

Philosophical and Sociological Foundations of Education

DEDU401



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**PHILOSOPHICAL AND
SOCIOLOGICAL FOUNDATIONS OF
EDUCATION**

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SYLLABUS

Philosophical and Sociological Foundations of Education

Objectives:

- To understand the importance of various philosophical bases of education.
- To understand the impact of social theories on education.
- To relate the trends of social changes, cultural changes and their impact on education.
- To understand the application of modern science and technological development on social reconstruction.

Sr. No.	Description
1	Education & Philosophy: Meaning, Relationship, Nature and Scope. Significance of studying Philosophy in Education. Aims of Education: Individual and Social Aims of Education. Functions of Education: Individual, Social, Moral and Aesthetic.
2	School of Philosophical Thoughts: Idealism. School of Philosophical Thoughts: Naturalism. School of philosophical thoughts: Pragmatism. School of philosophical thoughts: Humanism.
3	Indian philosophical thoughts: Sankhya. Indian philosophical thoughts: Vedanta. Indian philosophical thoughts: Buddhism. Indian philosophical thoughts: Jainism. Indian philosophical thoughts: Islam
4	Contribution of Indian thinkers to Educational Thoughts: Mahatma Gandhi and Vivekananda. Contribution of Indian thinkers to Educational Thoughts – Aurobindo and Radhakrishnan
5	Sociology and Education: Concept of Educational Sociology and Sociology of Education. Socio-economic factors and their impact on education. Socialisation Process, Implications in Education
6	Social Change: Meaning, Nature and Causes. Constraints of social change (caste, ethnicity, class, language, religion, regionalism). Education as an agent of Social and Economic change, and HRD.
7	Education for social stratification and social mobility. Democracy and Education
8	Social theories: Marxism and Integral Humanism. Theories of functionalist: Emile Durkheim and Talcott Parsons
9	Women Education and Gender Equity. Globalization: Concept and its Relevance in Contemporary Situation. Human Rights and Education with Special reference to Rights of Children. Consumer Rights and Right to Education
10	Education for Peace. Values: concept, need, sources. National Integration and International understanding: Meaning, need, role of teacher and Educational Institutions in developing national integrity

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Unit 1: Relation between Education and Philosophy and Philosophy of Education

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- 1.14 Summary
- 1.15 Keywords
- 1.16 Review Questions
- 1.17 Further Readings

Objectives

After going through this unit, the students will be able to –

- Know the meaning of Education
- Know the meaning of Philosophy
- Understand the difference between Indian and western Philosophy
- Understand the nature and meaning of Philosophy of Education

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Introduction

Word education is made by adding suffix "a" in the Sanskrit stem Shiksh. Meaning of Shiksh is to learn and teach. Hence, meaning of Shiksha is process of learning and teaching. If we consider English word of education for Shiksha, then it also means the same. Education word is made of Latin word Educatum, which is made of same language words a (E) and Duco. A means internal and Duco means to progress, hence education means to improve internal ability of children externally.

1.1 Meaning and Definition of Education

Education is the basic tool of human development. Development of innate abilities, increment in knowledge & arts and behavioral changes are brought about in humans by education only and he is made a civilized, cultured and able citizen. This work starts at the birth of a child only. Soon after birth, parents start teaching him hearing and speaking. When child grows little, then he is taught to sit, move, eat and social behavioral norms. At the age of 3-4 years, child starts to read and at this very age, he is sent to school. In school, his education goes on in organized way. Apart from school, he also learns at home and in community and the process of learning and teaching keeps going even after school and for the whole life. If we watch in detail, then in any society this process keeps functioning always. In its real sense, the permanent process of learning and teaching in any society is called education.

If we look at it from application point of view, then it has two applications- one is in the form of process and second is the result of that process. When we say that his education is going on fine, then education means process here. When we say that he has received higher education, then it is the result. But modern academicians accept education as a process only. They are of the view that in any process, result is inherent. At present, result of education process is expressed in the form of knowledge, ability and behavioral change.

Basic role in the education process to explain the format of the philosophers, sociologist, politician, philosophers, economists, psychologists and scientists have played and everyone saw their approaches to education-at the end and defined. Here we present a brief description of all of these approaches piece by understanding the nature of education based on facts and will attempt to define it.

Philosophical Concept of Education

Centre of thought of philosophers is human. They try to know the actual nature of humans and find final objective of human life. To define the path of last destination of human life also is the interest area of philosophers and they consider education to be essential for the knowledge and development for all this. Thus, education is the tool of attaining final objective of human life. Since, there are different views amongst philosophers about final objective of human life, there are differences in the definition of education too.

Spiritual philosophers give more importance to super natural life to physical life. Vedanta followers want to get rid of this physical life forever. They call it salvation. As per Jagatguru **Shankaracharya**—

Education is That Which Gets Salvation.

(Sah: Vidya Ya Vimuktye- Shankaracharya)



Notes Education is the basic tool of human development. It means-learning and teaching.

Indian intellectual Swami **Vivekananda** considered human as complete from birth and emphasized on letting him realize this totality with help of education. In his words—

Education is manifestation of perfection inherent in human.

—Swami Vivekananda

Epoch personality **Mahatma Gandhi** has given equal importance to body, mind and soul. In his words –
By education I mean an all round drawing out of the best in child and man-body, mind and spirit.
– Mahatma Gandhi

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Greek philosopher Plato also accepted the importance of body and soul. As per him –
Education consists in giving to the body and soul all the perfection to which they are susceptible.
– Plato

Disciple of Plato, Aristotle stressed on the physical and mental development of human. He believed that only with right development of body and mind, one can feel the soul. He defined education as following –
Education is the creation of a sound mind in a sound body – Aristotle

Materialistic philosophers only consider physical life as truth. As per them, final objective of human life is to lead a **happy** life and it is imperative that human should be healthy from body and mind and be equipped with resources of organic consumption. They want to perform this job by education. As per materialistic philosophers –

Education is that which enables human to lead a happy and content life.

Naturalistic philosophers of western world too are in favor of attaining materialistic happiness. As per them, it is possible when human establishes synergy between internal and external environment. As per Herbert Spencer –

Education means establishment of synergy between inherent powers and external life
– Herbert Spencer.

There is dominance of philosophers in western world, who look at human life in the same perspective, in which it appears. Followers of Objectivity consider humans as a social creature and believe that humans should try to bring in appropriate changes in the society and power to construct the future of the society through education.

In words of philosopher John Dewey-**education is the development of all those capabilities in the individual which enables it to control its environment and fulfill its desires –** John Dewey

Sociological Concept of Education

Centre of thoughts of sociologists is society. They look and understand human in the context and perspective of its society. They consider education as the means of development of individual and society. They have expressed following views for process of education –

- 1. Education is a Social Process** – sociologists have clarified that when there is social interaction between two or more people, then they get influenced by each other's language, thought process and behavior. This process is called learning and when this is done with certain predefined objectives, then it is called education. We know that humans are innate with some qualities, in the social and natural environments, these qualities grow and as a result, his behavior changes. For example, system of sound pronunciation is there by birth, but with this system he learns language of those, in the company of which he lives and exchanges thoughts. Entire civilization and culture of humans is the result of social process only. This is also true that after development of work and knowledge organs, he independently observes, examines, meditates and concentrates and learns thus. But for this, required work and knowledge organs, language and thought processes are developed in the social environment only. In the absence, neither we can learn language nor can we learn to think. Children learn about objects, language and activities by being in society only. Sociologists have clarified that education is the means of fulfillment of social goals and objectives. Society has the ambitions and education of same nature, the way it is built up. In fact, education is related with past, present and future, all three. With this, knowledge of past, fulfillment of present and future building is done. Education is social process from this perspective also.

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2. **Education is a Continuous Process** – second fact as expressed by sociologists is that, education keeps on happening in the society. Soon after birth, human being start receiving education and keeps going on till his last. If we see in detail, then member of society (individual) perish, but system of education keeps moving forward generations after generations. It never takes rest. Hence, continuity is it's another characteristic.
3. **Education is a Bi-polar Process**- as per sociologists, in the process of education, when side affects and another gets affected. Hence, it is clear that education is a bi-polar process. As per them, education has two poles-one which affects (teacher) and another which gets affected (student). American academician John Dewey also accepts it-one psychological and another social. By psychological, he means the interest, inclination and ability of the learner and by social organ, they mean its social environment. But as per our experience, not only social environment but natural environment also affects the process of learning. In the context of planned education, teachers, objectives of education, academic discussions and method of education too are influential element. Learning and teaching all these things are called situation. It would be proper to say that process of education happens between situations of learner and teacher.
4. **Education is the process of Development** – innate human behavior is like animals. With education, his behavior is modified and refined. If we look into detail then we find that humans keep this experience safe with the medium of language and hands it over to next generation. Coming generation moves even ahead with this knowledge and adds its own knowledge and experience. This is how, development of any society's civilization and culture takes place. It is not possible in the absence of education. It is clear that education is the process of development. We should understand one thing here that every creature of the world learns to move, eat and speak by living and emulating within its own species. Consider life of animals and birds. Soon after their birth, they start to learn the ways of eating, moving and flying like their species, but this act of theirs is confined only to the synergy with environment for self defense mechanism, but in case of humans, education not only teaches them to have synergy with environment, but also develops their ability to develop conducive environment as suitable for them. By education, there is a constant change in the lifestyle, eating & thoughts and in the methods and tools of making an easy and comfortable life for humans. Another name for this development is education. Thus, it is clear that human education is the process of development, not of animals.
5. **Education is a Dynamic Process** – with help of education, humans keep developing its civilization and culture. For this development, one generation hands over its knowledge and skill sets to another. For this transfer, each society plans for the social academic education. Hence, objectives, syllabus and method of education are defined for any particular time period. But as society keeps changing, education keeps accepting those changes and moves forward. Thus, its objective, syllabus and method of education keep changing as per requirement. This is its dynamism. Had education not been dynamic, we would not have developed and grown.

Some academicians have defined education on the basis of above facts only. In the words of Indian thinker Bhairav Nath Jha –

Education is a process, a social function carried on and by the society for its own sake. – B.N. Jha

Famous academic Sociologist Ottoway has defined education as following by incorporating both nature and function of education –

The whole process of education is the interaction between individuals and social groups, with certain ends in view for the development of the individual – A.K.C. Ottoway

As per academic sociologists, humans bring in appropriate changes in society with education only. T. Raymond has defined education by keeping across this view point-

Education is the process of development, which consists of passage of human being from infancy to maturity, the process by which he adapts himself gradually in various ways to his physical, social and spiritual environment. – T. Raymond

Political Concept of Education

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Politicians' centre of thought is state and its machinery. They view individual and society both in terms of its state and its machinery. They consider education as a means of building the nation. A nation in built by superior people and superior people are built by education. In their view –

Actual education is that, which makes superior citizens.

Economical Concept of Education

Economist's centre of thought is the economic resources and economic machinery of society. They understand individual or society in terms of their economic activity. They accept education as a productive activity. As per them, education apart from being object of consumption is also factor of production. Research findings show that productive and organizational powers of educated human being are more than that of uneducated one and it is so much more that the expense of his education is outperformed by its benefit. Hence, economists accept education as an economic investment. As per them –

Education is that economic investment, by which skills of production and organization is developed in the human being and thus productivity of individual, society and nation is developed and their economic growth is ensured.

Psychological Concept of Education

Centre of thoughts as per **Indian Yoga Foundation** is both inner self and external form of humans. In its external form, it studies work and knowledge its organs and studies his conscience (mind, intelligence and pride). In his view –

Education means training of external organs and inner self.

As per western psychologists, centre of thought is body, mind and behavior of human being. They have not been able to find the basic element of inner self- mind, intelligence and pride. As per them, human being is a psychophysical creature, which is innate with some powers and his growth depends on these powers only. Hence, by education these powers should be developed first. Now the question is that in which direction and what magnitude these should develop. Swiss academician Pestalozzi is of the view that this development should be natural, easy and dynamic. In his words-

Education is a natural, harmonious and progressive development of man's innate powers – Pestalozzi

Disciple of Pestalozzi, Froebel has defined education as following –

Education is a process by which a child expresses its internal to external – Froebel

Scientific Concept of Education

Centre of thought of scientists are physical world and its objects and activities. They look at any object and activity objectively. As regards innate powers of humans, they agree with psychologists, but agree with sociologists for behavior aspect of humans. They accept education as tool of development of human powers to make it conducive as per the environment. In the words of **Herbert Spencer** –

Education means establishing of coordination between the inherent powers and the outer life. – Herbert Spencer

Correct Concept of Education

Different philosophers, sociologist, politicians, economists, psychologists and scientists have different views on education. If we look into detail, then it would be clear that they are confined to which particular area. Today while interpreting education, we select facts from perspective of all of them. It

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is called Eclectic Tendency in academic world. The fact emerges from all of these perspectives about nature of education that education is purposive, social, continuous, dynamic and development process. As regards its functions it appears that it develops innate powers, skill sets and brings about change in its behavior and thus it makes them civilized, cultured and able citizens.

But, whatever definitions we have seen till now, have two demerits- first is that, it does not tell about the nature of process of education; second that these emphasize on only one specific objective of education. This is the reason; these have not been able to be universal definitions. Appropriate definition of education would be such that tells us about both nature and function of education process.

From this perspective, education should be defined as following –

Education is such continuous purposive social activity which develops innate powers; skill sets of human being and brings about change in its behavior, so that they could become civilized, cultured and able citizens. With it, both individual and society grow continually.

This definition of education is comprehensive in itself. It reflects nature of education (that it is purposive, social, continuous, dynamic and development process) and its functions (that it develops innate powers and skill set and brings about change in human behavior and thus he is made civilized, cultured and able citizen) both. Objectives and functions of any society’s education are inherent in making its people civilized, cultured and able. Hence, this definition should be acceptable to all.

Self Assessment

Fill in the Blanks:

1. Education is that which gets you.....
2. Building of healthy mind in healthy body is
3. Actual education is that which builds.....

1.2 Wider and Narrower Meaning of Education

We know that in a society, education of child take place in his family, social groups, community centres, different types of small and big schools, colleges and universities, but some people call education only that which takes place in schools, colleges and universities. Thus, use of education is done in two types- one in wider form and another in narrow form.

Wider Meaning of Education

We know that every creature is borne in its species and learns to walk, eat, speak and other many activities living in its environment. At birth, human is in a very helpless stage, but soon after it starts learning eating, speaking, moving and other activities by emulating other members of the species. He learns his first lesson in the lap of the mother, and then learns from his family environment and after that from all of those, with whom he gets in touch with. Civilized societies provides for schools for the developing innate powers and bringing behavioral changes in the child. But children keep learning apart from their schools also at various places. In fact, this process keeps happening even after leaving school and rather lifelong. In a wider sense, this process of lifelong learning is the process of education. Objectives, syllabus and method of education of such education are very wide, they can’t be put into boundaries, but all are development oriented by nature. Many scholars have tried to put them into definition. Out of them, J.M. Mackenzie is laudable. In his words –

In wider sense, education is a lifelong process and it is promoted by every experience in life
– J.S. Mackenzie

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Majority of scholars agree with this definition of education in wider sense, but with this definition neither we get to know the nature of education process nor the result. As per us, we should define education in wider sense as following –

In wider sense, Education is such continuous purposive social activity which develops innate powers; skill sets of human being and brings about change in its behavior, so that they could become civilized, cultured and able citizens. With it, both individual and society grow continually.

Narrower Meaning of Education

In general, people understand education as schooling happening in schools and colleges only. This is narrow meaning of education. We know that each society has its own lifestyle and ambitions and mature members of society provides for education to train next generation in their style of living and to fulfill their ambitions. Objectives, syllabus and method of education of such education are clearly defined. Such education starts at a specific age of the child and continues up to specific age. This education runs at defined place (school), by defined people (teacher) and between defined children (student). Today, arrangement of such education is done by society or state. Then, it is ought to be the tool attainment of social or state objectives. Development of any nation specially depends on this education only. In this sense, before getting into school and after getting out of the school, process of education does not function. Many scholars have tried to define this form of education, of which work of J.S. Mackenzie is laudable. As per him –

In narrower sense, it may be taken to mean any consciously directed efforts to develop and cultivate our powers.
– J.S. Mackenzie

Majority of scholars agree with this definition of education in narrower sense, but with this definition neither we get to know the nature of education process nor the result. As per us, we should define education in narrower sense as following –

In narrower sense, Education is such continuous purposive social activity happening in any defined place (school) and time, which develops innate powers, skill sets of human being and brings about change in its behavior, so that they could become civilized, cultured and able citizens. With it, both individual and society grow continually.

Self Assessment

Multiple Choice Questions:

4. Materialistic Philosopher accept only physical life of human being –
(a) True (b) False (c) Infinite (d) None of the these
5. Innate behavior of human is –
(a) Comprehensive (b) Animal (c) Clear (d) Unclear
6. American academician John Dewey has considered education as –
(a) Bi-polar (b) Tri-polar (c) Quadra-polar (d) None of the these

1.3 Nature and Characteristics of Education

Basically, philosophers, sociologists, politicians, economists, psychologists and scientists have considered on the nature of education. With their perspective, following is the fact about it –

1. **Education is a social process.** It has three major part-learner, teacher and material or activity of learning and teaching. It is another thing that whether teacher is in-person behind the scenes.

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2. In wide sense, education process keeps happening in society, but in narrow sense, it only runs in schools. We should take education in its wider sense. It is continuous process by this perspective.
3. Education is purposive process; its objectives are defined by society and are development oriented. Thus, education is the process of development.
4. In wider sense, subject matter of education is quite wide, it can't be put in to boundary, but in narrow sense, its subject matter is confined to its defined syllabus. But, in both the sense it is helpful in the development of individual and the society.
5. In wider sense, method of education is very wide, but in narrow sense it is regulated.
6. Nature of education depends on its religious philosophy, composition of its culture, governance, economy and scientific development.
7. It is clear from above facts that there happens a change in the nature of education with a change in religious philosophy, composition of its culture, governance, economy and scientific development of any society. Thus, nature of education is dynamic.



Did u know? Education is building a healthy mind in a healthy body?

1.4 Meaning and Definition of Philosophy

Philosophy is the highest level of human meditation. It does logical analysis of entire universe and actual form of human life, creation of world and its creator, soul-god, creature world, knowledge-ignorance, tools of knowledge and workable and non-workable karma. India is considered to be the guru of philosophy. After India, Greece stands at second place. Today, in every country philosophy is growing, but there is small difference in perspective of India and western world in philosophy. It is essential to discuss that, and then only we shall be able to understand actual form of philosophy.

Indian Concept of Philosophy

Any type of meditation was called philosophy in ancient India, but as development started in the area of knowledge, we started dividing it into different streams for example; anthropology, theology, economics and medicine etc. **That discipline of knowledge, in which we try to find ultimate reality of life, is called philosophy.** During Upanishad time, philosophy was accepted in this form only. Then its definition was –

With which we could see i.e., sight of truth is philosophy.

(Drishyate Anen Iti Darhsanam-Upanishad)

We had to discuss on the nature of universe and its creator and its ingredient in pursuit of discovery of final truth. Philosophers discussed maximum on the physical nature of human himself and in that context, soul-god, creature world, knowledge-ignorance, tools of knowledge and workable and non-workable karma, were heavily discussed. This only became the subject matter of philosophy after passage of time. In our country even today philosophy is considered to be the discipline of ultimate truth finder. In the words of Sarva Palli Radha Krishnan –

Philosophy is the logical analysis of the nature of reality.

– Dr. Radhakrishnan

Western Concept of Philosophy

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Greece was the first in western nations to develop philosophy. Initially scope of philosophy in Greece too was very wide, but with the development in the field of education, philosophy kept confining into a separate discipline. Philosophy is an English word which is made up of two Greek words-Philos and Sophia. Philos means love and Sophia means knowledge, hence philosophy means love for knowledge. This is comprehensive meaning of philosophy. Greek philosopher Plato accepted philosophy in this form only. In his words-a person who wishes to get all type of knowledge and is always curious and never stop by being content, is a philosopher actually. But by knowing everything, he intended to know about the basic element behind the word everything. In his words –

Philosophy aims at knowledge of eternal nature of things. – Plato

Disciple of Plato, **Aristotle** emphasized on practicality apart from concept. He presented definition of Plato with little modification. As per him –

Philosophy is the science which investigates the actual nature of supreme element. – Aristotle

German philosopher Kant has defined philosophy as knowledge field only. In his words –

Philosophy is the science and criticism of cognition. – Kant

Fichte has also defined philosophy in this form only. In his words –

Philosophy is the science of knowledge. – Fichte

But, there is a sea change in the western philosophy in modern time. Now it is oriented towards logical explanation of various disciplines of knowledge in place of search for basic element. This scope of philosophy has given birth to many disciplines-social philosophy, political philosophy, economic philosophy, religious philosophy, scientific philosophy and educational philosophy. Hence, now it is called science of sciences and criticism of criticisms.

In the words of Comte –

Philosophy is the science of sciences. – Comte

And in the words of **Herbert Spencer** –

Philosophy is synthesis of sciences or universal science. – Herbert Spencer

Brightman has defined philosophy in a wider form. In his words –

Philosophy may be defined as the attempt to think truly about human experience as a whole or to make our whole experience intelligible. – Brightman.

Sellers has also his definition in a wider sense. In his words –

Philosophy is a persistent effort to gain insight into the nature of the world and ourselves by means of systematic reflection. – R.W. Sellers

One more great British thinker of modern age Bertrand Russell has seen philosophy in more wider form. As per him-**philosophy is the attempt to answer ultimate questions critically, after investing all that makes such questions puzzling and after realizing the vagueness and confusion that underline our ordinary ideas.** – Bertrand Russell

Actual Concept of Philosophy

It is clear from above discussion that there is difference Indian and western philosophical perspective and it is such that even today in India we discuss world and creator of the world, soul-god, creature world, knowledge-ignorance and ultimate objective of human life and its tools and then by making this knowledge as the basis of logic, analysis of entire knowledge and science and its physical and spiritual achievements of human being is done, whereas in western philosophy, without discussing on world-creator of the world, soul-god, creature world etc, tendency of discretionary debate is more. It is sad

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that some Indian philosophers too have stated behaving like western philosophers. Some scholars take it as backwardness to relate philosophy with these questions of world-creator of the world, soul-god, creature world etc. they say that when in western world, philosopher without discussing world-creator of the world and soul-god, are testing any specific problem on the basis of human utility, then why we Indians are still stuck up with soul-god. We feel pity about it. Without understanding the mystery of human life, how can one decide what is use for him. We Indians should not follow western perspective. Our hermits have given us true knowledge, on the basis of that; we can interpret any object or activity. As per us without metaphysics, epistemology and logic and axiology and ethics, philosophy has no existence. Hence, philosophy should be defined as following –

Philosophy is that discipline of knowledge which provides for logical analysis of ultimate truth of the universe and human nature, world-creator of the world, soul-god, creature world, knowledge-ignorance, method of collecting knowledge and final objective of human life and tools to attain them.

This definition of philosophy is comprehensive in itself. In this definition, naturalist, objective and idealist, all forms of philosophy are inclusive. If we have a view about this universe and its human life that there is no spiritual force working in its fundamental level apart from natural changes, then as per above definition, this view point would also be philosophy. Indian Charvak and Ajivik and western naturalism are philosophy of this class only. The perspective that entire universe is made up by any supreme power (Brahma, God, Allah, thought, truth etc), then this shall also be philosophy. Indian Shatdarshan and Upanishad and western idealism are philosophy of same class. Basic thing about philosophy is that it should discuss about world-creator of the world, soul-god, creature world, knowledge-ignorance, tools of attaining knowledge and workable and non-workable karma. Perspective would be different; logics of people shall vary as per their experience and accordingly the philosophy.

Difference between Philosophical Meditation and other Meditation

Today wherever we see meditation, we consider it as philosophy. We commit mistake of keeping social meditation, political meditation, economic meditation and educational meditation etc all in the philosophy. Such a fashion started in western countries and our country started imitating it. Beware, philosophical meditation begins with metaphysics. In the middle is epistemology and logic and it ends with axiology and ethics. Hence, the meditation which includes metaphysics, epistemology and logic and axiology and ethics, can only be called as philosophy. Philosophy is related with human life, it affects every aspect of human life, whether they are social, political or economic. It also affects education. This book studies effect of philosophy on education only.

1.5 Difference between Indian and Western Philosophies

In some university syllabus, emphasis has been given on clarifying difference between Darshan and philosophy. In fact, Darshan and philosophy are difference word of English and Hindi for similar subject (discipline), only difference being what is different between Cow and Gau. As regards difference Indian and western philosophy, there certainly is some difference.

Acharya Pravar pundit **Baldev Upadhyaya** has told five following difference between them –

1. Deveolpment of Indian philosophy has happened to relieve humans from sorrow (spiritual, gothic, metaphysical), whereas western philosophy has developed to satisfy the anxiety emerging from seeing amazing things and activities.
2. Development of Indian philosophy has happened **independently**, whereas western philosophy has developed on the basis of other disciplines (anthropology, sociology, political science).

3. Indian philosophy is inclined towards interpretation of actual knowledge, whereas western philosophy is inclined towards interpreting entire science and knowledge.
4. Indian philosophy is based on experienced knowledge and supported by logic, whereas western philosophy only depends on logic.
5. Indian philosophy is strongly related with religion, whereas western philosophy is not.

Notes

Our Own Thought

There is no double thought that even today in India, we accept philosophy as finder of ultimate truth of the universe and as an interpreter of actual nature of life, but when we look at philosophy from global nature and understand it on the basis of subject matters of other countries, then there hardly seems to be any major difference. Take for example Indian philosophy. If Vedic philosophy are inclined towards finding the path of no sorrow, then Charvak and Aajivik philosophy are inclined towards finding the path of physical satisfaction. As regards, experience and logic then Indian and western philosophers have their own set of experience and logic and each has confirmed it with their logics. In fact, Indian philosophy has developed on Khandan-Mandan Style only. As regards relation between religion and philosophy, many Indian philosophies has either given birth to religion or philosophies have developed on the basis of religion, but it is not applicable for all Indian philosophies. Charvak and Aajivik philosophies have no relation with any religion. In fact, India has seen development of both physical and spiritual philosophy. Yes, it is sure –

1. Major Indian philosophies are spiritual and are inclined towards getting humans rid of physical sorrow, whereas major western philosophies are physical and are inclined towards getting physical satisfaction to humans.
2. Major Indian Philosophies are inclined towards interpretation of actual nature of universe and nature of humans, whereas western philosophies are only inclined in the interpretation of nature of humans.
3. Major Indian philosophies are inclined towards interpretation of nature of actual knowledge, whereas western philosophies are inclined towards interpreting entire science and knowledge.
4. Major Indian philosophies have developed independently, whereas maximum western philosophies have developed on the basis of other disciplines.
5. Indian philosophy is majorly related with religion, whereas western philosophies are not.
6. Even today in India, we see philosophy as science of metaphysics, whereas in western world, it is seen as interpreter of entire science and knowledge.
7. Even today in India, interpretation of any science-knowledge or activity is done on the basis of metaphysics, whereas in western world, it is done on the basis of human life.

1.6 Nature and Characteristics of Philosophy

After studying concept and nature of philosophies of different countries, following facts emerge –

1. Philosophy is discipline based on experience, speculation and logic, not empirical one.
2. Philosophy is subjective and not objective discipline.
3. Philosophy is a Directive doctrine and not Positive doctrine.
4. Philosophy is Liberal discipline and not rigid discipline.
5. Philosophy does logical analysis of ultimate reality of the universe.
6. Philosophy does logical analysis of nature of knowledge and tools & methods of attaining knowledge.
7. Philosophy does logical analysis of values and workable and non-workable karma of humans.

Notes

1.7 Scope and Subject Matter of Philosophy

Normally people don't differentiate between study area and subject matter of any discipline, but there is small difference. Study area means the limit to which any subject has to be studied, whereas subject matter is that limit up to which it has been studied.

As regards area of philosophy, it is very wide. It contains search of nature of entire universe and its objects and activities, but up till now whatever we have seen, is subject matter of philosophy only.

Indian philosopher divide study area of philosophy in three main parts-Metaphysics, Epistemology and Ethics. On the other hand, western philosophers divide it in to five major parts-Metaphysics, Epistemology, Axiology, Logic and Aesthetics.

As regards division of study area of philosophy as per Indian and western philosophers, it is desirable to clear four things. First is that in philosophy, logical methods too are discussed in context of attaining knowledge, hence it can be kept under Epistemology. Second is that in Indian philosophy, axiology is included in ethics and in western philosophy, axiology contains ethics, hence we can take them together. Third is that philosophy only considers actual aesthetics and ways to attain these aesthetics and both these concepts are part of metaphysics and ethics, hence it is not correct to consider aesthetics separately. Fourth is that, now we study philosophies of different nations together, hence we should divide their subject matter in some classes only. As per above discussion, it is clear that these classes can only be-Metaphysics, Epistemology & Logic and Axiology & Ethics. Here, we present a brief of subject matter of all three –

1. **Metaphysics** – scope of metaphysics is quite wide in philosophy. It has element knowledge related with universe or discipline of universe (Cosmogony), science of universe (Cosmology), science of authority (Ontology), soul related knowledge (soul metaphysics) and god related knowledge (theology). It explains universe- creator of universe, soul-god, creature world and human life as well. It also explains actual aesthetics. Analysis of actual aesthetics is now called Aesthetics. Whatever has been logically thought and discussed till now, is its subject matter.
2. **Epistemology and Logic** – in the field of epistemology, discussion on human intelligence, nature of knowledge, limit of knowledge, authenticity of knowledge, tools of attaining knowledge, methods of attaining knowledge, relation between person who knows and person who is trying to received knowledge, methods of logic, true-false evidence and illusion are part of it. Whatever has been logically thought and discussed till now, is its subject matter.
3. **Axiology and Ethics** – it has discussion on ideals and values of human life, resources of getting ultimate objective of life and workable and non-workable karma. Analysis of workable and non-workable karma is only called Ethics. We know that any ideal becomes value only when it is reflected in our behavior, becomes part of our behavior. It is obvious that value and behavior are linked to each other, values direct and regulate our behavior and conduct and our conduct reflects those values. There is no value of any philosophy, if it does not provide guidance to conduct. It also contains analysis of attaining actual aesthetics of life apart from these analyses. Whatever has been logically thought and discussed till now, is its subject matter.

1.8 Relation between Philosophy and Education

There are majorly three parts of philosophy-Metaphysics, Epistemology & Logic and Axiology and Ethics. Though any philosophy's epistemology & logic and axiology & ethics depend upon its metaphysics, but for convenience we study them separately. All three affect education-

1. **Metaphysics and Education** – in any philosophy, under metaphysics we do elementary analysis of actual nature of universe and its human life, ultimate objective of human life and search for attainment of these objectives. Any human society arranges for education for its members to attain

these objectives. Then we should not wrong in saying that objectives of any society's education are based on its philosophy of life. As regards syllabus of education, it is tool to get the objectives. Hence, it is clear that it is also developed on the basis of metaphysics.

For example, take metaphysics of naturalism and idealism. As per naturalism, this entire universe is developed by nature and this physical universe created by nature is the truth and there is no spiritual world. As per it, human too is a natural product, whose objective is to lead a happy and content life. Hence, it emphasizes on leading a content life with help of education and its physical and mental growth and being trained in any production work or skill so that he can take care of his needs of life and lead a happy life. In contrast, idealism considers the creation of universe by any supreme or spiritual power. As per it, this physical world is mortal i.e., false and in contrast the cognitive world is immortal i.e., truth. It considers humans as creature with soul and further considers that objective of human life is to self realization or salvation. Hence, it stresses on self realization with help of education and also stresses on character, moral and spiritual development.

- 2. Epistemology & Ethics and Education**—in any philosophy, under epistemology & ethics we do analyze actual nature of knowledge and methods and tools of attainment of knowledge and the logical methods of proving authenticity of knowledge. Normally, syllabus and methods and tools of attaining education are developed on the epistemology and ethics, the type of philosophy is prevalent in the society.

For example take epistemology and ethics of naturalism and idealism. As per naturalism, this physical world is truth and knowledge of this world is truth and human being can get the knowledge by his work and intelligence organs. Hence, it emphasizes on learning by work and intelligence organs. In contrast, idealism considers knowledge of spiritual world as truth and necessitates on will power and power of conscience. As per it, for getting any type of knowledge best method is self oriented method. It also stresses on knowledge of physical world attained by use of organs through logical testing.

