant and selfless.'

Upanishad : 'Education is that whose end product is salvation.'

Bhagavad-Gita : 'Nothing is more purifying on earth than wisdom.'

Shankaracharya : 'Education is the realization of self.'

Kautilya : 'Education means training of the country and love of the nations.'

Panini : 'Human education means the training which one gets from nature.'

Gandiji : 'By education, I mean all round drawing out the best in a child and man by body, mind and spirit.'

Swami Vivekananda : 'Education is the manifestation of the device perfection, already existing in man.'

Rabindranath Tagore : 'Education is that which makes one's life in harmony with all existences.'

Sri Aurobindo : 'Education which will offer the tools whereby one can live for the device, for the country, for oneself and for others and this must be the ideal of every school which calls itself national.'

Concepts of 'education' as defined by Western Philosophers :

Socrates : 'Education means the bringing out of the ideas of universal validity which are latent in the mind of every man.'

Plato : 'Education is the capacity to feel pleasure and pain at the right moment. It develops in the body and in the soul of the pupil all the beauty and all the perfection which he is capable of.'

Aristotle : 'Education is the creation of a sound mind in a sound body.'

Rousseau : 'Education of man commences at his birth; before he can speak, before he can understand he is already instructed.'

Herbert Spencer : ‘Education is complete living.’

Pestalozzi : ‘Education is the natural, harmonious and progressive development of man’s innate powers.’

Froebel : ‘Education is leading out of hidden power of man.’

UNESCO - ‘Education includes all the process that develops human ability and behavior.’

The lexicographical definition of ‘education is the act or process of importing or acquiring general knowledge, developing the powers of reasoning and judgement and generally of preparing oneself or other intellectually for nature life.’

The remarks of different thinkers and educators highlights the following features of education:

1. Its unilateral as well as be-polar nature.
2. Its being drawing out or bring up process.
3. Its being knowledge or experience.
4. Its being conducive for the good of the individual or the welfare of the society.
5. Its being a liberal discipline or a vocational course.

Scope of Education

The scope of education is meant to help people deal with various challenges that they come across in life.

The scope of education can be explained by its various processes.

Education by accretion or storage

According to this view, education is the process of gradually filling up the empty mind of the child with grains of knowledge. The teacher’s mind and the books are the store houses of mental granary of the child. This is called the gow-sack theory.

The theory is narrow and unsound. It regards knowledge as information of facts and statements to be condensed into compact and logical forms and memorized by the pupils.

Education as formation of mind : Education as formation tries to form the mind by a proper presentation of materials. It is formation of mind by setting up certain association or connection of content by means of a subject-matter.

Education as preparation : Education as preparation is a process of preparation or getting ready for the responsibilities and privileges of adult life. Preparation for complete living. This theory is the outcome of modern scientific tendency in education.

Education as mental discipline : The theory of mental discipline is a traditional concept of education. According to this theory, the process of learning is more important than the thing learned. This theory is based upon the traditional ‘Faculty Theory’ of psychology according to which the mind is divided into a good number of separate faculties such as memory, attention, reasoning, imagination, perception, thinking etc.

Education as growth and development : It is a modern concept of education change is the law of nature. Man undergoes changes and transformations from cradle to grave. These changes may be of different types such as physical, mental, moral and emotional. Whenever there is change there is growth. Through change, a living organism can take entirely a new shape and this again gives his/her power to grow. Thus, growing is education and getting education is growing.

Education as direction : Educate a child means directing the child in the proper direction. The young learners have innate powers, attitudes, interests and instincts. It is the essential function of education to direct those inborn instincts and power properly in socially acceptable and desirable channels.

Education as adjustment and self-activity : Adjustment is essential to an individual for self-development. Education gives an individual the power of adjustment in an efficient manner. Through education, the child learns to adjust with the environment. Adjustment requires self-activity. Education is nothing but adjustment through self-activity.

Education as social change and progress : A society is composed of individuals and when the ideas of individuals change the society is bound to change. Change is the law of human life and society. The function of education is to maintain this progressive trend.

Education as a process of socialization : After birth the child becomes a member of the society and the process of socialization begins then. Then the formal education of the child begins. Besides formal education the child continues to learn and gather experiences in informal or incidental way. The process of socialization starts in family environment and then the educational institutions take the responsibility of such process,

‘Check your progress’ – 1

1. Devise the term ‘education’

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2. What is education according to Swami Vivekananda?

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3. What do you mean by ‘gold sack theory’?

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Unit-1 □ Philosophical Foundation of Education

Introduction

Education is a systematic process through which a child or an adult acquires knowledge, experience, skill and sound attitude. It makes an individual civilized, refined, cultured and educated. For a civilized and socialized society, education is the only means, its goal is to make an individual perfect. Every society gives importance to education because it is a panacea for all evils. It is the key to solve the various problems of life.

Education has been described as a process of waking up to life:

- Waking up to life and its mysteries, its solvable problems and the ways to solve the problems and celebrate the mysteries of life.
- Waking up to the inter-dependencies of all things, to the threat to our global village, to the power within the human race to create alternatives, to the obstacles entrenched in economic, social and political structures that prevent our waking up.
- Education in the broadest sense of the term is meant to aid the human being in his/her pursuit of wholeness. Wholeness implies the harmonious development of all the potentialities God has given to a human person.
- True education is the harmonious development of the physical, mental, moral (spiritual), and social faculties, the four dimensions of life, for a life of dedicated service.

Education and Philosophy

Man is always curious to know: his origin, his aim, his relationship with god, his destiny etc. and this constant effort of man to understand reality may be termed as Philosophy. It is an attempt to unfold life's mysteries and find meaning in them. Hence it is called the Mother of all Arts and the Science of all Sciences.

Etymological meaning of Philosophy:-

Greek origin: -"Philos" (Love) + "Sophia" (Wisdom) i.e. Philosophy = love for wisdom.

Philosophy of Education: It deals with the study of education and ways in which it can be improved. It tries to find the best ways to impart instruction. It tries to understand and explain the nature and need of education, methods in which it can be done, and what its ideals should be. The philosophy of education overlaps in the area of study of both, the various branches of philosophy and of education. This has been a topic of

interest for philosophers the world over, and still generates a lot of debate and interest. Indian schools of philosophy contribute to humanize their education system by their lifelong education process, where philosophy and education go hand in hand.

Objectives

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

- State the concept, definition and scope of education
- Describe the various roles of different agencies of education
- Explain the different philosophies of education
- Understand the nature of Indian Philosophy
- State the educational thoughts of Indian Educational Philosophers
- Understand contemporary Indian perspective of Educational Philosophy.

Connectionism

Connectionism, today defined as an approach in the fields of artificial intelligence, cognitive psychology, cognitive science and philosophy of mind which models mental or behavioral phenomena with networks of simple units is not a theory in frames of behaviorism, but it preceded and influenced behaviorist school of thought. Connectionism represents psychology's first comprehensive theory of learning. It was introduced by Herbert Spencer, William James and his student Edward Thorndike in the very beginning of the 20th century although its roots date way back.

Connectionism was based on principles of associationism, mostly claiming that elements or ideas become associated with one another through experience and that complex ideas can be explained through a set of simple rules. But Connectionism further

expanded these assumptions and introduced ideas like distributed representations and supervised learning and should not be confused with associationism.

Thorndike's theory was based initially on a series of puzzle box experiments that he used to plot learning curves of animals. In these experiments learning was defined as a function of the amount of time required for the animal to escape from the box. A full account of his experiments, including detailed descriptions of the puzzle boxes he used and examples of learning curves that were plotted, can be found in Animal intelligence.

In Thorndike's view, learning is the process of forming associations or bonds, which he defined as "the connection of a certain act with a certain situation and resultant

pleasure” His work leading up to 1898 provided “the beginning of an exact estimate of just what associations, simple and compound, an animal can form, how quickly he forms them, and how long he retains them”.

The learning theory of Thorndike represents the original S-R framework of behavioural psychology: Learning is the result of associations forming between stimuli and responses. Such associations or “habits” become strengthened or weakened by the nature and frequency of the S-R pairings. The paradigm for S-R theory was trial and error learning in which certain responses come to dominate others due to rewards. The hallmark of connectionism (like all behavioral theory) was that learning could be adequately explained without referring to any unobservable internal states.

Thorndike’s theory consists of three primary laws:

1. *Law of exercise (Also: as law of use or law of frequency)*: The stimulus-response (S-R)

associations are strengthened through repetition or weakened through lack of repetition.

2. *Law of effect*: The consequence or outcome of a situation-response event can strengthen or weaken the connection between situation and response. If an event is followed by a positive reinforcing stimulus, the connection will be strengthened and vice versa.

3. *Law of readiness*: Learning is facilitated by learner’s readiness (emotional and motivational) to learn. This potential to learn leads to frustration if not satisfied.

These laws have set the basic principles of behaviorist stimulus-response learning, which was according to Thorndike the key form of learning.

The theory suggests that transfer of learning depends upon the presence of identical elements in the original and new learning situations; i.e., transfer is always specific, never general. In later versions of the theory, the concept of “belongingness” was introduced; connections are more readily established if the person perceives that stimuli or responses go together (c.f.

Gestalt principles). Another concept introduced was “polarity” which specifies that connections occur more easily in the direction in which they were originally formed than the opposite. Thorndike also introduced the “spread of effect” idea, i.e., rewards affect not only the connection that produced them but temporally adjacent connections as well.

Connectionism was meant to be a general theory of learning for animals and humans.

Thorndike was especially interested in the application of his theory to education including mathematics, spelling and reading, measurement of intelligence and adult learning.

Principles

- Learning requires both practice and rewards
 - (laws of effect /exercise) o A series of S-R connections can be chained together if they belong to the same action sequence (law of readiness).
- Transfer of learning occurs because of previously encountered situations.
- Intelligence is a function of the number of connections learned.
 - Practical implications of Thorndike's ideas are suggested through his laws of learning:
- rewards promote learning, but punishments do not lead to learning,
- repetition enhances learning, and
- potential to learn needs to be satisfied.

Criticisms

Thorndike tried to prove that all forms of thoughts and behaviors can be explained through S-R relations with use of repetition and reward, without need for introducing any unobservable internal states, yet this is today generally considered incorrect. This learning

through response was later in 20th century replaced by learning as knowledge construction. Connectionism was in the first decades of 20th century succeeded by behaviorism, but Thorndike's experiments also inspired Gestalt psychology.

Humanism

The roots of Humanism are found in the thinking of Erasmus, who attacked the religious teaching and thought prevalent in his time to focus on free inquiry and rediscovery of the classical roots from Greece and Rome. He believed in the essential goodness of children, that humans have free will, moral conscience and ability to reason, aesthetic sensibility and religious instinct. Humanism was developed as an educational philosophy by Rousseau and Pestalozzi, who emphasized nature and the basic goodness of humans, understanding through the senses and education as a gradual and unhurried process in which the development of human character follows the unfolding of nature.

Recent applications of Humanist Philosophy focus on the social and emotional well-

being of the child, as well as the cognitive. Developments of a healthy self-concept, awareness of psychological needs, helping students to strive to be all that they can are important concepts, espoused in theories of Abraham Maslow, Carl Rogers and Alfred Adler that are found in classrooms today. Teachers emphasize freedom from threat, emotional well-being, learning processes and self-fulfilment.

Principles of Humanistic Education

There are five basic principles of Humanistic Education:

- 1) Students should be able to choose what they want to learn. Humanistic teachers believe that students will be motivated to learn a subject if it's something they need and want to know.
- 2) The goal of education should be to foster students' desire to learn and teach them how to learn. Students should be self-motivated in their studies and desire to learn on their own.
- 3) Humanistic educators believe that grades are irrelevant and that only self-evaluation is meaningful. Grading encourages students to work for a grade and not for personal satisfaction. In addition, humanistic educators are opposed to objective tests because they test a student's ability to memorize and do not provide sufficient educational feedback to the teacher and student.
- 4) Humanistic educators believe that both feelings and knowledge are important to the learning process. Unlike traditional educators, humanistic teachers do not separate the cognitive and affective domains.
- 5) Humanistic educators insist that schools need to provide students with an unthreatening environment so that they will feel secure to learn. Once students feel secure, learning becomes easier and more meaningful.

Aim of Humanistic Education

- Broadly Educated Man - to produce a broadly educated person possessing a well rounded personality who could assume leadership.
- Accomplishment - to produce persons who should have a wide range of accomplishments. They should be able to express themselves in poetry, song, dance etc. All pupils should be physically and mentally healthy. According to Humanists perfection must be final aim.

Curriculum of Humanistic Education

According to Humanism child is the centre of all education and the broad aims of

education reflect on the curriculum.

- The study of old classics should be included in the curriculum as early Humanists considered these to possessing profundity of content, literary style etc. And they believed that all the values such as wide learning, all round development, life of action, qualities of artistic enjoyment could be achieved by teaching classic literature.
- In comparison with literature and classics, Humanists gave slight attention to mathematics, natural history, music etc. and much less attentions were given by them to the vernaculars in their curriculum. They believed that if history and ethics is to be studied, we should study those as a part of the work of the old classical writers.
- Physical education was also included in their curriculum and there was due place for it. It aimed at producing a new brave class of people.

Methods of teaching in Humanistic Education

- In teaching literature teacher should talk about author's style, vocabulary etc.
- Teacher should give simple directions to overcome the difficulties in the way of learning.
- Teacher should set exercises for the matter taught. It should not be literal reproduction, the subjects should be reproduced. Teachers should encourage memorization, understanding and reproduction. The maxim is - understand-arrange-repeat. 4 For mature students, early Humanists recommended lectures and debates. Independence and individuality were introduced in learning of lessons.

Role of teacher in Humanistic Education

Much of a Humanist teacher's effort would be put into developing a child's self-esteem. It would be important for children to feel good about themselves (high self-esteem), and to feel that they can set and achieve appropriate goals (high self-efficacy). This form of education is known as child-centred, and is typified by the child taking responsibility for their education and owning their learning. Both praise and blame are rejected by the Humanists. Children can become addicted to praise, and put much effort into receiving praise from their teachers. Such children will often work for the praise, and not work if their efforts go unnoticed.