- 3. Axiology & Ethics and Education**—any philosophy's axiology & ethics mainly depend on its metaphysics. Under it, analysis of human idols, values and workable and non-workable karmas is done. Any society arranges for education to let humans have knowledge of these values and idols to be trained in doing workable karmas. Then it would be correct to say that, objectives of education, syllabus, nature of discipline & methods of attainment of discipline, duties of teachers and students & their relations of any society are based on axiology and ethics of philosophy.

For example, consider axiology and ethics of naturalism and idealism. Naturalism does not believe in any mortal values. As per it, fundamental nature of mankind is pure and pious in itself, society only pollutes it. Hence, with help of education it should be naturally developed. As per naturalism, tendency of human is to live independently, hence children should not be confined to any type of disciplinary framework in education, and they should be given independent opportunities of natural development. In contrast, idealism believes in immortal values. As per it, humans are born with animal instinct; it is required to have control on him to get him back on correct path. It supports discipline in the field of education. It emphasizes on organ control and adherence to values from beginning for children. Not even this; it also expects teachers to have organ control and adherence to values. As per it, till the time teachers don't follow this, we can't expect adherence from children. It defines code of conduct for both.

If we look at it experimentally, even then philosophy and education have strong relation. They are dependent on each other. Philosophy analyzes universe and its human life. It also discusses on the ultimate goals and methods to attain those goal. Now how do we get those objectives, education helps us in that. Education changes our thought and conduct and empowers us to develop observation, inspection, meditation and thinking powers for finding new knowledge. On the basis of knowledge and skills, we rebuild philosophy. New philosophy gives birth to new education and new education gives birth to new philosophy and thus this cycle keeps going on. To under this interdependence of

Notes education and philosophy, we have to understand separately effects of philosophy on education and vice versa.

Effect of Philosophy on Education

Education of any society mainly depends on nature of society, its philosophical meditation, governance, economy, psychological facts and scientific development. Effect of philosophy is very far reaching in it. Metaphysics of philosophy defines objectives and syllabus; epistemology & logic defines syllabus and methods of education and from axiology & ethics define its objectives of education, duties of teachers and students and nature of discipline. Explanation is presented below –

- 1. Concept of Philosophy and Education** – philosophy explains nature of education. With this explanation, we get to know correct concept of education. For example, naturalist philosophers consider education as natural process, physical philosophers consider it as social process and idealist philosophers consider it as inner process.
- 2. Objectives of Philosophy and Education** – first part of philosophy is metaphysics. It explains universe and its creator, soul-providence, creature world and life and death as objectives of human life are defined on their basis. These objectives are attained with the help from education. For example, naturalists consider philosophers consider humans as superior creature, hence they stress on developing physical powers by education. Physical philosophers consider them as social creature and hence they stress on the social development. Idealist philosophers consider them as having soul and hence they stress on the development of their inner self.
- 3. Syllabus of Philosophy and Education** – second part of philosophy is epistemology and logic. It explains nature of knowledge and on this basis; same knowledge is incorporated in the syllabus, which they consider important for physical and metaphysical world. Then, syllabus is tool for attaining objectives of education. Hence, if objective of education are impacted by philosophy, then its syllabus should also be affected by it. Historical facts too endorse it. Human being is prepared to lead a content life in the society, which has dominance of naturalist philosophical and physical activities, physical sciences and professional courses are given importance in the syllabus. In a physical society, its education has main place for social subjects and activities. In idealist society, syllabus includes literature, religion and philosophical for self realization.
- 4. Philosophy and Methods of Education** – epistemology and logic discusses on human intelligence, nature of knowledge and methods of attaining knowledge. On this basis, philosophers define method of education. For example, naturalists consider humans as psychophysical creature and hence they stress on learning by organs; physical philosophers consider humans as social creature and hence they stress on learning by social activities and idealists consider humans as soulful and hence they stress on the methods of inner self.
- 5. Philosophy and Discipline** – third part of philosophy is axiology and ethics. It discusses on what karma should be done and what not. On the basis of this knowledge only, concept of discipline is defined. For example, naturalists consider humans as a natural creature and hence they advise him to follow natural rules; they are only supporters of natural morality; physical philosophers consider humans as social creature and hence they term adherence of social rules as discipline; they are supporters of social morality and idealist consider humans as soulful creatures and hence they term discipline as adherence to divine rules; they are supporters of spiritual morality.
- 6. Philosophy and Teachers and Students** – metaphysics explains nature of human being and axiology and ethics defines its workable and non-workable karmas. As per this explanation of philosophy, nature and duties of teacher and student are fixed. For example, naturalists consider that human is a natural creature born with innate powers and develops on this basis only, hence

they give liberty to students to do self realization and expect from teachers to only help students grow naturally. Physical philosophers consider humans as social creature, hence they advise both teachers and students to behave as per social norms and for this they stress on developing social self first and idealists consider humans as soulful creatures, hence they don't differentiate between teacher and student. They advise both of them to have organ and self control.

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7. **Philosophy and School** – normally all philosophers prepare code of conduct for humans and for this, provides for education. Now where and how this education should be imparted, they also throw light on it. Naturalists oppose any type of system imposed by teachers in schools. In naturalist schools, children are free to do anything any point of time. Physical philosophers stress on making superior social environment in school. Idealist philosophers stress on making spiritual environment. In their schools, teachers are self realized and students are obedient.
8. **Other Problems of Philosophy and Education** – philosophy also discusses other issues like-public education, women education and interference of state in the field of education. Not even this, for resolving any type of issue in the field of education, we apply philosophical principles. For example, today we want to give equal opportunity of education to all through public education. Now the question arises that whether these rights should be given or not and if yes, then how? Different philosophers give answers differently. Naturalists consider humans as natural creatures and agree that humans are born with some innate powers and their development depends on them and as different humans have different innate powers, so we can't make all humans as equal. Hence for different children, different type of education is required. It means that if we want to give equal opportunity of education, then we have to arrange for education on the basis of their innate differences. Physical philosophers though respect individuality of humans, but in social context. They don't imagine human without society. They consider education as birth right of humans, but this education should be in conformity with society. They consider education necessary for the interest of both society and individual. In contrast, idealists consider humans as complete by birth and consider education important for the self realization. As per them, all are equal and everyone has right to education and arrangement of education should be for all.

Effect of Education on Philosophy

Education is the foundation of human development. In the absence of education, humans could not develop a subject like philosophy. Education is necessary for both building and development of philosophy. Explanation is as below –

1. **Educaiton is the Foundation of for Building Philosophy** – we all know that for the building and growth of philosophy, **observation, meditation and concentration** is necessary. Human can't do everything till the time his inner self is awakened and all these are developed by education. We learn language by education and we learn thinking by it only. We can't expect development of philosophy from an illiterate person. From this perspective, education is the foundation of philosophy.
2. **Education keeps Philosophy Alive** – philosophers discusses on universe and its creator, soul-providence, creature-root and life and death. Principles as defined by them develop philosophy. Any society gets the knowledge of the principles as set by their ancestors through education only. In the absence of education, we can't get those philosophical principles. Thus, education keeps the knowledge of philosophy safe.
3. **Education gives Tangible Form to Philosophy** – philosophy discusses the universe and its human life, defines its objectives and clarifies that how these objectives can be achieved. Education is the process by which we attain objectives as defined by philosophy. Thus, education gives tangible shape to philosophy. English scholar John Adam while accepting this used to say – **Education is dynamic side of philosophy. It is active aspect of philosophical belief and practical means of realizing ideals of life-John Adam.** American scholar John Dewey has defined it little different manner – **It (philosophy) is the theory of education in its most general sense.** – John Dewey

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4. **Education Introduces Philosophy with new Problems**—human is a dynamic and developing creature. In the path of development, he comes across new problems. Education introduces us with those issues and if we possess strong skill of philosopher, then we start discussing it and thus philosophy develops. Ex education minister of govt. of India Mr. Kaluram Shrimali expected teachers to find philosophical solution to new problems. In his words—**The task of educationists is to reconstruct nation’s philosophy and redefine values so that they may interpret our dynamic life and thought.** —Dr. K.L. Shrimali
5. **Education keeps Philosophy Dynamic**—education develops the power of inspection and meditation and makes us sensitive towards new problems of life. Philosophers find philosophical solutions to these issues. In the process of problem solving, new philosophical principles are propounded. All this becomes part of philosophy of knowledge. Alike other disciplines of knowledge, philosophy too keeps removing those principles which are proven false and adopts those, which can help explain creature and world. This is its dynamism. In the absence of education, development of philosophy is not possible.

One Fallacy and its Resolution

People having narrow perspective about philosophy are of the view that philosophy is linked with micro (soul and providence) and education with tangible (conduct of humans), hence there can be no relation between them. It is actually their fallacy. We have made it clear that our thoughts whether analyze micro or object, are part of our philosophy. The thought in which we have belief, we try to attain them with education. If there is no philosophy in education, then its objectives shall not be clear, due unclarity of objectives, syllabus would not be defined and then appropriate methods of education can’t be defined. Thus, without philosophy, education can’t function. According to Fichte—

Education can never attain complete clarity without help of philosophy. —Fichte

Gentle too is of same thought. In his words—**Education can’t walk the right path without the help of philosophy.** —Gentle

As per **Spencer**—**Education is practicable only to a true philosopher.** —Herbert Spencer

Some scholars consider education and philosophy separate. In the words of **Ross**—

Philosophy and education alike two facets of the coin, present different views of same thing. —J.S. Ross

Some scholars while seeing increasing influence of psychology on education say that, today philosophy only affects objectives of education. Syllabus, methods of education and discipline are affected by psychology. In this context we have already mentioned that education of any society depends on its nature, its philosophical meditation, governance, economy, psychological factors and scientific progress. Now education of some society has more influence of philosophy, some has it of governance, some has it of economy, some has it of psychological factors and some has it of scientific progress. But, it can’t be separated fundamentally from philosophical thought process.

1.9 Meaning and Definition of Philosophy of Education

Philosophers have their own views about universe and its creator, creature world, knowledge-ignorance and workable and non-workable karmas. Philosophy mentions these different views. We get to know about this universe and importance of human life in it and on this basis define objectives of human life. We attain these objectives with help of education. Almost all philosophers have thrown light on what should be the nature of education for these objectives. This is the reason that there developed philosophy of education in philosophy. On the other hand, when academicians also try finding solutions

to education, then they first have to consider on objectives of education and since objectives are those as fixed by philosophy, hence they have to depend first on philosophy. **When academicians get aware about problems of education and take help of philosophy, then philosophy of education emerges. Thus, philosophers and academicians both construct philosophy of education.**

It is clear from above description that part of philosophy which studied problems of education and solution to those problems are presented, is called philosophy of education. Philosophy defined path to the attainment of objectives of human life by interpreting human life and in philosophy of education, discussion of these objectives and methods take place. Besides, it also discusses on the nature of process of education for the attainment of said objectives. We know that philosophers have different opinion about universe and human life and due to his diversity only, different disciplines of philosophy has developed. These different disciplines have viewed process of education in their own perspective and have interpreted them differently. Philosophy of education does critical analysis of all of them. Agreeing with this nature of philosophy of education, scholars have defined it differently. Mostly, scholars define philosophy of education as finding solutions to problems of education. As per Henderson –

Philosophy of education is the application of philosophy to the study of problems of education.
– Henderson

But this definition is incomplete and unclear. We don't get the crux of philosophy of education by this. In our view, it should be defined as following –

Philosophy of education is that branch of philosophy in which interpretation of humans and its nature of education is done on the basis of opinion of different philosophers and philosophical solution to the problems of education is presented.

Self Assessment

Identify True/False from the following:

7. Education is a social process.
8. Normally people relate education only to schools, colleges and universities education. This is wider meaning of education.
9. Philosophy is the highest level of meditation of humans.
10. Attaining knowledge of eternal form of object is philosophy.

1.10 Nature and Characteristics of Philosophy of Education

We have made it clear in the beginning that there is small difference in Indian and western philosophy. Indian philosophy is inclined towards finding ultimate truth and in this pursuit; they discuss on universe and its creator, soul-providence, creature world and life and death and analyze human life comprehensively. Yes, this is correct that opinion of some philosophers are based on their self realization and experiences and some have their logics as their base. But in western philosophy, logic plays dominant role and since philosophy of education has developed in western world, it is natural for it to be logical.

Today, we are trying to develop philosophy of education in Indian perspective. But we have two hurdles- first is that some of our philosophies are based on our sages/hermit's self realization and experiences and some are on the basis of logic. Second is that we are unable to feel the experiences of ultimate knowledge of our sages/hermit's. Though, many elements of knowledge of our sages/hermits have been found to be correct on physical science barometer as well, but remaining knowledge is being accepted as self realization only. Then it correct to say that the material being developed about philosophy of education on the basis of Indian philosophy, would be more of logically oriented and not empirical. With these discussions, following facts appear for nature of philosophy of education –

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1. Philosophy of education is the product of meditation of two disciplines- philosophy and pedagogic.
2. It is interdisciplinary, which is inclined towards finding philosophical solution to problems of education.
3. This is a logical discipline and not empirical science.
4. In logics also, it is a subjective discipline and not objective.
5. In philosophy of education, on the basis of various philosophical opinions, interpretation of human and nature of education is done.
6. Ultimate reality is interpreted on the basis of various philosophical opinions in philosophy of education and on the basis of this truth, individual, society and nation is guided.
7. In philosophy of education, on the basis of various philosophical opinions, nature of knowledge and methods of attainment of knowledge is interpreted.
8. Philosophy of education interprets fundamental ideals and values of human life on the basis of various philosophical opinions.
9. Philosophy of education is a **directive discipline**. It interprets actual nature of human life on the basis of different philosophical opinions, which lets a human know its objective of life and guides it to have proper education to attain these objectives.
10. Philosophy of education is a **liberal discipline**. It presents a critical analysis of different philosophies by metaphysics, epistemology & logic and axiology & ethics and provides freedom to individual, society and nation to select its own path and arrangement of appropriate education to attain those goals.
11. Philosophy of education is **an activity** in itself. It never rests. It is a continuous activity, in which old opinions are interpreted along with new ones and thus search of ultimate truth continues and accordingly individual, society and nation is guided continually to define nature of education as per contemporary time and situation.

1.11 Scope and Subject Matter of Philosophy of Education

Education is a social process which is related with entire human life. Philosophy always has been the centre of command of this activity. Under philosophy we study various philosophies and concepts of education, its objectives, syllabus and methods of education as defined by philosophies.

Each philosophical thought process have taken discipline in education as per their own view points and have propounded different forms of it. There is difference in the methods and tools which they have propounded for attaining discipline. Philosophy of education studies all these things.

Almost all philosophers have considered on the relative importance of teacher and student. They have defined their rights and duties and thus have created a code of conduct for them. These studies also come under the radius of philosophy of education.

Not even this, philosophy of education also studies social, religious and political effects on education and philosophers and pedagogies think on providing methods of direction to those influences as per individual concepts. What direction should be given to education for the fulfillment of society and nation is also the responsibility of philosophers. Thus, scope of philosophy of education is quite wide.

We should understand one thing here that education of any society depends on its natural, social, political, economic factors also apart from its philosophy. Sociology studies the impact of all these factors on education and now this study has started moving to the discipline of sociology of education from philosophy of education. In philosophy of education normally as per different philosophical school of thought, concept of education, objectives, syllabus, methods of education, discipline, relative status of teacher and student and need of schools and its nature are discussed. Interpretation of educational values and propounding is its major part.

Doubt and Clarification

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Some scholars are of the view that philosophy only interprets human life and defines its ultimate objective and to further defines that to attain them, which goals should be met. In their opinion formation of syllabus and formation of methods of education are subject of education psychology. From this perspective, scope of philosophy of education is confined up to interpretation of human life, defining its ultimate objectives and defining objectives of education for the attainment of these objectives. As per us, this thought process is erroneous and fallible. Explanation is as below-

First is that no philosopher gets satisfied by interpreting human life and defining its ultimate objective, rather he also thinks on the resources of said objectives. These remedies only take form of syllabus and method of education. Yes, we agree that today philosophers or philosophy take more help of pedagogic psychology to make methods of education more effective.

Second is that philosophy and psychology are related with each other. In fact, they are complementary to each other. It is clear that scope of philosophy of education is not only defining objectives of education, rather forming correct syllabus and methods of education also comes under its ambit. We want to say more than this that a true philosopher is never satisfied with incomplete solution of any problem. When he thinks on education and its issues, he does not take rest till the time, he finds a solution. He also thinks beyond objectives of education and formation of methods of education. It forms code of conduct for teachers and students and awakens them about their rights and duties. His thought goes beyond it. It also thinks about nature of schools, it is another thing that his thoughts have their own limits. It is obvious that in the scope of philosophy of education, entire educational problems and its solutions are covered.



Task Express your views on Indian and Western Philosophy.

1.12 Functions of Philosophy of Education

Following are the functions of philosophy of education—

1. On the basis of various philosophical perspectives, to interpret human and nature of education and to help understand actual nature of education.
2. To interpret developed objectives of education on the basis of various philosophical perspectives and to help society and nation in defining its objectives of education.
3. To interpret developed syllabus of education on the basis of various philosophical perspectives and to help society and nation in forming its syllabus of education.
4. To interpret developed methods of education on the basis of various philosophical perspectives and to help society and nation in selection of appropriate methods of education.
5. To interpret developed nature of discipline on the basis of various philosophical perspective, to make people aware about its actual nature and to make people aware of best methods of installing discipline in the area of education.
6. To interpret nature of teachers and students in the area of education on the basis of various philosophical perspectives and to make them aware of their duties.
7. To present solutions for other problems of education on the basis of various philosophical perspectives and to help concerned people in selecting appropriate solution.

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Special

In some syllabus of some universities, entire functions of philosophy of education has been divided in to three classes-speculative, normative and analytical and stressed to study them in those classes only-

1. **Speculative Functions of Philosophy of Education** – all philosophies have developed on the basis of logical speculations only. For example- earth, sun, stars etc and unknown number of planets, don't know how many types of objects are there and what activities are happening, there should a creator of all this. that creator is doing such big things in the universe; hence he must be omnipresent, omniscient and omnipotent. Some called it Brahma, some called it god, some called it ahurmajda and some called it Allah. On the other hand, some philosophers gave logic that if universe is created by Brahma, god, ahurmajda or Allah, and then there should a creator for them also. Hence, its existence does not stand true on its own criterion. They imagined on the basis of this logic that it is automatically forming and destroying. Some called it natural process and some called it only activity. Philosophy of education does some work on the basis of such logical speculations which are kept in its speculative category of work. For example-fundamental objective of education, self realization and discussion on attainment of this
2. **Normative Functions of Philosophy of Education** – some philosophies have developed which does not meditate on undecided topics like universe and soul-providence and directly think over actual life of humans, discuss on the reason of happiness and sorrow, help humans find path of getting rid of sorrow and attain happiness and propound them. In philosophy of education, appropriate nature of education and its functions are discussed on the basis of spiritual and physical both philosophies and norms of good education are defined. These are kept under normative functions of philosophy of education. For example-to present base of defining objectives of education, to present principles of formation of syllabus and principles of education and defining educational code.
3. **Analytical Functions of Philosophy of Education** – philosophy of education not only interprets nature of education and finds solution to problems on the basis of various philosophical perspectives, rather it also critically analyzes any educational meditation and experiment, its merits and demerits are discussed and nature of education is defined for the society. Such works are kept under analytical functions of philosophy of education. For example-on the basis of spiritual and physical both types of philosophy, by analyzing merits and demerits of developed educational systems, helping develop that education which develops all three aspects of humans-natural, social and spiritual.

Our Own Opinion

In our view, dividing works of philosophy of education in these three classes is not appropriate, since in philosophy of education, all three types of functions work together and functions as a unit. For example, when in philosophy of education, objectives of education are defined for society by interpreting objectives of education on the basis of various philosophical perspectives, then speculative, normative and analytical; all three functions work together and operate as a unit.

1.13 Need, Utility and Importance of Philosophy of Education

There can't be two opinions on the need of study of philosophy of education. With its study, teacher gets the knowledge of this universe and nature of human life and he gets the ability to understand the nature of education and solving its problems. This is its utility and this is its importance. Need, utility and importance of philosophy of education can be expressed as following –

1. **Knowledge of Universe and Various Perspective of its human Life** – philosophy lets us know about the universe and from the mystery of human life and whatever mystery remains, provides us inner vision for that. Without knowing about ourselves, we can do some good to ourselves; this does not seem to be logical. Hence, study of philosophy is essential. Interpretation of fundamental

principles of various philosophies takes place in philosophy of education. With this study, we get the knowledge of universe and about different perspectives of its human life and select correct philosophy of life on its basis.

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2. **Knowledge of various Objectives of human life and Tools to attain them**—with the study of philosophy of education, we get knowledge of nature of human life and its objectives. On the basis of this knowledge and own experience and logic, a teacher makes a perspective and provides for education on that basis. with study of philosophy of education, he also makes available methods of attainment of objectives of life and forms its path on that knowledge basis.
3. **Knowledge of Concept of Education and objectives** – in philosophy of education, interpretation of concept of education and its objectives takes place on the basis of various philosophical perspectives. Whatever perspective the philosophy has about universe and human life, it defines nature of education and its objectives accordingly. Education is the tool to attain objectives of human life, hence it carries same objectives as that of human life and since objectives of human life have been defined differently by different philosophers, hence there is difference in the objectives defined. By studying philosophy of education, teacher gets knowledge of these objectives and becomes able to understand objectives of education on the basis of this knowledge, to attain objectives of life. He can't be successful without knowing objectives. Hence, he must study philosophy of education.
4. **Syllabus related knowledge of Education** – apart from getting knowledge of various objectives of education; teacher also gets knowledge of syllabus of education as defined by various philosophers. By studying its, teacher also get to know about principles of syllabus formation and become able to effect necessary changes in various situations. We know that syllabus can't be understood in the absence of objectives and without understanding actual form of syllabus, teacher can't work on correct path. Hence, to move education forward correctly, teacher should have knowledge of all of these and he must study philosophy of education.
5. **Knowledge of Methods of Education** – by studying philosophy of education, teacher gets knowledge about various methods of education as defined by various philosophers and gets to read many logics of various philosophers and pedagogue on whom, when and how; one should be taught. On the basis of this study, teacher is able select his idols i.e., to select correct methods of education for attainment of educational objectives. Hence, he must study them.
6. **Knowledge of disciplinary perspectives in Education** – in philosophy of education, different thought on problems of discipline and philosophies are studied. By its study, teacher understand its actual nature and gets to know about the tools of its attainment. We know that discipline is required in the field of education also; hence to understand its actual nature and understand ways to achieve those, teacher must study philosophy of education.
7. **Knowledge of importance and functions of teacher and student** – process of planned education happens between teacher and student. In this process, what should be the relative status of teacher and student, philosophers have different opinion. Philosophy of education studies them all. On this basis, teacher becomes successful in defining its duties.
8. **Knowledge of nature of Schools and Duties** – philosophy of education also studies that for planned education, what should be the nature and duties of schools. There is difference of opinion amongst philosophers on this. behind this difference, there are different logics of them. with the study of philosophy of education, teacher gets to know all this and he is successful in defining nature of schools and its functions for the attainment of objectives of education. In the absence of philosophy of education, we could not define nature and duties of schools. Hence, teachers should study it from this perspective also.
9. **Philosophical solution to other problems of Education** – in the absence of philosophy, no teacher can find solutions to educational problems. After studying it only, teacher can understand problems of education and perspective of different philosophers towards it and can find solution by testing various perspectives on the basis of his experience. As long as we are not able to be aware of gradual

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growth and the result of concept of education, its objective, its syllabus and its method of education, we can't find solutions to our educational problems.

10. **Something Else**—world is dynamic and these days it changing very fast. Our social, religious, political and economic situation is also changing very fast. Inventions of science has changed our lives completely. Education has to keep pace with it; else we shall not be able to keep ourselves safe in the times to come. But only that can reply to questions like this-how much we need to change and how much not and why to change that much and why not change that much-who has studied philosophy of education. After this, there is one more problem is that for achieving all that, what should be the change in education, this can also be replied by that teacher only who has studied philosophy of education. Hence, teacher must study philosophy of education. But he must test the material with his experience and should keep adding new experiences and decisions into it. Then only, development of education is possible.

1.14 Summary

There are three major parts of philosophy-metaphysics, epistemology & logic and axiology and ethics. Though epistemology & logic and axiology & ethics depend mainly on its metaphysics, but for convenience, we study them differently under three heads. These parts of philosophy affect different aspect of education.

1.15 Keywords

1. **Narrower Meaning**—Small Level of Meaning
2. **Wider Meaning**—Expanded Meaning

1.16 Review Questions

1. Explain meaning and definition of Education.
2. Explain Characteristics of Philosophy.
3. Mention functions of Philosophy of Education.
4. Differentiate between Indian and Western Philosophies.

Answers: Self Assessment

- | | | | |
|--------------|--------------|-------------------------|----------|
| 1. Salvation | 2. Education | 3. of Superior Citizens | 4. (a) |
| 5. (b) | 6. (a) | 7. True | 8. False |
| 9. True | 10. True | | |

1.17 Further Readings



Books

1. Philosophical and Social Foundation of Education—*Mathur, S.S., Vinod Pustak Mandir*
2. Philosophical Foundation of Education—*Sharma, Yogendra Kumar, Madhulika Sharma*
3. Philosophical Foundation of Education—*Sharma, O.P.*
4. Education and Psychology—*Mapan aur Mulyankan: Shashi Prabha*
5. Philosophical Foundation of Education—*Pandey, Ramshakal*
6. Sociological Foundation of Education—*Chaubey, S.P., International Books, Meerut*
7. Philosophical Foundation of Education—*Sharma, Dr N.K.*

Unit 2: Significance of Studying Philosophy in Education

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Objectives

After going through this unit, the students will be able to –

- Know about necessity and importance of aims of education
- Know about general aims of education
- Know about aims of absolute life
- Know about aims of livelihood

Notes

Introduction

Purposive education utilizes both time and energy and process of education keeps functioning smoothly. On the basis of clear aims, syllabus and methods of education are formed. With Purpose less education we can neither prepare syllabus, nor can we utilize strategies of education, select methods of education and nor can we develop child personality.

2.1 Need and Importance of Aims of Education

Every work of life depends on an objective. No one can have interest in aimless work. Purposeless education too is meaningless. We can never expect any result from it. It makes both teacher and student dispirited. In the words of B.D. Bhatia, “without knowledge of aim, teacher is like a sailor who does not his destination and student is like that rudderless boat, who keeps floating towards shore getting wave strikes of sea”. Purposive education makes process of education lively; makes teachers and students aware; creates far sightedness; creates force to have enthusiasm, inspiration and immense power to do work. Purposive education only guides activities of teacher. Learning student knows that what he has to learn and teacher imparting education knows what he has to teach?

We can clarify importance of aims of education by the following as well –

1. Education is a purposive process and aims of education provide desired direction to this process.
2. Aims of education are helpful in analyzing results of process of education.
3. Aims of education provide importance and continuity to process of education.
4. Aims of education provide clear and defined direction to the works of students.
5. Aims of educations are very important for dexterity of school administration. Selection of teachers, syllabus, planning, organization of library and syllabus related associated activities etc are directed by the aims of education only.
6. Aims of education are important for parents, guardians and general public as well.
7. Aims of education help an individual to do any work with intelligence. With aim before, any one knows what he is doing and why? It saves time and energy.



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Education is a purposive process and aims of education provide desired direction to this process of education.

2.2 Factors Determining Educational Aims

1. **Philosophy of Life** – aims of education are dependent on objectives of life and contribution of society and individual is greater in defining objectives of life. We see different aims of education as there is difference between individual thoughts and philosophy. This is the reason, idealism stresses on self realization in context of objectives, naturalists on self expression and physicality on sociality.
2. **Political Factors** – aims of education can't remain to be unaffected by the political ideology of any country. Aims of education can't be similar for dictatorial and communist nations. Aims of education of democratic nations are flexible and stresses on liberty, equality and dignity of mankind.
3. **Social Factors** – humans are social animal. It borns in society, grows in society, receives education, fulfills his needs and grows and develops in society. Hence, aims of education are defined after making base of social condition, social needs, social values and ideals.

4. **Economical Factors**—economical conditions of any society also play vital role in defining aims of education. Volume of production, method of distribution and social condition impact education very much. Economically developed nation can only be able to develop education. Hence, economic factors are given importance while defining aims of education.
5. **Religious Factors**—religious ideology affect aims of education to a large extent. Nations having any national religion, have significant role of that particular religion in defining aims of education. Though, a secular nation like India does not have any national religion, yet various religious ideologies affect aims of education. Aims of education are defined by these religious groups in their own educational institutes in consideration with their religious thoughts, beliefs and principles.
6. **Scientific and Technological Factors**—modern world is of science and technology. We see many new inventions daily. New technologies are emerging. Science and technology have given new direction to process of modernization. In such condition, aims of education can't remain to be unaffected by them.
7. **Cultural Factors**—with relentless efforts of thousands of years of ancestors, any culture develops. Culture incorporates special tradition, customs, living style, general civilization, language, literature, conduct etc. members of any society are superior to the level, up to which its culture is superior. Hence, in defining aims of society, culture must play an important role in any form. During British rule, our culture was neglected, but post independence it is being endeavored that future citizens develop themselves by incorporating liberal elements of our culture. That is why; amendments and changes are being brought about in the syllabus of education.

Notes

Self Assessment

Fill in the Blanks—

1. Every work of life depends on any
2. Human is a animal.
3. is the biggest inspirational powers of the world.

2.3 Objectives of Education with Respect to Time and Place

Objectives of education keep changing as per time and place. In different time periods, aims of education have been changing in different nations. In ancient times, aim of Sparta's education was to produce brave, healthy, obedient, discipline sepoy and patriot citizens as their thought "process was—each individual take birth for the nation and not for oneself." Athens thought process was different from Sparta. Athens people gave more importance to comprehensive development to the mankind; hence aim of their education was to develop citizens politically, intellectually, morally and aesthetically. In medieval period, due to dominance of religion over education, aims of education were religious. In modern times, where aims of education is to establish human dignity and produce ideal citizens, objective of communalist nations is to produce such citizens, who can work in accordance with communalist idols. India too has seen changes in aims of education with passage of time. In different time periods, aims of objectives have been different.

Aims of Education in Ancient India

Religion had supreme status in ancient India. Dominance of religion was there in each sphere of life. Ultimate objective of life was to get salvation; hence aims of education were defined keeping in view spiritual perspectives. Main objectives of Vedic education were as following—

1. Worship of God and Religious spirit
2. Building of Character

- Notes**
3. Development of Character
 4. Patronization of civil and social dutifulness spirit
 5. Development of social dexterity
 6. Preservation of National Culture and promotion

Aims of Brahman Period Education

Brahman period education was emulative of Vedic education. It had following objectives –

1. Spiritual Development
2. Physical and Mental Development
3. Development of Character
4. Secluded Living, Duty and Organ control
5. Patronization of Family and Social spirit
6. Patronization of Equality

Aims of Baudha Period Education

Baudha education was given mainly for attainment of nirvana and religious propagation. The way each Brahman wants to have salvation, similarly getting nirvana was the main objective of every Baudha in this period. Students were acquainted with exhortations of Lord Buddha and were encouraged to do religious propagation. Following were the aims of education in this period –

1. Development of Knowledge
2. Teaching of social conduct
3. Character building
4. Conservation of human culture and development
5. Education of art and skills and professions
6. Education of Baudha religion

Aims of Medieval Muslim Education

It were as following –

1. Propagation of knowledge
2. Propagation and development of Islam religion
3. Promotion of Islamic culture
4. Character building
5. Attainment of materialistic pleasure
6. Education of art and skills and professions

Aims of British Education

We were slaves to British rule for around 150 years. They tried to impose their culture and language on us with force and defined aims and planning of education in such manner, so that they could rule over us for longest period of time. Following are the objectives of education of British period –

1. Organization of British empire
2. Promotion of English language and culture
3. To aware the masses of western science and technology
4. To have physical growth
5. To prepare eligible officials for state services
6. Have mental development and raise intellectual level

Notes

Aims of Education in Independent India

Pundit Nehru said, "Education should develop balanced individuals and youth should be ready to do beneficial activities for the society and to take part in social life. But when society is changing on a daily basis, then it is difficult to tell how to prepare the youth and what should be the objective of education". Different pedagogies, philosophers, thinker, social reformists and politicians have interpreted the aims of education in free India on the basis of national needs, situation, traditions, and expectations and in context of international background. In present context of India, before mentioning aims of education, it is necessary and relevant to discuss very important education commissions and aims of education as defined by new education policy.

2.4 Aims of Education as Recommended by University Grants Commission

Commission has described following aims in the changing Indian situations while mentioning importance of universities role –

1. **Development of ability of Leadership** – aim of education is to produce such individuals who can take charge in social, political, administrative, industrial and commercial spheres so that nation can have all round growth.
2. **Physical Development** – healthy mind lives in healthy body, hence objective of education is to produce physically fit individuals. With balanced physical development only, spirit of discipline, bravery, leadership and group sentiment can be developed.
3. **Development of Intellectual Perspective** – today knowledge is expanding at a very rapid pace, hence students need to be aware mentally, their perspective needs to be wider. Their spirit of research needs to be developed and power of meditation, concentration, logic, decision and imagination too needs to be developed. Hence, aim of education is to develop intellectually developed individuals.
4. **Development of Conscient and Efficient Citizenship** – aim of education is to produce such citizens who have conscience, are efficient, responsible, patriot, social worker and of wide and liberal perspective, then only democracy can succeed.
5. **Development of ability of synergy between Life and Knowledge** – education aims at developing ability of having synergy between life and knowledge, as this can only have all round development of students.
6. **Conservation of Culture and Development** – aim of education is to produce such youths who don't forget their own cultural heritage in lieu of western modernity and culture. With help of education, they should conserve their culture and contribute in its development.
7. **Spiritual and Moral Development** – aim of education is to develop students spiritually and morally. Spirituality means-development of best qualities of humans. Equal treatment to all, belief in dignity of human being, protest against oppression and misconduct, liberty, equality, fraternity and conservation of law, affection towards peace, help downtrodden and man of sound character is spiritual and moral.

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8. **Development of Global Fraternity and International Goodwill**—as per ancient Indian idol of Vasudhaiva Kutumbkam, to develop spirit of global fraternity and international goodwill is also objective of education.



Did u know? Objectives of Education keep changing as per time and place.

2.5 Aims of Education as Recommended by Secondary Education Commission

Looking at the need of the country, commission defined following objectives of education –

1. **Development of Democratic Citizenship**—India is a sovereign democratic republic. As per it, public is the actual power source, it only has the right to elect its leaders. Hence, for the success of democracy, we need able, efficient and ideal citizens. Hence, aim of education is to develop such citizens who have perseverance, truthfulness, honesty, altruistic spirit, selfless spirit, love, sacrifice, dutifulness and spirit of patriotism.
2. **Improvement in Vocational Efficiency**—Second objective of education is to improve vocational efficiency among students. Education should provide for such vocational training, so that they can select their occupation for livelihood and be efficient in it. This would make students self reliant and they need not run from pillar to post for job and thus, economic development of nation can be possible.
3. **Development of Personality**—Third objective of education is having comprehensive development of personality of students. By comprehensive personality development it implies their physical, mental, social, moral, and spiritual development. Function of education should be to develop innate powers of child and to enable child to use those powers. For this, they should be given maximum opportunity to partake in constructive activities.
4. **Education for Leadership**—For the development of free India, we need honest and influential leaders in every sphere. Hence aim of our education is to develop quality of leadership among students. With education, students should be trained in every walk of life-social, political, economical, moral, spiritual and religious, so that they can discharge their duties well and move the country forward on the path of growth and development.

2.6 Aims of Education as Recommended by Indian Education Commission

Commission defined following objectives as per issues of national reconstruction and needs and ambitions of life –

1. **Increment in Production**—Commission said that economic condition of India is miserable. There is shortage of grains, edibles, fuel oil like petrol-diesel, new machines and spare parts, fertilizers and scientific instruments of agriculture. Shortage of these items is a serious and acute problem. Production is not growing in the ratio in which population is growing in our country and hence the situation of unemployment, poverty and starvation are rampant. If we have to get over this situation and progress, then there is only way and that is to increase production. Hence, aim

of education should be to increase production. For this, education of science should be part of syllabus, work experience should be given space in education and agriculture and technical education should be focused.

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2. **Development of Social and National Unity** – as per commission, disintegrative forces are rising in country. Indians are getting strayed in issues of groupism like local, regional, provincial, casteism, communal, linguistic, economical and political and are forgetting national interest, resulting in danger to our social and national unity. Hence, aim of education is develop social and national unity. By education, we need to encourage spirit of love for country and spirit of trust for its future and to eradicate narrowness based on trivial issues and develop the spirit of ideal citizenship.
3. **Modernization of Nation** – commission says that world is rapidly moving ahead. Science and technology is developing very fast. If we want to equate ourselves with those nations, then we have to keep pace with them in the area of science & technology. We have to mould our education accordingly and have to modernize our country in social, scientific, industrial and cultural areas, so that nation can be driven on the path of growth. Hence, in today's time, aim of education is to modernize the nation.
4. **Development of Social, Moral and Spiritual Values** – a major objective of education is to have social, moral and spiritual development of students. As per commission, modernity has to take its power of life from spirituality only. In modern times, as human has got immense power through knowledge, it is desirable for him to grow morally and spiritually. Today we are moving away from our ancient values and have failed to define new ones, which has resulted in a vacuum in the society. Hence, we have to develop our children morally and spiritually, so that they can possess humanly merits and become nice.
5. **Consolidation of Democracy** – as per commission, objectives of education is to consolidate democracy of the nation. With help of education, spirit of democracy should be developed among students. They should be made to have trust and faith in democratic values and ideals and cultivation of nationalist feeling should be done.

Self Assessment

Multiple Choice Questions:

4. Religious thought process totally does the following to the objectives of education –
 - (a) Influence
 - (b) Do not influence
 - (c) Weak
 - (d) Consolidate
5. Each function of life depends upon –
 - (a) Money
 - (b) Aim
 - (c) Education
 - (d) None of the these
6. Purposive Education does what to time and energy –
 - (a) Misuse
 - (b) Utilization
 - (c) Experiment
 - (d) None of the these

2.7 Aims of Education and National Education Policy, 1986

Objective of national education policy (1986) was to develop national education system. In the challenge of education, it has been said that education should focus on individual's social, economic well being, his capability and creativity, which included the following –

- Physical, intellectual and aesthetic development of personality
- To place scientific spirit and democratic, moral and spiritual values in human mind
- Development of self confidence to face and change adverse situations

- Notes**
- To create awareness about physical, social, technological, economic and cultural environment
 - To adopt healthy perspective towards labor and hard work
 - Commitment towards secularism and social justice
 - Have spirit of dedication for sustaining national unity, dignity and growth
 - To encourage international agreement

Apart from developing above mentioned individual qualities, this is also onus of education to provide knowledge on concepts and facts related with various subjects. It should increase effectiveness in the area of language and communication and develop interest in sports and extracurricular activities.

2.8 Aims of Education in Present Conditions of India

As per analysis of aims of education as defined by various commissions, following should be the objectives of education in current times –

1. **Comprehensive Development of Personality** – nation and society can only develop when its citizens are physically fit, are wise intellectually, stable, are religious from spiritual perspective and are social servant from social perspective. Democracy even assigns greater importance to human dignity. Hence, in present scenario, aim of education should be to develop the child comprehensively, so that future citizens of India can rebuild the nation in every sector.
2. **Vocational Efficiency** – biggest flak given to our education is that it does not prepare our children for any vocational or professional enterprise. Even after 58 years of independence, things have hardly changed, as a result number of unemployed educated youth is continuously rising and creating huge dissatisfaction amongst youth. Hence, major aim of our education should be to provide child vocational training on the basis of his ability, potential and interest, so that he can earn his livelihood and nation can develop.
3. **Practical Education** – our current educational system is bookish and principle oriented and hence is impractical. It has got nothing to do with a child's life. As a result, child does not take interest in it. Hence, aim of education should be to provide such education which is related to a child's present and future life in any respect. Child can only be successful in life after receiving such education. In the words of Dr Aatmaram Mishra, "current educational system is purely literary. If there is no use of knowledge in real life, then what is its use? What will happen with only intellectual realization of knowledge? For its application, we need efficiency to execute and sensitivity to evaluate. Hence, it is required to focus on training of skills and acuteness. In vocational education, practicality and experiment ability of education is even more desirable, so that whatever students learn, are able to implement in their lives".
4. **Character Development** – effect of individual character has a direct bearing on society and nation. People with character are the foundation of development of society and nation. Today, we have a crisis of character. Sharing confidential information with nation's enemies, to benefit own self, family members, relatives and political party after getting political powers, to indulge in immoral and corrupt practices after getting high posts, to take bribe, smuggling etc are some activities, which are proving to be obstacle in the path of national growth. Hence, under current situations education should aim at making people honest and principled.
5. **Establishment of Social Society** – objective of India is to establish socialist society which means where each people of each caste, creed, Varna, community shall have equal opportunity in each field, where there shall be no inequality, all shall have physical and economic safety, all shall have opportunities to lead a content and happy life and each shall have all citizen facility. This can be done only with help of education. Aim of our education should be to develop the spirit of socialism

amongst people and make it stable. In the words of Pundit Nehru, “I believe in socialistic society and I want that education should develop towards this objective”.

6. **To develop Emotional Integrity** – post independence, there have been many incidents which have revolutionized Indian life. Out of it, one major issue is of emotional integrity. We have adopted democratic administration system. It is imperative for the success of democratic process, that its citizens have mutual love, mutual co-operation, fraternity, sacrifice and spirit of sacrificing our lives for nation. Unfortunately, today our country has shortage of this. At present, sentiment of caste, communalism, linguistic etc disintegrative forces have gained grounds and are proving to be obstacles in the path of national unity. These tendencies have become a huge challenge to our freedom and democratic success. Hence, we have to destroy these tendencies and protect our country. For this, we need to install emotional quotient in our children with help of education. Aim of education should be to stop such disintegrative sentiments among children which encourages separatism and disintegration and have to create such situations which binds them in the string of unity.
7. **Development of Inter-cultural Spirit** – our country is too huge. We have diversity since ancient times in ideals of life, value, beliefs, traditions, customs, food habits, life style, attire, language etc. i.e., there are floating different cultural streams. If some people start taking their culture as superior and look down upon others, then there develops mutual jealousy and enmity, which is detrimental for the nation. Hence, aim of our education should be to develop inter-cultural spirit among children. Education should be such so that child can get information about each other’s culture and have respect and faith for it.
8. **Development of International understanding** – today science has brought huge changes in the world. Scientific discovery and knowledge has brought nations of the world quite closer. Today if there is any phenomenon in any country, its effect can be seen in many others. Today no country can have peace on its own nor can develop. It has to understand problem of other countries, has to take interest in it and suggest solutions. For this work, our education should be such that it produces spirit of love for entire mankind and give information about other nation’s civilization, culture, religion and knowledge.

If we have education on the basis of above mentioned aims, then certainly society and nation will be benefitted and nation shall be able to find solutions for its problems.

2.9 General Aims of Education

Education is a dynamic process and hence its aim keep changing as per time and place. In the words of Pundit Nehru, “education should develop balanced individuals and youth should be ready to partake in beneficial works for the society and be ready to partake in social activities. But when there are regular changes happening in the society, then it is difficult to tell that how youth should be prepared and what should be the objective of education”. As per various pedagogues, philosophers, thinkers and social reformists, following have been defined as aims of education as per need of individual, society, nation –

2.9.1 Knowledge Aims

As per some pedagogues, aim of education is to get knowledge. They say that aim of education is to make human mind such that he gets maximum knowledge as per his natural limit. As per them, individual growth and development happens only with increment in knowledge and he gets comfort in life. They raise slogan of knowledge for knowledge sake and consider attainment of intellectual superiority as real and total knowledge. Philosophers supporting such objectives are **Socrates, Plato, Aristotle, Dante, Comenius** and **Becan** etc. In words of **Socrates**, knowledge is power. As per Aristotle, knowledge is virtue. As per Sophisto, knowledge is progress. As per its supporters, receiving knowledge and make

Notes

it available to others, is aim of education. **Comenius** has said that function of ideal school is to provide knowledge to others. Hence, it is duty of teachers to give maximum knowledge of different subjects to students. In ancient India also, collection of knowledge was given Weights and children were made to learn shlokas by teachers. Even today, there are ancient schools where attainment of knowledge is emphasized. But this is narrow meaning of knowledge attainment. In wider sense, knowledge attainment means mental development i.e., problem solving powers of mind-thinking, imagination, logic and memory development. Man can actually utilize knowledge by using it in practical world only. As per Subodh Adawal, “knowledge attainment should not happen only for self satisfaction and benefit. Knowledge which is updated with constant touch of society and which is reused for the society itself is actual knowledge.”

2.9.2 Character Development Aim

Smile said, “**character is the biggest inspirational power of the world.**” Character lets will power to emerge, development of human qualities take place and attainment of immortal values takes place. Hence, many scholars and pedagogues have considered character development as aim of education. Some scholars have even said that **the greatest objective of education is development of character or moral development.** **Herbert** has emphasized on character development or morality in education. In his words, “**entire function of education can be expressed in one word and that is morality.**”

Scholars who consider character development or morality say that aim of education is not to do physical development or attainment of knowledge or spiritual development, rather to build decent character. They say that honest person develops virtues, behaves as per decorum and performs as per high ideals and principles. Without character, individual can't develop. **Dr. Radha Krishnan** has said “**reasons of human life and its decline is only characterlessness.**” In his words, “**reason of distress of entire world including India is that education has been confined to the development of mind. It does not have any blending of religious and spiritual values.**” Hence, education should be such that could generate noble thoughts, moral and honest character among individuals and make them well behaved. **T. Reymont** writes in this regard, “**greatest work of teacher is not to increase physical power, totality of knowledge and refining of emotion, rather to construct strong and pure character.**”

India has always stressed on character building since ancient times. In ancient education system, guru used to tell disciple to be pure from mind, words and karma, inspired to follow time and to have faith and respect towards ideals. In modern times also, **Swami Dayanand, Swami Vivekananda, Maharishi Arvind, Ravindranath Tagore and Mahatma Gandhi** have emphasized on character and moral development aim of education. Once it was asked from **Gandhi** that what shall be the aim of education post independence. **Gandhi** immediately replied; character. I would try that students have the spirit of honesty, bravery, valor, sacrifice and ability to forgive. As per **Gandhi**, these thoughts are helpful for the development of character. He said that the higher the character of members of society, the higher and stronger that society would be. **Swami Vivekananda** while telling **importance of character and morality** has said that **if you have made collection of your beautiful thoughts as the basis of your life and character, then you have more education than even those who have learnt entire library also.**



Task

Express your views on deciding factors of aims of education.

2.9.3 Physical Development Aim

Healthy body is essential for happy life. In words of **Hall**, “**we must take care of our health. We don't have any right to neglect it as by doing so; you become a burden for yourself and others.**” Looking at

importance of healthy body only, many scholars and pedagogues have stressed on physical development aim of education. Supporter of physical development say that education should be such that it makes children healthy, strong and solid. Education should create such an environment which develops ethereal powers of children and their different limbs get opportunity to grow and develop naturally. For this, sports and exercise should be arranged. Children should be made aware about physical protection and health rules and knowledge to be safe of different disease should be imparted.

In ancient Indian education system, physical development of children was emphasized. For this, they were told to lead a controlled life with celibacy and regulation. Sparta had its main objective as physical development. **Plato** has given important place to physical education in his education planning. **Russo** too said that there should be arrangement of sport and exercise for children since beginning, so that his physical powers develop totally and become healthy totally. In modern times, **Pestalozzi, Froebel, Herbert Spencer, Montessori, and Mahatma Gandhi** etc. philosophers and pedagogues have also stressed on need of physical development. **Reball** has even said that **without health, life is not life. It is only status of energy less and pain, replica of death.** Hence, since ancient times till date, physical development of children has been given importance in aims of education.

2.9.4 Spiritual Development Aim

Idealists have considered spiritual development as main aim of education. They say that there is no importance of physical or materialistic happiness. Ultimate goal of human life is to leave materialist attractions and to merge in to supreme power. Hence, aim of education should be to have spiritual development, so that human can stay away from physical comforts of life and be able to merge him in to the supreme power. **Dr Radha Krishnan** says for this aim that **aim of education is neither national excellence nor international unity, rather to feel that there is something more than intelligence in him, whom if we wish, can call-Soul.** In India, this has been the objective of education since ancient times. **Plato** and **Aristotle** too considered this as main aim of education. In today's physical world, its importance has reduced a bit, yet there are many philosophers and scholars who still consider this as most important aim of education.

2.9.5 Cultural Development Aim

Many thinkers and philosophers have termed cultural development as the main aim of education. It means preservation and promotion of culture. Under culture all those social heritages come, which get transferred from one generation to other. In the words of **Sutherland and woods worth**, **"all those things come under culture which get transferred from one generation to other. Knowledge of any group of people, belief, art, conduct, rules or law and exchange of thoughts is called its culture."** Meaning of culture is very wide. It relates both to physical and spiritual aspects of human life. **Tyler** while defining culture writes, **"culture is that complexed issue which includes knowledge, belief, trust, art, morality, rules, customs and such abilities and habits, which a human being gets as a member of the society."**

Thus, supporters of this aim say that main aim of education should be to conserve and transfer culture from one generation to other, got as cultural heritage. Education should be such that it makes individual civilized, disciplined and cultured and develop social, cultural and artistic qualities in him. **Ottaway** while throwing light on cultural aims of education say that, **"function of education is provide cultural values and behavior standards to its youth and powerful members. Gandhi too while giving importance to this aim said that culture is the foundation stone of human life and main object."**

2.9.6 Complete Living Aim

Profounder of complete living aim of education is **Herbert Spencer**. As per him, with help of education, each part of life should be developed, i.e., education should be such that it develops all organs of

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individual and take it towards totality. Such education does comprehensive development of a man and makes it fit to work in any situation. With such education, man gets ready for his future life and becomes able to know what are his duties towards himself, neighborhood, society and nation. As per **Herbert Spencer**, “we should introduce education with rules and styles of total life. Very important function of education is to prepare us for life in a way that we could behave appropriately and be able to utilize our body, soul and mind.”

Spencer said that we don't only have to lead life in physical sense, rather in wider sense. Hence, it is general problem that there is control on conduct in all conditions and activities. Spencer had divided activities of life in five parts and has defined syllabus as per them. These are as following –

<i>Activities</i>	<i>Subjects of Study</i>
1. Activities of self defense	Physiology
2. Activities to keep life safe indirectly	Hygiene, Language, Math
3. Defense related activities for children	Child Psychology, Domestic Science, History
4. Related to safety of society	Politics, Sociology, Art, Poetry, Literature, Music

Spencer has told their importance in life on same order as he has mentioned them. It means, that man should first be able to do self defense, then if livelihood, then family increment or child protection, then in social and political activities and then in retirement related activities. Thus, Spencer has given more importance to physiology and substance science than literature and art.

2.9.7 Harmonious Development Aim

Meaning of uniform development is development of physical, mental, artistic, behavioral and moral powers. As per philosophers like Pestalozzi, Russo etc objective of education should be uniform development i.e. by education human should develop physically, mentally, artistically, behaviorally and morally. Objective of uniform development is based on psychological factors. Each human take birth some basic features. These basic features should be developed; only then one can have balanced development. Hence education should be arranged in such a way that not only his physical, mental or activity based powers are developed; rather his innate powers get developed. In words of **Pestalozzi**, “education is natural balance and balanced development of innate powers of humans.”

To make personality emphatic, it is essential for individual to be physically strong, mentally intellectual, moral and virtuous spiritually and religiously, emotionally stable and equipped artistically. In the absence of even one power, personality balance can be disturbed and can't have uniform growth. **Gandhi** while stressing on the development of all three; “**body, mind and soul has said that, combined and mixed development of body, mind and soul is necessary for the construction of body and this is the foundation of actual power of education**”.

2.9.8 Vocational Aim

Important aim of education is livelihood. It is also called vocational aim of education. As per this aim, each one should be given such education that he can earn his livelihood by adopting any occupation. Supporter of this aim say that in anyone's life, problem of earning livelihood is most complexed, important and grave of all. To get rid of this, he receives education. Hence, education should be such that it can enable someone to stand on its feet, i.e. he can learn any profession by education and take care of himself and his family. **Dr Zakir Hussain** while stressing on aim of livelihood has said that,

first objective of the state shall be to train its citizens in any defined work of the society for earning his livelihood”.

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In today’s materialistic world, physical development is given importance. Money is the barometer of everything. Hence, people have the problem of fulfilling their fundamental needs. If education fails to deliver on it, then its objective is not met. Today people are of the view that the education which does not prepare children for any profession is useless. Gandhi while supporting aim of livelihood has said that, “children should get protection from unemployment with help of education”. Gandhi said that education should be such one can do any work after getting it, can have professional efficiency and is not left unemployed”. Today every parent send their children to school so that they come to any job after receiving education or can adopt any enterprise. Hartshorne writes in this context, “vocational education or education of livelihood is most important education. In the absence of it, those people who go only to school suffer for life”.

Arguments for the Vocational Aim

1. One can stand on its feet by getting education for any vocation and is not under anyone else. By being self reliant, both individual and society get benefitted.
2. Aim of education is to help individual in fulfilling his fundamental needs and save him from doing unfair and anti social activities. Dewey has said that, “**if one individual is not able to earn his livelihood then there is serious apprehension of character loss and can affect damage to others.**”
3. Vocational aim of education resolved the problem of unemployment.
4. Aim of livelihood is to save one from being dejected and aimless by preparing for any profession.
5. Time, money and power of any nation can be maximum utilized by giving vocational education only.
6. Vocational education prepares children for social dexterity by attracting their interests and developing their abilities.
7. Vocational aim of education is helpful in economic development & prosperity of society and nation.

Arguments against the Vocational Aim

1. One can get physical amusement by vocational objective but no actual amusement and inner peace.
2. This aim is incomplete and narrow, as it only stresses on fulfilling physical needs.
3. This aim can’t develop personality uniformly, as it does not stress on individual’s intellectual, maturity and social development.
4. By this aim, one makes sole aim of his life to earn money and performs all moral, immoral, fair and unfair all types of work. He does not hesitate in doing theft, cheating, black-marketing etc.
5. This aim is instrumental in inciting spirit of mutual jealousy and competition, which can lead to anarchy in society. In words of **Plato that education is illiberal, which aims at money or physical power only in place of intelligence and justice.**
6. Aim of vocation makes one’s life monotonous and motionless. He does not have interest in music, poetry, art and literature.
7. After accepting vocational aim, education becomes means in place of practicable and taking education as means is to finish the importance of education.

On the basis of arguments in favor and against vocational aim as a conclusion we can say that, only vocation can’t be considered as aim of education, since there are many other important aims and ideals

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of life apart from it. In words of Dr. B.D. Bhatia, “sheer vocational training makes one’s perspective towards life narrow. This aim can make one a good mechanic, doctor, advocate, artisan, electrician etc, but it is not essential that it can make him a good human being”.

Thus, aim of vocation can’t be considered as only aim of education. But, we can’t deny its importance in education in today’s time. Hence, this statement of Spencer seems totally right that, “to prepare for occupation is important part of our education”.

Self Assessment

State whether the following statements are True/False:

- 7. There is a direct effect of one’s character on the society and nation.
- 8. Aim of our education should be to develop inter-cultural spirit.
- 9. Smile said, “character is the biggest power and inspirational power of the world.”
- 10. Education is unnatural, imbalanced and development oriented development of innate powers.

2.10 Individual Aims of Education

Individual aim implies that education should have individual development of powers, abilities and capabilities. As per this, aim of education should be such that innate powers of man could develop and he gets ability to use them. This aim basically wants all round development. As per it, education should prepare such environment in which he can have independent development of his abilities and can make his life more developed and successful. Individual aim stresses on individual diversity. Supporters of this aim say that one should have liberty to develop as per one’s ability, potential, interest, liking and needs. Parents, teachers, society and state should not act as an impediment in their natural growth, rather should plan education such so that their natural qualities can grow. One having interest in music and arts, should get such education that he can develop his skill and excels in it. To make such a person engineer or doctor is nothing but atrocity. Hence, aim of education is to prepare such environment where each one can develop his ability and powers as per his nature.

Individual aim of education is not new. It is being discussed in one form or other since ancient times. In ancient period, it was stressed in India, Greece and other western nations and personality development was considered as important function of education. Ever since psychology has been given space in education, this aim is being emphasized even more in modern times. In modern times, philosophers and pedagogues like **Russo, Pestalozzi, Froebel, and T.P. Nunn** etc have given importance to this objective. These philosophers have emphasized on personality development and said that education should be arranged as per individual. Famous pedagogue Russo used to say that, child should be kept in such environment where he gets natural personality development. **Pestalozzi** stresses on total and brakeless development of ethereal powers of a child. Thomson said that education is for individual and its work is to make him able to live and lead his entire life. As per Bertrand Russell, education of individual is superior to education of citizen. **T.P. Nunn** is most important out of people supporting individual aim. While giving importance to individual aim has said that, “by education such environment should be prepared for individual, in which individuality can grow and each one could contribute towards human life”.

Supporter of this aim say that family, school, society and nation; all are means of human development. Aim of all these institutions is development of individuality. Hence, aim of education should also be to prepare such environment in which child can build his personality. While clarifying meaning of aim of individuality, **Ross** writes, “the meaning of individual aim of education

what we accept, is that development of invaluable personality and spiritual individuality should take place". Ukraine too has supported individual aim of education, but he has given spiritual meaning to individuality rather than biological meaning. In his words, "main job of our life is to develop our real nature and refinement of this nature with addition of personality and spirituality. Building of comprehensive personality and spiritual personality keeps happening for entire life". Ross has supported Ukraine on this and said that like life, aim of education is the upliftment of personality.

Individualists are of the view that whatever objects and thought process exist in this world, are brainchild of humans. Individuals have built them, hence individuals should be educated, proper opportunity should be given for his ability and potential to grow, only then he can give superior thoughts and objects to the society. They say that society development too depends on individual. If an individual grows, then entire society gets benefitted and society too develops. Hence, education should aim at developing individuals.

Arguments for Individual Aim

1. As per biology, each human has its own individuality and due to it, he is different from others, hence his individuality should be kept intact with education.
2. Today psychology has proved that children not only have diversity in color, height, weight etc, rather in intelligence, maturity etc as well. Hence, each child should get education as per his intelligence, maturity level only.
3. Development of society hinges on individual growth. Hence, by education individual should be developed i.e., his personality. Only then, growth and prosperity of society is possible.
4. History is witness that whenever independence of individuality was suppressed, each time he revolted. Hence, liberty of humans should not be suppressed and he should be given proper opportunity to express himself.
5. On the basis of personality development, cultural upliftment of society hinges. Hence, development of individual should be the aim of education. In words of **Subodh Adawal**, "due to group education, countless number of poets and artists get frustrated or destroyed in their initial stage only. Individuality of child is life and if it is destroyed, then his entire life would be just mechanical. Development of inherent qualities of a child only makes cultural development of the society possible.
6. Democracy gives importance to individual and he gets opportunity to develop his liberty. Hence, aim of education should be to develop individual.
7. If proper opportunities of independent development are not given to the child, and then he develops mental blockages, develops spirit of inferiority and his behavior become unsocial. Hence, child should be given opportunity of independent growth by education.

Education board of England while giving importance to individual aim has said that, "schools fulfill their rightful objective up to the limit, up to which they provide opportunity for independent development of individuality and help each boy or girl in individual development at maximum level." T.P. Nunn while telling individuality as idol of life has said that, "individuality is idol of life. Importance of any planning of education should be measured by the success in developing the same highest individual superiority".

Arguments against Individual Aim

1. By imparting education as per individual aim, importance of individual shall increase and society importance would decrease. Giving more importance to individual than society is detrimental as it

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- generates feeling of pride in individual and he is not hesitated in doing anything antisocial. After receiving such education, he can become Hitler, Mussolini, Yahiya khan etc.
2. Man is a social animal. By living in society only, he gets over his animal instinct and develops himself. As **Baird** has said that, "**man gets over his animal instinct by dedicating himself to the social life only**". Hence, without social development, only individual development is futile.
 3. Supporters of individual aim ignore environment, whereas reality is that environment plays great role in development of personality. As per **Landis and Landis**, "**dynasty tradition interprets animal form of humans and environment of human form**". By neglecting social environment, we can't even think of child development. As **Ross** has rightly said, "**there is no value of individuality in isolation from social environment and personality is meaningless word, as society only has made him efficient and developed**".
 4. Individual aim talks of giving full liberty to child for its development, but total liberty can make child discretionary and arbitrary and can indulge in anti social activities.
 5. Education as per individual aim, can lead to loss of sociality from the child. He becomes selfish. His interest is most important for him and he does not heed to the interest of the society.
 6. With this aim, moral qualities like truth, love, mercy, honesty, dutifulness etc are neglected, as in this man is always working for his own personality development and interests.
 7. This aim is enemy of socialism, as it is staunch supporter of individualism and believes in giving all types of liberty for the development of individual.
 8. Individual aim of education is impractical. Principally it can be correct also, but there are difficulties in accepting them in practical life. As per different individuals, arrangement of different education is quite daunting task. Defining syllabus for each student and appointment of teachers is not possible.

On the basis of arguments for and against individual aim, we reach to the conclusion that this is a great aim for individual development, but since it ignore social interests, hence it is incomplete and in isolation. Man can't grow by ignoring society, this is ultimate truth.

2.11 Social Aims of Education

Meaning of social aim is to develop sentiment of socialism in the individual. The way individual aim stresses on the personality development, similarly social aim stresses on development of society or citizenship. Philosophers and thinkers supporting this aim say that human is a social animal. There is no existence without society. It takes birth in society, lives in it develops his abilities there and takes care of himself and his family through livelihood, there only. **Reymont** said, "**An isolated individual is pigment of imagination**". Thus, life of individual is given by society. Progress of society is his own progress and fall is his own fall. Hence, it is the duty of the individual to work with body, money and mind for the growth and development of the society. He should not do any work which can give any damaging effect to the society. From this view point, aim of education should be such at it generate such ability and potential, by which he can do good to society, could sacrifice his own interests over interests of society and can live with love, co-ordination and fraternity with other members of society. Education should be such arranged that needs and idols of society can be fulfilled and individual should be made an ideal social animal. In words of **Lister Smith**, "**schools should perform wider activities. It should definitely develop dedication towards social responsibility and society**".

Prof Bagley and **Dewey** has termed social objective as social efficiency i.e., individual should be made efficient socially by education. As per **Prof Bagley**, "**social efficiency is that idol by which results of educational experiments should be measured**." Thus, in view of **Prof Bagley**, education which

develops social efficiency in citizens can be termed as meaningful education. **Bagley** has told three features of a socially efficient man, which are as following –

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1. **Economic Efficiency** – economic efficiency implies with that ability or potential of the person, by which he can take care of livelihood of himself and his family.
2. **Prohibitive Morality** – it means that individual desires and ambitions become a stumbling block in the path of other's economic efficiency, then one should give up those desires and ambitions.
3. **Positive Morality** – it means that when individual can't develop the society by the fulfillment of his desires and ambitions, then he should give up those ambitions and desires.

Dewey has given even more wider scale to social efficiency. He has termed social efficiency as taking part in social activities by the individual. In his words, **"in the most wider sense, most socially efficient person has the tendency to promote social welfare sentiment and to destroy tendency of keeping own and other's interest separate"**. Thus, as per **Dewey** schools should represent maximum for social life. As per him, there are seven aims in social efficiency –

1. Health
2. Command to fundamental process
3. Worthy membership of home
4. Vocation
5. Citizenship
6. Worthy use of leisure time
7. Ethical character

Arguments for Social Aim

1. There is strong relation between individual and society. They are complimentary to each other. There is no existence without each other. In the interest of the society, is the interest of the individual. Society and individual are two facets of same coin. **Ross** says, **"In the social environment in which personality of a person grows, becomes meaningless if individuality comes first and its personality becomes meaningless"**.
2. Human is born with animal instinct. Refining and guidance of these tendencies happen in society only. In the absence of proper social environment, human would continue to be animal. Hence, social aim of education is important.
3. Welfare and interests of society are possible only when its members are equipped with social qualities like love, co-operation, co-ordination, fraternity etc. for development of such qualities, adoption of social aim in education is necessary.
4. Entire life of individual is dependent on society. He borns in society, grows, takes care of his family by fulfilling its needs, exchanges thought processes, develops ability and potential, fulfills desires and ambitions and contributes in the all round development of the society. Hence, social aim of education is more logical, justified and appropriate.
5. Success of any administration depends on its citizens. Hence ideals of citizens should be filled with qualities of citizenship, social service and patriotism. Hence, schools must impart education on the basis of social aim only. In words of **Ross**, **"schools should stress on duties and responsibilities of its citizens. They should impart their students with happy, willful and influential spirit of service"**.