The Humanist teacher is a facilitator, not a disseminator, of knowledge. Participatory and discovery methods would be favoured instead of traditional didacticism. As well

as the child's academic needs the Humanistic teacher is concerned with the child's affective (or emotional) needs. Feeling and thinking are very much interlinked. Feeling positive about oneself facilitates learning.

Discipline in Humanistic Education

Humanists believed in discipline in the schools. It was a discipline of kindness than of vindictiveness. There was an appeal to pride and ambition in the child rather than to rigors of punishment.

Major contributions of Humanistic Education

- **Humanistic education enhances the teaching of the basics.** Many of the major books and articles on humanistic education show teachers how to do a more effective job of teaching reading, writing, math, social studies, etc. Many of the best traditional-subject-matter teachers integrate humanistic education methods and materials into their basic curriculum. Rather than ignoring the basics, humanistic educators seek to expand our concept of what basic education is, saying that basic skills for surviving in today's world go beyond reading, writing, computation, and vocational skills and include other skills for communicating, problem-solving and decision-making.

- **Humanistic education is supported by years of research and experience.** One of the strongest reasons for supporting humanistic education is that, when done effectively, students learn!

Considerable evidence shows that cooperative learning structures higher self-concepts, and the student's motivation and interest in learning all are related to greater academic achievement.

- **Humanistic education supports many goals of parents.** What parent does not sometimes wish his or her children would listen more respectfully, choose less impulsively, calm down when overexcited, learn to be assertive without being aggressive, or make better use of their time? Many humanistic education methods teach students how to do these things. "Effectiveness training" teach students how to really listen to others, including parents. "Values clarification" teach students to "thoughtfully consider the consequences" of their decisions. Several humanistic education approaches teach students to relax and control their nervous energy and to plan and take more responsibility for their time. Humanistic educators often report that parents have told them how good communication was increased in

their families as a result of some of the class activities and new skills the students learned.

- **Humanistic education encourages parent involvement in the schools.** Many humanistic educators are parents themselves, who are very active in their children's education in and out of school. Humanistic educators believe that parents should be knowledgeable about their children's curriculum, should be active in parent-teaching activities, should be able to visit the school and observe, should have a way to make suggestions or register complaints about their child's program, and within reasonable limits, should be allowed to request alternative learning options for their children when they disagree strongly with school practices.
- **Humanistic educators believe that schools have a role to play in the "values education" of students.** While the home and religion have the major responsibility in the value development and moral development of children, the school also has a legitimate role. Few parents have ever questioned the school's role in encouraging the values of punctuality, fairness, health, courtesy, respect for property, neatness and the like. Humanistic educators believe schools *also* should encourage the democratic and humanitarian values of tolerance, self-respect, freedom of thought, respect for others, social responsibility and the like. Schools cannot and should not be "value-free."
- **Humanistic education is not psychotherapy.** It is not the goal of humanistic education to help students overcome deep-seated emotional problems. Rather, humanistic education seeks to help students to learn useful skills for living and to deepen their understanding of issues relevant to their academic and social development. Teachers do not need to be trained psychologists to conduct humanistic education activities. They do require sensitivity to students, classroom management skills, and the ability to conduct a class discussion. These skills are within the grasp of all good teachers.
- **Humanistic education is not a panacea.** No one claims that implementing humanistic education methods and approaches will instantly or even eventually solve all of society's problems. There are many problems in our communities, country and world which require complex and long-term solutions. At best, humanistic education can better equip young people with the skills and attitudes to play a more effective role in seeking these solutions.

- **Humanistic education is essential for preparing young people to be citizens in a democracy.** If democracy is to work, its citizens must be educated. They must know how to gather information, distinguish fact from opinion, analyze propaganda, understand many different viewpoints, understand justice, think for themselves, communicate their opinions clearly, and work with others for the common good. These are among the most important skills that humanistic education seeks to teach our youth.

Constructivism

Constructivism is a theory of learning based on the idea that knowledge is constructed by the knower on mental activity. In other words, our own perceptions and understandings create our knowledge. This theory supports the idea that learners are considered to be active organisms seeking meaning. Constructivism is often associated with Jean Piaget and Immanuel Kant. Piaget coined the terms accommodation and assimilation, which are both related to constructivism. Through assimilation, individuals incorporate new information in already existing framework. According to Piaget, accommodation is the process of reframing one's mental representation of the external world to fit new experiences. Therefore, accommodation can be seen as the process of learning from failure.

Some common tenets of Constructivism

1. Learning is a search for meaning. Therefore, learning must start with the issues around which students are actively trying to construct meaning.
2. Meaning requires understanding wholes as well as parts. And parts must be understood in the context of wholes. Therefore, the learning process focuses on primary concepts, not isolated facts.
3. In order to teach well, we must understand the mental models that students use to perceive the world and the assumptions they make to support those models.
4. The purpose of learning is for an individual to construct his or her own meaning, not just memorize the "right" answers and regurgitate someone else's meaning. Since education is inherently interdisciplinary, the only valuable way to measure learning is to make the assessment part of the learning process, ensuring it provides students with information on the quality of their learning.

Types of Constructivism

- I Trivial Constructivism -The simplest idea in constructivism, root of all the other shades of constructivism, is Trivial Constructivism or Personal Constructivism or Cognitive Constructivism. In this principle, Knowledge is actively constructed by the learner, not passively received from the environment.
- II. Radical constructivism - Radical constructivism adds a second principle to Trivial Constructivism. Coming to know is a process of dynamic adaptation towards viable interpretations of experience. The knower does not necessarily construct knowledge of a “real” world.
- III. Social Constructivism or Socio-Constructivism - The social world of a learner includes the people that directly affect that person, including teachers, friends, students, administrators, and participants in all forms of activity. This takes into account the social nature of both the local processes in collaborative learning and in the discussion of wider social collaboration in a given subject, such as science.
- IV. Cultural constructivism - Beyond the immediate social environment of a learning situation are the wider context of cultural influences, including custom, religion, biology, tools and language.
- V. Critical constructivism - Critical constructivism looks at constructivism within a social and cultural environment, but adds a critical dimension aimed at reforming these environments in order to improve the success of constructivism applied as a referent.
- VI. Constructionism - Constructionism asserts that constructivism occurs especially well when the learner is engaged in constructing something for others to see.

Aims of Constructivism Education

1. We have to focus on the learner in thinking about learning not on the subject or lesson to be taught.
2. There is no knowledge independent of the meaning attributed to experience by the learners or community of learners.
3. Learning is an active process in which the learners uses sensory input and constructs meaning out of it.

4. Learning consists of both constructing meaning and constructing system of meaning
5. Physical actions, hands on experiences may be necessary for learning, especially for children, but it is not sufficient, we need to provide activities which engage the mind as well as the hands Dewey called this reflective activity.
6. Our learning is intimately associated with our connection with other human beings, our teachers, our peers, our family as well as casual acquaintances, including the people before us or next to us at the exhibit.
7. We do not learn isolated facts and theories in some abstract ethereal land of the mind separate from the rest of our lives.

Constructivist Classroom

In the constructivist classroom, both teacher and students think of knowledge not as inert factoids

to be memorized, but as a dynamic, ever-changing view of the world we live in and the ability to successfully stretch and explore that view.

Difference between Traditional Classroom and Constructivist Classroom -

Traditional Classroom	Constructivist Classroom
Curriculum begins with the parts of the whole. Emphasizes basic skills.	Curriculum emphasizes big concepts, beginning with the whole and expanding to include the parts.
Strict adherence to fixed curriculum is highly valued.	Pursuit of student questions and interests is valued.
Materials are primarily textbooks and workbooks.	Materials include primary sources of material and manipulative materials.
Learning is based on repetition.	Learning is interactive, building on what the student already knows.
Teachers disseminate information to students; students are recipients of knowledge.	Teachers have a dialogue with students, helping students construct their own knowledge.
Teacher's role is directive, rooted in authority.	Teacher's role is interactive, rooted in negotiation.
Assessment is through testing, correct answers.	Assessment includes student works, observations, and points of view, as well as tests. Process is as important as product.
Knowledge is seen as inert.	Knowledge is seen as dynamic, ever changing with our experiences.
Students work primarily alone.	Students work primarily in groups.

Characteristics of Constructivist Teaching

One of the primary goals of using constructivist teaching is that students learn how to learn by giving them the training to take initiative for their own learning experiences.

According to Audrey Gray the characteristics of a constructivist classroom are as follows:

- the learners are actively involved
- the environment is democratic
- the activities are interactive and student-centred
- the teacher facilitates a process of learning in which students are encouraged to be responsible and autonomous

Teaching Methods

- Engage - The students first encounter and identify the instructional task. Teachers must engage students in their lessons in order for them to learn. Teachers engage students by -guiding whole group discussions, asking students to explain what they learned, working together in small groups to complete projects or tasks.
- Explore- In the Exploration stage the students have the opportunity to get directly involved with phenomena and materials. Students inquire, work together, form hypotheses, and learn about new ideas and concepts on their own before coming together as a whole class. Students develop an idea of what they may think an object or idea is, and then explores it further to see if their idea was accurate. Students use tools such as textbooks, the internet, scientific instruments, and their creative minds to explore new concepts.
- Explain- Explain, is the point at which the learner begins to put the abstract experience through which she/he has gone into a communicable form. The students will define and explain the current concept using their own words. The student will accomplish this using informational readings, group discussions, and teacher interaction. Learners will support each other by sharing their ideas, observations, questions, and hypotheses.
- Elaborate- To Elaborate the students expand on the concepts they have learned, make connections to other related concepts, and apply their understandings to the world around them. Students will expand their learning on the concepts by making connections to related concepts and applying their understanding to the world

around them. This 'will help students make connections that will lead them to more inquiry which will lead to new understandings.

- Evaluate- Evaluate is an on-going diagnostic process that allows the teacher to determine if the learner has attained understanding of concepts and knowledge. Constructivism encourages teachers to assess their students learning on an ongoing basis. In traditional classrooms, assessment would be paper tests taken by the students after the content was taught and in which they received a grade. In a constructivist classroom the teacher assesses the students work and adapts the lesson plan to meet the needs of the learner.

Techniques and methods in a constructivist classroom:

Teacher encourage students' intellectual involvement through:

- Discussion
- Small group work
- Student presentation
- Debate
- Simulations
- Brain-storming
- Individual study
- Teacher accepts and encourages students autonomy.
- Teacher accepts individual differences.
- Students are asked open-ended questions and allowed time for responding.
- Teacher encourages students to higher-level thinking.
- Students communicate with both teacher and classmates.
- Students engage in experience.
- Raw data, primary sources, manipulatives, physical and interactive materials are used by students.

Role of the teacher

Constructivist teachers do not take the role of the "sage on the stage." Instead,

teachers act as a “guide on the side” providing students with opportunities to test the adequacy of their current understandings-

- The educator should consider the knowledge and experiences students bring to class
- Learners construct their knowledge through a process of active enquiry
- ‘Discovery’ is facilitated by providing the necessary resources
- Knowledge is actively constructed & learning is presented as a process of active discovery
- Provide assistance with assimilation of new and old knowledge
- Learning programme should be sufficiently flexible to permit development along lines of student enquiry
- Create situations where the students feel safe questioning and reflecting on their own processes
- Present authentic tasks to contextualize learning through real-world, case-based learning environments
- Support collaboration in constructing knowledge, not competition
- Encourage development through inter-subjectivity
- Providing Scaffolding at the right time and the right level
- Provide opportunities for more expert and less expert participants to learn from each other

Role of the student

The expectation within a Constructivist learning environment is that the students plays a more active role in, and accepts more responsibility for their own learning,-

- Students have to accommodate & assimilate new information with their current understanding
- One important aspect of controlling their own learning process is reflecting on their experiences
- Students begin their study with pre-conceived notions
- Students are very reluctant to give up their established schema/idea & may reject

new information that challenges prior knowledge

- Learners need to use and test ideas, skills, and information through relevant activities
- Students need to know how to learn or change their thinking/learning style
- For students to learn they need to receive different ‘lenses’ to see things in new ways

Discipline in a constructivist classroom

- Teacher should give opportunity to the students to choose between two behaviours.
- Teacher should try to understand the reason of the problem behaviours.
- Teacher should clarify his expectations.
- Teacher should focus on the present behaviour of the student.
- There should be a reliable communication between teacher and students.
- Teacher should behave consistently.
- Teacher and students should establish the rules of classroom together.
- Teacher and students should find solutions to the problems in a cooperative way.
- Teacher should use logical consequences rather than punishment.

Teacher should help students to be responsible individuals.

Students should be encouraged to be autonomous learners. Therefore they can take the responsibility of the negative consequences of their behaviours.

Benefits of Constructivism

- Children learn more, and enjoy learning more when they are actively involved, rather than passive listeners.
- Education works best when it concentrates on thinking and understanding, rather than on rote memorization. Constructivism concentrates on learning how to think and understand.
- Constructivist learning is transferable. In constructivist classrooms, students create organizing principles that they can take with them to other learning settings.
- Constructivism gives students ownership of what they learn, since learning is based on students’ questions and explorations, and often the students have a hand in

designing the assessments as well. Constructivist assessment engages the students' initiatives and personal investments in their journals, research reports, physical models, and artistic representations. Engaging the creative instincts develops students' abilities to express knowledge through a variety of ways. The students are also more likely to retain and transfer the new knowledge to real life.

- By grounding learning activities in an authentic, real-world context, Constructivism stimulates and engages students. Students in Constructivist classrooms learn to question things and to apply their natural curiosity to the world.
- Constructivism promotes social and communication skills by creating a classroom environment that emphasizes collaboration and exchange of ideas. Students must learn how to articulate their ideas clearly as well as to collaborate on tasks effectively by sharing in group projects. Students must therefore exchange ideas and so must learn to “negotiate” with others and to evaluate their contributions in a socially acceptable manner. This is essential to success in the real world, since they will always be exposed to a variety of experiences in which they will have to cooperate and navigate among the ideas of others.