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6. Birth, growth and patronization of civilization take place in society only. Hence, education should be such arranged that next generation should be aware about it. Social aim of education is very important from this perspective.
7. Social development is important for the development of personality. In words of **Baldwin**, "**personality can't be expressed in any other words than social words**". Hence social aim is vital.

Arguments against the Social Aim

1. Social aim of education is unilateral, as it emphasizes more on social development of a person. It can't grow an individual comprehensively.
2. Social aim is not in line with psychology as it does not pay heed to individual diversity of child. All get same education irrespective of their ability, potential, interests, likings etc.
3. Education as per social aim can't develop individual properly. It also works as impediment for growth of music, literature, science etc.
4. There is no place for individual liberty in it. As a result, individual can't grow ability to do independent meditation, expression and ability to work and his personality gets frustrated.
5. This aim emphasizes on social development of person, hence his mental, character, stability, moral and spiritual development is neglected.
6. It generates sentiment of narrow nationality among children. As per this education, children consider its own country and society as superior, most powerful and look down upon other society and nations. This sentiment is a hurdle for international fraternity and chances of big wars increase.
7. Society is above individual, this concept is imaginary. For the development of society, individual development is necessary. To have social efficiency in anybody, his individuality should be developed and hence, social aim of education is incomplete.

On the basis of arguments for and against social aim, we can reach to the conclusion that social aim even though carrying many merits, is not error free. There can't be only social development aim for child. Individual development should also be give importance with social aim.

2.12 Synergies between Individual and Social Aims of Education

Scholars have difference of opinion in the subjects of synergy between these two aims as well. Supporters of individual aim give vital place to individual in their education planning and consider personality development important. In contrast, supporters of social aim give vital place to society and stress on giving up everything for the betterment of society. Thus, both supporters give too much importance to both individual and society. In fact, individual and society are not in opposition to each other, rather they are complementary to each other. Neither we can imagine man without society nor society without man. In the absence of one, we can't imagine life. Both depend on each other for their development and progress. **Maciver** writes that, "**socialization and individualization are two sides of same process**".

Individual and society depend on each other. Whatever a man learns, happens in society only. Society only fulfills his needs, his interests and liking develop in society only and society only presents proper environment for personality development. Hence, one can never ignore society. By living in society only, his life becomes successful and meaningful. The way individual can't ignore society, similarly society can't ignore individuals, as society is group of people. Society develops only with

development of individual. T.P. Nunn has expressed importance of society for individuals like this, **“individuality only prospers in social environment, where general interests and activities fetch him food”**.

Looking at strong relation between individual and society we can conclude that **individual and social aim of education are not opponent to each other rather complementary to each other**. We can't ignore even one of them. It is truth that we can't make any one of the aims as objective of education, at the same time, it is true that we can't leave any one of them also. There is no existence of other, if we neglect one of them. Hence, synergy of both individual and social aim should be made as aim of education. We should not give such liberty to individual for personality development so that he becomes proud, selfish and discretionary and start neglecting society and nor we should make society such powerful that it starts exploiting individual and abusing its rights. Both individual and social aims should be synergized such that it benefits both individual and society.

Personality development of individual should be done up to the limit where it benefits society and sociality should also be developed up to the limit, where it is helpful in individual development. Thus, aim of education should be welfare of both society and individual. **Reymont** has rightly said that aim of education is, **“perfection of the individual and welfare of community”**.

2.13 Summary

Aims of education keep changing with time and place. In different nations, aims of education have been changing in different times. In ancient times, aim of education of Sparta was to produce healthy, strong, and disciplined and patriot citizens as they were of the view that each person borns for the nation. Athens had different view point. People of Athens gave importance to total personality development. Hence, aim of their education was political, intellectual, moral and aesthetic development. In medieval times, aim of education was religious due to dominance of religion during that period. In modern times, where aim of education in democratic nations is to establish human dignity and production of ideal citizens, on the other hand in communist nations, its aim is to produce such citizens who can work in accordance with communist principles. In India also, aims of education has changes over times. At different time periods, there have been different aims of education.

2.14 Keywords

1. **Aims of Education** – Rules of Education
2. **Aims of Life** – Rules of Life
3. **Social Aims** – Rules of Society

2.15 Review Questions

1. Explain objectives of education as defined by Indian Education Commission.
2. Explain general objectives of education.
3. Mention Vocational aims of education.
4. Explain aims of education of India in present situation.

Notes

Answer: Self Assessment

- | | | | |
|---------------|-----------|--------------|---------|
| 1. Objectives | 2. Social | 3. Character | 4. (a) |
| 5. (b) | 6. (b) | 7. True | 8. True |
| 9. True | 10. False | | |

2.16 Further Readings



Books

1. Philosophical and Social Foundation of Education – *Mathur, S.S., Vinod Pustak Mandir.*
2. Philosophical Foundation of Education – *Sharma, Yogendra Kumar, Madhulika Sharma.*
3. Philosophical Foundation of Education – *Sharma, O.P.*
4. Education and Psychology – *Mapan aur Mulyankan, Shashi Prabh.*

Unit 3: Functions of Education

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Objectives

Introduction

- 3.1 Individual Development
- 3.2 Transmission of Cultural Heritage
- 3.3 Acquisitions of Skills
- 3.4 Acquisition and Generation of Human Values
- 3.5 Social Cohesion
- 3.6 National Development
- 3.7 Summary
- 3.8 Keywords
- 3.9 Review Questions
- 3.10 Further Readings

Objectives

After going through this unit, the students will be able to –

- Know about individual development
- Know about transmission of cultural heritage
- Know about acquisition and generation of human values
- Study about social cohesion

Introduction

Education is that important process of human life, which keeps on happening entire life. It contributes in the development of individual and society both. It performs multifarious activities. Different scholars have presented their views about its functions. Some thoughts are as following –

As per **M.L. Jacks**, “education has to do many tasks. Child should be made such by education that he can think himself, respect labor, make good friends, get joy of infinity in present and feel.”

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In words of **John Dewey**, “education’s task is to help develop helpless people, so that he can become happy, content and efficient human being”.

As per **Daniel Webster**, “task of education is to regulate emotions, control impulses, encourage inspirations, develop religious sentiments and increase morality”.

As per **Dr. Zakir Hussain**, “task of education is to help child in feeling pure, moral and intellectual values in such manner that he gets inspired from values get them in best possible way in his work and life”.

As per **Pundit Nehru**, “from education we expect that it produces balanced individuals, prepare children to do welfare activities for the society and partake in social life.

As per **Emerson**, “**education should be as wide as human being**. Whatever powers it (human) has, it should nurture and exhibit them.

There are many functions of education, out of which following are the major ones –

1. Individual Development
2. Transmission of Cultural Heritage
3. Acquisition of skills
4. Acquisition and Generation of Human values
5. Social cohesion
6. National Development



Task

Education is that important process of human life that keeps on going entire life.

3.1 Individual Development

Major task of education is to develop individual, to make his life happy, content and prosperous. For this, education physically, intellectually, stably, socially, spiritually and morally develops the individual and contributes in attaining his needs, ambitions, objectives and values. Functions of education as related with human developed can be explained as following-

1. Development of innate powers
 2. Fulfillment of needs
 3. Development of personality
 4. Development of character
 5. Preparation for life
 6. Adjustment with environment
 7. Practical knowledge of work
- 1. Development of Innate Power** – Child takes birth with sentiments like love, anxiety, imagination, self respect etc. Basic function of education is to develop these fundamental features. In the absence of education, these features remain undeveloped; as a result balanced development of child is not possible. Apart from these, there are some animal features (wild), which are not good for the society. Education teaches to control, guide and refine those features, which results in social and balanced behavior of the child. Thus, education develops innate qualities of child and makes his sentiments and conduct better. While supporting this function, Pestalozzi says,

"education is the natural, comprehensive and progressive development of innate feature of human".

2. **Fulfillment of Needs** – Humans need many things to be alive and develop itself. Food to eat, clothes to wear and house to live, are required. Being social animal, it is necessary to have cordial relation with members of society, get rid of evil customs and reforms in society. Function of education is to fulfill all these individual, social, religious and psychological needs. While depicting importance of this function of education, Swami Vivekananda writes, "function of education is to find out how to solve problems of life and greater focus of modern civilized world is in it only".
3. **Development of Personality** – To be successful in life, it is essential for human to have physical, mental, social, religious and moral growth. Without healthy body, one can do nothing. To enlarge our knowledge and make perspective wider, mental growth is vital. Moral development for using correctly body & mind and social development to live in society, is important. Function of education is to do balanced and comprehensive development of all these. All pedagogues agree on this that main aim of education is develop personality. Frederick Tracy writes, "true objective of entire education is attainment of ideals of personality. This is ideal balanced personality".
4. **Development of Character** – In the absence of character and morality, individual can't use his mind and body. Development of individual, society and nation is possible only with decent character. In today's modern world, where betrayal, jealousy, enmity and selfishness is on rise, we need virtuous people badly. Major work of education is to develop honest qualities in individuals.
5. **Preparation for Life** – It is said that child is the father of the man. Child of today has to become father tomorrow, become hemsman and builder of nation. Child of today has to solve issues of family, society and citizenship after becoming adult. Child can successfully solve these problems only when he gets training, hence function of education is to prepare child for his future life. Life is very complexed and tough. Education prepare child for this struggle full and complexed life. Education prepares child for any profession, generates ability to face any tough situation and power to discharge his individual, social and citizenship duties. Swami Vivekananda is of the view that that education does not deserve to be called education, which does not prepare an individual for struggles of life. In his word, "if someone clears some examinations and give nice lectures, then you take him as literate. Does that education deserve to be called education which does not help normal public in preparing to face the struggles of life and does not generate courage like lion"?
6. **Adjustment with Environment** – Only those people can succeed in life who can adjust with its physical and social environment. One has to face many problems in life. If he fails to face these issues and fails to adjust with environment, then he can't do his own and society's development. Education generates ability to adjust with environment, it generates such powers by which it overcomes situations and gets solutions to his problems and makes environment conducive. While stressing this function of education, Thomson writes, "environment is teacher and function of education is to make students adjust to that environment, so that he can stay alive and get maximum opportunities to satisfy his fundamental characteristics.
7. **Practical Knowledge of Work** – In human life, important function of education is to provide practical knowledge of different areas. Different progressing nations of the world have accepted this function of education as important. In these nations, each student has to work in factory or workshop. Our country is not focusing on this at this point of time that is why our education system is accused to be theoretical. Today every sensible person is demanding that education be made more practical. Swami Vivekananda too has said in this context, "you have to get practical knowledge of each area. Nation is destroying with the heap of principles".



Did u know? Main function of an education is to develop individual.

Notes

Self Assessment

Fill in the Blanks:

1. Education should be so wide that
2. True objective of entire education is total attainment ofidol.

3.2 Transmission of Cultural Heritage

Education is important tool of transmission of cultural heritage. In the words of Zakir Hussain, “only with material of culture can process of education be given speed. Only with material, development of human mind can happen”. Cultural work of education can be expressed as following –

1. **Education Preserves Culture** – Each one has attachment with his culture and he considers it superior in this form only and wants to keep it safe in same form only. Education helps him in it. Education is the tool which keeps culture alive in verbal, written or practical form. We get to know about our culture with education only. Culture has two forms- physical and metaphysical. Under physical culture come attire, food and language. Whereas metaphysical world is related to thoughts, beliefs and values of individuals. Even if there is a change in the physical world, metaphysical world does not change in that ratio, the way scientific inventions have done in Indian life, but our values, beliefs and customs are same of ancient times. Even today, we have not been able to leave belief and spirituality. This has been possible only due to education.
2. **Education Transmits Culture** – Education not only preserves culture, but also transmits it from one generation to other. Clear knowledge of culture is done by education only. Education provides knowledge of its society’s language and literature, makes them aware of food, living style, attire etc to its individuals and installs faith about values, ideals, beliefs, principles etc. thus, with tool of education we transfer culture from one generation to other.
3. **Education Develops Culture** – Though each person wants to keep his culture in same form as he received it, but change is truth this cosmic world. None could stop change; hence as per time, situation and need, it changes. Education gives right direction to this change. This is called development of culture. This is function of education that it brings desired changes in cultural values and ideals and it should be directed towards growth. This is worth mention here that though culture develops, but it happens with keeping its fundamental form intact.
4. **Education Removes Cultural Lag** – Physical culture is fast changing due to scientific experiments, but metaphysical culture i.e. thoughts, ideals, values, customs etc are not developing that fast and as a result gap between physical and metaphysical culture is increasing. This increased gap can be bridged by education only. Hence, function of education is to remove cultural lag.
5. **Education gives Continuity to Culture** – Culture is the proof of any society’s alive status. Educational institutes are established for conservation of culture. In these institutions, students from various cultures come and it is its duty that it provides maximum interaction between these various cultured students so that cultural unity can be produced and continuity of culture is sustained.
6. **Education Develops Liberal Attitude Towards Other Cultures** – Each society has its own culture and people consider their culture as superior and thus become victim of cultural narrowness. Due to this narrowness and narrow perspectives, struggle and war takes place. Developing and progressive societies of the world want to keep themselves out of this narrowness and this function is done by education only. Education provided knowledge of all cultures to students makes them aware of their specialties and develops liberal viewpoints towards other cultures in them.

Self Assessment**Notes**

Multiple Choice Questions:

3. Education is Tool of transmitting cultural heritage.
 - (a) Very important
 - (b) less important
 - (c) futile
 - (d) None of the these
4. Each individual has with his culture.
 - (a) Love
 - (b) great attachment
 - (c) Separation
 - (d) None of the these
5. Culture is the of aliveness of any society.
 - (a) Proof
 - (b) Tool
 - (c) Cosmetic
 - (d) None of the these
6. Child is said to be of man.
 - (a) Birth giver
 - (b) Father
 - (c) Enemy
 - (d) Friend

3.3 Acquisitions of Skills

With help of education, child is successful in getting various skills. Some of the skills as developed by education are as following –

1. **Vocational Efficiency** – After receiving education, one selects any profession as a means of livelihood. If he gets efficiency in his occupation, then he becomes happy and content. Hence, one should be given training for any vocation, as per his interest and ambition, so that he can do any job or business. Work of education is to provide vocational expertise in human being so that he can become self reliant and take care of himself and his family. Acquisition and enhancement of vocational efficiency leads to increase in national production, industries develop, and national income increase and issue of unemployment reduces. In the words of **Swami Vivekananda**, **"only book knowledge will not be helpful. We need that education, with which one can stand on his feet"**.
2. **Social Efficiency** – It is necessary for society and nation interest that its members are efficient socially. Function of education is to make one efficient and socially, have to develop spirit of social efficiency. Socially efficient person means that he is self reliant, should not be burden on society and nation, and should protect other's interests, should not impede in others affairs and provide his support in the growth and development of society and nation. Education should produce such environment and situations, so that child can develop spirit of socialism. **Dewey said, "Student has to be made such strong with education that he can be strong economically and citizenship wise"**. **Gordon says, "Teacher needs to know that he inspire those people to move in the social process, who are ineligible for it."**
3. **Development of Creative Efficiency** – Meaning of ability to create means to generate, produce or giving final shape to thoughts or meditation. Development of creative efficiency in children is beneficial for both society and child. Some children have greater creative efficiencies. Task of education is to find such children and develop their creative abilities. Such children become high level scientists, artists, painters and literature laureate.
4. **Development of Language Efficiency** – Child can have linguistic expertise only when he is efficient in reading, writing, and hearing. Function of education is to arouse interest in learning language, learning use of language and development of all four abilities of language- read, write, hear, and speak. Knowledge of language is not passable, but practice is. Language is learnt by consistent practice. The more a child practices of speaking, hearing, writing and reading, the more language knowledge he would get. Thus, with education child is able to have complete command over language.

3.4 Acquisition and Generation of Human Values

Value is that, for which individual and society keeps trying hard to get, for which they live and for which they are ready to do bigger sacrifices. Good or superior don't depend on results or commitments, but they are governed by those ideals of life which are ultimate truth of our lives. As per Sunanda Kumari, value is a wide word in the tradition of value system. It though is credit or indicator, yet no solitary tool is not value. Value is always inherent in system. There is value in comfort, life and retirement, but value is even wider than them. Value is not an element-it is a system and in this system only, we get to know about any value. Prof Ramshakal Pandey says that value is such code of conduct or virtues, with which one builds lifestyle to attain his desired objectives and develops his personality. It incorporates beliefs of humans, thoughts, psychology, faith etc. these are nurtured and patronized by inner self of humans. This can also be said that value is that power emerging in the inner self of individual that inspires him to do a specific type of karma and regulates its conduct. In fact, value is that axis of the dynamic world, due to which society has existence, as sentiment of utilitarian welfare only keeps the society stable.

With passage of time, value is changing. If we look at ancient times then it appears that human values prevalent in Satyug, were not available in Tretayug, which were in Tretayug were not available in Dwaparyug and those available in Dwaparyug, are not available in Kalyug. Today human race is headed towards destruction. Values are declining in society, pleasure and peace is fast disappearing and human is becoming self centered now. Function of education is to acquire and produce these human values. Today focus of education system is on the mental development of humans, hence only those qualities are being tried to be developed which relate to knowledge of any subject or book or examination. In contrast, meaning of education is with the development process of values and qualities which are vital for education, education of life, mental education, mind and spiritual education. Values included in physical education are related with health, physical power, size, glow and beauty. In the area of emotional education or life education, values are related with fame, bravery and music. Values considered in logical areas are related with neutrality, search of truth, peace, perseverance and potential synergy. in values related aesthetic development, feeling of most beautiful and deeper beauty and expression related creative pleasure is included. To make boys and girls responsible citizens and useful members of the society, to develop basic qualities like co-operation, love, mercy, peace, non-violence, bravery, equality, fraternity, labor dignity, to arouse scientific perspective, bring awareness about social, Cultural, religious, economical and political situations of society and nation and bring about desired reforms, to develop healthy view point towards own self, friends, all religions and cultures, nation, humanity, life, environment, duty of education is to help in acquisition of human values.

For the development of human values, mainly two types of activities should be organized in schools –

1. Curricular Activities
2. Co-Curricular Activities

Curricular Activities

Human values can be developed among children by school subjects.

Development of Values by Language and Literature – Language and literature have special place in developing values. Literature of any language is sound of its civilization and culture. Elements of specific culture are inherent in various things like Essay, poem, play, story, novel, idioms and phrases, popular sayings etc. Hence, by literature various cultural values can be made aware. Children are sensitive. Language teacher while teaching any lesson from book can arouse love, interest and faith for the inherent ideals and principles.

Development of Values by Social Studies—Subjects which come under social studies are-history, geography, social science, sociology and economics are major. In the History, We not only read stories of rise and falls of kings and emperors, rather also get knowledge about caste, society and civilization & culture of specific nation also. By history, we study about great personalities like Ram, Krishna, Mahavir Swami, Gautama Buddha, Guru Nanak and can develop spirit of sacrifice, sympathy, mercy, altruism, non-violence, purity, humanity etc human qualities in children. Geeta arouse faith towards karma. Ramayana depicts ideals of mutual human relations. By telling life story of Guru Govind singh, Rani Lakshmi Bai, Shivaji, Maharana Pratap, Shaheed Bhagat Singh etc., we can develop values of bravery, courage, love for nation and national development. Geography gives knowledge about climate, natural conditions of different nations. This can let children know about interdependence of nations. Values like conservation of environment, protection, plantation, attachment towards natural beauty; can be developed among children by geography. Economics give knowledge about consumption, production, labor, revenue etc. with help of economics, we can develop spirit of importance of labor, utilization of money, frugality, co-operation, sacrifice, justice, respect for capitalist and importance of labor etc. with sociology, we build ideal citizens, information about rights and duties is shared and told about nationality and internationality. Development of political values can be done easily with this. Love for nation, nation awareness, fraternity, sacrifice, co-operation, perseverance, honesty, truth etc; can be easily developed with help of sociology. By giving information about rights and duties, dedication and responsibility values can be developed. Spirit of Vasudhaiva Kutumbkam can be developed. We get to know about social customs, relation of individual and society and culture with sociology. We tell children by this that human is a social animal and hence it is expected that he carries faith for social values and behave accordingly.

Development of Values by Scientific Education – With teachings of science also, we can develop values among children. There are two forms of science teaching-first Theoretical and second Practical. Where we can develop meditation, logic, decision, conscience etc values with theoretical education, on the other hand, truth, bravery, patience, courage, discipline, dedication, ambition and pleasure etc., can be developed by practical education or laboratory work. Biology studies about humans, animals and birds. Botany studies about plants, trees and nature. By teaching these, we can develop spirit of adjustment, joint responsibility, altruism, love for nature, aesthetic awareness, community cleaning etc among children. While giving knowledge of atomic composition and destructive effects of science, we can develop values like love, peace, mercy, non-violence, world fraternity etc.

Co-Curricular Activities

For developing values in children, co-curricular activities have important role to play. Children partake in these activities themselves, work with interest, understand importance of values and try to adopt them in their lives. Main co-curricular activities are as following-

1. **Morning Prayers** – each school starts with morning prayers. Prayer of god inspires children to adopt values like harmony, love, dedication, sacrifice and altruism etc., in their lives. After this, teachers discuss about principles and moral rules of different religions, thoughts of great personalities and incidents related with them. It helps in building values among students.
2. **Birthday Celebrations** – schools celebrate birthdays of religious leaders like Ram, Krishna, Jesus, Guru Nanak, Mohammed saheb, of political leaders like Gandhi, Patel, S.C. Bose, Nehru, Ambedkar etc., and of saints & maharishi like swami Vivekananda, Maharishi Arvind, Gurudev Ravindranath Tagore, Radhakrishnan etc and their contribution, quality and inspiring moments of their lives are shared with students. It helps in the development of values in children.
3. **National Festivals** – by observing national festivals like 15th August, 26th January and 2nd October, development of democratic values like love for nation, sacrifice for nation, world fraternity, equal treatment to all can be done in student's mind.

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4. **Games and Sports**— children have special interest in sports. They want to play to the maximum limit. Where sports does physical development, child understands importance of physical labor, becomes aware about health and takes interest in exercise and asana etc., he also learns love, fraternity, co-operation, perseverance, equality, decency and sports spirit on the other hand.
5. **Literary and Cultural Activities**— under literary programmes come, speech, essay, letter recitation, debate, convention and under cultural programmes come poet convention, poet court, music convention, theatre, folk dance, folk lore etc. these programmes have display of civilization and culture. Need is that these programmes should be organized and coordinated in such manner that depicts human values.
6. **Social Service Activities**— values can be developed by organizing various social service activities for children. Some activities related with social service are as below-
 - (a) To clean neglected areas, make roads by labor donation, have cleanliness drive.
 - (b) To create awareness against diseases and explain health rules.
 - (c) To work for free in middle aged learning centres and run campaign against illiteracy.
 - (d) To educate blind, deaf, dumb and handicapped people and help them.
 - (e) To try improve environment. To improve physical environment keep clean the surroundings, protect trees and plants and try to remove anarchy, immorality, corruption etc prevalent in society to improve social environment.
 - (f) To serve the country & society by becoming members of NCC, NSS, Scouting, Guiding etc organization
 - (g) In the time of natural calamity, help victims to the best possible levels.
 - (h) Become members of letter friends association and have love for others and do possible help them.
7. **Socially Productive Work**— children should be inspired in schools to do some useful and productive work for society, so that desired values can be developed in them.
8. **Co-operative Organizations**— in schools, we should make co-operative organizations in various fields. Arrangement of snack, meals, different items should be done by co-operative organizations, onus of which should be on students. At one hand, this can develop group and co-operative spirit, on the other values like honesty, patience, co-operation and sacrifice etc., can be developed.
9. **Tour and Excursions**— with tours and excursions, human values can be developed among boys and girls. After going to historical, social and cultural places, information about culture, heritage, institutions etc., of our country and society is given to students. There by meeting with people of that area, values of mutual affection, co-operation and harmony etc. are developed.
10. **Self Governance**— various committees are formed in schools for doing various works. Onus of its management is in the hands of students. It gives birth to spirit of responsibility, self discipline, self control and self confidence.



Task Express your views on National Development.

3.5 Social Cohesion

Humans are social animals and there is tendency of groupism amongst them. He can't stay away from society. He lives, develop, prospers in society only. At one side, he adjusts in society and does

changes in society on the other and develops society. Education does following three functions in this regard –

1. Socialization
2. Social Control
3. Social Change

Socialization is that process by which one learns the values, ideals and lifestyle of any society by living in it and makes it part of his personality. Entire process of socialization comes under social work. Education contributes in socialization by presenting high ideals, building healthy human relations, development of feeling of respect for different cultures, encouraging group activities and by making sound social environment.

By social control one community controls behavior of its group members. With it society inspires its members to behave as per established rules and ideals. If society does not do it then, it shall disintegrate. Members don't possess similar characteristics. They have physical, intellectual and inspirational differences, their philosophies are different. Society controls these differences by social control and protects its existence and provides strength to it.

Social changes occurring in organization, composition, structure, civilization and culture are called social changes. In words of **Dewey**, "use of word social change is done for social activities, social paradigm or for any change occurring in any aspect of social organization". Function of education is to generate ability to do necessary changes and development on the basis of own experiences in its language, living style, food, conduct, rituals and customs. Education is important tool of social change. Education can bring about changes in people's thoughts and society can be pushed towards growth. Kothari commission says, today education is the only tool, which can bring wider social changes peacefully. Education can be used as a powerful tool to bring about social, economic and political change.

Function of education is to develop spirit of social sentiment in students, develop sentiment of giving preference to public interest over personal interest, development of social dexterity, development of social discipline and to devote our selves for the welfare, reforms and growth of the society.

Self Assessment

Identify True/False from the following:

7. As per Sunanda Kumari, value is a wider word in the tradition of value system.
8. Value is that unchangeable axis, on which existence of human beings.
9. Values can be developed among children by imparting Science education also.
10. Values can't be developed among boys and girls with tours and excursions.

3.6 National Development

Title of education commission (1964-66) report itself is, "Education and national development". This title is indicative of the fact that education only can do national development. Rise and fall of any nation depends on its citizens. If its citizens are efficient, able and honest, then the nation shall be developed and prosperous and if citizens are inefficient, in-able and dishonest, then the nation shall proceed towards decline. Hence, major aim of education is to make ideal citizens, make efficient socially and prepare him for national life. Functions of education in national development can be as following –

1. **Creation of Ideal Citizens** – children of today shall become citizens of tomorrow and sting of leadership shall be in their hands. Hence, it's necessary for them to be honest, efficient, intelligent

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and patriot. This is work of education. Education develops qualities of ideal citizens in children. Education makes them aware of their rights and duties and develops spirit of patriotism. In modern democratic times, this function of education has become even more important. Education only makes citizens aware and makes them able to discharge duties properly and thus makes democracy a success. While supporting this task of education, statutory committee of New York has written in its report – **“main aim of public education is to prepare students to discharge duties of citizenship and duties in the state”**.

2. **Training for Leadership** – it is imperative for any nation’s growth that it has able and efficient leadership in areas of society, politics, culture, religion, science, industry, economics. Task of education is such that it can prepare children to lead society, administer properly, promote religious principles and ideals, can do cultural upliftment, can do scientific inventions and make beneficial schemes in industrial areas, so that nation can grow in every field. By taking part in various educational activities, virtues get developed in children, discipline emerges and they get ready for leadership. R.S. Mani writes in this regard, **“specially now when democracy is the life style, for better leadership, necessity of better training is also there along with service spirit”**.
3. **Security and Preservation of Civilization and Culture** – Dr. Zakir Hussain says, “We can speed up process of education by only cultural material. Human mind can develop only with this material”. Thus important task of education is to preserve our civilization and culture. One wants to preserve one’s culture and civilization, on which he feels proud and wants to transfer it to next generation, this is done by education only. In the absence, no other tool can perform this task. Education not only preserves and transmits culture, rather refines and develops it also, so that culture remains lively. **Ottaway** opines, **“one task of education is to transfer cultural values and behavioral paradigms of society to its youth and active members”**.
4. **Importance of Public Welfare** – it is imperative for development of any nation that its citizens have the spirit of sacrifice for public welfare cause. It is task of education to provide such training so that one gives more importance to public interests over his own interests and be ready to sacrifice his own interests for public interests. At present we are seeing environment of mutual jealousy, malice, selfishness, competition and struggle in the country, which is doing damage to the nation. Hence, job of education is to remove such evils and give preference to public interests. **Dr. Radha Krishnan** while depicting importance of this task of education writes, **“future of democracy in India depends on desire to be discipline and individual sacrifice. If India has to remain independent, combined and democratic, then people should be trained for unity and not regionalism and for democracy and not for dictatorship”**.
5. **Training of Character and Morality** – in national life, character and morality have special place. People with characteristic virtues and morality are invaluable asset for the nation. **Beecher** says, **“each youth should remember that basis of all successful function is morality only”**. Hence, it is a major task of education to give moral and character training to students, so that they can do betterment of nation by getting these qualities. Gandhi also said that main task of education is to provide moral education. **Herbert** while supporting this function of education says, “development of decent moral character is education”.
6. **Social Reforms and Progress**- task of education is social reforms and development. Education makes people aware about organized customs of society and provides ability to change and improve them. Education provides opportunity to society and individual to progress in right direction. For this task of education, **Dewey** writes, **“With defined and minimum resources welfare and progress of society and reforms in interest apart from social and institutional objectives, are found in education”**.
7. **National Unity** – it is essential for continued development of any nation that its citizens have national spirit. Casteism, communalism, regionalism, linguistic issues, rich-poor give rise to sentiments like

bitterness, jealousy, malice etc, which in turn gives rise to struggles and at times, national unity can be in danger. Task of education is to stop such sentiments from flowing and try generating sentiments like love, co-operation, friendship and patriotism, so that national unity can remain to be intact. **N.P. Sen** says, “**it is very tough to remove diversity due to linguistic differences, cultural rigidity and customs and rituals and conduct. As long these are not defined by education, till then it is difficult to attain defined objective**”. While explaining importance of education in national unity, **Nehru** said, “**Everything of our life comes under question of national unity. Place of education is above all**”.

8. **National Discipline**— as per Dr. Radha Krishnan, “**basis of national unity and national cohesion is-national discipline**”. National discipline is the first step towards national growth. Nation becomes eminent with national discipline. National discipline creates national character. Onus of establishing national discipline is of education. Education develops sentiments of organization, co-operation, sacrifice, dutifulness, patriotism etc. in citizens. With development of these qualities, citizens get training for national discipline.

3.7 Summary

Title of education commission (1964–66) report itself is, “Education and national development”. This title is indicative of the fact that education only can do national development. Rise and fall of any nation depends on its citizens. If its citizens are efficient, able and honest, then the nation shall be developed and prosperous and if citizens are inefficient, in-able and dishonest, then the nation shall proceed towards decline.

3.8 Keywords

1. **Reforms**— process of changing something for good
2. **National Development**— progress of the nation

3.9 Review Questions

1. Discuss role of education in human life.
2. Analyze functions of education. In your view, which are the most important of them?
3. Explain function of education related with individual development.
4. How does education work as a transmitter of cultural heritage?
5. Explain activities done at school for the development of human values.
6. Explain function of education in the area of Social cohesion.
7. Analyze some important functions of education in national development.

Answers: Self Assessment

- | | | | |
|----------|----------------|---------|----------|
| 1. Human | 2. Personality | 3. (a) | 4. (b) |
| 5. (a) | 6. (b) | 7. True | 8. False |
| 9. True | 10. False | | |

Notes

3.10 Further Readings



Books

1. Philosophical and Social Foundation of Education—*Mathur, S.S., Vinod Pustak Mandir*
2. Philosophical Foundation of Education—*Sharma, Yogendra Kumar, Madhulika Sharma*
3. Philosophical Foundation of Education—*Sharma, O.P.*
4. Education and Psychology—*Mapan aur Mulyankan, Shashi Prabha*
5. Philosophical Foundation of Education—*Pandey, Ramshakal*
6. Sociological Foundation of Education—*Chaubey, S.P., International Books, Meerut*
7. Philosophical Foundation of Education—*Sharma, Dr. N.K.*

Unit 4: Idealism and Education

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Objectives

After going through this unit, the students will be able to –

- Know meaning and definition of idealism
- Know about fundamental principles of idealism
- Study about idealism and education

Introduction

To understand any philosophical thought process, we need to understand its metaphysics, epistemology & logic and axiology & ethics. Hence, we would first try to understand metaphysics, epistemology & logic and axiology & ethics of idealism.