Unit - 1.4 □ Historical Perspective of Indian Education (Gandhi, Tagore, Krishnamurti, Aurobindo)

Introduction

Throughout the world today, people find themselves trapped in overwhelming socio-cultural, moral, and spiritual crises. Visionaries of India's past - Gandhi, Tagore, Aurobindo, and Krishnamurti, among others - showed paths to overcome these crises. In their writings and their experiments, each tried to envision a better reality for India, one unmarred by the greed and destruction of Western-style development and by the colonization and debilitation of Western-style schooling. They believed that India could only grow and regenerate itself by seeking out those beliefs, values, languages, cultures, knowledges and wisdoms upon which she had developed and lived. They engaged in a critical traditionalism, believing that the injustices and problems within traditions and customs required self-correcting mechanisms. Thus, in their own unique ways, these innovators tried to create alternative visions of living and paths for India.

Why are we focusing on these four individuals? After all, a multitude of thinkers and experimenters have emerged throughout India's rich and diverse history. However, what distinguishes Gandhi, Tagore, Aurobindo, and Krishnamurti from the rest is their effort to situate education in a complete spiritual, political, socio-cultural, and economic vision of transformation. For them, education germinated from a context and it was just as important to transform this context, as it was to transform the system of education. To varying degrees, all four were engaged in India's freedom struggle, and their experiences around this struggle inspired them to imagine a different conception of freedom and, with it, a different India. They beautifully and forcefully expressed themselves in writings, poetry, speeches and meditations, and illustrated their ideas in extremely different parts of India: Gujarat/Madhya Pradesh/Maharashtra; Bengal; Pondicherry; and Andhra Pradesh/Karnataka.

Finally and perhaps most importantly, while many people still refer to them, few really know what they envisioned, and even fewer know how to evolve their ideas/experiments or re-contextualize them to today's rapidly changing world. The current crises of the 'schooled' and of schooling require radical new thinking, new dialogue, and new action. While this radical discourse is being driven by thinkers in other parts of the world (mainly from industrialized countries), learning from the radicalism of these four visionaries could do much to resuscitate the intellectually-stagnated discourse on education in India. By deeply probing into their critiques, frameworks and experiments,

we hope to invigorate the education

discourse and offer fresh insight into the development of learning societies for 21st century India. For all these reasons, and many more, Gandhi, Tagore, Aurobindo, and Krishnamurti are worth remembering, revisiting, and re-learning from today.

Objectives

After going through this sub-unit you will be able to:

- Explain the views of Gandhi, Tagore, Aurobindo, and Krishnamurti
- Evaluate the educational contributions of these visionaries
- Bring out the significance of their educational ideas in present educational scenario

Check your progress -1.4

1. Write two educational aims of Rabindranath Tagore.

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2. Write Gandiji's concept of 3 r's and 3 h's.

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3. Write the role of teacher according to Aurobindo.

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4. What do you mean by 'Right Education'?

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Let Us Sum Up

- Gandhiji emphasized certain ideals, practical work and the potentiality of students in education. Gandhian education has been characterized as encompassing the head, the heart and the hands that means the all-around development of child. According to him education is that which draws out and stimulates the spiritual, intellectual and physical faculties of children.

- Tagore's ideas for creating a system of education aimed at promoting international cooperation and creating global citizens. Tagore envisioned an education that was deeply rooted in one's immediate surroundings but connected to the cultures of the wider world, predicated upon pleasurable learning and individualized to the personality of the child. He felt that the curriculum should revolve organically around nature, with flexible schedules to allow for shifts in weather, and with special attention to natural phenomena and seasonal festivities.
- Aurobindo strongly believed that life has a divine purpose and one of the most important tasks of education is to lead the student to discover for himself the aim of life and the specific role that he himself has to play in it. He conceived education as an instrument for the real working of the spirit in the mind and body of the individual and the nation. His Integral education is conceived as a process of organic growth and the way in which the various faculties could be developed and integrated.
- Jiddu Krishnamurti argues that the purpose of education should not just be to prepare students for a career, but to prepare them for life. That is done by making students feel free, so that they can think freely and won't conform to society.

Answers to check your progress

1. Two educational aims of Rabindranath Tagore -

(1) Self Realization:

Spiritualism is the essence of humanism; this concept has been reflected in Tagore's educational philosophy. Self-realization is an important aim of education. Manifestation of personality depends upon the self-realization and spiritual knowledge of individual.

(2) Intellectual Development:

Tagore also greatly emphasized the intellectual development of the child. By intellectual development he means development of imagination, creative free thinking, constant curiosity and alertness of the mind. Child should be free to adopt his own way learning which will lead to all round development.

2. Gandiji's concept of 3 r's and 3 h's -3h's: Hand-psycho-motor domain/skills Heart-spiritual domain/skills Head-Cognitive domain/skills 3r's: Reading, writing and arithmetic

3. The role of teacher according to Aurobindo-

- A true teacher removes the clouds of ignorance

- The role of teacher is to suggest, not to impose.
- Teacher is a “guide”, not a “master”. “Nothing can be taught”.
- A teacher should be like torch-light.

4. **Concept of ‘Right Education’ by Jiddu Krishnamurti-**

Right education should enable children to perceive truth, to keep their minds empty. It should empty the student’s mind of its fictitious content of ideas, beliefs, opinions, hopes, and regrets, fears which are, in fact, the manifestation of thought entering the realm of truth or freedom. Cultivating thought beyond a certain limit creates imbalance in life. Right education should not allow thought to dominate to whole of the mind and life. It may condition the mind with information to the extent necessary but it cannot neglect the vast field of one’s being and life.

Sub-unit End Exercises

1. Discuss the educational philosophy of Mahatma Gandhi.
2. Critically estimate the contribution of Rabindranath to Indian education.
3. Discuss Aurobindo’s educational ideas.
4. Discuss the educational views of Krishnamurti.

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Educational Philosophy of Sri Aurobindo

Sri Aurobindo Ghosh (1872-1950) was philosopher, poet, writer, nationalist and highly spiritual person. He contributed his intellect in various fields like philosophy, Indian culture, spirituality and education. He saw education as highly serious matter.

Aurobindo's Educational Philosophy

Aurobindo is one of the greatest educators whose educational philosophy swayed the masses of India as never before. He engaged himself for forty five years out of his seventy eight years in the practice of yoga and developed a philosophy of complete affirmation, affirming the reality of the world from the ultimate stand point and the meaningfulness of socio-political action from the spiritual stand point. He dedicated his life to make all men travel towards divine perfection and to express the power, the harmony, the beauty and joy of self-realization. According to Sri Aurobindo education means one that will offer the tools whereby one can live “for the divine, for the country, for one self and for others” and this must be the ideal in every school which calls itself national. The guiding principle of the philosophy of education of Sri Aurobindo was the awakening of man as a spiritual being. According to him neither education nor religion in the past had changed man. Now it is the time to give a total spiritual orientation to the whole education and the life of the nation.

Aurobindo's aims of education

- First aim of education is physical development of a child.
- Second aim is to rear all the senses of a child.
- Third aim is to train all mental field or state of a child.
- Forth aim is the development of moral values.
- The most important and prime aim of education is to develop all four level of one's conscience.

Curriculum according to Aurobindo

The Curriculum The essential principle of Sri Aurobindo's philosophy of education is freedom. Unity is never demanded at the cost of diversity. On the other hand, diversity creates a rich unity. Therefore, no rigid scheme of curriculum has been prescribed. The earliest permissible age for starting regular study according to Sri Aurobindo is seven or eight years. The proper medium for early education of the child is the mother tongue. The following criteria for planning curriculum are found in Sri Aurobindo's writings:

1. *Human nature:* The curriculum should aim at developing whatever is already given in seed form in the child. Education can only lead to the perfection of the instruments, which are already present in the students. Nothing can be taught or imposed from outside.
2. *Individual differences:* The curriculum should be planned according to individual difference. The mind has to be consulted in its own growth. The aim of the 60 teacher is to help the growing soul in drawing out his best and to make it perfect for a noble use.
3. *From near to the far:* Another principle governing the planning of curriculum is to proceed from near to the far, from that which is to that which shall be.
4. *Modern and up-to-date:* Sri Aurobindo was a modern thinker with a love for modernity and up-to-date knowledge. Therefore, he prescribed that the education must be up-to-date in form and substance and modern in life and spirit.
5. *Universal knowledge:* The curriculum should include whatever is universally true. That is the basis of all scientific knowledge and philosophy.
6. *Successive teaching:* Sri Aurobindo disagrees with some educationists who wish to introduce every subject simultaneously to the child. He prescribes that the subjects should be taught successively.
7. *Co-curricular activities:* The school should provide not only academic but also co-curricular activities.
8. *Five-fold curriculum:* Integral education is psychic and the spiritual education. Therefore, the curriculum must be fivefold according to these five types of education
9. *Multisidedness:* Integral education is multisided. It aims at all-round growth. Therefore its curriculum involves music, poetry, art, painting and sculpture, besides the academic subjects. These are necessary for the aesthetic development of the child.
10. *Provision for the genius:* The curriculum must provide for the genius. According to Sri Aurobindo, "What we call genius is part of the development of the human range of being and its achievements especially things of the mind and their will can carry us half way to the divine.
11. *Moral and religious education:* Curriculum for moral education should aim at refining the emotions and forming the proper habits and associations. Thus the aim of the curriculum according to Sri Aurobindo is the actualization of the

potentialities of the students. The curriculum should not be fixed but flexible and evolutionary. A variety of choice and opportunities must be prescribed for maintaining the freedom of growth. The integral curriculum should find a due place for every subject and every discipline.

Role of Teacher

- A true teacher removes the clouds of ignorance
- The role of teacher is to suggest, not to impose,
- Teacher is a “guide”, not a “master”. “Nothing can be taught”.
- A teacher should be like torch-light.

Integral Education

Integral education is the vision of Sri Aurobindo who first put his views on this topic in various newspapers and magazines in between 1904-08. According to him, the pattern of education should be liberal enough and a student should have full freedom to choose whatever s/he likes. The main aim of Integral Education is that: a student will be guided by his/her psychic being. A teacher’s duty is to inculcate this quality in the students mind. Examination system will not put any pressure on the students; depression never comes to a student’s mind. And evaluation process will be in such a way to influence the students instead of being frustrated.

It imparts an integrated view of the universe to the learners and tries to bring about an all round harmonious balanced and integrated development of the learners. In the words of Sri Aurobindo, “there will be needed a yoga which shall be at once a yoga of integral knowledge, a yoga of integral will and it works, a yoga of integral love, adoration and devotion and a yoga of an integral perfection of the whole being and of all its parts and states and power and motions”. When the number of integral men is increased evil will disappear from ignorance, hatred, untouchability, slavery and exploitation, people will be in a position to live of justice, equality, freedom, peace, love and brotherhood. Thus integral education will be able to produce Supermen having virtues of a super human being. In devising a true and living education, according to Sri Aurobindo three things should be taken into account. They are the man, the individual in his commonness and his uniqueness, the nation or people and universal humanity. Sri Aurobindo conceived education as an instrument for the real working of the spirit in the mind and body of the individual and the nation. It is conceived as a process of organic growth, and the way in which various faculties could be developed and integrated is dependent upon each child’s inclination, rhythm of progress and law of development, Swabhava (inherent

disposition) and Swadharma (inner nature). Integral education is conceived to provide facilities for varieties of faculties, varieties of subjects and various combinations of pursuits of knowledge, power, harmony and skill in works. These faculties are so provided that they could be made use by each student and the teacher so that a natural process of harmonious development could be encouraged.

The word “integration” means a unity of parts into a whole in such a way that the parts themselves are blended and transformed into a new character. Sri Aurobindo was of the opinion that the education should meet the mental and spiritual needs of children and the demand of the country. He believed that the education of a human being should begin at birth and continue throughout his life. This education should help to bring down the best in every individual, by giving ample opportunities for the development of the child’s interests and abilities. It should lead to the spiritual development of the child and should create dynamic citizens who are able to meet the needs of the complex modern life. This he called as an integral education. This has been explained by Sri Aurobindo’s spiritual collaborator the Mother as, “Education to be complete must have five principal aspects relating to the five principal activities of human beings: the physical, the vital, the mental, the psychic and the spiritual. Usually these phases of education succeed each other in a chronological order following the growth of the individual. However, this does not mean that one should replace another but that all must continue, completing each other, till the end of life”. Sri Aurobindo’s scheme of education is integral in two senses. At first, it is integral in the sense of including all the aspects of the individual being, physical, vital, mental, psychic and spiritual. Secondly, it is integral in the sense of being an education not only for the evolution of the individual but also of the nation and finally of the humanity.

Physical Education (Tapasya of Beauty)

According to Sri Aurobindo beauty is the ideal physical life. The Mother therefore says, “You must hold within yourself the living ideal of beauty that is to be recognised”. It is a Tapasya (yoga) of beauty. When grows, the liberation gradually takes place. Physical education should begin at birth and continue throughout the life of the individual. Sri Aurobindo’s theory of education lays emphasis on physical and spiritual mastery. The physical education should provide the child with knowledge about the human body, its structure and functioning. The child should be taught to observe the functioning of all his body organs, so that he can control them and see that their functioning remains normal and harmonious. Mainly they have four important goals:

- i. To discipline and control the physical functions.
- ii. Harmonious development of the body and physical movements.
- iii. Rectification of defects and overcoming physical limitations.
- iv. To awaken the body consciousness.

To achieve the first three aims one has to undertake physical exercises. To achieve the fourth goal one has to draw upon multiple faculties. Sri Aurobindo felt that spiritual discipline, service, bhakti and yoga as the essential of physical education. Asanas (physical exercise) pranayama (breathing techniques) were considered to be the most important to control the restlessness of the body and to achieve concentration. Emphasis on games and sports was given to renew physical and higher forms of energy and to develop tolerance, self-control, friendliness, self-mastery of ego. This scheme of physical education is not confined to classroom period. In “Ashram School” at Pondicherry a definite portion of the time table is allotted for physical education. Along with this, often minute period is allotted for concentration. Thus through this physical education programme attempts are made to express the inner consciousness.