4.1 Meaning and Definition of Idealism

Idealism is ancient thought process of western philosophy. If ray of knowledge emerged anywhere after India, then it was Greece, which is centre of western philosophy. Many centuries before Christ, there started knowledge of metaphysics. In western world, Greece philosopher **Thales** (640–550BC) was the first person, who presented his logic on composition of the universe.

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After him, Italian philosopher **Zenophanes** (570–480 BC) presented his Unitarianism thoughts. He was first Unitarian and poly god philosopher. After Xenophanes, **Socrates** of Greece (469–309BC) is at third place in western philosophy. Socrates too was man of spiritual thought process. But he confined himself in presenting his thought in bits here and there.

After him, his disciple **Plato** (427–347 BC) emerged in western philosophy. Though Plato was from Greece royal family, lived plush life, was cautious towards body structure and dignity but his philosophical meditation was inspired by Socrates’s spiritual meditation. Plato accepted existence of soul-providence and agreed that providence or god is creator of this universe and thoughts are only its ingredients i.e. basis. He clarified that this physical world is only expression of world of thoughts. He says that physical world is resultful; hence it can’t be eternal & truth and since world of thoughts is not resultful, hence it is eternal and truth. He also clarified that these thoughts have a divine and moral system. Due to accepting divine and moral system of thoughts and considering them eternal, this ideology of his was called Idealism in western world.

After Plato, his disciple **Aristotle** (384–321BC) presented this ideology in his own style. He accepted physical world as well along with world of thoughts. In modern times, **Decartese** of France (1596–1650), **Spinoza** of Holland (1632–1677), **Leibniz** of Germany (1646–1716), Bishop **Berkley** of Ireland (1685–1753), **Kant** of Germany (1724–1804), **Fichte** (1762–1814), **Hegel** (1770–1831), **Shelling** (1775–1854), **Schopenhauer** (1788–1860) etc. philosophers have carried forward this spiritual ideology with some difference. Besides Aristotle, all other have two basic things in common. First is that they all consider god as ultimate reality and accept him as the creator of universe. Second is that they all accept ultimate objective of human life as recognizing nature of soul-providence and accept that it is possible only when human adheres to eternal values and moral rules. Due to believing in eternal values and moral rules, now this ideology is called idealism.

In modern times, western philosophers moving this forward and using it in the field of education are; Pestalozzi of Switzerland, Herbert & Froebel of Germany, Nunn of England, Gentile of Italy and Horn of America, which are specially mentionable.



Notes As per Plato, to know the divine system of thoughts and nature of soul-providence is true knowledge.

Metaphysics of Idealism

Plato has divided this universe into two parts—**thought world** and **material world**. He considered thoughts as eternal, infinite and unchangeable. As per him, these thoughts had a divine and moral system, by which god creates the world. Due to believing in the moral system of thoughts, his ideology is known as **moralistic idealism**. Plato considered soul as part of supreme god or providence. As per him, before coming to this world, soul used to live in world of thoughts, hence it is interested to go back to that world after coming here.

Leibniz accepted authority of an independent monad in every object of this world. As per him, this world is addition of many such monads. Due to accepting authority of many monads, his ideology is called **pluralistic idealism**.

As per **Berkley**, any object is a group of qualities and we experience qualities by soul (mind) and there is no independent existence of object in itself. This ideology of his is called subjective idealism.

Kant accepted intellect as the basis of knowledge of object in place of soul (mind). As per him, knowledge does not flow from object to mind, rather from mind to object. As long mind does not go to

object, his organs don't become activated towards that object. He presented second logic for knowledge attainment that knowledge as received from organs gets disseminated and its compilation is done by logic sense. This ideology of Kant is called **Intellectualism**.

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In contrast to all this, **Hegel**, is dualist. He has accepted independent authority of soul (mind) and matter both. As per Hegel, most supreme form of soul is providence (god) and that is the creator of object world. Hence his ideology is called **Absolute Idealism**.

Epistemology and Logic of Idealism

As per Plato, divine system of thoughts and knowledge of nature of soul-providence is actual knowledge. He has divided knowledge in to three parts—**organ related, opinion related and meditation related**. They consider organ related knowledge as false, since knowledge we get about objects and activities from organs, are changeable and hence untrue. Opinion related was considered partially true by them, as this is also estimation and it can be true or false both. As per him, mediation related knowledge is truth only, as we get it in the form of thoughts and thoughts are not changeable and hence true. Plato has stressed on moral life for attainment of this knowledge and stressed on conscience to attain moral life. Thus, as per him basis of knowledge is conscience. **Berkley** considered soul (mind) as basis of attainment of true knowledge. **Kant** has considered logical power as basis of knowledge in place of soul (mind). His logic is that direct knowledge is unorganized and can be organized by power of logic only.

Axiology and Ethics

As per Plato, ultimate objective of human life is self realization. He considered attainment of three values essential for self realization- satyam, shivam and sundaram and emphasized on moral life to get these values. For moral life, he considered four virtues essential for humans- control, patience, knowledge and justice. He believed that virtues are qualities of soul and the human who gets it maximum, moves more towards satyam, shivam, and sundaram and is able to do self realization in the end. Idealists like Berkley, Kant and Hegel etc have also emphasized on adherence of moral rules. Such moral rules of them are spiritual rules above natural or social rules.

Definition of Idealism

It has been defined differently by different scholars. It is impossible to present all those definitions here. We would like to say this for all those that they have emphasized only on one or some basic principles of idealism only; they do not present them comprehensively.

Maximum scholars agree with western scholar Henderson's definition. In his words," idealism emphasizes on spiritual aspect of human, since as per idealists spiritual values are most important aspects of humans and life. A metaphysical idealist believes that finite mind of a man emanates from the infinite mind, individual and world both are expression of thoughts and interpretation of physical world can be done on the basis of mental world."
— **Stella V. Henderson**

But this definition is so complexed in itself, that each word needs separate explanation. We can define idealism on the basis of metaphysics, epistemology & logic and axiology & ethics, as following-

Idealism is that ideology of western philosophy that considers this universe as created by god and considers that spiritual world is superior than materialistic world. It considers god as ultimate truth and soul as part of god and propounds that ultimate aim of human life is self realization, which can be attained by living spiritual life i.e. adherence of immortal values and moral rules.

Notes

Self Assessment

Fill in the Blanks:

1. considered soul as part of god
2. As per Hegel, ultimate form of is god(providence)

One point on which every idealist agrees is that spiritual world is superior than materialistic world and considers God as ultimate reality or truth.

4.2 Fundamental Principles of Idealism

We can put idealism in order as principles on the basis of metaphysics, epistemology & logic and axiology & ethics, which shall be as following –

1. **Universe is created by God** – idealists believe that there is one regulatory authority of this world and it is ancient and infinite and its nature is spiritual. As per Plato, this authority is god, which creates universe with help of thoughts. As per Hegel, there are two elements in the fundamental of universe-one is soul (mind) and other is matter. As per him, Super Mind (god) creates this world with matter.
2. **Spiritual world is Superior than Materialistic world** – Plato has divided this universe into two parts- thought world and object world. As per him, thoughts are eternal and not changeable and hence they are truth and world made by thoughts too is truth. In contrast, matter is not eternal and changeable and hence false and world made by it also is false. As per him, this materialistic world is only expression of thoughtful world. Hegel too accepted two world theory-spiritual world and materialistic world. Only difference is that he accepted authority of matter as well as soul. As per him, both the worlds are true. But this much he too agreed that spiritual world is superior than materialistic world.
3. **Soul is a Spiritual element and God is Supreme Soul** – though in case of soul, all idealists don't have uniformity, some take it as part of providence and some accept its independent authority, yet all agree that soul is eternal and infinite. They say that soul can't be known by organs, it can be understood by intelligence. In case of providence (god) also, idealists are not on same lines, but majority of idealists see it supreme soul.
4. **Human is best Composition of the World** – idealists consider humans as the best creation of universe. They say that humans like other creatures have physical power, but humans have spiritual powers too. These spiritual powers help him in generating and developing civilization, culture, art, policy and religion, which makes his physical life comfortable and spiritual environment is prepared for spiritual experience.
5. **Human Development depends on its Physical and Spiritual Powers** – as per idealists, nature of knowledge are of two types- physical and spiritual. They clarify that attainment of physical knowledge happens through physical powers (organ) and attainment of spiritual knowledge happens through spiritual powers (soul) and thus human's physical development happens on the basis of his physical power and spiritual development happens on the basis of his spiritual powers. They clarify that with spiritual powers, he creates civilization, culture, art, policy and religion and becomes successful in getting control over his physical environment and self realization.
6. **Ultimate aim of human life is Self Realization and attainment of God** – idealists consider human life as important and purposive. They believe that soul resides in human body. This soul is micro, eternal and infinite. Each creature is complete in this respect. But due to ignorance, he can't understand this totality and hence considers him knowledge less and powerless, despite having huge reservoir of knowledge and power. Experience of totality happens by human body. Hence, we should try to experience it as we got human life, then we can escape agony of the world and

shall feel supreme pleasure. Some idealists call this as attainment of ideal character. Thus, as per idealists ultimate goal of human life is self realization, reaching to god, ultimate truth or attainment of supreme pleasure.

7. **For self realization or reaching to god, attainment of Spiritual Values Satyam, Shivam, Sundaram is required** – Plato believed in three eternal values. These values are satyam, shivam, sundaram. We know that some idealists emphasize on concept and some on soul, but supreme form of both of them is god. Satyam, shivam, sundaram are three layers of crystal of providence shaped, which can't be separated. Shiva is what truth is and beauty is what Shiva is. Thus, whatever is beautiful is Shiva and whatever is Shiva is truth. If we concentrate then we find that, basis of these three spiritual values- satyam, shivam and sundaram is human mind and its nature only. From psychology perspective, human mind has three activities- to know, impulse or experience and desire to do something. Human differentiates between true and false by knowing about any activity or subject and keeps moving by giving up lies. On the basis of knowledge only, it differentiates between beautiful and ugly, gets pleasure from experiencing beauty and gives up ugly and deformed objects and activities.

Thus, human mind is inclined towards attainment of satyam, shivam and sundaram.

8. **For attainment of Spiritual values, Moral Conduct is Required** – satyam, shivam and sundaram are spiritual values. They are received from this body only; hence this body needs to be made eligible for it. In the absence of knowledge, humans keep fighting like other creatures and spend their lives like animals. Social sentiment brings them together and they start thinking about pleasure and agony of others. Idealists told us that we all are soulful creatures, hence equal and each creature has some duties towards other creatures. Duties have been organized in social values, religion, policy, ideals etc many forms. Idealists say that human can witness satyam, shivam and sundaram by only discharging his duty towards other people. Thus, idealism provides base for making life content at present and in future life both.
9. **State is Supreme Authority** – normally all idealists give greater importance to state than individual. When Greek philosopher Plato could not imagine people doing true and total thoughts, then he accepted true thoughts (law) as state. Hegel and Fichte too have accepted state as supreme authority.



Did u know? Idealists consider human life as important and purposive.

4.3 Idealism and Education

Greek philosopher Plato is the first person who presented his ideal philosophical thoughts in orderly mode and also defined nature of education on the basis of his thoughts, define its objective, syllabus, methods of education, nature of discipline and methods to establish it. Not even this, he defined nature of teachers and students, clarified their mutual relations and presented philosophical solution to other educational problems. Moreover, to give his thoughts concrete shape, he established an educational institute in the name of **Academy**. After him, many idealist philosophers have expressed their views on parts and nature of education. History is witness that, idealism has affected education a lot. In between, there have been many changes in the world, many ideologies have taken birth and left their impact on education, but still today education is influenced by idealism in one form or other. Here is a brief mention of idealist education –

Notes

Concept of Education

Idealists accepted education as both knowledge and process. Ancient idealists normally did not differentiate between education and knowledge. As per **Plato** –

“Education consists in giving to the body and soul all the perfection of which they are susceptible”
– Plato

But modern idealists accept education as process. As per German pedagogue Herbert –

Education is the process of attaining virtues. – Herbert

Objectives of Education

Ultimate objective, to know about soul-providence- as per idealists ultimate objective of human life is to know about supreme nature of soul-providence, this is only called self realization, attainment of ideal personality, attainment of god, attainment of total spirituality or attainment of supreme pleasure. Now question is that how can we know the supreme nature of soul-god? As per idealists, for this human has to cross four steps- at first step he has to develop his natural self. Physical development comes under it. At second step, he has to develop his social self. Development of social, cultural, moral, character and citizenship come under it. At third step he has to develop his mental self. Development of mental, intellectual and conscience powers come under it. At fourth and last step he has to develop his spiritual self. Development of spiritual awareness comes under it. As per idealists, meaning of crossing these four steps is- development of complete personality. Idealists define these as objectives of education. It is necessary to discuss them here –

- 1. Physical and Mental Development** – idealists believe that for experience of spiritual totality, first need is of development of natural self of human, hence they emphasize on physical and mental development by education. One can develop his physique and mind only when he take appropriate diet and does such thoughts which are beneficial for body and mind and besides have control on other thoughts and diet. As per them, body and mind are tools of spiritual totality, not executable in itself. Plato himself stressed on physical and mental development in his academy for children, but he considered it as subsidiary aim of education, not major aim. Modern idealists too accept it as first aim of education, but accept it in the form of tool only.
- 2. Social and Cultural Development** – as per idealists, second step of path of spiritual totality is development of social self, hence education should develop social self of human. Social self means- human adheres to the rules defined by society and his liking-disliking depends upon social approval-disapproval. At this level, human controls his natural self(fundamental behavior). This only is called social development in sociological language. Idealists agree that biggest quality of human is culture; his living and methods of food, customs, language, literature, art, music and values. These only push human from natural self to social self and from social self to spiritual self, hence they emphasize on preservation and protection of human culture by education and define it as major aim of education. Sir T.P. Nunn of England considered it as main objective of education.
- 3. Moral and Character Development** – idealists humans emphasize on moral and character development for highest development of social self. They clarity that when human has faith in social rules and follows them willingly, then we say that he has grown morally and when he stands firm path of honesty in any situation, then we say that his character has developed. Plato considered morality important for everybody including individual, society and state. German pedagogue Herbert too has considered development of morality as the ultimate aim of education.
- 4. Building Specialists for State** – we know that human has developed a high level social life in pursuit of development of its civilization and culture and has arranged for state for its total administration. For protection and administration of this synthetic society or existence of state, we need help of specialists for ever state. As per Plato, state needs soldier, trader, administrator and servants etc, hence one aim of education should be to produce specialists for each sector. For this he defined military education

for physically strong & low intellectual level people, people with higher intellectual levels than this were suggested production and industry education and administrative education was defined for even higher intellectual level people.

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5. **Building Superior Citizens** – philosophers like Plato, Hegel and Fichte have considered state as supreme authority. As per them, aim of education should be to produce superior citizens for state. by superior citizens they meant those people who are dedicated to the state, are always ready for the upliftment of state and sacrifice own interest for the interest of the state. this is the situation when human rise above selfish motives and proceeds towards supreme cause. It is obvious that such people have developed social self.
6. **Development of Wisdom and Conscience** – third step of attainment of spiritual totality is development of intellectual self. This is the situation when human behavior is regulated by his wisdom and conscience rather than by approval-disapproval of society or rules of state. Logic of Plato is that, wisdom and conscience are the basis of his entire ideals, karma and spiritual endeavors. They say that without wisdom, there can be no knowledge and without knowledge there can be no conscience and without conscience we can't differentiate between true-false, Shiva-No Shiva, beautiful-ugly and attainment of satyam, shivam, sundaram can't be done. Hence, development of wisdom and conscience should be done by education. German philosopher Kant emphasized most on intellectual development.
7. **Development of Spiritual Conscience** – fourth and final step towards spiritual totality is development of spiritual self. Idealists believe that when human starts being regulated by his intellectual self after raising from natural and social self, then after it he gradually starts moving in to spiritual self. Socrates considered it as fundamental aim of life. His disciple Plato clarified that human tendency is inclined towards satyam, shivam, sundaram, he is always involved in finding ultimate truth and accepts whichever is welfare and beautiful and gives up that which is not beautiful and welfare oriented. Idealists emphasize on training human in this process. Such human can only find eternal truth, eternal Shiva and eternal beauty i.e., can know about providence as in its absolute form, satyam, shivam and sundaram are merged in soul-providence only.

Syllabus of Education

Idealists define self realization as the ultimate objective of education and emphasize on human's mental & intellectual, physical, social & cultural, moral & character and spiritual development for attainment of this objective and give major importance to language, literature, theology and ethics and minor importance to other subjects and activities, for the attainment of these objectives.

As per Greek idealist philosopher Plato, ultimate objective of human life is self realization or attainment of god and for it, we need attainment of satyam, shivam and sundaram and these three are attained by intellectual, moral and artistic activities of human. Plato emphasized on including those subjects in syllabus which provide expertise in those areas. He suggested language, literature, history, geography, math and physical science for intellectual activities; religion, ethics and spiritual studies for moral activities and various arts and music for artistic activities in syllabus of education.

German philosopher Herbert emphasized on moral and character building for spiritual development and for this gave important place to language, literature, arts and music in syllabus. As per him, minor importance should be given to geography, math and science.

In view of British pedagogue Nunn, only those subjects should be included in syllabus which depicts glimpse of human civilization and culture and by which children can be disciplined and trained in some specific activities. Nunn has divided specific activities into two parts. In first category comes those activities which protect individual and social life for example; health, defense, social organization, courtesy, morality and religious conduct. For this he gave place to physiology, sociology, ethics and religion. In second category comes activities creating civilization and culture. For training in these activities, he gave space to literature, art, music, history, geography, math, science and artisan.

Notes

Methods of Education

Idealists are aware of the fact that child learns initially by emulation only, hence they expect parents, teachers and guardians to present high level conduct before the child. They also expect from teachers that they present excellent samples of essay, painting and music etc before child, so that they emulate and learn. They also expect teachers to develop spirit of competition among children. In that situation, education by method of emulation is effective. For development of values and character building, they stress on presenting characters of religious and literature materials before children. They believe that human has tendency to differentiate between good and bad, by following such characters, they can become good human being.

Idealists believe that humans have internal tendency to learn, whatever they see, hear or experience, they start thinking on it, and for this they don't need any external pressure or stimulation. They call it as self activity and stress that children should be given maximum opportunities of learning by self activity.

Idealists respect ancient literature. They agree that there is plenty of knowledge as found by our ancestors, we should take benefit of that. For study of ancient literature, they support self study method. But this method can be used at higher study level only.

Western philosophical thinkers have developed many methods of education. Guru of Plato, Socrates used to impart education by debate, speeches and question and answer module to students. He used to gather students at any place and asked questions, youths used to think over them, used to reply and then he used to opine on those. Disciple of Socrates, Plato developed dialogue method on the basis of question and answer method. His disciple Aristotle stressed on Induction and deduction method. In induction method, we go from specific to normal and in deduction method, we move from normal to specific. First he used to generalize it by presenting example and then used principle thus attained. Among modern idealist philosophers, Hegel developed logic method, Pestalozzi practices and frequency method, Herbert instruction method and Froebel developed games method.

Pestalozzi is first amongst modern idealist thinkers who gave psychological form to education process. He said that mental activities of human mind happens in three stages. At first step, children get vague knowledge about objects through knowledge organs. At second step, they differentiate among them on the basis of knowledge received from such object, separate one object from another and at third step, they construct clear concepts about objects. This process of getting knowledge was termed as Anshang by him. On this basis only, he developed practice and frequency method.

Disciple of Pestalozzi, Herbert studied minutely the process of learning. He clarified that for learning first need is- promptness of learner for learning, be active. As per Herbert, human mind crossed four stages to be active-observation, expectation, demand and activity. He defined four grades of education in this mental process- clarity, association, system and method. Disciple of Herbert, zealot changed these four grades to five- preparation, presentation, comparison, generalization and application. At present, these five grades of Herbert is called penta grade system of Herbert.

Another disciple of Pestalozzi, Froebel clarified that children have natural instinct to learn, hence learning process should be self driven and self controlled. He said that both these qualities are found in games and hence children should be given opportunity to learn by playing. He developed kindergarten method on this basis only.

Discipline

Idealists clarify that human organs attract him towards physical pleasures and his soul towards spiritual pleasure. In his view, being regulated from soul is real discipline. As per Plato, propounder of idealism, moral conduct is necessary for guiding children towards spirituality, hence it is our duty to stop children from immoral conduct. For this they accepted stringent discipline and penalty system. But on the other hand, he said that real discipline is internal in which human gets inspiration from his inner

self and behaves accordingly. Hence, children should be given such environment where they proceed towards moral conduct automatically.

Modern German idealist thinker Froebel clarified that real discipline can't be attained with fear of penalty, children need behavior of love and sympathy for attainment of discipline. In his words-while controlling the child, we should keep in mind his interests and should have sympathetic behavior.

Horn too has stressed on internal discipline. In his words-discipline starts from outside, but it would be better if it ends internally, by habit and self control.

Thus, all idealists consider discipline internal sentiment and stress on building and developing better environment in schools for developing it among students. In right environment, children should be self discipline, this is a psychological fact.

Notes

Teacher

Idealists give highest place to teachers in education process. As per them, teacher is badly required in taking children from animal instinct to humanity and from humanity to divine levels. They clarify that anyone can make children aware of physical subjects, but for their character building and spiritual development, we need able, virtuous and trained individuals. As per Plato, only reservoir of knowledge, philosopher and people with inner vision can only be teachers. In words of Froebel, in garden of schools, teachers in form of gardeners, help in the development of students as plants. They can give co-operation only when they know about nature of child and process of development. Hence, teacher should have the power to understand and develop the children.

Students

Idealists consider humans as soulful animals. As per them, centre of experience is soul and not mind. From this perspective, all children are equal and able to attain experience of totality. Maximum idealists emphasize on subjecting children with such experience from beginning only. But modern idealists accept difference in physical and mental abilities of different children. He tells that in making knowledge reach soul, various organs like-work organs, knowledge organs and mind functions and they have differences. Hence while developing children, we should keep in mind their physical and mental growth, interest, inclination and needs. Swiss pedagogue Pestalozzi was first person who stressed on arrangement of education on the basis of psychological difference. After him, his disciple German pedagogue Herbert and Froebel gave concrete shape to his Guru's thoughts.

School

Idealists say that human can be successful in self realization only when his physical, mental & intellectual, social & cultural, moral & character and spiritual development is done. For all these, they understand the need of high class social environment equipped with social idols, values and morality. All this is possible only in schools. Children get education of high idols by coming in touch with ideal teachers. As per idealists, schools should be at such places, where children could proceed towards high social ideals and spiritual values.

Other Aspects of Education

Other aspects of education like-public education, mature people education and religious education etc also have been discussed by idealists. Propounder of idealism, Plato talked about different education for different types of people and considered no education for slaves. But other idealists have stressed on public education, mature people education and religious education for all. They all emphasize on

Notes

religious education. Without religion, there can be no moral development. As per idealists, normal education for normal life, specific education for doing specific activities and education of philosophy, religion and culture are needed for spiritual development of human.

Specific

In some of university syllabus, in context of western idealism, it has been emphasized to study Indian idealism in place of western idealism. In this context, our first request is that there is no philosophy in India in the name of idealism. And if you say that western spiritual idealism should be uses as backdrop for studying Indian spiritualism, then it is not logical. When we study different Indian philosophies differently , then what is the authenticity to study them in some other philosophy's context. In such a pot pourri, existence of Indian philosophy shall destroy. Yes, any two philosophies and their educational meditation can be compared.

In some university's syllabus, it has been emphasized to study only Indian Unitarian Vedanta in context of western idealism. In our view, this too is not logical. It is agreed that both these philosophies are spiritual and hence some similarity and thereafter some similarity in their educational meditation as well, but in their fundamental nature, both these are different philosophies and have fundamental difference in their educational meditation too. First point is that both have different backgrounds. Second is that as per idealism ultimate aim of human life is self realization which can be attained by getting to satyam, shivam and sundaram and as per Unitarian Vedanta, ultimate aim of human life is salvation which can be attained by four tools-Chatushtay, Gyan yoga, Karma Yoga and Raj Yoga. Third point is that the interpretation of lifeless, groundless, Chatushtay, Karma Yoga, Gyan Yoga and Raj Yoga as done in Unitarian Vedanta, are not in knowledge of western idealists. Fourth point is that there is difference in their educational meditation. Yes, comparative analysis of both philosophies and its educational meditation can certainly be done. For this purpose, something extra has been written in this book on Unitarian Vedanta and education. See chapter- Vedanta Darshan and Education.



Task Express your views on Idealism and Education.

Self Assessment

Multiple Choice Questions:

- 3. Plato considered organ related knowledge –
(a) False (b) True (c) Necessary (d) None of the these
- 4. As per Berkley , any object is of qualities
(a) Group only (b) Treasure (c) Belief (d) None of the these
- 5. Plato has divided this universe into
(a) Four worlds (b) Two worlds (c) Three worlds (d) None of the these
- 6. idealist humans consider universe –
(a) Normal creation (b) Best creation (c) Creation of God (d) None of the these

4.4 Evaluation of Contribution of Idealism to Education

Evaluation of any object, thought or activity is done on the basis of any defined scale. Education is the process of building humans, increment in their skills and providing right direction to his conduct and

behavior. Now this change and development should be of what nature, depends on the contemporary social conditions and future possibilities and ambitions. Then evaluation of any educational meditation or system can be done on the basis of its future possibilities and ambitions. We have tried something like this here and evaluation of idealistic education had been done on the basis of present social condition and future possibilities and ambitions.

In form of philosophy, idealism interprets in detail about creature, lifeless creature and world and makes ourselves aware of mortality of physical world and immortality of soul-providence. It pulls us out from the darkness of ignorance and guides towards light of knowledge and inspires us to live our physical life with love, sympathy and co-operation and to proceed towards spirituality by true knowledge and moral conduct. But considering spiritual world as truth and materialistic world as false, can't be acceptable to all. Today we need such philosophy, which gives equal importance to all three aspects of ours-natural, social and spiritual; and clear the path of development for all of them.

Concept of Education

Propounder of idealism, Plato says that task of education is to provide that totality and perfection to body and mind that they deserve. As per modern idealist Herbert, education is that process by which attainment of virtues is done.

It is obvious that idealists have accepted education as both knowledge and process, but have not clarified the nature of this process.

Objectives of Education

In form of a philosophy of education, idealism makes pedagogues aware of immortal values and defines sovereign and all time applicable aims on the basis of these values. As per it, ultimate objective of human life is self realization. Hence, education should help human in getting this. For this, it emphasizes on every type of development like physical, mental, social, cultural, moral, character and spiritual.

It is but obvious that idealists have emphasized on physical and spiritual both types of aims. This education prepares human for this world and the next world. Idealists have made the code of conduct for human for attainment of spirituality, gives physical values to human and person in contact with him and thus nature of society becomes easy, mannered and peaceful. Some scholars allege idealists that they don't give focus to this world problem of human against next world imagination and don't do anything to solve their issues of food, shelter and clothing by having vocational education. But, this is false allegation. Propounder of idealism, Plato has talked about building different people for nation and talked to give them training as per their abilities.

Syllabus of Education

Idealist give more focus to language, literature, religion and ethics, whereas give less focus to other branches of knowledge, commercial subjects and science. As per them, without language, literature, religion and ethics, we can't make good human beings. Our first aim should be to make human, a good human being only.

But this is also true that the education which does not keep pace with social changes, is incomplete in itself. Good part is that modern idealists have wide perspective and they are stressing on widening the syllabus as per the need of the hour.

Notes

Methods of Education

In area of methods of education, idealists have done great job. They consider emulation as the natural method of learning. Ancient idealist thinkers used to use many best methods like-question and answer, debate, dialogue, induction and deduction. Modern idealist thinkers are aware of psychological facts and stress on learning by doing and self experience. In this regards, practice and frequency method of Pestalozzi, penta grade system of Herbert and Froebel 's kindergarten system is quite mentionable.

Now it is not right to put blame on idealists that they are confined only up to speeches, debate, question and answer, thinking and systems and depend on learning by heart and book system. But this is true that in all these activities, teachers are more active than students.

Discipline

Maximum idealist philosophers accept discipline as self discipline and advocate strong penal system for its attainment.

In view of psychologists, this view of idealists on discipline is totally erroneous. As regards idealists view point on discipline, many pedagogues consider it correct to the level, where it trains children for better conduct by keeping them in better environment, but they criticize heavily of keeping children in strong control and penalties in case of error. In this context, our experience is that in the absence of proper penalty system and control, children get discipline neither internally nor externally. Control has to be there, but it should be based on love. In case of need, penalty too can be given, but with proper care, student being penalized should know that this is for his welfare only. In no situation, there should be any rigid penalty. Rigidity in penalty makes students even more discipline less.

Teacher

Idealist philosophers give highest importance to teachers. As per them, ideal teachers can only run the process of education.

Though some people criticize idealists on the ground that they give major place to teachers in the process of education, but in our view, this criticism is wrong . education of conduct can only be received in the company of able and ideally behaved teachers.

Students

Idealists consider students as comprehensive by birth and to let him feel this totality, they make stringent code of conduct. Student has to follow it.

Though, taking all students as equal is not correct from psychological perspective, but treating every student as equal is in line with democratic sentiment.

Other Aspects of Education

Idealism has been quite helpful in the solution of other problems of education too. Some scholars allege Plato that he has negated the importance of public education by denying education to servants. Reality is that he did not consider school education necessary for service related jobs. If ultimate aim of all humans is self realization, then each has to be given education of nature, morality, social morality and spiritual morality. Then idealists of modern time are staunch supporter of public education. Their

thought of normal education for all and higher education as per ability, is now being accepted again. We are wasting public money in the name of higher education for all and are spreading indiscipline in education world. With this, educated unemployment is on the rise. In this context, we must agree with idealistic view point need of religious and moral education as propounded by idealists is being felt today. Today idealists too are aware about bitter truth of life-food, shelter and clothe and emphasize on vocational training for children.

Notes

Self Assessment

Identify True/False from the following:

7. As per idealists, nature of knowledge is of two types-physical and spiritual.
8. Idealist human consider life as importance less and aimless.
9. Plato believed in three eternal values-satyam, shivam, sundaram.
10. Normally every idealist give more importance to state than individual.

4.5 Summary

In nutshell we can say that though idealists have been successful in finding ultimate truth of universe i.e. God, yet his negation of physical world is not acceptable to many. But those natural, social and spiritual provisions for humans as defined by idealists, can certainly let the human lead his physical life with content and peace, even though it can't tell much about the next world. In the field of education also, this philosophy has great impact. Aims of education of any country are the same, as propounded by idealists. Importance of literature and language in education is even today accepted. Methods of education developed by idealists are even today followed in various nations in one form or other. Idealists have given maximum stress on need of discipline in education. Today all agree with them, but for its attainment, in place of rigid and stringent penalties, use of love and sympathy is considered more accurate. About making ideal environment in schools, scholars are unanimous. Idealism is helpful in solving other problems of education. Due to its such qualities, this philosophy is still today prevalent.

4.6 Keywords

1. **Mind** – Brain
2. **Matter** – Object
3. **Action** – Karma, to do Something

4.7 Review Questions

1. What are the fundamental principles of Idealism? Explain in detail.
2. Idealism emphasizes more on spiritual aspect than physical aspect. Clarify this statement and express your views on it.
3. What do you understand by Idealism? Explain its effect on objectives, syllabus and methods of education.
4. What do you understand by Idealism in education? What has been its contribution in making and administering an excellent social system? Reply with evidence.