Vital Education (Tapasya of Power)

Vital education emphasizes on observation of impulse, energies and desires of the vital being of the man. Of all the forms of education, vital education is considered to be the most important. Sri Aurobindo was of the opinion that the vital education of a child should begin as early as possible. Vital education has two principle aspects:

- i. The development and utilization of sense organs. The sense organs help an individual to receive knowledge. The senses like sight, hearing, smell, touch, taste and mind should be trained. Sri Aurobindo advises “that their training should be the first care of the teachers.”
- ii. Vital education according to Sri Aurobindo is also a training of the aesthetic personality.

Awareness and control of the character would bring transformation. He should develop human habits like emotions and their associations. He is to develop observation and self-knowledge which will lead to concentration of vital energies. It is the first step in the growth and self mastery of one’s character.

Mental Education (Tapasya of knowledge)

For the education of the mental being emphasis is laid on mental silence and

concentration. The Mother says “The mind has to be made silent and attentive in order to receive knowledge from above and manifest it.” To silent the mind, one has to take the help of “classical yoga”. By yoga one acquires mastery of the mind and reaches a region higher than the mind which we call knowledge. This “Tapasya”

of knowledge is the education of the mental being. This helps in the gradual liberation from ignorance. Mental education has three fold functions:

- (i) to gather old knowledge
- (ii) to discover new knowledge
- (iii) to develop the capacity to use and apply the knowledge acquired.

Through the application of the knowledge the student develops cognition, ideas, intelligence and mental perceptions. As a result of this, man himself becomes the source of knowledge. Describing the mental education the mother has laid down the following five phases:

- i. The development of the power of concentration, the capacity of attention.
- ii. Development of the capacities of expansion, wideness, complexity and richness.
- iii. Organisation of ideas around a central idea or a higher ideal or a supremely luminous idea that will serve as a guide in life,
- iv. Thought control, rejection of undesirable thought so that one may, in the end, think only that on what one wants and when one wants,
- v. Development of mental silence and calm, to receive inspirations from the inner being.

Psychic Education (Tapasya of Love)

While the physical, vital and mental educations are the means to develop the personality, the psychic education alone leads to the future evolution of man. This is the most important contribution of Sri Aurobindo to educational theory, psychic being is the psychological centre of man. The function of education is to enable man to become conscious of this psychological centre. Their consciousness is the key to an integral personality. Psychic education is to enable an individual to see his soul to grow in freedom according to its inner nature. Psychic education helps the individual to realize the true motive of his existence on the earth. It helps him to discover the purpose of his life and the end to which his life must go. It helps him to become conscious of a psychic presence embedded in the depths of his inner being. However, this requires

great determination, a strong will power and great perseverance. In the words of the Mother “only one thing is absolutely indispensable: the will to discover and realize”. This in fact is the field of occult and yoga.

Spiritual Education

The spiritual education requires the above steps as a prelude to its realization. It is only after one gets through the physical, vital, mental and psychic education; one realizes a certain transformation that one can enter into spiritual education. The aim of the spiritual education is to escape from all earthly manifestations and helps the individual to realize the presence of god. It involves an earthly escape from all earthly manifestations from the whole universe, to return to the absolute. The supra mental education will progress from above to downwards. It will not merely progressively develop human nature; it will transform nature itself, heightening the consciousness and bringing down the higher consciousness into the lower. According to Sri Aurobindo, the transformation when it is supra mental as a result of the descent of the super mind, the body life and mind of a man are also greatly transformed. The supra mental Education, he believes, will bring about ascent of the species, leading in the end to the appearance of a divine race upon the earth. Psychic and spiritual education together is also called “supra mental education”, because it not only works on the consciousness of the individuals but also on the very substance of which they are built and on the environment in which they live.

Integral Education regards the child as a growing soul and helps him to bring out all that is best, most

powerful, most innate and living in his/her nature. It helps the child develop all facets of his/her personality and awaken his latent possibilities so that he/she acquires -

- a strong, supple, healthy, beautiful body
- a sensitive, emotionally refined, energetic personality
- a wide-ranging, lively intelligence and will
- the subtler spiritual qualities that unify and harmonize the being around his inmost Truth or Soul

The focus and emphasis in Integral Education (IE) is not just information and skills acquisition but also

self-development, triggered from within the child and supported and nourished by teachers and parents. Every experience becomes a learning tool for the child as he grows. IE helps him to integrate with his/her true self, his surroundings, his society, his

country and humanity in other words, to become the complete being, the integrated being that he/she is meant to be.

According to Sri Aurobindo, true education as a process of self-development through physical education, vital education and mental education may be the goal of ordinary men. This process of self development if carried further leads to a total transformation. True education will establish life divine upon earth. True education will be an instrument for real working of the spirit in the mind and body of the individual and the nations. Thus understood, education would be an instrument for social change.

This is more important at the present juncture when most of the educationists are realizing the need for an educational system aiming at man making. The different types of education system discussed above should not begin successively but simultaneously. The focus should be all the time on the inner growth. As the educand advances he should be taught to identify his real self and to find out the law of his being. The principles and practices of this new type of education have been explained by Sri Aurobindo and the Mother in their different works.

Gandhi's Philosophy of Education

One man who always stood for peace and valued it above political and ideological conflicts, Mahatma Gandhi's views on education was always focused on an all-round education, not just literacy. He stressed on the development of a child as a whole, not just the mind. He said "By education, I mean an all-round drawing of the best in child and man in body, mind and spirit."

Educational Philosophy of Mahatma Gandhi

Gandhiji as an Idealist:- Gandhiji had very high ideals that he followed ideals like simplicity, truthfulness, non violence. He had not only there principles in mind but also practised them in his life. Gandhiji as a Pragmatist:- Pragmatist is one who solves problem in a realistic way. Gandhiji believed that the best way to learn is by doing and it is believed that when you learn by doing you remember 90% and it leads to knowledge. Pragmatism is the hallmark of Gandhian philosophy. Gandhiji as a Naturalist:- He believed that Nature is the best source of knowledge.

Gandhiji gave the concept of 3 r's and 3 h's

Hand-psychomotor domain/skills Heart-spiritual dornain/skills Head-Cognitive domain/skills

3r's: Reading, writing and arithmetic

Gandhiji emphasized certain ideals, practical work and the potentiality of students in education. It is education through which we can find out the potential of the students and teach them certain ideals which will help them to be a good citizen and through practical activities students will be in a position to think practically and they will be attentive and active, this will help them to mould their character. Thus Gandhian education has been characterized as encompassing the head, the heart and the hands that means the all-around development of child. According to him education is that which draws out and stimulates the spiritual, intellectual and physical faculties of children. Thus Gandhiji's purpose of education is to raise man to a higher order through full development of the individual and the evolution of a "new man."

Aims of Education :-

- 1. Bread and Butter aim:** Bread and Butter aim refers to utilitarian aim which is an immediate requirement. Gandhiji focused on education that provides learning while learning. This has to be a tool with each and every learner. S/he can remove unemployment keeping in mind the poverty and unemployment of India. Gandhiji focused and suggested industrial training and development of manual skills and handicraft as subject of education which will give satisfaction to the educand of his earning and self reliance but also it will be proved as a support to his/her family and nation at large.
- 2. Cultural Aim:-** According to Gandhiji cultural aspect of education is more important than the literacy. Culture is the foundation, the primary thing which the girls ought to get from here. It should show in the smallest detail of your conduct and personal behaviour, how to sit, how to walk, how to dress etc. it is the education through which students or everyone learn the glorious culture of the country-India, its incredible arts, religions and so on. Education is the device which makes them familiar with our great culture and it is to be taught that how do they adopt and what is the importance of value of our culture. Thus Gandhiji laid much emphasis on cultural aim of education and recommended that Geeta and Ramayana to be taught as a means of introducing students to their rich cultural and spiritual heritage.
- 3. Harmonious development:-** Education should develop all the three levels i. e. 3RS- read, write and arithmetic. The education should help in feeling what is taught and what happens to him and to express, what he feels and also what he wants to do. So all the faculties of person should be developed. Writing and reading will make him literate and arithmetic will help in calculating day-to-day expenses

and more importantly it will help in logical thinking and analyzing things.

4. **Moral Aim:-** Education should make person aware of what is right & wrong. It inculcates in us values and manners and moulds our character. Gandhiji focused more on character building than on literacy. According to him development of personality was more significant than accumulation of intellectual tools and academic knowledge. And we also believed that an educand should be taught nonviolence, truth, and importance of thoughts, word and deed.
5. **Social and individual Aim:-** The aim of education of Gandhiji is both social and individual. He wanted individual perfection and a new social order based on “Truth” & “Non-violence”. Education trains an individual and makes him an ideal citizen who will help his nation. An individual learns so many things from surrounding, culture, society and so on and he progresses simultaneously society progresses because the individuals’ growth is nothing but the growth of the society and nation.
6. **Ultimate Aim:-** Self-realization is the ultimate aim of life as well as of education. Through education everyone understands about themselves and get answer of the universal question who am I? It is the education which helps them to understand their existence and its purpose. It is the spiritual education which provides knowledge of God and self-realization. The individuals recognize their potentials or abilities and prove them as ideal citizens of their nation via education. It is the education which makes them familiar with spirituality and different religious and finally every individual realize what they are? This is the self-realization- the ultimate aim of education. In the words of Gandhiji- “true education should result not in material power but in spiritual force. It must strengthen man’s faith in God and not awaken It.” he further adds “Development of the whole-all were directed towards the realization of the ultimate reality-the merger of the finite being in to infinite.”

Types of Education:

After the Zakir Hussain’s report of education Gandhiji initiated a concept of *Sarvoday Society*. Gandhiji has given six types of education under the Sarvoday society.

1. Basic Education
2. Buniyadi Talim
3. Nayi Talim
4. National Education

5. Wardha Shikshan/Education

6. Life Education

Basic tenets of Gandhian education

- Free primary education - Gandhiji advocated for free and compulsory education for all boys and girls between seven and fourteen years. A free primary universal education is to be imparted to all the children in the village.
- Vocational education - Being free from mere bookish knowledge, a student resort to manual work. Thus he put emphasis on vocational and functional education.
- Emphasis on morality - By education, Gandhiji meant the improvement of morality within a student. Without being bookish, a student should adopt certain moral ethical codes like truth, non-violence, charity which will illuminate the character of the student.
- Non-participation in politics - Gandhiji wanted to keep the students away from politics. He thought that politicians will utilize them and that will hamper the development of a student and his education will suffer a setback.
- Women education - Gandhiji was a protagonist of women education. He advocated that there should be no distinction in equality of status between men and women in society. Gandhiji emphasized the need of women education to improve the society.

Basic education

Gandhi's model of education was directed toward his alternative vision of the social order. Gandhi's basic education was, therefore, an embodiment of his perception of an ideal society consisting of small, self-reliant communities with his ideal citizen being an industrious, self-respecting and generous individual living in a small cooperative community. **Principles of Basic Education:**

1. **Free and Compulsory Education:** - Gandhiji regarding basic education or Bunyadi Talim, has given his views that education is i.e. elementary education should be free of charge and all should get educated so that they can do minute calculations of daily life expense, read and write. This is necessary because this will make a person live independently.
2. **Mother tongue as a medium of education:** - Gandhiji emphasized the mother tongue to be the medium of instruction. Mother tongue would enable the children to express themselves effectively and clearly. If a student/child learns through

mother tongue then he can easily learn ethical and moral values and importance of national heritage. According to him if English is to be taught as medium of instruction then it hinders the development of understanding and clarity of thoughts/ ideas.

3. **Craft centeredness:-** Learners should get exposure to learn skills and craft like knitting, weaving, agricultural activities, cooking which make them self-dependent because they will not only earn on their own but also develop three domains:-
 - Physical Domain - by doing physical work like agriculture which will give good physical exercise.
 - Psycho-motor Domain- by developing social skills- how to behave, how to work in groups; how to co-ordinate.
 - Cognitive Domain- by developing thinking skill, analyzing, estimating- what would be the expense to prepare craft and how much material will be required.

Gandhiji also suggested there should be any inferiority or superiority regarding work. We should do every work/everything with the thinking that those works are mine and they have value whether it is sweeping or working in an office.

4. **Self-sufficiency:-Basic** education should provide such training that one can realize that immediate aim- earning- after or during basic education. Earning for one's own self and satisfying one's needs.
5. **Co-related teaching:-** Gandhiji considered knowledge as a whole that is each and every subject interrelated. While doing craft work, it requires economical skills to buy material and to keep estimate how much it would require. It will also require mathematical skills to calculate the earnings and so on. As the subject should be taught which will lead to all-round development, students should develop love for subjects to learn them.
6. **Non-violence:-** One of the aims of basic education is to prepare ideal and responsible citizen who will develop virtues like non-violence so that they are not attracted by violence and other antisocial activities. If each would try to inculcate this value then there will be peace and harmony among the citizen of India. There will not disagreement and it will good understanding with each other.
7. **Ideal citizen:-** Education makes man to think from broader and ideal perceptive therefore Gandhiji focused on preparing ideal citizens of the nation who are responsible and sensible to nation, duties and rights. Education of civics will give them civic sense- rights and duties to the nation, how government works and it

exist. History will make them aware of golden days as well as of the bravery of the nation, heroes who fought for the freedom of India which will lift their nationalistic feeling.

Curriculum Of Basic Education

Basic Craft.

- (i) Spinning and Weaving,
 - (ii) Carpentry,
 - (iii) Agriculture,
 - (iv) Fruit and Flower Cultivation,
 - (v) Leather work,
 - (vi) Culturing Fish,
 - (vii) Pottery,
 - (viii) Any handicraft according to the local need,
 - (iv) Home Science for girls.
2. Mother tongue.
 3. Mathematics.
 4. Geography, History and Civics to be combined as Social Studies.
 5. Painting and Music.
 6. P.T., Drill and Sports etc.
 7. General Science comprising Physics Chemistry, Botany, Zoology, Hygiene and Nature Study etc.
 8. Hindi for that area in which it is not the mother tongue.

The role of a Teacher:

The teacher has higher responsibilities. He has to develop values among the learners. The teacher should follow morality. There should not be any dark patch on his character because he is role model for many students. Gandhiji says-”education of the heart could only be done through the living touch of the teacher.” Education becomes effective and faithful only to the extent to which there is personal touch between the teacher and

the taught. It will be very difficult to achieve character building in the absence of devotion to the teacher. He should have devotion to duty, to the students and to God. He is to play the role of a mother. An ideal teacher in Gandhiji's word is the "mother teacher." He says I used the word "mother teacher" because the teacher must really be a mother of children.

Merits Of Basic Education

- The scheme is financially sound and acceptable in a poor country like India, where about half of the total illiterate people of the world reside. It is helpful for rapid expansion of elementary education with fewer burdens on public exchequer.
- It is also economically productive as it is based on the principle of work. Work occupies the central place in basic education. The system is production oriented and helps in the programme of national economic reconstruction.
- The system was able to remove class and caste distinction. It helps to bring social solidarity and national integration.
- It also removes the barriers between the educated and the non-educated, between manual work and intellectual work, between the rich and the poor and village and the town.
- Basic education is activity-centred education. The child is not a passive learner but an active participant in the learning process. It fosters learning by doing. Thus, instruction is not passive, and the child learns through a productive and useful craft.
- Basic education is child-centric. The child is the centre of activity. It primarily considered the constructive and creative instincts of children.
- Basic education is based on sound educational principle of correlation, where all educational activities are correlated to a basic craft. Correlation also takes place between physical environment, social environment and craft work.
- The system is based upon the cultural and social heritage of the land. As such, it inculcates social and moral values in the minds of the students.
- It is truly an education for the whole man. It aims at a harmonious development of the body, mind and soul.
- Basic education system recognises the dignity of labour.
- It recognises the importance of mother-tongue as the medium of instruction at the

elementary stage.

- It inculcates democratic values like co-operation, responsibility, fellow-feeling in the minds of the students, which are essential for proper functioning of a democratic social order.

Demerits or Causes of Failure of Basic Education

- The self supporting aspect of Basic Education received severe criticism in the academic circle. Teachers, social leaders and educational administrators had shown an indifferent attitude towards it. It was argued that the scheme turns a school into a centre of small scale industry. Moreover, teachers had to depend upon the earnings of the students. This had a demoralising effect on teacher-pupil relationship.
- Too much emphasis on craft had led the neglect of liberal education. Very often the craft is not properly selected from the point of view of education and social significance and teaching through craft had become just a slogan.
- Another criticism leveled against Basic Education was that a single craft can and should not be the basis of the entire educational process. It may not help in the development of liberal education and thus would create an imbalance in the educational system between vocational and intellectual education.
- The method of correlation as technique of instruction was not stressed and sincerely followed. Correlation is no doubt a sound principle of education but correlation of the subjects through craft may appear to be sometimes unusual and time consuming.
- Basic Education is often regarded as inferior type of education meant for the poor villagers. It has nothing to do with the urban people, who usually sent their children to modern type of schools. The general public had no confidence in basic schools because of the degraded social value accorded to it. Thus Basic education failed to become an integral part of our national system of education.
- Basic Education can in no way help in the progress of modern scientific and technological development of the society, which was the need of the day. Rapid changes and modernisation of our society can only be possible through the application of modern science and technology in the fields and factories.
- Lack of finance and the absence of sound administrative policy were also responsible for the failure of Basic Education. Practically there was no coordination between the official and non-official agencies engaged in the organisation and development of Basic education.

- Teacher occupies the central position in Basic Education. Lack of adequate supply of efficient, trained and sincere teachers was one the most important cause for the failure of this scheme of education. Suitable orientation and training of teachers of basic schools was highly needed, which was rare. The majority of the teachers had no faith in this system.

It is quite justified to say that the fundamental principles of basic education are still valid and fruitful in the context of our present educational reform. They are relevant to be used as guiding principles of modern education. In fact, it needs to be reformed on modern lines then it may serve as one of the most interesting and fruitful techniques of instruction at elementary stage.

Jiddu Krishnamurti's Educational Philosophy

Jiddu Krishnamurti (1895 - 1986): born on 11 May, 1895, at Madanapalle, a small village in South India, Jiddu Krishnamurti was brought to England by Annie Besant (President of the Theosophist Society) and educated by her. She proclaimed him the Messiah and set up an organization (The Order of the Star in the East) to promote his teaching. In 1929, after experiencing considerable doubts about the role allotted to him, Jiddu Krishnamurti disbanded the organisation saying:

Truth is a pathless land, and you cannot approach it by any path whatsoever, by any religion, by any sect. Truth, being limitless, unconditioned, unapproachable by any path whatsoever, cannot be organized; nor should any organisation be formed to lead or to coerce people along any particular path. (From The Krishnamurti Foundation Trust)

From then until his death in February 1986, he travelled round the world speaking as a private person, teaching - giving talks and having discussions.

Jiddu Krishnamurti is basically a philosopher who is also deeply concerned with education. To him, there is no difference between philosophy and education. The aims of both are same - to bring about a fundamental and instantaneous change in man and society by setting human mind absolutely and unconditionally free.

Krishnamurti as an Educational Philosopher

As a philosopher, Krishnamurti, it appears, has not engaged the attention of academia, in India or in the West. Possible reasons for the apathy of universities towards Krishnamurti's teachings could be their basically theoretical and intellectual orientation, or the uncritical celebration of thought that is characteristic of our times. But it can

hardly be denied that Krishnamurti is essentially a philosopher of education. His teachings with their core concern of education make him that.

First, the educational issues raised by Krishnamurti—place of knowledge in education, freedom and discipline, learning from nature, role of sensory experience and observation, comparison and competition—are of such abiding concern that they have been discussed by several educational thinkers in the past. The greatness of Krishnamurti lies in the fact that he dealt with them not as educational problems per se but in relation to their deeper philosophical implications.

Secondly, the educational concerns of Krishnamurti being at once topical and contemporaneous are capable of supplying the needed grist to the philosopher's mill. This intellectual activity, it appears, is presently confined to a rather limited circle. But the issues raised are anything but sectarian; they are the general concerns of each and every person with a stake in the education of their children and the well-being of society.

Apart from Krishnamurti's own writings, his teachings have begun to spawn publication of a variety of educational writings of a philosophical kind. These are in the form of reflections based on field experience and scholarly analyses of issues on various aspects of education, schooling, teaching and learning, emerging thus far mostly from the educational centres established by Krishnamurti himself.

In the final analysis, Krishnamurti stands out as an educational philosopher not so much for his 'pure' metaphysical beliefs, as for the veritable mine of precious insights he has left behind on schooling, teaching and learning. At a time when genuine educational values are being overrun by concerns of the market place, Krishnamurti's teachings today acquire an added relevance and urgency.

Right Education

Right education should enable children to perceive truth, to keep their minds empty. It should empty the student's mind of its fictitious content of ideas, beliefs, opinions, hopes, and regrets, fears which are, in fact, the manifestation of thought entering the realm of truth or freedom. Cultivating thought beyond a certain limit creates imbalance in life. Right education should not allow thought to dominate to whole of the mind and life. It may condition the mind with information to the extent necessary but it cannot neglect the vast field of one's being and life.

The Purpose of Education

Krishnamurti sees education not with the eyes of a reformer, as a means to serve this or

that end, but as an intrinsic, self-fulfilling experience requiring no further justification. The function of education, he said, is “to bring about a mind that will not only act in the immediate but go beyond...a mind that is extraordinarily alive, not with knowledge, not with experience, but alive”. “More important than making the child technologically proficient is the creation of the right climate in the school for the child to

develop fully as a complete human being”. This means giving him “the opportunity to flower in goodness, so that he is rightly related to people, things and ideas, to the whole of life” (On Education).

The physical nature of the places of education

Krishnamurti felt that the physical nature of educational centres was very important. He maintained that we are affected or informed by and therefore educated by far more than we suspect, and this is especially true of young impressionable minds. Three elements that Krishnamurti spoke of most concerning the physicality of educational centres -

- 1.) The aesthetics, which includes order,
- 2.) Special areas that Jiddu Krishnamurti felt should exist in the centres he founded, and by extension we can assume he would feel should exist in all schools, and
- 3.) The atmosphere he felt should prevail and which he usually spoke of as part of the physical nature of the centres, though one can argue that they are material only in a very special sense.

The participants in education

There are, generally speaking, two kinds of participants in educational centres: staff and students. Jiddu Krishnamurti felt that any adult that was regularly in one of the centres was a staff member (regardless of function) and because of their regular contact with at least the educational environment if not the students, then they were in the position of educators. Everyone, staff and students, had something religious about their natures just by virtue of being human, but they had something more than that by virtue of their being in education. Krishnamurti didn't speak of them as religious figures (such as priests or accolades) but one thing that distinguishes participants in education from participants in some other social organizations (i.e. police officers, nurses, bankers, etc.) is that people in education must have religiousness central to their overall intention and central to the nature of the life they lived on a daily basis. As this is equally necessary to both staff and students, there can be no real hierarchy between them. There are, of

course, differences between staff and students in their responsibilities and experience; but in all that is most important in education the staff and students are really in the same boat. Staff members may know more about academic subjects, or gardening, or administration and therefore have a certain authority in those areas, but these are not the central concerns of education. In the central concerns of education, which is to do with inner liberation, both the students and the teachers are learners and therefore equal, and this is untouched by functional authority.

In thus helping the student towards freedom, the educator is changing his own values also; he too is beginning to be rid of the “me” and the “mine”, he too is flowering in love and goodness. This process of mutual education creates an altogether different relationship between the teacher and the student. Jiddu Krishnamurti felt that the overriding quality of an educator should be religiosity. Because he is devoted solely to the freedom and integration of the individual, the right kind of educator is deeply and truly religious. He does not belong to any sect, to any organized religion; is free of beliefs and rituals.

Insights into teaching and learning

In his words-

The Point of Education: Education is essentially the art of learning, not only from books, but from the whole movement of life-learning about the nature of the intellect, its dominance, its activities, its vast capacities and its destructive power; learning it not from a book but from the observation of the world about you-without theories, prejudices and values .

Principle of Method: If one really has something to say, the very saying of it creates its own style; but learning a style without inward experiencing can only lead to superficiality...Likewise, people who are experiencing, and therefore teaching, are the only real teachers, and they too will create their own technique.

Schooling without Competition and Comparison: When A is compared to B, who is clever, bright, assertive, that very comparison destroys A. This destruction takes the form of competition, of imitation and conformity to the patterns set by B. This breeds antagonism, jealousy, anxiety and even fear; and this becomes the condition in which A lives for the rest of his life, always measuring, always comparing psychologically and physically. Goodness cannot flower where there is any kind of competitiveness.

Learning through Observation: Learning is pure observation - observation which is not continuous and which then becomes memory, but observation from moment to

moment - not only of the things outside you but also of that which is happening inwardly; to observe without the observer. Look not with your mind but with your eyes. Then you find out that the outside is the inside...that the observer is the observed.

Freedom and Order... If you want to be free...you have to find out for yourself what it is to be orderly, what it is to be punctual, kind, generous, unafraid. The discovery of all that is discipline... Freedom is not from something or avoidance of constraint. It has no opposite; it is of itself, per se. Clarity of perception is freedom from the self. Flowering of goodness in all our relationship is possible only in.

Krishnamurti stands out as an educational philosopher not so much for his 'pure' metaphysical beliefs, as for the veritable mine of precious insights he has left behind on schooling, teaching and learning. At a time when genuine educational values are being overrun by concerns of the market place, Krishnamurti's teachings today acquire an added relevance and urgency.

Rabindranath Tagore's Philosophy of Education

Rabindranath was a philosopher, poet, dramatist, teacher, essayist and painter of outstanding repute. His philosophy of life was based on the ideals of dedication, patriotism and naturalism. Although he was an ideal philosopher, but the thoughts of naturalism, pragmatism and individualism are also reflected in his philosophy. The values which contributed a lot towards enrichment of his life are discussed as follow:

(1) Idealist:

Tagore believes that man should realize the "ultimate truth" which will liberate him from the worldly bondage. Experience according to him is within the world of illusion (Maya). He thought the world is the place of both truth and illusion (Maya).

In Tagore's view man is born with enormous surplus force which is excess of his physical need. This surplus is the limitless potentiality of human personality and creativity. In this lies the infinite future of man. The surplus potentiality manifests itself in man's religious spiritual and moral activities. As an idealist he was an ardent supporter of truth, virtues and values. According to Tagore, "By art man can experience the wholeness of life. The fine arts were nothing but intellectual and spiritual discipline. He said Bhakti can spiritualize Kama.

(2) Humanist:

Tagore said nature and man are created by supreme power. There is a strong link between

man and nature. So man should act naturally to feel the presence of superpower within him. Love fellowmen in a natural way. Realization of self is the essence to realize the Godhood.

(3) Naturalist:

Tagore said nature is the great teacher which is not hostile to man. Nature is kind, generous and benevolent like mother. In his view, "Education diverted from nature has brought untold harm to young children." Man should develop his relation with the nature as his fellowmen.

(4) Patriotism:

Tagore was a great poet and patriot. His writings were filled with patriotic values. He had joined in freedom movement to make the country free from foreign yoke. Sense of national service, patriotic feeling, dedication etc. was fostered through his writings. "Jana Gana Mana Adlii Nayak Jai Hai" is the famous National song which elicited a strong sense of integration.

(5) Internationalist:

Rabindranath Tagore was in favour of one world creation of unit amidst cultural, colour and religious diversities are the need of the time for peaceful co-existence in the globe. Forgetting selfishness one we should work to establish world culture based on love, affection fellow feeling and mutual understanding. Cosmopolitan feelings are explicit in his writings and paintings. Tagore's internationalist thought and attempt for making united world is appreciated all over the world.