Notes

Answers: Self Assessment

- | | | | |
|----------|----------|---------|----------|
| 1. Plato | 2. Soul | 3. (a) | 4. (a) |
| 5. (b) | 6. (b) | 7. True | 8. False |
| 9. True | 10. True | | |

4.8 Further Readings



Books

1. Philosophical and Social Foundation of Education – *Mathur, S.S., Vinod Pustak Mandir*
2. Philosophical Foundation of Education – *Sharma, Yogendra Kumar, Madhulika Sharma*
3. Philosophical Foundation of Education – *Sharma, O.P.*
4. Education and Psychology – *Mapan aur Mulyankan: Shashi Prabha*
5. Philosophical Foundation of Education – *Pandey, Ramshakal*
6. Sociological Foundation of Education – *Chaubey, S.P., International Books, Meerut*
7. Philosophical Foundation of Education – *Sharma, Dr. N.K.*

Unit 5: Naturalism and Education

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- 5.3 Naturalism and Education
- 5.4 Evaluation of the Contribution of Naturalism to Education
- 5.5 Summary
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Objectives

After going through this unit, the students will be able to –

- Know meaning and definition of naturalism
- Know fundamental principles of naturalism
- Study naturalism and education.

Introduction

During first half of 18th century Voltaire revolt against the intellectual repression and oppose the exploitation done by Priests in the name of religion. This discourages the idealistic ideology & encouraged the materialistic ideology. In the beginning of 18th century there was visitation of Rousseau (1712-1778) in western world. Rousseau criticized the existing society & states, & advised people to live life in natural way.

5.1 Meaning and Definition of Naturalism

Naturalism is an ideology of western world which believes nature is the original element. And also believe it as the reason of being and existing of universe. Like ideology Naturalism is also beginning

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phase of philosophical speculation. In reference of that we can mention those philosophers whom we discussed in reference of ideology. Greek Philosopher **Thales** (640–550 BC) tried to prove that the universe is created with water. And water is a matter of nature. So his thought can be taken as the start of idealism and naturalism. After this **Anaximenes** (590–525 BC) tried to prove that the universe is evolved by air and because air is also matter of earth. So his thought can also be taken as beginning of idealism and naturalism. **Heraclitus** (540–475 BC) believed fire as the basic matter of the universe, it can also be seen as one of the first philosophers of idealism and naturalism. But the Greek philosopher **Democritus** (460–370BC) was the one to initiate it as an independent philosophy. He tried to prove that this universe is made by combination of atoms and later it was noted as Atomism. But then Greek witnessed the visitation of **Socrates** (469–399 BC) who proved soul and Devine as basics instead of matter and nature. His disciple **Plato** (427–347 BC) challenged the existence of matter and nature by saying that this world is only discloser of world of thoughts. Up to 15th century all the western philosophy was based on idealism of Plato. But during 15th century, when scientific researches introduced us with reality of nature then philosophers also started thinking on it. As an independent philosophy Naturalism was developed during 15th century. **Comte, Francis Bacon, Hobbes, Darwin and Lamarck** are considered as first philosophers of Naturalism. They have established Naturalism by the 17th century. Rousseau was theistic but he believe nature is pure & healer. He clarify that nature of human is pure and healer but due to contact of distorted society he become clever. His other thoughts helped in development of Naturalism philosophy. Rousseau views were completely naturalism in the field of education. After Rousseau, **Herbert Spencer** also supported Naturalism, made it strong and plans the system of naturalism education. After him philosophers like Haxley, Bernard Shaw and **Samuel Butler** contributed a lot for the development of naturalism and brought the revolutionary changes in the field of education.

To understand thoughtfulness of any philosophy, it is very important to know its metaphysics, epistemology and logic, and axiology & ethics. Metaphysics is an element which can be used to distinguish different philosophical thoughtfulness. However naturalist don't believe much on metaphysics but they have mentioned their views on the subjects like evolution of universe, soul and Devine, organism and world, heaven and hell etc. Metaphysics of naturalism can be developed by it. So first we will study metaphysics, epistemology and logic, and axiology & ethics of Naturalism.



Notes Rousseau criticized the existing society and states, and advised people to live natural life.

Metaphysics of Naturalism

According to Greek philosopher **Democritus**, this world is created by the combination of atoms. This idea was later proved scientifically by Dalton and also proved that by the combination of different atoms lead to the formation of different objects. And combination of different objects forms this world. This thought is called atomism. The scientists of 20th century divided the atom and discovered its three powerful particles (Electron, Proton and Neutrons). They cleared that these three parts of atom are the basic particle of universe. This thought is known as powerism. Atomism and powerism is known as **Naturalism of Physical science**.

Some naturalist sees this whole world as an instrument. They believe human is also an instrument which is alive as a reaction of external stimulation. They believe complete behavior of human is based on the nervous system, glands and muscles. This ideology is known as **Mechanical Naturalism**.

Darwin, famous scientist of England gave the theory of evolution. He stated that in the beginning simple organism were evolved, then simple plants were evolved from simple organism, and then from simple fauna were created from those simple plants, animals were evolved from than simple fauna

and then human was evolved from the animals. This theory is known as **Biological Naturalism**. All the naturalism has same view in regard of Soul and Devine. They believe that soul is an active element while there is no existence of Devine. They believe nature as an ultimate reality.

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Epistemology & Logic of Naturalism

Naturalist believes that real wisdom is the knowledge of nature. Question arises that what is nature? Generally nature is known as that composition which develops of its own, and human don't have any contribution in the existence of that things for example earth, ocean, mountain, sky, sun, moon, stars, clouds, rain, plants and animals. But in philosophical view nature is that basic element of the universe which was existed in past, existing in present & will exist in future. It also consists of all the actions which exist due to particular rules. These actions are still same as it was in past and will be same in future also. For example water, snow and water vapor, are natural substances which are made up of same elements (oxygen and Hydrogen). We all know that due to specific rules these things keep on changing like water is came from snow, water vapor is came from water, water came from water vapor and snow is came from water. According to Naturalist this process of ever changing state of basic elements of the objects is called nature. And they believe this knowledge of nature is wisdom. All this knowledge is gained by physical science and the knowledge of physical science is gained by sense and actions. Naturalism believes knowledge gained through sense as real knowledge. According to them, one should do observations and experiments to gain real knowledge. Naturalist also believes that in the process of gaining knowledge mind and consciousness work conjunctively.

Axiology & Ethics of Naturalism

According to Naturalist, matter and action is the only truth. They clarify that human also have his own nature and this nature is pure of its own. To behave according to that pure nature, human feel a pleasure and if behave against that nature, human feel sorrow. So human should behave according to their nature. They don't want human to bind in any social rules and religious bond. They allow him to behave according to his nature. Their logic is that human will do only the things by which he will get pleasure; on the other hand he will stop doing the acts by which he will suffer sadness and sorrow. In this way naturalist are agreed to natural morality only.

Definition of Naturalism

There are many kind of Naturalism but basically there is uniqueness in all. Due to that uniqueness Jamesward defined it as –

Naturalism is the doctrine which separates nature from God, subordinate sprit to the matter and sets up unchangeable laws as supreme. – James Ward

But this definition is not aware of real nature of Naturalism. In view of Metaphysics, epistemology and logic, and axiology and ethics of naturalism, it can be define as –

Naturalism is the ideology of western philosophy which believe universe as a nature & also believe that only physical world is the truth and deny the existence of any spiritual world. It also deny the existence of God and believe that sprit is only a materialistic conscious element and render that the goal of human life is to live in happily, which can only be obtained by living life in a natural way.



Did u know? According to the Greek Philosopher Democritus this universe is created by combination of atoms.

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Self Assessment

Fill in the Blanks:

1. In the beginning of century there was visitation of Rousseau in western world.
2. Like Realism, Naturalism is also early form of Philosophy.

5.2 Fundamental Principles of Naturalism

We can index metaphysics, epistemology and logic, and axiology and ethics of Naturalism in following way:

1. **This world is a natural creation**— According to naturalist cause and happening of the universe is itself nature. Combination of natural element result in formation of different matter and combination of different matter result in creation of world and and dissolution of these matter cause its destruction. This process of combination and dissolution take place under some particular rules. There creation and destruction is known as natural change. For example the formation of ice from water and formation of water from ice is a natural change. In this reference the formation of tree from seed and formation of seed from tree is best example. Other matters of the world also change their state according the natural rules.
2. **This physical world is only truth, there is no spiritual world beyond it**—Naturalist believe that this physical world is only truth. Their clarification is that we are seeing this world directly with our senses so this is the only truth. On the other hand we cannot see the spiritual world by our senses so that is not truth. According to the naturalist matter cannot be destroyed, it can only change its state. So how it is possible to believe that materialistic physical world is unreal and mortal.
3. **Soul is conscious materialistic substance**—Naturalist denies the spiritual pattern of soul. Their clarification is that this world is formed by nature and this formation takes place according to some rules, the idea of having any spiritual power behind this is only a false idea. The question arose that how does the conscious element (soul) develop in humans? In this field naturalists clarify that all matter in nature are made up by combination of atoms and atoms are active, that is the cause of development of life in matter and consciousness in life. Ideologist defines this consciousness as soul. Naturalists have logic that soul is also made up of matter so with the end of a body, soul also destroyed.
4. **Human is best creation of the world**—Naturalists does not believe human as complete by birth, but accept human as best creation of the world. According to physical scientific naturalist human is best matter of the universe. According to instrument naturalist human is best instrument of the universe and according to bio scientific naturalists human is best animal of the universe. This is absolutely wrong to see human as only matter or instrument so we will discuss the third thought only. According to bio scientific naturalists human have some special power in comparison to the animals, which make human superior then animals. The intelligence of human is specifically important for that. According to them, this intelligence is born by brain and brain is a group of highly developed nerve system.
5. **Human Development is a Natural Action**—Bio scientific naturalists believe in theory of development. According to this human is developed form a low category creature to high category creature. Like any other creature, human also born with some basic powers. The nature of these powers is natural. Due to stimulation from outer environment these powers become active and define the behavior of human. There is no spiritual power involved in development of human being.
6. **The Purpose of Human Life is to Live Life Happily**—Naturalists don't believe in any aim of human life. They believe that every living being have a desire to live & it struggle to live & keep it safe by adopting itself according to the situations. Human being not only knows how to be favorable with the situations but is also able to create his situations and due to this he is capable of living life more comfortably in comparison to other living creatures. According to naturalists easement means - self

defense and satisfaction of senses. Naturalist believes this as only aim of life. This view is completely materialistic.

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7. **Natural Living is Best for a Comfortable life** – Naturalists believe that due to civilization and culture human being made a difference with nature and this is the cause of his sorrow. They clarify that natural nature of human is best. Human being only need self defense & don't want any obstacles in self defense. Demerits like fraud, enmity; cheating etc are not the nature of human being. This is the reason why Naturalists favor development of human being by living in independent environment according to his nature.
8. **Importance of Ability, Adjustment & Control in Situations in Natural Life** – According to Bio scientific Naturalists, first rule to live a natural life is that a human should be capable to survive, second he should have power to adjust his natural environment and thirdly he should have power to control the situations. The human who don't have these powers will not survive.
9. **State Power is the Only Practical** – Rousseau, the founder of Naturalists evaluated a kingdom by the point of welfare of public. He observes the abuse of human interests in autocracy ruling system. In protest he started a campaign with slogan "rule of the people for the people". And he foresees the rule of laws in such kind of kingdom. That's the reason he is considered as a founder of ideologist in the field of political science. But he opposes the tough control of kingdom in the field of education. He said that kingdom don't have any right to stop the independent development of a human. We see contrast in his thoughts. In this reference we are agree with other naturalists, who expect human education from kingdom and want that personal interests of people should be taken care.

Self Assessment

Multiple Choice Questions:

3. Rousseau was a deist but he sees nature as –

(a) Pure and welfare	(b) Beneficial
(c) Deleteriously	(d) None of these.
4. Naturalism sees natural matter and actions as –

(a) False	(b) True
(c) Strange	(d) Vain
5. Naturalism sees knowledge of nature as-

(a) Unwanted knowledge	(b) Real Knowledge
(c) Ignorance	(d) None of these.
6. Naturalists believe only knowledge by senses as –

(a) True Knowledge	(b) Sense created knowledge
(c) Ignorance	(d) None of these.

5.3 Naturalism and Education

Naturalism was started as a reaction on ideology. There is different type of naturalist groups with a same philosophy; even then there are some differences among them. Physical scientific naturalists didn't affected field of education but instrument naturalists and bio scientific naturalists brought revolutionary changes in the field of education. Rousseau and Herbert Spenser are two people who affected it most.

The education related thoughts of Rousseau were expressed in his two books i.e. The New Heloise and Emil. The New Heloise highlight on home education of children and cleared the role of parents in

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education of children. While in Emil he described the complete outline of children. Aim of education, syllabus, and procedure of study, kind of discipline and work of teachers are cleared in Emil.

The main educational thoughts of **Herbert Spenser** were seen in his book Education Intellectual, Moral and Physical. This book consists of four articles written by him. These four articles are What Knowledge is of Most Worth, Intellectual Education, Moral Education and Physical Education.

Other than Rousseau and Herbert Spenser, McDougal, Darwin, Lemark, Haxsle, Bernard Shaw and Samular Butler also contributed in field of naturalists education. The brief description is as follows –

Conception of Education

Naturalist thinker doesn't see knowledge of book as education. According to them true education is one which help human to develop according to his nature & help to make is life happy. Instrument Naturalist gives birth to behaviorism in psychology. Behaviorists Psychologists describe complete behavior of human on the basis of their original habits. According to behaviorist McDougall, development of original habits is education. Bio scientific naturalists seems to be in favor of natural development of strengths of inherent power in human, which enables them to survive and they also stress in making it favorable to their environment. According to them education is adjustment between human being with outer environment. In words of Herbert Spenser:

Educatons means establishment of coordination between the inherent powers and the outer life.

Purpose of Education

Many naturalists contributed in order to define purpose of education. We are mentioning those purposes here –

1. **Elevation & Redirection of Original Habits** – Instrument Naturalism gave birth to behaviorism psychology, according to which every person is born with some spontaneous actions. When these spontaneous actions come into contact of outer environment then concerned spontaneous actions are formed. These concerned spontaneous actions help human to carry out different kind of tasks. Due to this instrument naturalists believe that the purpose of education in human life is to develop proper and correct concerned spontaneous actions. According to McDougall, purpose of education is to elevate original habits of human and use them to desired purpose.
2. **Development of Power & Abilities for Struggle in Life** – According to bioscience naturalists, every living being has a desire of life. And in order to survive, he has to struggle with environment always. Regarding this, Darwin had given two theories - struggle for survival and existence of capable. According to him purpose of study should be to prepare human & country for struggle of life.
3. **To Prepare Human Favorable To The Environment** – French philosopher Lemark was agreed with the theory of Darwin, but he define it in different way. Lemark believe that every living being have a ability to adopt himself according to the circumstances and the living being who can adopt to circumstance in better way have better chances to survive. According to him the purpose of education is to provide that power to the human by which he can make himself favorable to the environment. For this purpose he stressed on gaining physical and mental health.
4. **To Make Human Capable of Living Natural Life** – According to Rousseau, the purpose of education should be to build a child capable of living natural life. He believes that everything is good as it comes from the hands of author of nature, men meddle with it and it degenerates. That's why he was in favor independent development of children according to their nature by keeping children far from polluted society. And according to him this should be the purpose of education.
5. **Preparation of Complete Life** – Herbert Spenser has some comprehensive views. He gives importance to the social & political action of human in addition of his desire of living life. According to him

purpose of education should be self defense of human, earning livelihood, to protect their children, to participate properly in social and political actions and to make good use of his spare time. This is what he say preparation of complete life.

6. **Development of Ethnic Features** – George Bernard Shaw also believes in Ethnic features and he want to bring human to the path of development by introducing him with his ethnic features. According to him protection of ethnic features and its transfer should be the purpose of education.
7. **Personal Development of Human** – Naturalists believe in original powers, habits, interests, trends and aptitude of human and because no two human can be same in these regards, so they stress in personal development of human and see it as main purpose of education.

Curriculum of Education

Naturalists prepared curriculum according to the purpose. Naturalists believe physical life is truth and stressed most on protection and development of physical life. That's why more importance is given on body science, fitness science and physical science. Least importance is given to literature, art and music. No importance is given to theology & ethics.

Rousseau has presented curriculum for different level of children in his book Emil. He has presented four different curriculums for four stages of development of human psychology i.e. **Infant** (birth–5 year), **Childhood** (5–12 years), **Juvenile** (12–15 yrs), **Youths** (15–35 yrs). Curriculum of infant is consist of games only, curriculum of children contain language teaching, observing nature, mathematics and geography in addition to games, the curriculum for juvenile music, handcrafts and entrepreneurship is given space in addition to the curriculum of children and in curriculum of youths importance is given to the real life and civics. At this level they are allowed to study subjects helpful to earn money. Overall physical actions and experiences are given importance at every level and theoretical studies are opposed. They give special importance to the playing games, swimming, and horse riding and handicraft. Women are considered as companion and servant of men so they want to train her for household work only.

According to **Herbert Spencer** the purpose of education is to prepare human to live his life. According to him only person who can complete these five things in life (i) self defense (ii) earning livelihood (iii) breeding and protection of children (iv) participate properly in social and political actions and (v) make good use of his spare time; can live his complete life. To complete these different actions properly, Spencer has given importance to different subjects in curriculum of study. His curriculum contain study of health science for self-defense; language, mathematics, geography and material science for earning livelihood; body science, children psychology and home science for breeding and protection of children; history, social science and economics for participating in social and political actions; and literature, music, poetry, and art for making good use of spare time. According to Spencer, different subjects in curriculum should have same importance as these subjects have in related businesses in real life. In his view literature, art and music does not protect our life, it only provide pleasure. So gaining that is only sensible when we are able to keep our physical life safe. In this way he has given main importance to health science and physical science while least importance is given to literature, music and art.

Hexley favored to give same importance to science and art subjects. According to him ignoring art subjects because of physical science subjects is same bad as ignoring physical science subjects for study of art subjects.

Education Methods

There are two main phase of naturalism. According to first phase Naturalism is a philosophical ideology which oppose existence of spiritual power and rendered power of nature. Purposes of studies were defined due to this face of naturalism. The other phase of naturalism is psychological, belief in original power of human and study human nature. This approach of naturalists is very important in the field

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of education. This phase has given many proper methods of education. The base of these new helpful methods matches to the thoughts of Rousseau and Herbert Spencer.

First slogan of **Rousseau was** "Return Back to the Nature". By describing four stages of development i.e. infant, child, juvenile and youngster, Rousseau described nature of children at different stages and also made selection of different actions & educational subjects for different stages, but he was against book education.

According to Rousseau children should learn from self experience. In his own words "don't teach theoretical lesson to your students, they should learn by experience. Let him learn whenever he gets chance". In this way learning by doing themselves and by self experience was second slogan of Rousseau.

Rousseau believes that sense organs are door of knowledge. According to him sense organs should be developed at early age. Education through sense organs, this was third slogan of Rousseau.

Rousseau was against of controlling children in any form, he favor to leave children completely independent for their natural development. This was fourth slogan of Rousseau.

Before Rousseau, children were considered as small adult. Rousseau protest it and told that the interest, trends, ability and requirements are different from interest, trends, ability and requirements of adults, so the education given to them should be according to their interest, trends, ability and requirements. This was his fifth slogan.

According to Rousseau, the education which is given to children in the form or orders or direct through books & by which they are forced to do work of adults is termed as **Positive Education**. According to him such knowledge is not permanent. On the other hand the knowledge or action which children learn by their experience is permanent. This is termed as **Negative Knowledge**. According to Rousseau Negative knowledge is better knowledge.

Herbert Spencer had studied in detail that what should be the sequence of teaching by the teacher. According to him teacher should teach in a sequence like (i) Easy to complicated (ii) known to unknown (iii) Tangible to abstract (iv) Uncertain to certain (v) Direct to Indirect, and (vi) Tangent to Sequent. Spencer stressed in self learning. According to him education method should be interesting & entertaining.

Naturalism gave birth to some psychological methods of education. Research method and Dalton method is based on these principals. Direct method of language teaching and observation method of geography is also given by naturalism ideology. Education through sports was also promoted by naturalists. In all these subjects attention is given to the personal interests, trends and ability of children.

Discipline

Naturalist does not believe in spiritual form of soul, they believe it as materialistic active matter. According to them to get ruled by natural self is real discipline. To achieve this discipline no outer interference is allowed. They don't believe in punishment system and neither believes to put impression by teachers. Their logic is that punishments suppresses natural original nature of children and stop the development of personality in a proper way. Putting impression by teacher is also wrong in their views. Their logic is that due to impression children will adopt all good and bad, all qualities of teacher.

According to Rousseau, nature itself is a teacher, which also teach lesson of discipline to human. When a human does wrong, nature punishes him itself. According to **Rousseau** discipline should be established on the basis of the natural consequences of the mistakes made by children. Discipline related thoughts of Rousseau can be explained as two principles i.e. **Principle of Freedom** and **Principle of Natural** consequences. According to first principle, no outer bond should be imposed on children. According to second principle, children should not be punished for their mistakes, nature will punish them itself, they will get pleasure in good doings and will get sorrow if they do wrong doings, and due to this they will choose good doing on the basis of pleasure and sorrow and will keep themselves disciplined.

Herbert Spence also believes in natural punishment system. According to him, human will always keep on doing the things which give him pleasure and will stop doing things which cause him sorrow. This theory of Spence is known as Hedonistic Theory. His logic was that the nature cause pleasure and sorrow to human according to his doing, on the basis of which human choose good doing and leave the bad and this lead to a disciplined human. He was against punishing children by teacher or parents. He cleared that punishment make children ruthless. He believes that natural rules and love should be the basis of discipline.

Hexley opposed the thoughts of **Spencer** and Rousseau and said that one should not imagine proper discipline from nature. He said the punishment system of nature is very cruel and logic less. Punishment of nature is same to the one who made mistake knowingly and to one who made mistake unknowingly. In nature inability and crime has same punishment. While hailing, if you are going out for bad purpose or if you are going for good purpose, in both case nature will hurt on your head. So, this discipline related ideology should not be accepted by anyone. According to Hexley, children should given independence to develop naturally but they should also be given some duties, only then their behavior will balance.

Teacher

Rousseau doesn't give any importance to the teacher in the field of education. He said that teacher is a part of corrupt society and it is hopeless to expect welfare of children by them. He was in favor of natural development in children in midst of nature. In this way he believes nature as real teacher. But no one can be agreed with such view. Bio science Naturalists give importance to the nature of children. According to them every children have some original qualities and development of children is based on these original qualities only. In this regards each child is so different then other that teacher cannot make every child similar. So, this is important for teacher to prepare an environment to develop each child according to his interest, trends, ability and needs. They will learn only by their own experiences and by doing themselves. In this way Naturalists see teacher as a person who prepare proper environment for the development of children instead of a person who give knowledge to the children. Naturalist teachers hope to be helpful in natural development of children.

Student

Naturalists see child as the center point of education. According to them child doesn't born to get education but education is created for his development. And not all the children are same. And they are not small adults to give them knowledge as adults since small age. Naturalists take complete care of children's' nature i.e. original nature, interest, trend, ability and needs. And they teach a child only what he is capable of and where he shows his interest.

Schools

Rousseau didn't see any importance of schools. According to him nature itself is a school as well as a teacher. But naturalist who give importance to the nature of human see the need of schools. According to them, despite of any social environment, schools should provide such an environment which motivates children to learn all good qualities of human. According to this schools should be located in such a place where children can get independent environment for natural development. But naturalist oppose the time table of schools. They believe that nature itself decide the time of doing things. Here nature have two different meanings, first refer to the natural environment i.e. nature which inspire us to sleep in night and work during day time, and other refer to nature of child. We know that small children don't care about rain, sun, shade etc and generally want to play always. While elder children like to play during a particular time only. So naturalist wants nature and nature of children to decide, what and when they want to do something in school. They don't give any place to outer control in schools, self rule is there slogan. They want that arrangements in schools should be controlled by children only.

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Two more views of naturalists are important to mention. First that they believe sex as a natural gift, so they are in favor of co-education, secondly they are against examinations and they want to end examination to end strictness of schools.

Other Sides of Education

Naturalist also explained other side of education. They are in favor of public education. Their clarification is that everyone is capable of general education, but they are in favor of selection of student of special abilities for the studies of specific subjects. They have different views regarding women education. Rousseau wants to keep women within boundaries of house, while Herbert Spencer was in favor to provide all kind of education to women. Naturalists don't have same views regarding professional education, but Herbert Spencer thinks it is necessary to teach human works related to earn livelihood. All naturalists have same views regarding religious education. They all oppose it. They only agree to the moral education in which education of love, sympathy and cooperation should be given and human is taught to live like a human.

Particular

In curriculum of some universities stress is given to study Indian Naturalism in reference of western Naturalism. In this concern we would like to mention that in India there is no philosophy developed as term naturalism. And it is also wrong if you say to study naturalist thoughts of Indian philosophy in reference of western naturalism. If we are studying different Indian philosophies separately then what is the logic to study it with any western philosophy. This philosophical mixture can lead to end of existence of Indian philosophy. But it is possible to have comparative study of educational contemplation of any two philosophies.

In curriculum of some universities it is stressed to study philosophy of Ravindranath Tagore in reference of naturalism, but these two philosophies are very different, considering it same is not logical. First of all the center point of naturalism is natural phase of human while the center point of Ravindranath Tagore's philosophy is religious phase of human. Secondly naturalists philosophers are tend to explain nature & natural rules while Tagore is tend to enjoy the beauty of nature. And thirdly naturalists stress on the natural development of human while Tagore suggest human to experience the stat of oneness and due to this philosophical contemplation of Tagore is called **Visvbodh** philosophy. In regard of education, both Naturalism and Visvbodh philosophy have different views. Thinking it same or study one with reference with other is not logical. But it is possible to have comparative study of educational contemplation of naturalism and visvbodh philosophy. For this purpose an individual article is written in this book on philosophy and educational contemplation of Tagore. See Chapter-Philosophical and Educational contemplation of Ravindranath Tagore.



Task

Express your views on basic principles of Naturalism.

Self Assessment

State whether the following statements are True/False:

- 7. Naturalism is started as a reaction of Idealistic Ideology.
- 8. According to Rousseau, the purpose of education should not be only to make child capable of living natural life.

9. In words of Herbert Spencer, the meaning of education is to coordinate internal powers with external life.
10. First slogan of Rousseau was "Return to the Nature".

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5.4 Evaluation of the Contribution of Naturalism to Education

An object, action or idea is evaluated on the basis of any pre-determined criteria. Education is the process of the creation of man, is a process of growth in his knowledge and skill and is the process of providing appropriate direction to his conduct and behavior. Nature of change and development depends on the contemporary circumstances, future prospects and aspirations. Therefore evaluation of educational contemplation and arrangement should be based on the contemporary circumstances, future prospects and aspirations. We have followed the same and naturalistic education is evaluated as per contemporary circumstances, future prospects and aspirations.

According to Philosophy naturalism considers the physical universe as an only truth. It does not consider the spirituality (divine spirits, deeds and desires, heaven or hell etc.). It considers the fundamental nature and physical world is described on basis of its physical, chemical and biological elements. Men are considered a substance, machine and superior animal, and do not believe in the ultimate purpose of life. But we have the sensation of spiritual forces and have seen the creation of micro to macro so we cannot agree to the opinion of naturalistic. Yes, we do agree the facts given by the naturalistic based on the study of human anatomy and physiological variation. Except objectives of education other aspects of the education are related to man's physical and mental structure, therefore impact of naturalism on education is natural.

Conception of Education

According to Naturalism the real education is that trained a person to grow according to their nature and live accordingly.

As far as nature of education is concerned, this is true of naturalism that a child is born with some basic power, tendency, interest and talent and education is a mean of their development, elevation and re-direction. But education is not limited to this. Education not only makes a better substance, machine and superior animal but it makes a man a better man.

Objectives of Education

After nature of education it comes to the objectives of education. Due to the absence of proper attitude towards the world and human life, naturalism also failed to make sure the objectives of education. According to naturalism, objective of education is elevation and redirection of man's basic powers to make them capable to adapt their surroundings and this way help them to lead a happy life.

Our vision is that if it is the only purpose of education, man would not have so much development. The preparation of complete life by Herbert Spenser is also incomplete. It does not include the social, cultural, moral, character and spiritual development. We think that education should also include the social, cultural, moral, character and spiritual development. Today it is a responsibility of every country to arrange the education. So the aim of education should also the education of state politics and citizenship accordingly. Herewith education should also aid in shaping future and achieve the national target.

Curriculum Education

Most of the naturalistic insist to sports and physical exercise for physical development and education of science for material gratification. They usually neglect the education of language, literature and

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art. Spenser has considered it but he has also emphasized mainly on Biological and Physical sciences and language, literature and art are secondary. Hakshle seeks to give equal space to both science and literature, but his impact is not as of other theorist.

It is obvious the naturalistic initiated the promotion of science and neglect the religious and guidelines education. So the curriculum of studies had been left incomplete. But in any case the idea of naturalistic about curriculum is valid that it should be according to the interest, trends and capability. Useful topic should be first and children activity must be considered. This imprint of naturalistic appears in today's education.

Teaching Methods

Naturalistic brought revolutionary changes in teaching methods. They firmly opposed the book system and memorization and supported the concept of do it yourself and learn from experiences for children. These senses are the gateway to knowledge, education promoted by so she senses. How teaching, teaching in this regard, he several sources - from simple to complex, from the known to the unknown, from tangible to intangible, of course the side of the building etc is uncertain. Based on these principles and formulas naturalists instructional born of many psychological learning systems, including exploration system, are the main **Dalton** system and inspection system.

Today everyone from any ideology agree with the education system of naturalistic. If strictly speaking education techniques in field of education were also initiated by naturalistic. So all we attained from educational techniques should be credited to naturalistic.

Discipline

Naturalistic advocate independence instead of discipline in education. They give children freedom to perform according to their nature and accept it as true discipline.

The idea of discipline of naturalistic is merely an idea. It is only a mere imagination to develop a discipline in children by providing them complete freedom. In this regard principles advocated by Ruso 'punishment by nature' and 'Theory of pleasure and sorrow' by Spenser are not also admissible. As per our point of view it is necessary to have some social control on man to make him discipline.

The Teacher

Fiery naturalist understand neither the need of teachers nor the social environment. We will take it as their peeve. A process of education cannot be imagined in absence of society. Teacher is equally important as he provides proper direction to this process. We agree with the naturalistic who accept teacher as a guide.

Disciple or Student

Naturalistic consider student as center of education. They clarify it that education is arranged for a child, child is not born for education.

This concept of naturalist has affected the education of today's world. Today curriculum is set according to the interest, tendency and capability of children and they are given an opportunity to develop as per their nature.

School

In modern times the concept of student's contribution in school management was also initiated by naturalistic. They did not only respect children's feelings but also talked to discontinue the time table in school. They also advocate ending the examinations to relieve children from fear of exam.

Naturalistic were the first to approve the requirement of co education to meet the physiological needs.

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No matter that how weird are the above ideas of naturalistic, they imprints in today's education sector. There are numbers of school in America where there is no time table, no exams are conducted and boys and girls study in same school. There students are promoted to higher class by evaluating their performance during the session. It has added to irregularity or chaos. We cannot support it.

Other Aspects of Education

Naturalism has two major contributions. First they drew our attention towards public attention and second they advocated for the arrangement of woman education. Today all countries in world agree with both the concepts and public and woman education is propagated in all the countries. The biggest contribution of Naturalism is that it has removed us from the world of superstitions and narrow-mindedness and introduced to realistic physical world. As per our point of view the biggest mistake of naturalism is that they opposed the religious and moral education. In absence of these, evils like envy, malice, corruption and exploitation have increased. Now if we can coordinate between Materialistic and spirituality definitely we will be happy and prosperous.

5.5 Summary

In brief we can say that as a philosophical ideology Naturalism failed to discover the ultimate aim. It came like a thunder by revealing religious superstitions but also vanished like a thunder by neglecting the existence of Divinity or God. But its impact is even today's education. As far it is concerned about the objectives and curriculum of education, naturalism is failed but the education theories and provenance propounded by them still exist. Now children are not taught theory only but are given an opportunity to do it by themselves and to learn by their experiences. Before Naturalism, education was teacher oriented. But today in India and all the countries education is provided according to the interest, tendency and need of children. Naturalism has also contributed in development of public education, woman education and professional education. But it remains limited to only natural development of man. They did not think of his social, cultural and social development. We strictly believe that education must develop all three natural, social and spiritual aspects of man.

5.6 Keywords

1. **Evaluation** – Estimate, Valuation
2. **Principles** – Values, Rules

5.7 Review Questions

1. What is naturalism? Clarify.
2. Describe the basic principles of naturalism.
3. Comment on "Naturalism and Education".
4. What do you understand by "Evaluation of the Contribution of Naturalism to Education"?