(6) Vedantist:

Tagore's philosophy reveals that he was a Vedantist in true sense of terms. He had faith in one Supreme Being that is the Brahma. He finds unity in diversities in the world and a spiritual unity between man and man, man and nature. The relationship between god and man must be like the relationship between love and joy. He believes both the presence of God in all manifestation of matter and spirit.

Shantiniketan and Visva Bharati

Rabindranath Tagore established an educational institution in Bolepur, on December 22, 1901. It is Shantiniketan. This school had Ashram sanctity like the Gurukula of ancient India.

Visva-Bharati indicates a place of Universal knowledge and world culture. In 1951 the University raised to the status of Central University by an Act especially enacted in the Parliament.

Visva-Bharati is an ideal place of learning amidst homely natural and spiritual atmosphere. This University has several departments like Vidya-Bhawan or a School of research Siksha- Bhawan or a college of education, Cheena Bhawan school of Sino-Indian studies, Kala-Bhawan or a School of fine arts, Sangeet Bhawan or a School of music and dancing, Sri Niketan or an institution of rural construction.

Slipa-Bhawan or a School of Industries, Binoy Bhawan or a Teacher training college, Path Bhawan or a School etc. However many classes were held in open air, under the trees in the lap of nature.

Aims of Education

The aims of education as reflected in educational institution founded by Rabindranath Tagore in Shantiniketan are as follows:

(1) Self Realization:

Spiritualism is the essence of humanism; this concept has been reflected in Tagore's educational philosophy. Self-realization is an important aim of education. Manifestation of personality depends upon the self-realization and spiritual knowledge of individual.

(2) Intellectual Development:

Tagore also greatly emphasized the intellectual development of the child. By intellectual development he means development of imagination, creative free thinking, constant curiosity and alertness of the mind. Child should be free to adopt his own way learning which will lead to all round development.

(3) Physical Development:

Tagore's educational philosophy also aims at the physical development of the child. He gave much importance to sound and healthy physique. There were different kinds of exercises. Yoga, games & sports prescribed in Santiniketan as an integral part of the education system.

(4) Love for humanity:

Tagore held that the entire universe is one family. Education can teach people to realize oneness of the globe. Education for international understanding and universal

brotherhood is another important aim of his educational philosophy. The feeling of oneness can be developed through the concepts like fatherhood of God and brotherhood of man all creatures are equal on this earth.

(5) Establishment of relationship between man & God:

Man bears the diverse qualities and potentialities offered by God. These qualities are inborn and innate. The relationship between man and God is strong and permanent. However the dedication to spiritualism and sacredness will lead to the harmonious relationship with man, nature and God.

(6) Freedom:

Freedom is considered as an integral aspect of human development. Education is a man-making process, it explores the innate power exists within the man. It is not an imposition rather a liberal process which provides utmost freedom to the individual for his all-round development. He says, Education has leaning only when it is imparted through the path of freedom”.

(7) Co-relation of Objects:

Co-relation exists with God, man and nature. A peaceful world is only possible when correlation between man and nature will be established.

(8) Mother tongue as the medium of Instruction:

Language is the true vehicle of self-expression. Man can freely express his thought in his mother-tongue. Tagore has emphasized mother tongue as the medium of instruction for the child’s education.

(9) Moral and Spiritual Development:

Tagore emphasized moral and spiritual training in his educational thought. Moral and spiritual education is more important than bookish knowledge for an integral development of human personality. There must be an adequate provision for the development of selfless activities, co-operation and love fellow feeling and sharing among the students in educational institutions.

(10) Social Development:

According to Tagore, “Brahma” the supreme soul manifests himself through men and other creatures. Since He is the source of all human-beings and creatures, all are equal. Rabindranath Tagore therefore said, “service to man is service to god”. All should develop social relationship and fellow-feeling from the beginnings of one’s life. Education aims at developing the individual personality as well as social characters

which enables him to live as a worthy being. **Curriculum**

Subjects:

Literature and Mother tongue, other Indian Languages and other foreign languages

Natural sciences such as Botany, Zoology, Mathematics, Physics, Chemistry, General science, Health education

Social Sciences like Geography, History, Civics, Economics, and Sociology

Arts, Music, Dance etc. Agriculture and Technical Subjects

Philosophy, Psychology and Religion Games and Music, Dramatics, Dancing Gardening, Excursions, Drawing and Painting Sports, Social Service Actual living and Laboratory work Regional Study, Community Service

Method of Teaching

(1) Teaching through Tours and Trips:

Tagore believed that the subjects like history, geography, economics and other social sciences can be effectively taught through excursions and tours to important spots. By this students will get an opportunity to observe numerous facts and gain firsthand knowledge through direct experience.

(2) Learning by activities:

Rabindranath Tagore said that for the development of child's body and mind, learning through activity is essential. Therefore he included activities like climbing tree, drama, jumping, plucking fruits, dancing etc. in his educational programmes.

(3) Narration-cum-discussion and debate method:

Narration-cum-discussion and debating activities were organized Tagore's education centre to develop oratory abilities of the students. Students were encouraged to solve problems of various areas through rational debate and thorough discussion.

(4) Heuristic Method

Rabindranath Tagore introduced Heuristic method as an important method of teaching in his educational institution. In this method first, the students, are asked questions to clarify their doubts on topics and teachers try to satisfy them by their correct answers. Then the teacher asks the questions to students to evaluate how far the students are able to comprehend the topic discussed in the class.

Medium of Education

The medium of education discourse also became an important point pertaining to Tagore's idea. The use of English in education prevented assimilation of what was taught and made education confined only to urban areas and the upper classes rather than rural areas. Therefore, if the vast rural masses were to benefit, it was absolutely essential to switch over to the use of Bengali in the context of Bengal at all level of education. Tagore believed that without knowledge pattern of rural living and an effort by the

school to revitalize rural life, academic learning would be incomplete. And this is the reason behind the establishment of his own university, popularly known as Visva Bharati.

He argued that to educate India's entire population and restoring the flow of culture from the educated classes to the rural population would not come about unless the mother-tongue was adopted as the medium of teaching.

Role of Teacher

- Tagore gave an important place to teachers and asked them to carry out the following activities -
- Believing in purity and in his/her own experiences, innocence of child, the teacher should behave with the pupil with great love, affection and sympathy.
- Instead of emphasizing on book learning, the teacher should provide conducive environment to the child so that he/she engages himself/herself in useful and constructive activities and learn by his/her own experiences.
- The teacher should always be busy with motivating the creative capacities of the children do that they remain busy with constructive activities and experiences.

Discipline in Tagore's view

Tagore was a lover of children and an advocate of free discipline. He wanted to provide the child an opportunity for the discovery of his innate potentialities in liberty. The education of the child should be carried on naturally in natural environment.

Conclusion

Rabindranath Tagore, a true philosopher developed an ideal experimental education institution in Santiniketan. Tagore was a great advocate of spiritual education and also stressed on harmonious development of the child with equal emphasis on mental, social and emotional growth. Tagore was the greatest prophet of modern Indian renaissance who sought to bring change through education.

Unit : 1.5 □ Contemporary Indian Perspective

Introduction

Indian thinkers like Swami Vivekananda, Aurobindo, Dayananda, M.K.Gandhi, and Rabindranath Tagore followed the traditional Indian educational thought modifying and adjusting it to contemporary situations. Among the contemporary Indian philosophers of education Jawaharlal Nehru, M.N.Roy and Sarvepalli Radhakrishnan strike a different note giving importance to scientific temper, rationalism. Their ideas also must be given due importance in the scheme of Indian educational policy. These thinkers represent the spirit of contemporary Indian Philosophy of Education. In contemporary Indian Philosophy of Education we find mostly the following trends, they are Revivalism, Rationalism, Humanism, Neo Vedanta, Integralism, Positivism, Nationalism, Cosmopolitanism, Eclecticism, Idealism, Realism and Pragmatism.

Objectives

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

- Understand the nature of contemporary Philosophy of Education
- Describe the fundamental tenets of each school.
- Understand the educational thoughts of Jawaharlal Nehru, M.N.Roy and Sarvepalli Radhakrishnan

Revivalism

In 19th century, we find a sort of Revivalism in India. Everything that is old and traditional has some good and it should be revived. Revivalism is the trend which shows a reawakening, a reinterpretation in the light of the ancient wisdom. When Revivalism is also ready to accept new concepts and trends there is nothing wrong in it. Such revivalist attitude and spirit is found in the philosophies of Vivekananda, Dayananda, M.K.Gandhi, Sri Aurobindo, Rabindranath and Radhakrishnan. All these thinkers have basically accepted the ancient Indian ideal of education as that which liberates the human soul out of the bondage. Thus the aim of education is to set free the Educand from all shackles of bondage.

All of them wanted that contemporary Indian Education should follow the ancient Ideals, values and models of social relationships, curricula, and teacher taught relationship, methods of teaching etc., they also wanted the modern means of

communication, Audio- Visual instruments should be used for more effective teaching. Thus Revivalism is for ancient noble values and the medium is modern means of teaching and communication.

Rationalism

Rationalism is a philosophy, which means it is a way of thinking and an approach to life. Rationalists believe that there is a plain, methodical, factual way to arrive at a conclusion. They deal with issues of truth and validity. There is only one Truth in life. All human beings are equal and can strive to be perfect. Everyone can improve themselves. They do not deny that God is powerful but they do not believe he is ALL powerful. Humans have control over their life. A person's goal in life was to improve themselves and make the world a better place.

The influence of western thinking upon contemporary Indian thinkers is more explicit in the trend towards rationalism. The importance of reason is accepted as valid source of knowledge by all modern thinkers.

Jawaharlal Nehru and M.N.Roy considered that only Rationalism is the best method in knowing things. Dayananda, Sri Aurobindo, Vivekananda, Rabindranath Tagore and Radhakrishnan follow the ancient tradition according to which while aims and ideals goals and values are intuited, the means are supplied by reason.

Neo-Vedanta

Neo-Vedanta is a modern interpretation of Vedanta, with a liberal attitude toward the Vedas. It reconciles dualism and non-dualism, and rejects the "universal illusionism" of Shankara, despite its reference for classical Advaita Vedanta.

Ramakrishna, Swami Vivekananda, M.K. Gandhi and Aurobindo have been labeled "Neo-Vedantists," a philosophy that rejects the Advaitins' claim that the world is illusory. Aurobindo, in his *The Life Divine*, declares that he has moved from Sankara's "universal illusionism" to his own "universal realism" defined as metaphysical realism in the European philosophical sense of the term.

M.K. Gandhi endorsed the Jain concept of Anekantavada, the notion that truth and reality are perceived differently from diverse points of view, and that no single point of view is the complete truth. This concept embraces the perspectives of both Vedanta which, according to Jainism, "recognizes substances but not process", and Buddhism, which "recognizes process but not substance". Jainism, on the other hand, pays equal attention to both substance (*dravya*) and process (*paryaya*).

Neo-Vedanta developed in the 19th century, in interaction with and response to

colonialism. With the onset of the British rule, the colonisation of India by the British, there also started a Hindu renaissance in the 19th century, which profoundly changed the understanding of Hinduism in both India and the west. Western orientalist searched for the “essence” of the Indian religions, discerning this in the Vedas and meanwhile creating the notion of “Hinduism” as a unified body of religious praxis and the popular picture of ‘mystical India’.

Integralism

Contemporary philosophers of education, Sri Aurobindo, Vivekananda, Rabindranath, Gandhi and Dayananda depict an integral approach in philosophy. Aurobindo said “the work of philosophy is to arrange the data given by the various means of knowledge, excluding none and put them into a synthetic relation to one truth, the one supreme and universal reality”. These philosophers believe in a monistic, idealistic and integral philosophy. There is one spirit underlying matter, life and mind in the world. This spirit is the reality and man, nature and God are its triple manifestations. Radhakrishnan observes “It is the basis and backbone of our being, the universality that cannot be reduced to this or that formula”.

Positivism

Positivism rejects any information that cannot be formally measured. It “limits knowledge to statements of observable fact based on sense perceptions and the investigation of objective reality”. It is the teachers’ job to make sure directions are clear and students understand what and how they will be learning. Through repetition and practice with different media, students are expected to have a clear understanding of the topic studied. Heavy focus is placed on testing students to ensure that all criteria have been met.

Positivist educationists Sri Aurobindo, Rabindranath, Vivekananda and Gandhi have realized the value of technical educational and the place of science in curriculum. They at the same time insisted that the education of science and technology must be supported by education in humanities, art morality and religion.

Nationalism

The spirit of nationalism was hovering in the Indian air when J. Krishnamurti was born in 1895. Slowly, it took hold in the consciousness of the people. By the turn of the new century, Britain had consolidated her hold over the Indian territories and had laid the foundations for a centralized state. All parts of British India were then bound into a single unit by a strong bureaucracy, a standing army, communication networks and a

newly articulated educational system. Influential British historians argued that India was a British creation - without a common language and religion, that India was not and could not be a nation. According to John Stuart Mill, the roots of nationalism are nurtured by people who share a common identity in the form of historical memories, 'pride, humiliation, pleasure and regret', attached to common incidents of the past. India's past, he implied, would not provide any such cohesive ideology to command the loyalty of all the peoples of India.

For contemporary Indians, whose defining experience was of religion, language, family and caste, the new ideology presented a many-faceted challenge. Deeply influenced by the foreign presence, by the degradation of Indian society that they had learned to live with, men as different as Raja Ram Mohan Roy and Dayanand Saraswati evolved an idea of an Indian past to meet the British challenge. By the second decade of this century, when the imperial government began introducing reforms that would eventually lead to representative democracy in India, a new dynamic had entered the situation. The search for a cohesive ideology gradually produced an identity attractive enough to inspire the majority of Indians to challenge alien rule. In forging a national Indian identity, the powerful force of religion began to dominate the vocabulary of politics. Gopal Krishna Gokhale, a moderate who was convinced that political freedom had to be won through the gradual education of the public, wrote of the complexities of the problem:

The number of men who conform a sound political judgment in the country is not large, but you can find a number of thinking men, filled with an honest but vague longing for the emancipation of the country, ready to follow any plausible leader, whom, in their heart of hearts, they believe to be wholly against the foreigner.

Cosmopolitanism

Cosmopolitanism is the main approach of the educational philosophies of Rabindranath Tagore, Jawaharlal Nehru and M.N.Roy, the founding of Viswabharathi by Rabindranath was mainly to fulfill his dream of universal India. Jawaharlal Nehru University represents the spirit of Nehru. M.N. Roy stood for cosmopolitanism and hoped to make his radical humanist movement a world movement. In a way Vivekananda Vedantist movement, Dayananda's Aryasamaj colleges, Sri Aurobindo's Aurovilli, Radhakrishnan's Internationalism represent the same universal spirit, though their approaches are different.

Eclecticism

Eclecticism has been derived from the verb root "elect". To elect means to choose and

pick up. The good ideas, concept and principles from various schools of thought have been chosen, picked up and blended together to make a complete philosophy. Thus eclecticism is a philosophy of choice. Eclecticism is nothing but fusion of knowledge from all sources. It is a peculiar type of educational philosophy which combines all good ideas and principles from various philosophies. Eclecticism is a conceptual approach that does not hold rigidly to a single paradigm or set of assumptions, but instead draws upon multiple theories, styles, or ideas to gain complementary insights into a subject, or applies different theories in particular cases. It can sometimes seem inelegant or lacking in simplicity, and eclectics are sometimes criticized for lack of consistency in their thinking. It is, however, common in many fields of study.

It is the nature of man that he likes change. He wants new and novel ways in every field of work. The same is the case with learning process. Learners always like something new and exciting. This approach is broad and may include every kind of learning activity and saves learner from monotony. It is more appropriate for Pre School learning but not less beneficial in the class rooms. It is helpful in all kinds of skills in stimulating a creative environment and gives confidence to the learners. In this approach children discovers and instil good ways of learning. Above all this approach gives a chance to our common sense to mould and shape our method according to the circumstances and available materials of teaching aids.

The contemporary Indian philosophers of education have looked on human personality from an eclectic perspective to discover the inner nature of man, which is generally not given due importance in the present day social sciences. Contemporary Indian philosophers excluding Nehru and M.N.Roy emphasized the spiritual aspect of man as an integrating principle which alone can boost his future evolution. These thinkers also advocated a scheme of education which includes physical, moral and religious education which is in tune with the spirit of Indian culture. Sri Aurobindo, representing the spirit said “the aim and principles of a true education is not certainly to ignore modern truths and knowledge but to take our foundations on our belief, our mind and our own spirit”. Thus we find, contemporary Indian philosophy of Education has been characterized by eclecticism. It is because of the fact that these thinkers had wide and deep knowledge of western science, art, literature and culture. Some of them spent many years studying in western educational institutions and they also had wide understanding of Indian culture and ethos. Their ideas are a happy blend of Indian values and western principles and concepts like Idealism, realism, nationalism, internationalism, individualism, socialism and myriad other ideas. These thinkers wanted to reconcile modern activities with renunciation. Thus in all branches of knowledge- like Metaphysics, epistemology,

psychology, ethics, religion, education, social and political sciences they wanted a blend of the East and the West.

Realism

For the realist, the world is as it is, and the job of schools would be to teach students about the world. Goodness, for the realist, would be found in the laws of nature and the order of the physical world. Truth would be the simple correspondences of observation. The realist would favour a school dominated by subjects of the here-and-now world, such as math and science. Students would be taught

factual information for mastery. The teacher would impart knowledge of this reality to students or display such reality for observation and study. Classrooms would be highly ordered and disciplined, like nature, and the students would be passive participants in the study of things. Changes in school would be perceived as a natural evolution toward a perfection of order.

In contemporary Indian philosophy of education however one finds a meeting of the extremes of idealism and realism. This extreme may be found in the educational philosophy of Vivekananda, Dayananda, Sri Aurobindo, Rabindranath Tagore, Gandhi and Radhakrishnan. In their aims and ideals of education they were idealists, while their detailed plans of education were based upon realism and pragmatism.

Educational Thoughts of Jawaharlal Nehru

Jawaharlal Nehru was a prolific writer, a great visionary, a charismatic leader, a successful statesman and he wrote a number of books like 'The Discovery of India', 'Glimpses of World History', his autobiography, 'Towards Freedom' (1936) ran nine editions in the first year alone.

Jawaharlal Nehru was a passionate advocate of education for India's children and youth, believing it essential for India's future progress. His government oversaw the establishment of many institutions of higher learning, including the All India Institute of Medical Sciences, the Indian Institutes of Technology, the Indian Institutes of Management and the National Institutes of Technology. Nehru also outlined a commitment in his five-year plans to guarantee free and compulsory primary education to all of India's children. For this purpose, Nehru oversaw the creation of mass village enrollment programmes and the construction of thousands of schools. Nehru also launched initiatives such as the provision of free milk and meals to children in order to fight malnutrition. Adult education centres, vocational and technical schools were also

organized for adults, especially in the rural areas.

A system of reservations in government services and educational institutions was created to eradicate the social inequalities and disadvantages faced by peoples of the scheduled castes and scheduled tribes. Nehru also championed secularism and religious harmony, increasing the representation of minorities in government.

Nehru's views on the aims of education bear resemblance to Tagore's ideas, because both of them are firm internationalists and humanists. In his address to the students of Allahabad University he said "a university stands for humanism, for tolerance, for reason, for the adventure of ideas and for the search for truth". Nehru too like other contemporary thinkers, stressed the spiritual aspect of social development, He said "without that spiritual element, probably the disintegration of society will proceed in spite of all material advance". Nehru was basically a socialist in his ideas. He says, "When we consider the whole subject of Education, we have to think in terms of the state and the society we are aiming at; We have to train our people to that end; we have to decide what our citizens should be like

and what their occupations should be..... We have to produce harmony and equilibrium in their private

and social and public life". Nehru liked the Russian approach and aims of education and its social concerns. He says, "The object aimed at is to produce a desire to serve the community as a whole and to apply the Knowledge gained not only for personal but for public welfare".

Jawaharlal Nehru's farsighted vision and admirable leadership is responsible for developing modern science in our country. He played a major role in establishing a modern scientific and technological infrastructure and strove to promote scientific temper.

Pandit Nehru laid the brick and mortar of science in newly independent India. Nehru's enormous contributions to the establishment of the NTs, of the large network of research laboratories of the CSIR and DRDO and of the atomic energy establishment are all well known. To accomplish his dream of making these institutions world class centres of research and learning, Pandit Nehru invited and encouraged a number of renowned scientists and academicians like Horn! Bhaba, J.B.S. Haldane, Sir C.V. Raman, Satish Dhavan, Nalini Ranjan Sarkar, J.C. Ghosh, Humayun Kabir and many others. It was Nehru's sustained and spontaneous political support that translated the idea into a reality. Over 45 Central laboratories in different fields of science were launched during his time. He was also responsible for initiating the first steps to launch India into the electronics and space era.

But more than the brick and mortar—the hardware or establishment of physical facilities as it were—Nehru was preoccupied with what he at different times called the “scientific method”, the “scientific approach”, the “scientific outlook” and the “scientific temper”—the soft-ware. Inaugurating the 34th session of the Indian Science Congress, which met in Delhi in January 1947, Pandit Nehru expressed the hope that as “India was on the verge of independence and science in India too was coming of age, it would try to solve the problems of new India by rapid planned development in all sectors and try to make her more and more scientific minded”.

He said: “Science was not merely an individual’s search for truth; it was something infinitely more than that if it worked for the community.” He explained: “For a hungry man or hungry woman, truth has little meaning. He wants food. For a hungry man God has no meaning. And India is starving and to talk of truth and God and many of the finer things is mockery. We have to find food for them, clothing, housing, education and health are absolute necessities that every person should possess. When we have done that we can philosophise and think of God. So, science must think in those terms and work along those lines on the wider scale of coordinated planning.”

To Nehru, scientific temper was something to be inculcated in society at large. Pandit Nehru believed that with the spread of education and with economic development itself, the values which animate scientific temper would get embedded in our lives.

Educational Thoughts of M.N Roy

M.N. Roy, one of the eminent thinkers of modern India, has propounded a philosophy, which is distinct from other traditional schools of Indian thought. He called it as Radical Humanism. Radical Humanism is neither materialism, nor idealism, but a scientific philosophy, insisting upon the freedom of the individual. According to M.N. Roy, the function of philosophy “is to explain existence as a whole”. M.N Roy considered that science and philosophy have different functions. Roy said “The function of Science is to describe and that of philosophy is to explain. Therefore, philosophy is called the science of sciences”. Thus Philosophy, according to Roy, should be based upon scientific foundation. According to him “Modern Scientific Philosophy is decidedly opposed to any dualist doctrine”. He said “Mysticism results from ignorance”. He is against all types of Mysticism, whether it is metaphysical, logical or spiritual. He considers that general laws of science have philosophical validity. Science gradually explains philosophical problems. Scientific knowledge is the outcome of application of scientific method. This method utilizes experience and reason. He also considered that both being and becoming are important and says “Becoming is the essence of being”.

The world according to Roy is dynamic. Therefore it is becoming change and evolution. Criticizing absolute idealism, Roy said, Absolute idealism is a double - edged sword. It throws matter out of the front-door, only to let it by the back-door.

According to first Rule of Radical Humanism “Man is the archetype of society, cooperative social relationships contribute to-develop individual potentialities. But the development of the individual is the measure of social progress”. Explaining social progress, Roy laid down the second principle. “Quest for freedom and search for truth constitute the basic urge of human progress”. Making liberty of Man the basic search in progress, Roy said “The purpose of all rational human Endeavour, individual as well as collective, is attainment of freedom, in ever increasing measure. Man has a peculiar trait called Rationality. Man can make the world better with the help of his rationality and science. Real revolution requires full freedom of the individual. The quest for freedom distinguishes man from animal. Truth is a matter of human experience. According to Roy “the search for truth, therefore, is intimately associated with the quest of freedom as the essence of human nature”. This is the fundamental principle in the educational philosophy of M.N. Roy. According to the third principle of radical humanism the only purpose of the collectivity and the state is the liberty of the individual, according to radical humanist ethics, The Man’s freedom is the highest moral standard.

Means of Education- Manabendra Nath Roy in his work ‘politics, power and parties, elaborated his educational thought. Like Plato, he insists that no ideal republic can be established in the absence of educated persons. Unless People are able to distinguish between right and wrong no good society can be established. According to Roy it is scientific Knowledge that every human being possesses reason and Rational thought, a characteristic of intelligence a trait of human nature. Therefore what is required is to encourage reason in man. This is possible only through education. According to Roy those who want to put democracy in practice should feel that democracy is impossible without education. Manabendra is against compulsory Primary Education. Any compulsion is against liberty. An education which seeks to maintain status quo is not suitable for making the community conscious of its inherent powers. Education should help man and women to think rationally and to decide themselves about the problems to be solved. Roy lamented that no government provides such an education. The state governed education teaches the masses to sing songs of patriotism to salute the National Flag.

Types of Education: Roy says that there are important types of education. They are-

- (1) Education of citizenship.
- (2) Political education.

(3) Education of freedoms

(4) Education for different sections of society in brief.

Education of Citizenship- Roy considered education, as the foundation for democracy. It is only through education, rational individuals can be created. Once the process of education is started, other steps may be taken, for the establishment of democratic structure. He considered that the education of citizens and the gradual building up of a political organization from below is the only guarantee against the dangers of party system. Roy considered that scientific education will make people self dependent, rational and distinctive, and they cannot be misled by any self interested groups or parties. He thought a good education will give faith to a new institutional organization, which will be a guarantee against exploitation by an individual or a group of individuals.

Political Education-The expansion of education will make the citizen oppose are sorts of exploitation by an individual or a group. In the present situation victory in elections does not mean that the winning party is liked by the people. It also may mean that the candidate of the winning party has money, to spend or muscle power to coax the voters. Educated voters, once they realize that a particular candidate is more after his self interest than the community welfare, will not get him elected again-thus the humanist political system gives importance to education of the citizens.

Education of Freedom- According to M.N Roy, so long as the moral and cultural level of the people does not rise, the aim of education is not realized. The education provided in so called parliamentary democracies is not the education of freedom, but an education of slavery. These states provide compulsory fee primary education to create citizens supporting the state and not free individuals. According to new humanism, it is not in the interest of the government or the state to curb the citizen's freedom to grow their capacities, because ultimately a welfare state aims at making its citizens more and freer. The aim of education is not merely to provide three R' s but to create among the people a consciousness towards humanity, consciousness towards its right to be human beings and consciousness of its excellence and dignity. The purpose of education is to help them in utilizing their reason in this type of thinking. It is only such an education may create true democracies, in the world, thus strengthening freedom. But, he, feels, such education can be provided by the enlightened and free individuals and institutions and not by the state owned-educational institutions.

Education for different Sections of Society- Roy feels that in the modern political and administrative structures there is no Freedom for the individual. Social Justice and equity requires that all individuals must be free and equal. Roy thinks man political

democracy is not sufficient. There should be economic and social democracy, which are also equally important and necessary. This democratization of intuitions social, political and economic is possible only through proper education, which gives importance to these values. Such education should be universally available accessible and affordable to all sections of society. Roy condemns the ancient Indian distinction between male and female, Brahmin and Sudra regarding the facility of education. He condemns all types of distinctions between different sections of society based upon political, economic or social considerations. Roy thinks that the aims and ideas of education can be achieved only by realization of human values and the establishment of a humanist society. The sole aim of the state is to help in the achievement of this aim. Therefore, the state must arrange for the education of different sections of society. Along with most of his contemporary, Indian philosophers of education Roy raised his voice against this inequality.

Radical Humanism conveys that real education makes human being free. The new society of free individuals will not be limited to space and time. It will be realized only when it is realized everywhere. Thus a real social revolution will be a world revolution leading to a new humane, rational, and social order and for such a transformation education is the means.