Notes

Answers: Self Assessment

- | | | | |
|---------------------|----------------|---------|----------|
| 1. 18 th | 2. Philosopher | 3. (a) | 4. (b) |
| 5. (b) | 6. (a) | 7. True | 8. False |
| 9. True | 10. True | | |

5.8 Further Readings



Books

1. Education and Psychology – *Measurement and Evaluation: Shashi Prabha.*
2. Philosophical Foundations of Education – *Pandey, Ram Shakal.*
3. Social foundation of Education – *Chobey, S.P., International Books, Meerut.*
4. Philosophical Foundations of Education – *Sharma, Dr. N.K.*

Unit 6: Pragmatism and Education

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Objectives

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Objectives

After going through this unit, the students will be able to –

- Understanding the meaning of Pragmatism.
- Understanding the basic principle of Pragmatism.
- Studying Pragmatism and Education.

Introduction

Pragmatists think about real aspects of human life rather than thinking about the creation of universe. They only thing say about the Universe is that it is made of many objects and actions. They don't bother about the explanation of objects and actions. They don't accept the existence of any other Universe other than this perceptible universe. They don't even accept the existence of soul and god. According to them, soul is the second name of mind and mind is an active element created by matter. They don't search for any ultimate reality of the universe and they accept the truth what is evident.

6.1 Meaning and Definition of Pragmatism

Pragmatism is that philosophy of Western thinking which only thinks of the practical aspect of humans. It is called Pragmatism in English, which is made of Pragma and Pragmaticos words of Greek language, which means practicality and action. Since this philosophy thinks about

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the practical aspects of humans and believes that this is a result of all actions of the universe, hence it is called Pragmatism in English language. Then it should be called Practicality in Hindi, but most Indians give it a name of Pragmatism and it is known and understood by this name in our country.

Glimpses of pragmatic philosophy in the western world are first found in the philosophy of Greek philosopher **Heraclitus** (540–475 BC). He called this world as ever changing and told that all real things are changeable and hence there cannot be any eternal truth. Pragmatism is seen in the philosophy of Philosopher Sophists who was there before Plato. Sophists as a allowances granted teacher used to discuss knowledge. Among these name of **Protagoras** (500 BC) is worth mentioning. Basically Protagoras said that “Man is the measurement of all substances” (Homo Men Sura). He used to believe that human is measurement of all objects and also believed that nothing exists beforehand and everything is kept on being created by action. He also believed that there is no predetermined truth, human daily goes through new experiences and searches for truth. Then, however, there was appearance of **Plato** (427–347 BC) in the western world and the philosophical thoughts there took a new turn and all philosophical thinking which took place there till 15th century was all based on the philosophical thoughts of Plato.

In this age beginning of pragmatic thoughts was initiated by Francis **Bacon** (1561–1626) in the 16th century. He told that science is the guide of society. **Comte** the philosopher of 18th century can also be taken as pre philosopher for this as he had accepted the practical utility of science. However, the growth of this philosophy as an independent philosophy started in 19th century in America. **Charles Senders Pierce** (1839–1914) and **William James** (1842–1910) of America are known as demonstrators of this philosophy. According to **Pierce** any belief is not ultimate and its meaning is decided by its practical influence. **James** explained about the importance of human experience and told that human is criteria of truth for all objects and actions. After James, **John Dewey** (1859–1952) of America, took this philosophy forward. Dewey accepted the will power of humans in social context. After Dewey, his pupil in America, **Kilpatric** promoted this philosophy and **Shiller** promoted it in England. Among these the contribution of Dewey is the maximum.

To understand any philosophy, understanding Metaphysics, Epistemology and Logic, Axiology and Ethic is essential. Though Pragmatists have given clear thoughts about these aspects, however, their philosophy in relation to this universe and humans, we shall try to understand Metaphysics, Epistemology and Logic, Axiology and Ethic of pragmatism.



Notes Pragmatism is that western philosophy, which considers only practical aspect of humans.

Metaphysics of Pragmatism

Pragmatists think about the practical aspects of human life in place of thinking about the creation of this universe. About the universe the only thing they say is that it is made of many objects and actions. They don't get into explaining objects and actions. They don't believe in any other universe other than this perceptible universe. They even don't believe in the existence of soul-god. According to them, soul is the second name of mind and mind is an active element created by matter. They don't search for any ultimate realty of the universe and they accept the truth what is evident.

According to **James**, this universe is not complete; it is progressing towards completeness due to efforts of humankind. **James** and **Shiller** believed that only those objects and actions are true, which are useful to mankind and completely satisfies the nature of mankind. As per their view any object and action cannot be forever useful to humans and hence nothing can be predetermined truth, truth is changeable. This philosophy of theirs is called **Humanistic Pragmatism**. Some pragmatists believe that whatever

comes true in parameters of experiments is truth. This philosophy of theirs is called **Experimental Pragmatism**. Dewey is believed to be proponent of this philosophy.

Some pragmatists believe that only experience gained knowledge is truth, explained in whatsoever language. Their explanation is that there is difference in language, but the results are similar, hence we should pay attention to results and not on difference in language. This is called **Nominalistic Pragmatism**.

A class of pragmatists believes that man is psychosomatic creature and believes that whatever fulfils the biological requirements. It is called **Biological Pragmatism**. Biological Pragmatist philosophers believe that the power of humans with which they make themselves suitable to environment or make environment suitable to them, if need arises is the most important. Dewey sees human as such a biological creature that by himself is such a resource, intended reason and equipment, capable of making him suitable to environment and making environment suitable to himself. Hence, this philosophy is also called **Resourcism, Casualism or Instrumentalism**.

Epistemology and Logic of Pragmatism

As per pragmatists reconstruction of experiences is knowledge. They believe that knowledge is not practicable but mean of making human life happy. As per them, participating in social activities itself result in attainment of knowledge. They believe that senses of work and knowledge are the basis of knowledge, mind and wisdom are controllers of knowledge and actions are the medium to attain knowledge.

Axiology and Ethics of Pragmatism

Pragmatists don't believe in predetermined truth, ideals and values and hence they don't make any definitive code of conduct. Their explanation is that human life always keeps on changing, hence no act can be fixed, one should have that kind of strength so that he can adjust to the environment. They aspire to develop social skills in children. Meaning of Social skills for pragmatists is to adjust in society, to earn livelihood for self, to explore objects and actions for human use and to find solution to new problems.

Definition of Pragmatism

There are many facets of pragmatism and universe and mankind is explained in different ways in these, but basically there is big similarity in these. On the basis of that equality, experts have tried to define it. In the words of Ross –

Pragmatism is essentially a humanistic philosophy maintaining that man creates his own values in course of activity that reality is still in making and awaits it's part of completion. – Ross

But this definition does not give complete picture of pragmatism. Pragmatism should be explained in terms of Metaphysics, Epistemology and Logic, Axiology and Ethics as given below:

Pragmatism is that thinking of western philosophy, which believes that this universe is result of different elements and actions and believes that this physical world is only truth and there is no spiritual world. They don't discuss about the subject of god and accept soul as object generated, active element and demonstrate that the goal of human life is live happily, which can be achieved by living social life or following social ideals and values.



Did u know? Pragmatic thinking was started in 16th century by Francis Bacon(1561-1626).

Notes

Self Assessment

Fill in the Blanks:

1. As per pragmatists reconstruction of experiences is
2. Some pragmatist believes that what proves to be true in the of experiments, is the only truth.

6.2 Fundamental Principles of Pragmatism

Pragmatism does not think of objects and acts of this universe as much as on their utility for human life. Although for saving its existence of independent philosophy, it has thought about its causing aspect, but believed that the basis of that thinking is human. If we want to make a sequence of principles of Metaphysics, Epistemology and Logic, Axiology and Ethics of Pragmatism, then it can be done in the following manner –

1. **This world is the result of many elements and acts** – Pragmatism does not get into explanation of search of basic element of this universe. It believes that this world is made due to many types of actions between many elements. According to it, this action keeps on occurring and hence the universe is always in the state of building. Hence it is a many-elementals philosophy, which believes that action is the basis of building.
2. **This physical world is only truth and there is no additional spiritual world** – Pragmatists believe in the principals of utilisation. For them, only those objects, acts and thoughts are true, which has practical utilisation in human life. This physical world comes true in that criteria and spiritual world does not come true. Here we should understand that any objects, actions or thoughts are not of practical utility for human life for every time and situation. Hence pragmatists do not believe in any ultimate truth and value.
3. **Soul is a substance created active element and god is mere imagination of humans** – Pragmatism does not believe in any absolute power. It sees soul as such a fact which acts. Its explanation is that soul becomes active in social atmosphere and the direction of its action is favourable to environment. About god, pragmatists think that it is mere imagination of humans whose facets keep on changing and hence it can not be called complete truth.
4. **Man is the best creature of the world** – According to pragmatists, the first speciality of man is that it is psychosomatic creature that has the power to think and act. Man has power to understand a problem, ways to solve it and work according to these. Socialisation is his second best speciality. His third speciality is that he cannot accept anything as truth unless it passes in the criteria of experience; hence there are daily new discoveries. This speciality of man is the reason for his being the best creature of the world.
5. **Growth of humans is a social process** – In relation to growth of humankind, idealists believe soul as the basis and naturalists in nature, however the argument of pragmatists is that if a man is left away from the society in far away forests, then there cannot be development of human qualities and capabilities. How can it be then accepted that the reason for his growth is his soul and nature According to pragmatists, humans grow due to his participation in social activities of society.
6. **Goal of human life is to live happy life** – Pragmatists do not believe in any ultimate goal of human life. Their only expectation is that one can solve their problem by understanding these and adjust to the circumstances. They also expect that it should give such a kind of momentum to the world, which is still being built so that it results in such an environment, which can give pleasure to humankind.
7. **Social growth is essential to live happily** – Pragmatists believe that human is social animal. Their explanation is that humans cannot live alone and if left alone, he cannot live human life. But he can live in society only when it adjusts to it. Every society has its own language, own civility and own

culture. Humankind has to essentially have qualities like love, sympathy, cooperation, compassion, tolerance etc. human can adjust to any society when he acquire all these qualities. This in other words is called socialisation, self acquiring of culture and social development. Until members of any society are not sensitive to every human and do not contribute in their attainment of happiness, they cannot be called developed from social perspective. Hence it is obvious that human life can be happy only if there is social development.

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8. **Social skills are essential for social growth** – Pragmatist do not believe in only words but in practical applications. Any society does not grow merely on the basis of social feelings, it members should also have power to take action. He should solve his problems practically by this power to act. He should have industry, production and trade to fulfil physical requirements like bread and butter, clothing, and housing and to develop this area he should find new facts in the field of science and accept those facts which are useful. Pragmatists call this as social skill. Another aspect of social skills is social behaviour, where love, sympathy and cooperation are expected. For this, human has to sacrifice personal benefits for social benefits. Until there is development of this power in humans, he cannot be completely happy.
9. **State is a social organisation** – According to pragmatists, state is not any godly institution, but a social institute created by humans for humans and it should take care of interest of humans and society both. This thought of pragmatists has given big emphasis on democratic principles of rule.

Self Assessment

Multiple Choice Questions:

3. Some pragmatists believe only in knowledge gained by experience –

(a) True	(b) False
(c) Useless	(d) None of these
4. A section of pragmatists believe that humans are –

(a) Knowledgeable	(b) Psychosomatic creature
(c) Unknowledgeable	(d) None of these
5. Pragmatists do not believe in predetermined truth, ideals and

(a) Values	(b) Knowledge
(c) Notion	(d) None of these
6. In the words of Ross, pragmatism is definitely –

(a) A natural form	(b) An humanistic philosophy
(c) A natural process	(d) None of these

6.3 Pragmatism and Education

Pragmatists do not believe any fixed truth. The reason for this is that they do not fix anything about the goal of education of humans, syllabus, method of teaching etc, they give principles of its construction. Brief description of that is given below:

Presence of Education

According to pragmatists, education is the process of human development, which takes place in social environment. Preservation of social culture, transfer and growth is done by it so that he adjusts to natural and social environment and make changes in it through his experiences. According to **Dewey** –

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Education is the development of all those capacities in the individual which will enable him to control his environment and fulfil his possibilities.

Goal of Education

Pragmatists do not believe in predetermined ideals and values. Their explanation is that natural and social environment for humans always keep on changing and in this changed environment, humans daily comes across new experiences and builds new ideals and values and hence goal of education cannot be defined. In this context Dewey's words are worth mentioning in his words 'Education by itself does not have any goal, goals are for humans and there is big difference in the goals of humans, and as humans develop their goals keep on changing.'

According to pragmatists, if there can be any definite goal of education, it should be to develop such powers in children so that they can understand their environment and make their ideals based on the experiences gained by that. Dewey has emphasised on development of social skills and his pupil Kilpatrick on the education on democracy. Hence pragmatists do not build goals based on ideals but present building of different abilities in children as goal of education. As per their thinking, education should develop following abilities in children –

1. **Development of ability to understand of social environment, ability to assimilate experiences and ability to define ideals** – Human is social creature who takes birth in society, lives and society and dies in society. His social environment always keep on changing. By education we should develop such capabilities in children so that they can understand their environment and adjust to that. Pragmatist's expectation from humans is that he will not accept pre defined ideals and values, but he will define ideals and values base on self experiences. For this children have to be educated on understanding problems, their solutions, actions, experimentation, decision making and hence defining ideal and values. According to pragmatists, this should be the first task of education.
2. **Development of dynamism** – With education pragmatists like children to develop the power to understand changing circumstances, to changes themselves as per that, to feel their requirements and attain them by changing environment. They expect humans to be dynamic in finding new truths based on new experiences. By this only human can keep on progressing.
3. **Development of social skills** – According to John Dewey, first goal of education should be to develop social skills. He has given a place for social interactions, love, sympathy and living with cooperation and ability to earn in social skills.
4. **Education on demographic life** – Pragmatists want to see complete happiness of humans. This feeling of theirs has promoted social habit and democratic form of rule. Some pragmatists believe that development of democracy is the ultimate goal of education. According to Kilpatrick, Dewey's pupil, our schools should be live examples of democracy, where children can take part in democratic activities and get education of democratic life. There is difference of perception in the ideas of Dewey and Kilpatrick In the social context, what is called as social skills by Dewey, in political context same is the education for democratic life.

Syllabus of Education

There is no question of defining syllabus in the absence of definite goals. Thinking of pragmatists is that experiences and necessities of humans keep on changing and hence syllabus should also keep on changing. At what point of time syllabus should be fixed, ideas of pragmatists are very much valuable in that regard. Their ideas have now become the principles of curriculum. These principle are –

1. **Principle of Usefulness** – According to Dewey, children should be given the lessons of those subjects and activities which has utility in their life. Different children have different needs so that skill in any subject or activity cannot be useful for every child. It may be useful for one child to gain skill

in farming, other may require in another work. Home science is very much useful for girls but it is not that usable for boys. It need not said that there should be diversity in curriculum .Children should have the freedom to opt the subjects and activities according to their needs. In this regard there should be inclusion of different productive work and industrial education.

2. **Principle of Interest**—Second principle of making curriculum is to take care of interests of children. According to Dewey, nature of boys is dynamic and they should be educated on their natural habits and interests. Dewey has explained about four natural interests of boys – interests to talk, interest to investigate and experiment, interest to build and interest to give artistic expression. According to Dewey, these true interests are natural resources and growth of boys is only on the basis of these. In view of this, curriculum should give special emphasis on study, working with hands and natural sciences.
3. **Principle of Action**—Pragmatists give much importance to action. They say that curriculum should be related to following three - actual activities of children, experiences gained by these activities, and future enterprises. Dewey believed that activity is the basis of curriculum. As per his view, curriculum should include social activities in addition to study subjects so that there is social development of children. According to Dewey, in the curriculum, only those subjects and activities should be kept, which have relation to actual life of children. He says that school is smaller version of society, anything that happens in these schools that should be related to social life else education will be lifeless and useless. According to Dewey curriculum should include sports related to children, social activities, festivals, historic and social activities in addition to different subjects.
4. **Principle of Experience**—Pragmatists give much importance to experiences also **John Dewey** believed that social experiences are basis for curriculum. Education experiences of boys are constructive. Economic, political, industrial, physical and social conditions of society come under educational experiences. Children gain new experiences by educational experiences and develop pre stored experiences. Hence, children should get full opportunity to gain self experiences.
5. **Principle of Unity**—Pragmatists believe that knowledge is a unit. According to them it is important to present any subjects which are to be taught and any activities to be done by children at any level, as an unit and should be interrelated. Pragmatists give the most importance to action and hence they emphasis on development by making action as a basis of teaching of knowledge and activities of all subjects. Hence while making curriculum, subjects and activities should be chosen in such a way that there is unity and they can develop from the actual activities of life.

Teaching Methods

John Dewey, the pragmatist has accepted two parts of education—one psychological and second social. Psychological part means the born power, interest, inclination and ability of the learner. Development of human is on the basis of these born powers. Hence pragmatists take care of born power, interest, inclination and ability of the child in framing of the curriculum.

Pragmatists give emphasis on reality. They made us realise the truth that children take part in those activities only, which results in achieving the goals at that instant. Hence whatever is to be taught to them should be related to their life at that point of time.

Pragmatists give more emphasis on action. They say that children are active since birth, they always act and these activities result in thoughts. Hence children should be made learn by doing by themselves and learning by their experience. According to **John Dewey**, anything should not be taught straight but by activity.

Pragmatists believe that knowledge is an unit. According to them, teaching methods should be such as to develop all knowledge as an unit. In their view teaching all subjects by relating to each other is the best method. They consider it appropriate to make any activity as the basis.

Pragmatists have also thrown light on the social part of education. They have clarified that education is social process which take place in social environment. They have also told that the development of

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a child is dependent on social environment. Hence they emphasise on learning of children by natural method in schools by participating in building of high social environment and participation of social activities. This is their forth principle on education.

Many teaching methods have been made of these principles of education. **Dewey** has developed **Experimental Method**, which today is called Problem Solving method. This is scientific method. There are five steps of this method- realisation of problem, analysis of problem, build up of assumptions, examination of assumptions and rating. His pupil **Kilpatrick** has made **Project Method**. This method is also five step method. These five steps are–selection of project, fixing of goal, making of plan, execution of plan and evaluation. In project method some work related to the life of children is chosen and to complete the task children gain education on knowledge of many subjects and social activities. In these, complete attention is given to children’s interest, inclination, ability and necessities. Now a days other teaching methods are also being built on these principles. Now children are given opportunity on solving the problems by considering actual circumstances. Knowledge is no longer imposed on children, but they are given opportunity to doing by self and learning by experiences. Knowledge thus gained is permanent.

Presence of Education

As per pragmatists, education is the development process of humankind, which takes place in social environment . Realism and naturalism had given psychological basis to education, pragmatism has give a third base, which we call social base. As per them, education is a social, dynamic and developmental process. This though of pragmatism has given birth to progressive education.

Goals of Education

As regards to the goals of education, pragmatists are not in favour of fixing these. Their explanation is that he world and human are changeable and hence there cannot be any definite goals of education, if there has to be any goal of education, then it should be to do social development of human to make him able to adjust to changing society and control and change social environment to fulfil his needs.

But till the time man does not know about the extent to which he has to condition in social environment and what requirements are to be fulfilled, he cannot follow the proper path. Pragmatism does not answer these questions; hence its goal of definitive education is incomplete. Dewey has emphasised on development of social skills and Kilpatrick has emphasised on development of democratic process. In our view education should lead to all round development of humans.

Syllabus of Education

In the absence of definite and clear goals, pragmatists could not build definite syllabus, but, yes, they have made some principles about curriculum development.

The principles, which pragmatists made on building of curriculum are acceptable to almost all educationist. Today, curriculum is based on children’s interest, inclination and abilities, their experiences and actual activities of life and in that all those subjects and activities are included, which have practical utility. It is also kept in mind so that all subjects and activities can be unified. Due to this thinking of pragmatist only, activity based and unified curriculum is being built. But excess of activity related subjects in the name of utility, interest, activity and unification and neglect of knowledge based subjects to decline in standard of education, we have been unsuccessful in making human a human. Excess of anything is bad, we should work with discretion.

Methods of Education

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Naturalists and realists have presented the psychological facts about methods of education and in those pragmatists have added the importance of social environment. They have identified the born powers of children, respected individual capabilities and emphasised to learn by senses, working and learning by experience and also emphasised that whatever is to be taught to children, that should be related to their actual life and they should be given opportunity to learn by practical activities. They also emphasised on making all subjects and actions as a unit. Based on these principles Mr Dewey has made problem solving technique and Mr Kilpatrick has made project technique. Unit method is also based on these principles.

But these techniques cannot be developed in a serial manner. For this reason only, these are not used now. Now a days many other teaching techniques have been developed based on these teaching techniques.

Discipline

Pragmatists neither accept provision of punishment nor want to keep them under the influence of teachers and do not give them full freedom. They give emphasis that children should be given more and more opportunities to participate in group activities in higher social environment. By participating in these activities, children will develop habits of following social rules, taking care of other's interest and doing work in organised manner and slowly they will start thinking that as their duty and hence in this way a feeling of discipline will be developed in them. This is true discipline. Presently discipline in the field of education is meant by self discipline in all countries.



Task

Please express your views on pragmatism and education.

Teacher and Students

In the process of education, realists give main importance to idealist teacher and realists give to students but pragmatist give equal place to both of them. They respect to individual in a child and give all opportunity for their individual development. They have demanded independence of children and placed him from a passive listener to active listener in a class. Now he learn by doing himself. The duty of a teacher is to identify interest, inclination and ability of a child and prepare social circumstances as per that, inspire children for work, inspect their activities and held them in taking decisions. Now teacher is not dictator but friend, guide and colleague.

School

Pragmatists want to see schools as true social representatives man and society for achieving their interests. They have this idea has changed the school community centres. Now no artificial institutions considered but not school kids accepted as organic lab where children participate in real actions, action and education of real life.

The Other Side of Education

Teleology up to solve other problems of education is helpful. This is humanitarian philosophy, supporter of human rights. They have declared that education is the birthright of a man. This has promoted people's education, compulsory general education, education for the aged. Pragmatists wasn't to see all

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as prosperous and happy. For this they have emphasised on vocational education. Today all countries of the world give special emphasis on vocational education. But this does not accept spiritual side of the religion, except that as social morality, as a result of which meaning of religious education in education has changed. In the absence of fear of god, man is moved and fallen from humanity to being an animal. Whatsoever, educational awakening in the world is the gift of pragmatists. Today effect of pragmatists is seen on the education all over the world.

Self Assessment

State whether the following statements are True/False:

7. According to John Dewey, first goal of education is to develop social skills.
8. Pragmatists think that experiences and necessities of humans keep on changing.
9. Pragmatists give much importance to activity.
10. Pragmatists do not give importance to experiences.

6.4 Summary

It can be summarised that pragmatism is incomplete philosophy as philosophical thought. It focuses on social aspects of humans and does not consider spiritual aspect. He thinks that there cannot be any eternal ideals and values for humans, result of meditation of humans for ages is nothing but a challenge. Its thinking is that human should accept everything after subjecting to his criteria, it is despair in the name of awakening there would not have been this much development if human has not utilised the experience of their ancestors. As an education philosophy his has proved to be useful. Whatever it has told about defining curriculum as per contemporary circumstances is today acceptable to all. The principles developed for building the curriculum, these are acceptable to all today. Giving importance to social activities in teaching techniques is accepted by all. We are all grateful to pragmatists for their contribution in people's education, compulsory general education, education for the aged, but by not giving a place for culture and spiritual aspects, they themselves have lost their position. Today we require a philosophy for education, which gives equal importance to development of natural, social and spiritual all three aspects of humans.

6.5 Keywords

1. **Pragmatism** – Behaviorism.
2. **Mind** – The Soul.

6.6 Review Questions

1. What do you understand by pragmatism? Critically examine its effects on education in relation with goals, curriculum, techniques of teaching and discipline.
2. Discuss about the principles of making definite syllabus and tell that to what extent these principles can be used in the modern age?
3. Evaluate the contribution of pragmatists in the field of education.
4. Mention the main forms (subcategories) of pragmatism and name their further fosters.
5. What do you understand by the instrumentalism of pragmatism?

6. Mention the basic principles of pragmatism.
7. What do Mr Dewey mean in social skills?
8. Mention the principles of making formulated syllabus by pragmatism.
9. Explain unity of principles of making formulated syllabus by pragmatism.

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Answers: Self Assessment

- | | | | |
|--------------|-------------|---------|---------|
| 1. Knowledge | 2. Criteria | 3. (a) | 4. (b) |
| 5. (a) | 6. (b) | 7. True | 8. True |
| 9. True | 10. False | | |

6.7 Further Readings



Books

1. Social and Philosophical basis of education—*Mathur, S.S., Vinod Pustak Mandir.*
2. Philosophical basis of education—*Sharma, Yogender Kumar, Madhulika Sharma.*
3. Philosophical basis of education—*Sharma, O.P.*
4. Education and psychology—measurement and evaluation: *Shashi Prabha.*
5. Philosophical basis of education—*Pandey, Ramshakal.*
6. Sociological basis of education—*Chaube, S.P., International Books, Meerut.*
7. Philosophical basis of education—*Sharma, Dr. N.K.*

Unit 7: Humanism and Education

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Objectives

Introduction

- 7.1 Meaning and Definition of Humanism
- 7.2 Fundamental Principles of Humanism
- 7.3 Humanism and Education
- 7.4 Evaluation of the Contribution of Humanism to Education
- 7.5 Summary
- 7.6 Keywords
- 7.7 Review Questions
- 7.8 Further Readings

Objectives

After going through this unit, the students will be able to –

- Know meaning and definition of humanism.
- Know fundamental principles of humanism.
- Study humanism and education.

Introduction

The present humanism was started in 18th century in its true form. In this century a revolutionary thought was raised against religious system, political system and capitalism. During first half of 18th century **Voltaire** of England raised voice against the intellectual repression. He has given the slogan of knowledge against ignorance. His philosophy is termed as Rationalism.

7.1 Meaning and Definition of Humanism

The center of any kind of human contemplation is itself human. In philosophical contemplation they not only consider present but also past and future of human and a code of ethics is created accordingly. In social contemplation they think about its social life and rules and regulations were

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to make decided to make better social life. In Political contemplation, ruling systems were taken in account and appropriate governance arrangements are discovered. In economic contemplation different economic systems were taken into account and by discovering the methods of economical development of human, trials are made to raise their quality of life. In psychological contemplation basic foundation and factors of human behavior were considered and pace is given to its development. In scientific contemplation importance of matters is discovered for human and with the use of matters they try to make human life better. In this way, center of all kind of human contemplation is human and all contemplation are prone to discovery of means of development and resources for human, in this way all kind of contemplations are basically humanist in basic nature. But today if we talk about humanist contemplation we mean to a special philosophical contemplation of modern age which believe whole universe as a family and lead to the discovery of path for peace and happiness of human only.

History tells that till end of 13th century Europe was dominated by religion (Church), people there were living life in religious bond. In 14th century scientific discoveries were started there. On one hand due to this many religious superstitions were came to an end and on other hand process of industrialization also started and people give up thinking of comfort and happiness in heaven and started attracting towards materialistic comfort in this life only. It led to some benefits on one hand while have some disadvantages on other hand. Human thought to be a machine and even by acquiring of material prosperity his life become miserable. Some intellectual people started opposing this scientism and started trying for reestablishment of human dignity. Some scholars' believe this as the starting of humanism. But in reality the humanism was not developed as a philosophy in this period.

Modern humanism, in its correct form was started in 18th century. During this century a revolutionary contemplation was started against then religious system, ruling system, aristocracy and capitalism. During first half of 18th century **Voltaire** of England raised voice against the intellectual repression. He has given the slogan of knowledge against ignorance. His philosophy is termed as **Rationalism**. In the latter half of 18th Century, Rousseau challenged then existing despotic governance system, exploitation dominant religion and social system. To avoid such toilsome life he gave the slogan "Return to Nature". His ideology is termed as Naturalism. However all these thinkers try to free humankind from any type of constraints and to improve their life but the methods they choose didn't prove much beneficial for human. At the same time some of thinkers choose the path of peace instead of struggle and revolutions.

Major question for the Humanists was –Pursuit the path for peace and happiness for human. Some of thinker among these respected the developing civilization of human but opposed the science. They used to believe in human cultures but they want to free cultures from insularity. Their ideology is known as **Classical Humanism**.

On the other hand, philosophers like **Schiller** and others accepted the importance of science but on the same time stressed on two points – first is that human should not be a slave of machine (science), and second that science should be used for constructive tasks and not for destructive acts. These thinkers were in favor of making science to be slave of making human instead of human to be slave of science. On one hand they tried human to get rid from religious superstitions and conventions with the help of science, on the other hand they divert human for the correct use (constructive tasks) of science. Due to their stress on using science for the welfare of humankind their ideology is called **Scientific Humanism**.

Now the question arises to understand humanism. We know that in order to understand the actual nature of any philosophical thought flow, it is necessary to understand its Metaphysics, Epistemology and Logic, and its Axiology and Ethics. Therefore we will first of all try to understand these.



Notes The principal focus of a person's any thought is the person himself.

Notes **Metaphysics of Humanism**

Humanitarian thinkers have accepted the naturalist Metaphysics. They do not believe in some supernatural principle; instead believe that nature is the ultimate reality. They believe in the actual physiographical world created by nature. According to them, this physiographical world is variable. They believe humans to be the topmost product of this natural evolution and the purpose of human life is the excellent development of humanity.

Epistemology and Logic of Humanism

Humanitarians believe that to understand the nature of all the materials of this materialistic world is true knowledge. According to them, nature of knowledge is rational, unless the knowledge, that is evident to the organs, has been proved by logic and reasoning, until then it cannot become true knowledge. Humanism never accepts any such statement to be true which has not been proven by logic and reasoning.

Axiology and Ethics of Humanism

Humanitarians believe humans to be the centre of this universe and the complete mankind of this world to be as one. They want to see all the humans of this world independent, happy and progressive. According to them, Good for all, is the biggest value of a man's life. Italian humanitarian philosopher Vergerio believes that human values are built through study of literature. Opposite to Vergerio, humanitarian philosopher J.H.Newman does not believe in any type of ethical values, he states that values should be rational. But most of the humanitarian philosophers believe truth, beauty, niceness, justice, social equality, love, sympathy and cooperation to be the values for the good of humans. According to them each and every human should have love towards each other, they should cooperate with each other and should behave while keeping in mind each other's happiness and peacefulness.

Definition of Humanism

Metaphysics of Humanism is not self explanatory and that is why it is very difficult to define it in the form of philosophical thought flow. It takes into account the welfare of humans only and that is why it has been defined as following –

Humanism is the attitude of mind which attaches primary importance to man and to his faculties, affairs, temporal aspirations and well-being.

– Encyclopaedia Britannica

Maslow has presented humanism in this way –

Humanism is a word which is used by writers in many different senses. One of these implies that man makes up the entire framework of human thought, that there is no God, no super human reality to which he can be related or can relate himself.

– Maslow

According to us, based on the similar conceptions amongst Humanism Metaphysics, Epistemology and Logic and Axiology and Ethics, humanism should be divided into the following form: –

Humanism is that thought flow of western philosophy which believes that this world is a creation of nature and also believes that this physiographical world is the truth, except this there is no spiritual world. This does not think about the concepts like spirit and super being, heaven and hell, and believes that the only motive of human life is to live with comfort and tranquillity, which can be achieved by thinking and working for the benefit of everyone else.