Educational Thoughts of Sarvepalli Radhakrishnan

Dr. Sarvepalli Radhakrishnan was a great Indian philosopher, a renowned diplomat and a teacher. He was the first Vice President of India and the second President of India. As a tribute to this great teacher his birthday 5th September is commemorated as Teachers Day throughout the country. When his students requested him to allow them to celebrate his birthday, he asked them to celebrate the day as Teachers Day, honoring the contribution of the teachers towards the community. His respect for the teaching profession and his contribution towards the Indian education system is memorable across the country.

The educational thoughts of Dr. Radhakrishnan are not merely idealistic but also very much Pragmatic.

Dr. Radhakrishnan is an Idealistic philosopher but his educational thoughts are influenced by the Pragmatic philosophy also. Dr. Radhakrishnan defines education as the instrument for social, economic and cultural change.

He suggested Yoga, Religion, Morality, Geography, General Science, Agriculture, Political Science, Ethics, Literature, Philosophy, Poetry, Art, Mathematics must be

taught.

He wanted that student should come closer to their teachers. It should provide adequate opportunities to the students for conversation, debate, discussion and exchange of opinions and thoughts with their teachers.

According to him intuition is the source of knowledge, Self knowledge is the source of knowledge, and Reasoning is source of knowledge. Method of teaching cannot be lecture, cannot be demonstration. It can be question-answer and discussion.

He stresses that the students should be trained to approach life's problems with fortitude, self-control and a sense of balance which the new conditions demand. He believed in discipline that only would lead to self-realization.

He said "A teacher who has attained the goal may help the aspiring soul. Truth was not only to be demonstrated but also communicated. It is relatively easy to demonstrate, a trust but it can be communicated only by one who has thought, willed and felt the truth. Only a teacher can give it with his concrete quality. He that has must be a proper teacher who embodies truth & tradition, only those who have the flame in them can stir the fire in others".

His aims of education are-

1. **Humanism in Education** - No nation in this world can hold its place of primacy in perpetuity. What counts is the moral contribution we make to human welfare. No education can be regarded as complete if it neglects the heart and the spirit.
2. **Education for scientific spirit** - Science is to be used for productive work. We should develop spirit for inquiry and dedication in the pursuit of science and scholarship.
3. **Education for democracy** - Education must be developed to develop democratic attitude. Educational institutions should train people for freedom, unity, and not localism, for democracy, not for dictatorship.
4. **Education and Spiritual values** - Education is the means by which we can tune up our minds, acquire information, as well as a sense of values. A true democracy is a community of citizens differing from one another but all bound to a common goal.
5. **Education and Human value** - There is a great deal of intellectual and technical skill but the ethical and spiritual vitality is at low ebb. Man's completeness results from the pursuit of truth and its application to improve human life, the influence

of what is beautiful in nature, man and art, and spiritual development and its embodiment in ethical principles.

6. The spirit of enquiry - We should develop the spirit of enquiry & dedication to the pursuit of science & scholarship.

He said -Women are human-beings and have as much right to full development as men have. In regard to opportunities for intellectual and spiritual development, we should not emphasize the sex of women even as we do not emphasize sex of men. In all human beings, irrespective of their sex, the same drama of the flesh and the spirit, of finitude and transcendence takes place. He stressed the following methods of teaching such as:

- > Observation
- > Experiments
- > Discussion
- > Learning by meditation
- > Text book method
- > Seminar
- > Tutorial system: Radhakrishnan introduced a tutorial system in Universities under his administration. This system brings teacher and taught closer to understand each other. The relationship of nature and society.

The Relevance of Dr. Sarvepalli Radhakrishnan's educational thoughts in Today's India:

Dr. Radhakrishnan's contribution to education has been exclusive and exceptional. He has made a solid and splendid contribution to the modern India and world. The present education in India suffers from the crisis in character and loss of moral values. In this regard, Radhakrishnan educational thought is very pertinent in order to develop character and moral values. The report of the University Education Commission under Radhakrishnan's Chairmanship was, perhaps, his greatest contribution to education in free India. It covered a wide range of subjects, like falling academic standards, status and salaries of teachers, de-linking of jobs from degrees, religious education, medium of instruction, reservation of seats for the backward, among other things. Radhakrishnan educational thoughts are the combination of idealistic, realistic, humanistic, and existentialistic philosophy. It will fulfill the modern aim of education i.e., all-round development of child. Dr. Sarvepalli Radhakrishnan strongly advocated for free and compulsory education for all the children of the country irrespective of caste, creed, gender and socio-economic status. All Committees and Commissions in India have

accepted this educational ideal in the country. Radhakrishnan supported the idea of equal rights and opportunity for both men and women in the field of education. India is a multi-racial, multi-lingual, multi-political and multi-cultural country which stands in Unity in Diversity. So he anticipated dynamic models of education in this milieu. It will help in solving various problems arise in recent time. India being a developing country has made progress in many areas like agriculture, industry, transport, sciences and technology including the technology for space travel. The logical and inevitable requirement for the country's progress therefore, is that no child whether poorest or lowliest should be deprived of the opportunities of proper education. Radhakrishnan advocated for inclusive education with special emphasis on changing the fates of women and the deprived sections of society through education. The ideology of Radhakrishnan about the education for democracy is very germane. Radhakrishnan's thought of Self-development, Man making, Self-expression respectively are the three important educational attempts for individual and national development. The educational thoughts of Dr. Radhakrishnan throw immense values in modern times. Dr. Radhakrishnan opined that only the right kind of education could solve many problems of the society and the country. Dr. Radhakrishnan's thoughts have unquestionably brought out deep cognitive significance of the intuitional process and relevance in modern thought, both in India and the West. The universities must focus on teaching democratic principles like liberty fraternity, equality and social justice, and explained in detail as to how understanding on each of these principles impact society. He argued against the demarcation of universities on lines of discipline streams as any education is incomplete without the knowledge of all the three streams (1) Science and Technology (2) Social studies including History (3) Humanities including language and literature, fine arts, ethics, philosophy and religion. Modern age is the age of science and technology. Students are very much interested to use it in various spheres of life. As a result the human qualities day by day discouraged. Without development of human qualities in children, education is meaningless. Radhakrishnan was of the opinion that, science helps us to build up our outer life, but another discipline is necessary to strengthen and refine the living spirit. Though we have made enormous progress in knowledge and scientific inventions, we are not above the level of past generations in ethical and spiritual life. Radhakrishnan emphasized spiritual education in India. Education in India should aim at fostering spiritual values, faith in God, good manners, honesty and fellow-feeling. This has great relevance for modern times particularly in this age of science and technology. Radhakrishnan laid emphasis on the development of vocational efficiency in the students. He suggested for introduction of agriculture as a subject in rural schools, opening of agriculture colleges and Rural Universities in the rural areas. Like Gandhi, he opined

for vocational education along with general education. The present education system is unable to develop new enterprises and employment for the youth. In this context, Radhakrishnan's thought on vocational education is quite relevant and useful. According to Radhakrishnan national integration is an important aim of education. It is also one of the basic needs of India. Religious education, mass education programmes like social services, community living, and study of social services were emphasized for the development of nationalism. Radhakrishnan considered International Understanding as an important objective of education. He advocated for the creation of new world order, growth of world community and world citizenship. He emphasized education as a means for creating International understanding and mutual cohesion among the people across the border. It is essential to fight against various problems like terrorism, environmental pollution, poverty, unemployment and diseases from the world. He viewed that culture is international and science is cosmopolitan. He also viewed that education as an important means of creating a sense of fellow-feeling, cohesion and attitude of sharing among the students. In this regard, his recommendations are quite praiseworthy and noteworthy. Radhakrishnan's educational thought on teacher and student relationship is very significant. He believed that education is possible through close and cordial teacher-taught relationship. Without which no education is possible. Education for high ideals of life with good teacher- taught relationship like that of ancient order can be a panacea for many social ills, evils, troubles and diseases. In the present scientific and practice oriented society, people demand that education should be child centered, activity oriented, job oriented, life centered and community based. All these views are supported by Radhakrishnan. Methods of teaching like Observation, Experiments, Discussion, Learning by meditation, Text book method, Seminar, Tutorial system, The relationship of nature and society, Real and Living examples, Imitation method, Yoga and Meditation, Internal knowledge for experience in different subjects, Intuition, Question-answer and Discussion, closer to society and nature and creative methods etc. are quite useful for Indian educational institutions. India is a democratic country. Education is a powerful factor of democracy. The success of democracy very much depends upon education. It is a country of the people, for the people and by the people. In India multi parties play a vital role. Now-a-days we see the political parties in India are working for their own benefits not for all human beings. Narrow politics hampers the development of the nation. In this backdrop, Radhakrishnan's ideas on democracy and politics are very much significant. He wanted to establish a classless society where there is no exploitation, ill-feeling, corruption, inequality etc. Politics is a branch of ethics. It should promote human welfare and happiness. Radhakrishnan could advocate only democracy, though it is an ideal to him. The success of democracy depends upon its leaders, the

representatives who should be integrated personalities. He wishes for world democracy. It is exclusively depend upon education.

Check your progress -1.5

1. Who have been labeled “Neo-Vedantists”?

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2. What do you mean by Eclecticism?

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3. Write two methods of teaching according to Radhakrishnan.

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4. What are M.N Roy’s types of education?

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Let Us Sum Up

- In contemporary Indian Philosophy of Education we find mostly the following trends, they are Revivalism, Rationalism, Humanism, Neo Vedanta, Integralism, Positivism, Nationalism, Cosmopolitanism, Eclecticism, Idealism, Realism and Pragmatism and thinkers like J.N Nehru, M.N Roy, S. Radhakrishnan.
- Revivalism is the trend which shows a reawakening, a reinterpretation in the light of the ancient wisdom. When Revivalism is also ready to accept new concepts and trends there is nothing wrong in it. Such revivalist attitude and spirit is found in the philosophies of Vivekananda, Dayananda, M.K.Gandhi, Sri Aurobindo, Rabindranath and Radhakrishnan.
- Rationalism is a philosophy, which means it is a way of thinking and an approach to life. Rationalists believe that there is a plain, methodical, factual way to arrive at a conclusion. The influence of western thinking upon contemporary Indian thinkers is more explicit in the trend towards rationalism. The importance of reason is accepted as valid source of knowledge by all modern thinkers. Jawaharlal Nehru

and M.N.Roy considered that only Rationalism is the best method in knowing things. Dayananda, Sri Aurobindo, Vivekananda, Rabindranath Tagore and Radhakrishnan follow the ancient tradition according to which while aims and ideals goals and values are intuited, the means are supplied by reason.

- Neo-Vedanta is a modern interpretation of Vedanta, with a liberal attitude toward the Vedas. It reconciles dualism and non-dualism, and rejects the “universal illusionism” of Shankara, despite its reference for classical Advaita Vedanta. Ramakrishna, Swami Vivekananda, M.K. Gandhi and Aurobindo have been labeled “Neo-Vedantists.
- Contemporary philosophers of education, Sri Aurobindo, Vivekananda, Rabindranath, Gandhi and Dayananda depict an integral approach in philosophy.
- Positivism rejects any information that cannot be formally measured. It “limits knowledge to statements of observable fact based on sense perceptions and the investigation of objective reality”. Positivist educationists Sri Aurobindo, Rabindranath, Vivekananda and Gandhi have realized the value of technical educational and the place of science in curriculum.
- The spirit of nationalism was hovering in the Indian air when J. Krishnamurti was born in 1895. Slowly, it took hold in the consciousness of the people.
- Cosmopolitanism is the main approach of the educational philosophies of Rabindranath Tagore, Jawaharlal Nehru and M.N.Roy, the founding of Viswabharathi by Rabindranath was mainly to fulfill his dream of universal India.
- The contemporary Indian philosophers of education have looked on human personality from an eclectic perspective to discover the inner nature of man, which is generally not given due importance in the present day social sciences.
- In contemporary Indian philosophy of education however one finds a meeting of the extremes of idealism and realism. This extreme may be found in the educational philosophy of Vivekananda, Dayananda, Sri Aurobindo, Rabindranath Tagore, Gandhi and Radhakrishnan. In their aims and ideals of education they were idealists, while their detailed plans of education were based upon realism and pragmatism. Jawaharlal Nehru was a prolific writer, a great visionary, a charismatic leader, a successful statesman. Jawaharlal Nehru was a passionate advocate of education for India’s children and youth, believing it essential for India’s future progress. Jawaharlal Nehru’s farsighted vision and admirable leadership is responsible for developing modern science in our country. He played

a major role in establishing a modern scientific and technological infrastructure and strove to promote scientific temper.

- M.N. Roy, one of the eminent thinkers of modern India, has propounded a philosophy, which is distinct from other traditional schools of Indian thought. He called it as Radical Humanism. Radical Humanism is neither materialism, nor idealism, but a scientific philosophy, insisting upon the freedom of the individual.
- Dr. Sarvepalli Radhakrishnan was a great Indian philosopher, a renowned diplomat and a teacher His respect for the teaching profession and his contribution towards the Indian education system is memorable across the country. The educational thoughts of Dr. Radhakrishnan are not merely idealistic but also very much pragmatic. Dr. Radhakrishnan is an Idealistic philosopher but his educational thoughts are influenced by the Pragmatic philosophy also. Dr. Radhakrishnan defines education as the instrument for social, economic and cultural change.

Answers to check your progress

1. Ramakrishna, Swami Vivekananda, M.K. Gandhi and Aurobindo have been labeled “Neo-Vedantists.
2. Eclecticism is nothing but fusion of knowledge from all sources. It is a peculiar type of educational philosophy which combines all good ideas and principles from various philosophies.
3. Two methods of teaching according to Radhakrishnan are -
 - Observation
 - Experiments
4. **M. N Roy’s types of education are -**
 - (1) Education of citizenship.
 - (2) Political education.
 - (3) Education of freedoms
 - (4) Education for different sections of society in brief.

Sub-unit End Exercises

1. Write the salient features of Rationalist Philosophy of Education.

2. Explain briefly the educational ideas of Radhakrishnan.
3. Explain the concept of Integral Education.
4. Write important features of Revivalism.

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