Self Assessment**Notes**

Fill in the Blanks:

1. Present humanism was inaugurated in its actual form in
2. According to history, until the end of 13th century church dominated in the

7.2 Fundamental Principles of Humanism

If we attempt to bind the Humanism Metaphysics, Epistemology and Logic and Axiology and Ethics, into one form, it can be bound as following –

1. **There is no regulatory power in this world** – According to the humanitarians, universe has its own creative powers, by which it has been created, except which there is no other agent.
2. **This physiographical world is true, except this there is no spiritual world** – Humanist believes this physiographical world to be the truth and all its materials and actions also to be the truth. Their argument is that, man has to live in this materialistic world, only this is the truth for him. They believe this world to be variable and developing. Except this, they do not believe in any other form of world.
3. **God has no existence** – Humanist thinkers have thought of the present comfort of man. According to them, god does not help man in doing this work, in any way. By the way, according to them there is nothing called god, it has no existence.
4. **Man is the utmost limit of progress of universe** – According to the humanitarian thinkers, humans are not only a simple living being and also not only on the other hand is dependent on machines, it is a constructive organism and fitted with the limitless opportunities of progress.
5. **Development of a human is dependent on the human himself** – humanitarians do not believe in god and fate, they believe in the karma of a man. According to them, the physical and mental capabilities that a human possesses from the universe, only they form the foundation of his progress.
6. **Motive of human life is to live with peace** – With peace, humanitarians refer to the physiographical peace only, and physiographical contentment is the only peace.
7. **In order to live peacefully, fulfilment of materialistic needs is necessary** – Related to human's materialistic needs, humanitarians do not have the same opinion. Some emphasis only on the fulfillment of materialistic needs whereas some emphasis on the fulfillment of materialistic needs as well as the fulfillment of emotional needs of a human.
8. **In order to fulfil any type of need, it is necessary to adhere to human values** – Humanists have a clear idea that all the materialistic as well as emotional needs of all the humans of this world, can be fulfilled equally only if everyone adheres to the human values. According to them, Good of All is the most important human value. For this, they have emphasized the most on love and cooperation.
9. **Nations main motive is to protect the rights of a person** – Humanists oppose the exploitation of the people by the nation. According to them, a nation should protect the independence of a person and also should protect the welfare of everyone. This will only be possible when the nation protects the human rights of the people and inclines them towards humanly works. According to them, all this is only possible in a republic. Humanists support the idea of republic government.



Did u know? Humanists believe humans to be the focus of this universe.

Notes

Self Assessment

Multiple Choice Questions:

- 3. Psychologist, reflect upon the basic fundamentals and reasons of human actions –
 - (a) Opinion
 - (b) Thoughts
 - (c) Thought and speculations
 - (d) None of these
- 4. In the 14th century, started in Europe.
 - (a) Scientific inventions
 - (b) Writing Religious Books
 - (c) Writing history
 - (d) None of these
- 5. Humanitarian thinkers have accepted –
 - (a) Supernatural elements
 - (b) Naturalist metaphysics
 - (c) Materialistic world
 - (d) None of these
- 6. Humanists do not believe in any such statement which has not been proved rationally
 - (a) False
 - (b) true
 - (c) Right
 - (d) opposite

7.3 Humanism and Education

Humanists believe only in the up gradation of humans. According to them this will be only possible when everyone lives for each other. For this, it is important to believe that everything that is present in this world, it is for everyone. **Classical humanists'** emphasis more on the fulfillment of humans emotional (social and cultural) requirements whereas **Scientific Humanists** emphasis more on the fulfillment of materialistic requirements, and for all this, humanists believe education to be a necessity. They have created the complete blueprint of education for humans. Here is a brief description of it.

Conviction for Education

Humanists do not believe school education to be the only type of education rather education is that which a person learns from his experiences with family, society and university, etc. at any place and time. It is clear that they accept education in its extensive form. According to them education is a creative process which makes the present as well as future of a man beautiful and progressive.

Objectives of Education

According to humanists, the main objective of education should to be make a better human, to make him creative as well as a progressive human and all this will be possible only when he is healthy from his body point of view, mentally developed and development of human values within him. They believe in the peace and proseperity of humans only and that is possible only when man is expert in production as well as distrubution of materials. All these objectives, in today's language can be numerated in the following form: –

- 1. **Bodily and mental development**– With bodily development, humanists refer to the health of a man and with mental development they refer to the development of reasoning power in them. Their reason is that, in case a man is not in his best possible health, he is unable to do any type of work and in the absence of reasoning power he cannot take the right decision in any field. And that is why through education both these sides of a man should be developed. With this they want man to realise through education the mental greatness of human beings.

2. **Social and cultural development**—Classical humanists believe in the continuous upbringing of a person and society, they are in the favour of upbringing of the culture of human society. They believe the complete human race to be as one and that is why rather than constricted social and cultural beliefs they emphasise on elaborated social and cultural beliefs. According to them with this type of social and cultural development only humans can be made prosperous.
3. **Development of excellent human values**—According to humanists, Good for all, is the biggest human value. Love, servitude, cooperation, etc. all are incorporated in this. In their view, in order to make humans happy, the first and foremost requirement is to develop human values in each and every person, and this should be done thru education.
4. **Development of production capability**—According to humanists, there are two basic requirements of a man, first emotional and second materialistic. For the fulfilment of emotional needs social as well as cultural development is necessary, and also the development of excellent human values in them is necessary. And for the fulfilment of materialistic needs, it is necessary to make them excel in the production of different useful materials for man. Classical humanists oppose the dependency of humans on science but scientific humanists; support the use of science for humanitarian purposes.
5. **Development of creativity**—Humanists believe humans to be creative and progressive by birth. In their view, through education these powers of humans should be awakened. They reason that creativity is the mother of progression. But this creativity should only be for the good of humans, not for its destruction.

Curriculum of Education

Humanists talk about making of a better human. In their view better person is one who believes in welfare of everyone and behaves accordingly. On this basis they have decided the purpose of education and for the achievement of these purposes they had define the curriculum of education.

According to them following subjects and activities should be included in curriculum. Health science and physical training, for development and protection of good health. Logic based subjects and activities for development of rationality. Different languages, literature, history, arts and other humanist subjects for development of social and cultural tolerance. Social services for development of high humanitarian values. Art specialties, science and technology for the development of production capabilities. Creative activities for the development of creativity.

Method of Education

Humanist emphasize on logic and discretion. They want to accept senses based knowledge only after it has been tested by logics and discretion. In their view questioning and answering, debates, problem solving and logic are the best methods of learning and teaching. Regarding education they have highlighted the following facts—

1. Method of Education should be decided on the basis of physical and mental development of students.
2. Independent opportunities for learning should be provide to students.
3. In the process of teaching and learning student should be involved actively.
4. In the process of teaching and learning, intelligence and rationality of student should be used.
5. Every teaching should be related with life.
6. Personal distinctness of students should be respected.
7. For lagging students there should be arrangement of remedial education.

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Discipline

Humanist are in favor of discipline. According to them true discipline can be establish by instructions and not by punishment or reward. They believe that punishment is an inhumane act. According to them discipline can be developed by discipline only. If the teacher themselves follow the discipline then the students will obey the discipline automatically. According to them rectification of mistakes should be done through love and not by punishment.

Teacher

According to the Humanists, teachers should not only have the knowledge of subject they teach but should also have clear knowledge of their students i.e. knowledge of what to teach and train and how to teach and train. They should have a liberal approach; they should respect individuality of students and should be responsible for complete development of students. Teachers should be variable and progressive and they should have faith in restructuring of society.

Student

Humanists respect the individuality of students; they are not in favor of students to develop blind faith on teachers, they are in favor to provide them independence of thinking and independence of decision. In regard of student- teacher relationship, humanists are very much against the king- slave kind of relationship between teacher and student. They are in favor of humanitarian relationship based on love and cooperation. They expect from teacher to keep their students free from any kind of fear, conflict and tension. In their views only in these conditions humanitarian values can be developed in students.

Schools

Humanist believes that schools are laboratory of human creation. According to them every one should practice humanitarian behavior with each other in schools and should cooperate in wellbeing of each other.

Other Aspects of Education

1. **Public Education** – According to humanists, education is basic right of every human and government of every state should make arrangement of necessary and free education for everyone. They are major supporter of public education.
2. **Women Education** – Humanist does not discriminate humans on any ground. According to them women should also be given the right, same as men, to gain any kind of education and country should help them to provide them this right.
3. **Commercial Education** – Humanist wants to see human prosperous and happily in regard of materialistic view. For that first they want to develop humanitarian values in humans and after that train them to perfection in any profession by which they can earn their livelihood.
4. **Religious Education** – Humanists are strictly against the exploitation in the name of religion. They are in favor of providing human related religion philosophy instead of God related religious philosophy to the people.

Important

In curriculum of some universities stress is given to study Indian Humanism in reference of Western Humanism. In this concern we would like to mention that in India there is no philosophy developed as term

Humanism. And it is also wrong if you say to study humanist thoughts of Indian philosophy in reference of western Humanism. If we are studying different Indian philosophies separately then what is the logic to study it with any western philosophy. This philosophical mixture can lead to end of existence of Indian philosophy. But it is possible to have comparative study of educational contemplation of any two philosophies.

In curriculum of some universities it is stressed to study of only Buddha Philosophy in reference of humanism, but this is not logical in our view. We agree that both of these philosophies lead to the welfare of human but even then both are very different. In this concern first point to notice is that the Humanism is a western philosophy and it is developed as a protest against the increasing affect of science in modern age. Whereas Buddha Philosophy is an Indian Philosophy which was developed nearly 2500 years ago as an protest against rituals of Vedic Philosophy, both have different background. Second point is that, humanism leads to provide happiness & prosperity to humans whereas Buddha Philosophy led to get rid of all kind of sorrows of humans. Third point is that, humanism want human to get rid of subjection of religion whereas Buddha Philosophy preaches humans to follow Buddha religion. Fourth point is that, in humanism no conception like Nirvan is imagined, whereas in Buddha philosophy Nirvana is considered as the goal of human life. Fifth and last point is that there is a big difference in Epistemology and Logic, and Axiology and Ethics of both these philosophies. Humanism is preached to control, mercy and sympathy in Buddhism, whereas in humanism it is not even imagined, only mutual cooperation is mentioned in humanism. So there educational philosophies are also very different. For further study read chapter- Buddha Philosophy and Education.

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Did u know? Mention your views on the basic principle of humanism.

Self Assessment

State whether the following statements are True/False:

7. Humanists are in favor of discipline.
8. Humanists believe that schools are laboratory of human creation.
9. Teachers should not be variable and progressive.
10. According to humanists education is basic right of human.

7.4 Evaluation of the Contribution of Humanism to Education

Humanism believes human as the center of the world and see whole human race as one. That's the reason for its interest in search of welfare means for all human races. It is not against any race, religion, society and state, but it is against the narrowness which separated humans and instead of peace, put them in struggle and war. It is not against science but it is against the use of science in production of weapons by which complete human race is in danger of extinction. Its message is to bring human race out of all dangers and narrowness, and live for each other, that's why it is called humanism philosophy. In this age humanism played an important role in deciding the nature of education. Some of its suggestions are very practical.

Conception of Education

Humanism believes that process of education is carrying on every where and every time. So human should be very careful while expressing views and behavior to children, only then they can be taught good lesson of humanism.

Notes It is clear that humanism accept education in its vast nature. But none of humanist had ever explained nature of education or its purpose.

Purpose of Education.

Humanism stresses on making good human through education and for this purpose it decide the purpose of education. These main purposes are mental and physical development; social and cultural development; development of rationality; development of human values and development of creative power.

But how it is possible to develop good values in human without spiritual development? It can be said that humanist wanted to build a building without foundation. Education should be responsible for all three, natural, social and spiritual development of human.

Curriculum of Education

Classical Humanists are in favor of giving place to humanities subjects while scientist humanists are in favor of giving place to both humanities and scientific subjects in curriculum, but both of them are also in favor of keeping religion far from curriculum.

But now the world has made progress, due to their neglected knowledge the human existence cannot be imagined. Now curriculum should consist of all subjects and actions useful for human.

Method of Education

Humanists believe logic is the base of knowledge, they even emphasize to adopt sense based knowledge after logically tested. Few Humanists oppose science but in term of education they favor scientific methods and emphasize on the learning by self experience. In terms of learning and teaching they favored formulae like independence, related to life and individual variation.

Learning-learning humanists whatever is said about him if he had said earlier thinkers. A contribution in this area clearly that they do not own.

Discipline

Humanists believed that humanitarian behavior is real discipline and to achieve it they suggest establishing humanitarian environment in school. According to them punishment is a inhuman act and they oppose it. It is clear that in relation of discipline humanists had supported their early thinker , they just added an new word "Humanitarian" to it.

Teacher and Student

They had given message of establishing humanitarian relation between teacher and students but did not fix any guidelines for that, they don't believe on any pre fixed guidelines. The idea of keeping humanity alive without any pre planed guidelines is very difficult to understand.

Schools

Their idea to develop real life situation in schools is also not new, early thinkers already emphasized this in past.

Other Sides of Education

They had played great role in terms of emphasizing public education, especially they had provided pace to the voice of same education and same opportunities to men and women. But their slogan of

secularism reduced the importance of religious education. In real the base to make a human as human is only religion. We should avoid religious narrowness and not the religion.

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7.5 Summary

As an abstract it can be said that humanism gave birth to a conceptual revolution and introduced people with facts of human destructions but people of world are still the same, all are still round up in selfishness and narrowness. In the field of educational philosophy they did not introduced any new theory, these humanists who oppose pre determination only emphasized pre determined knowledge, science and values. In our view for development of a genuine humanism, education of honest religion philosophy is essential.

7.6 Keywords

1. **Good for All** – Everyone's interest.
2. **Rationalism** – Intellectualism.

7.7 Review Questions

1. What is the meaning of humanism? Please clarify.
2. Mention the basic principle of humanism.
3. Write a note on humanism and education.
4. Please evaluate the beneficitation of humanism on education.

Answers: Self Assessment

- | | | | |
|-----------------------------|-----------|---------|---------|
| 1. 18 th Century | 2. Europe | 3. (a) | 4. (a) |
| 5. (b) | 6. (a) | 7. True | 8. True |
| 9. False | 10. True | | |

7.8 Further Readings



Books

1. Philosophical and social foundation of Education – *Mathur, S.S., Vinod Pustak Mandir.*
2. Philosophical foundation of Education – *Sharma, Yogendra Kumar, Madulika Sharma.*
3. Philosophical foundation of Education – *Sharma, O.P.*
4. Education and Psychology – Measurement and Evaluation: *Shahi Prabha.*
5. Philosophical foundation of Education – *Pandey, Ramsakal.*
6. Sociological foundation of Education – *Chaubey, S.P, International Books, Meerut.*
7. Philosophical foundation of Education – *Sharma, Dr. N.K.*

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Unit 8: Sankhya Philosophy and Education

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Objectives

Introduction

- 8.1 Meaning and Definition of Sankhya Philosophy
- 8.2 Fundamental Principles of Sankhya Philosophy
- 8.3 Sankhya Philosophy and Education
- 8.4 Evaluation of the Contribution of Sankhya Philosophy to Education
- 8.5 Summary
- 8.6 Keywords
- 8.7 Review Questions
- 8.8 Further Readings

Objectives

After studying this unit, students will be able to –

- Know the meaning of Sankhya Philosophy.
- Know the root principle of Sankhya Philosophy.
- To study Sankhya Philosophy and education.

Introduction

According to Sankhya Philosophy, **Prakruti** (i.e. nature) and **Purusha** (i.e. Soul) are two fundamental elements and there are 23 deformities of Prakruti, thus there are total 25 elements. According to some academicians, it reasserts the number of elements so it is known as Sankhya Philosophy. Some other academicians say that the **meaning of Sankhya** is – ability of discretion, knowledge of difference between Prakruti (i.e. nature) and Purusha (i.e. Soul); and since Sankhya clearly differentiates the Prakruti and Purusha, so it is called Sankhya. Sankhya believes in independent entity of Prakruti and Purusha, so some academicians keep it in **Dwaitwaadi** (dualistic) Philosophy category. It says that there is independent soul in each living organism, so some academicians keep it in **Anekaatmawaadi** Philosophy category. Sankhya philosophy's metaphysics and epistemology & logic are so scientific and axiology and ethics is so practical, so this Philosophy is very important for education purpose.

8.1 Meaning and Definition of Sankhya Philosophy

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Sankhya Philosophy is the most ancient philosophy among 6 fundamental philosophies of Vedas. Although Sankhya philosophy related thoughts were existed in Vedas and Shwetaashweta, Kath, Prasanna and Maitreya Upanishada but **Maharshi Kapila** (7th century BC.) distinguished it as independent philosophy. Maharshi Kapila is the very first person who rendered Sankhya philosophy through interpretation of philosophical principles, mentioned in Veda literatures. Kapila's two creations are available—one is "**Tatva Samas**" and second is "**Sankhya Sutra**". "Tatva Samas" is the most ancient creation of Sankhya philosophy. It consists of only 22 Sutra. 537 Sutras are in "Sankhya Sutra" and it consists rendering of principles of Sankhya philosophy with proof. Aasuri, Paschshikha, Ishwar Krishna Vindhyawaasi and Vijyaanbhikshu described the Sankhya philosophy and cleared its principles, after Kapila. **Ishwar Krishna** (3rd century) described this philosophy comprehensively in his "**Sankhya Karika**". "Sankhya Karika" is considered as authentic texts of Sankhya philosophy. Several academicians interpreted Sankhya philosophy after it and thus ideology of Sankhya philosophy flowing like unbound.

According to Sankhya Philosophy, **Prakruti** (i.e. nature) and **Purusha** (i.e. Soul) are two fundamental elements and there are 23 deformities of Prakruti, thus there are total 25 elements. According to some academicians, it reasserts the number of elements so it is known as Sankhya Philosophy. Some other academicians says that the **meaning of Sankhya** is—ability of discretion, knowledge of difference between Prakruti (i.e. nature) and Purusha (i.e. Soul); and since Sankhya clearly differentiate the Prakruti and Purusha, so it is called Sankhya. Sankhya believes in independent entity of Prakruti and Purusha, so some academicians keep it in **Dwait waadi** (dualistic) Philosophy category. It says that there is independent soul in each living organism, so some academicians keep it in **Anekaatma waadi** Philosophy category. Sankhya philosophy's metaphysics and epistemology and logic are so scientific and axiology and ethics is so practical, so this Philosophy is very important for education purpose.

For understanding any ideology, it is necessary to understand its metaphysics, epistemology and logic and axiology and ethics. So first of all we will try to sequent metaphysics, epistemology and logic and axiology and ethics of Sankhya philosophy.

Metaphysics of Sankhya Philosophy

Sankhya is a dualistic philosophy. Two fundamental elements according to this Philosophy are – one is **Prakruti** (i.e. nature) and second is **Purusha** (i.e. Soul) are this creation is combination of these two. According to Sankhya philosophy, this nature is a set of 3 properties, named Sat, Raja and Tama and factorial cause of this materialistic world. And **Purusha is synonym of superconscious element**, synonym of the divine; it does not have any pattern, its Nirguna (without properties). Sankhya believes that there is an entity of independent soul (Purusha) in each living organism. According to this Prakruti and Purusha both are eternal and infinite. Sankhya explains that Prakruti is only non-living thing and without Purusha (living element), it cannot have any action, on the other hand Purusha is only living element, without non-living medium, it cannot do any action, so **combination of Prakruti and Purusha is must for the Creation**. According to Sankhya, entity of Prakruti and Purusha is axiom. Prakruti is perceptible so its entity is indisputable, and human's statement is that "I am" is the indication of Purusha's entity. Sankhya discovered 23 other elements between Prakruti and Purusha, thus according to Sankhya total no. of elements are 25. These elements are—

Prakruti —Prakruti or Principal or Latent	- 01
Vikruti —Hand, Leg, Speech, Anus and Genital; Eye, Ear, Nose, Tongue and Skin, Mind and Earth, Water, Air, Space and Fire.	- 16
Prakruti-Vikruti —Ahamkaar (Ego), Mahat (Sense); Shabda Tanmatra, Sparsha (touch) Tanmatra, Roopa (appearance) Tanmatra, Rasa (delight) Tanmatra and Gandha (Smell) Tanmatra.	- 07
Neither Prakruti nor Vikruti —Purusha (Soul).	- 01
Total:	- 25

Notes



Notes According to Sankhya Philosophy, **Prakruti** (i.e. nature) and **Purusha** (i.e. Soul) are two fundamental elements and there are 23 deformities of Prakruti, thus there are total 25 elements.

In relation with creation of this world, Sankhya rendered **Satkaryawaad Theory**. According to this theory, **work** is already inherent in the **reason**. This creation was also inherent in the Prakruti, so it was originated. Prakruti is reason and creation is its work. Reason transformed into work is called origin and work again transformed into reason is called destruction.

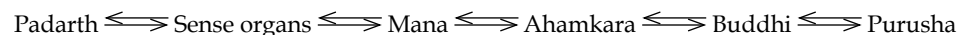
Sankhya also tried to apparent the evolution of creation of the world. According to it, Mahat was created first by combination of Prakruti and Purusha. Meaning of Mahat in Sankhya is - Cosmic Intelligence. It seems a synonym of Hiranyagarbha of Veda and Upanishada. Ahamkaara was created from Mahat after it. Ahamkaara is base of diversity of this universe, creator of Ego. Mind, five sensory organs, five execute organs originated by combination of Ahamkaara and Sat, five Mahabhoota (cosmic elements i.e. Akash, Vayu, Agni, Jala and Pruthvi) are originated by combination of Ahamkaara and Rajas, and five Tanmatra (i.e. Shabda or speech, Sparsha or touch, Roopa or look, Rasa or taste and Gandha or smell) are originated by combination of Ahamkaara and Tamas.

Sankhya's opinion is different from other Veda's opinions in context of consumption and emancipation. According to it, origin of an organism (body + soul) from combination of Prakruti and Purusha is the starting of consumption and separation of Purusha from Prakruti is emancipation, is the salvation. According to Sankhya, Ecstasy is received in the stage of salvation. Explanation of it is neither Purusha can consume in absence of Prakruti nor Prakruti can consume in absence of Purusha. Then it is necessary to separate Purusha from Prakruti to rescue from consumption.

In context of rebirth, Sankhya agrees with Upanishada philosophy. According to it, our all experiences are collected on astral-body and astral-body is combination of conscience (Mana or mind, Buddhi or sense and Ahamkara or ego) and five Tanmatra (Shabda or speech, Sparsha or touch, Roopa or look, Rasa or taste and Gandha or smell). This only experiences happiness and sorrows and this only stores experience. It does not burn from fire, does not melt in water and till the experiences (results of deeds) does not become zero, it changes the physical body. It is called rebirth. Thus rebirth is of astral-body, not of soul. Soul is Purusha, which is free from bond of birth and death.

Epistemology and Logic of Sankhya Philosophy

Sankhya divided knowledge into two divisions - one is **Padarth knowledge**, calls it **realistic knowledge** and second is **knowledge of difference of Prakruti and Purusha**, calls it **discretionary knowledge**. According to Sankhya, we percept substances through sense organs. This perception goes to Mana, from Mana to Ahamkara, from Ahamkara to buddhi and from buddhi, Purusha receives this perception. On the other hand Sankhya believes that Purusha enlightened the Buddhi, Buddhi give rise to Ahamkara, Ahamkara activates Mana, and Mana activates sense organs and makes contact between sense organ and object. Sankhya explains that sense organs, Mana, Ahamkara and Buddhi all of these are made up of Prakruti, so these are non-living and knowledge cannot be raised in non-living thing. On other hand, Purusha is the only living element, it can also not knowledge without Prakruti as medium. For receiving knowledge, combination of both Prakruti (non-living element) and Purusha (living element) is must. We can explain the process of receiving Padarth knowledge of Sankhya with following diagram –



For receiving knowledge, Sankhya believes in only 3 Pramana (sources) – **Pratyaksha (Direct), Anumana (Guessing) and Shabda (Sound)**. All these three 3 Pramana (sources) are needed for knowledge of this physical world. But we have to depend on Shabda Pramana for receiving knowledge of Purusha element. Sankhya supports the way of Yoga Sadhana to experience the knowledge of Purusha element through Shabda.

Axiology and Ethics of Sankhya Philosophy

Sankhya philosophy starts with acceptance of universalness of three sorrows–Spiritual (related to soul, mind and body), Physical (related to outer world) and Divine (related to horoscope and divinity). According to Sankhya, emancipation or salvation is the name of riddance from sorrows. First question in this context is who is the consumer or happiness–sorrow? Sankhya philosophy’s answer is–**Body, Mind and Soul, generated from the combination of Purusha and Prakruti**. Second question is how one can be free from three sorrows? According to Sankhya its main cause is ignorance. What is this ignorance? When Purusha accept Buddhi’s work as his own work, i.e. he experiences Sata, Raja and Tama properties of Prakruti, then it is called Ignorance, so that he become the consumer of happiness–sorrows otherwise he is without properties (Nirguna), he should not experience happiness–sorrows. To know original form of any material and to not accept Buddhi’s work as his own work is the knowledge. Human can be dissociated from happiness–sorrows only in the status of this knowledge. Sankhya considers **Yoga Sadhana way** (Yama, Niyama, Aasana, Pranayama, Pratyahaara, Dharana, Dhyan and Samadhi) necessary to acquire it. **Yama** means–control on mind, words and deeds. Yoga considers Truth, Non-violence, Anti-theft, No storage of things and Celibacy are must be followed. According to Yoga, **Niyama** are also five–Neatness, Satisfaction, Tenacity, Self study, Worship. Sankhya Philosophy preaches the one to follow all these who are keen for salvation. Human can control his senses only through compliance of these moral great vows and rules, can serene his mind and can follow the other 6 steps–Aasana, Pranayama, Pratyahaara, Dharana, Dhyan and Samadhi of Yoga Sadhana.

Definition of Sankhya Philosophy

On the basis of metaphysics, epistemology and logic; and axiology and ethics of Sankhya Philosophy, we can define it as following–

Sankhya philosophy is that ideology of Indian Philosophy which considers universe as originated from the combination of Prakruti and Purusha and believes that Prakruti and Purusha both are eternal and infinite. It does not consider the independent existence of God and considers soul as Purusha (living element) and it renders that ultimate objective of human is salvation, which can be obtained through discretion, knowledge and Yoga Sadhana.



Did u know? Sankhya Philosophy is the most ancient philosophy among 6 fundamental philosophies of Vedas.

Self Assessment

Fill in the blanks:

1. In Sankhya, meaning of Mahat is
2. Sankhya is Philosophy.

8.2 Fundamental Principles of Sankhya Philosophy

If we want to make sequence of metaphysics, epistemology and logic; and axiology and ethics of Sankhya Philosophy on the basis of principles, then following is the way –

1. **This creation is made up of combination of Prakruti and Purusha** – According to Sankhya, this creation is made up of combination of Prakruti and Purusha. Its logic behind this is that Prakruti is only non-living element, without combination with living element, action cannot take place in it, and creation cannot happen without action. On the other hand Purusha is only living element, it cannot action without help of non-living element, and creation cannot happen without action. So Prakruti and Purusha combination is must for the sake of creation.
2. **Prakruti and Purusha both are fundamental elements** – Sankhya considers prakruti and Purusha as fundamental elements, consider as eternal and infinite, consider as truth, but consider Prakruti as non-living and Purusha as living, consider Prakruti as tri-qualitative and Purusha as without property. Prakruti and Purusha are complementary in term of creation, according to Sankhya.
3. **Purusha is independent entity and he is many** – Sankhya consider Purusha i.e. Soul is **independent entity**, it don't consider as a **part of BRAHM**, consider as fundamental element in itself. Sankhya accept an independent entity of soul in every living-organism, it is Anekaatmawadi Philosophy.
4. **Human is combination of Prakruti and Purusha** – According to Sankhya, human is a part of creation, so its origin is also from combination of Prakruti and Purusha. According to Kapila, physical body of human is made-up of ovum-semen of parents and astral-body is made from combination of conscience and five Tanmatra. Experiences of different birth stored on his astral-body and it only enters from one birth to another. According to Sankhya, human's physical body and astral-body is non-living elements and content living element is Purusha. Sankhya considers human birth is intended.
5. **Human development depends upon its both living and non-living elements** – According to Sankhya, human is combination of Prakruti and Purusha and its development depends on these two elements. In terms of Sankhya, human development has three directions – Physical, Mental and Spiritual.
6. **Ultimate objective of human birth is Salvation** – According to Sankhya, human birth is intended, its motto is to release from three sorrows. Calls it Salvation. Why three sorrow experienced? When Purusha forgetting its original form and consider himself Buddhi, then he experience sorrow other he is different from all these. When human identifies original form of his soul, then he is free from three sorrows, gets salvation. Human, who is free from experiencing of three sorrows in current life, is called Jeevanmukta (Salvation in life) in Sankhya and who is free from experiencing of three sorrows after death, is called Videha Mukta (Salvation without body).
7. **Discretion knowledge is needed for Salvation** – According to Sankhya, discretion knowledge, i.e., knowledge of differentiation of Prakruti and Purusha is needed for salvation. In that state only Purusha after separation from from Prakruti, separate himself from happiness – sorrows, free from sufferings of deeds.
8. **Yoga Sadhana way is needed for discretion knowledge** – Sankhya considers that modalities suggested by Yoga (Yama, Niyama, Aasana, Pranayama, Pratyahaara, Dharana, Dhyana and Samadhi) are needed for discretion knowledge.
9. **Moral conduct is needed for Yoga follower** – First step of Yoga modality is-Yama. Yama means control on mind, speech and deeds, Yoga considers that Truth, Non-violence, Anti-theft, No storage of things and Celibacy are must be followed for it. Second step of Yoga modality is-Niyama. According to Yoga, **Niyama** are also 5-Sanitation, Satisfaction, Tenacity, Self study, Worship. According to Yoga, after following these five vows and five rules, a seeker can perform Aasana, Pranayama, Pratyahaara, Dharana, Dhyana and Samadhi. These are called moral-laws in today's language.

Self Assessment**Notes**

Multiple Choice Questions:

3. Sankhya Philosophy's "Tatwa Samasa" creation is -
 (a) Most ancient (b) Latest (c) Best (d) None of these
4. "Sankhya Karika" is known as Sankhya Philosophy's -
 (a) Non authentic text (b) Authentic text (c) Best text (d) None of these
5. In context of Creation, Sankhya rendered -
 (a) Of Satkaaryawaad theory (b) Of nature (c) Of God (d) None of these
6. According to Sankhya, what is received in the status of Salvation -
 (a) Ultimate happiness (b) Ego (Ahamkara) (c) Manhood (d) None of these

8.3 Sankhya Philosophy and Education

In relation with education, there is not any independent thinking in Sankhya, but knowledge of ultimate objective of education from its metaphysics; pattern of education, curriculum of education and teaching methods from its epistemology and logic; and general objective of education, curriculum, discipline, teacher-student relation from its axiology and ethics is received. In relation of anatomy of human, Sankhya psychology is more developed than modern psychology. Here we will try to sequent education related thoughts, mentioned in Sankhya philosophy.

Concept of Education

According to Satkaaryawaad theory of Sankhya, act is already present in reason. According to this theory, human evolution is already present in human, education drag it out only. Sankhya considers Prakruti and Purusha as fundamental elements but it also knows the fundamental difference between them. In its term, **true education is that which provides knowledge of difference between Prakruti and Purusha.**

Objective of Education

According to Sankhya, the **ultimate objective** of human life is to get salvation and this salvation is received from knowing the difference between Prakruti and Purusha. So human evolution should occur in that manner that he can understand the difference between Prakruti and Purusha, relieve from three sorrows, became free. This is the feasible objective of education in its term. Yoga practice is needed to achieve this objective and moral behavior is needed for Yoga practice. In today's language, we can sequent these objectives in following manner -

Feasible Objective -

1. **An objective to relieve from three sorrows** (an objective to know the difference between Prakruti and Purusha, an objective to get Salvation)

Resource Objectives -

1. **An objective of physical development** (development of sensory organs, execute organs and Tanmatras).
2. **An objective of mental development** (development of Mana element; making thoughts higher).
3. **An objective of emotional development** (development of Ahamkara element, development of supremacy of Sata in Aham).

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4. **An objective of intellectual development** (development of Buddhi element, set it free from Slavery of the senses, attach it into cognition of Purusha).
5. **An objective of moral development** (set it to follow Truth, Non-violence, Anti-theft, No storage of things and Celibacy vows and Sanitation, Satisfaction, Tenacity, Self study, Worship rules).

Curriculum of Education

Curriculum is the way to achieve objectives. **Physical** and **Spiritual** aspects of human are considered **authentic** by Sankhya philosophy and give importance in development of both. In its term, curriculum should consist of knowledge and actions of **matter** and **soul** both. Sankhya is familiar with human development process; accordingly curriculum should be different for different age group children.

According to Sankhya, sense organs, execute organs develop very fast in **childhood**, so maximum attention should be given on their proper development in this period. Proper environment is needed for development of sense organs of children. Children should be given chances to play in open air under open space. Their execute organs develop by this and experiencing power of Tanmatra develops. **Dr. Montessory** of Italy also forced on this fact in modern age.

Sankhya is also familiar with psychology of childhood. According to Sankhya, development of sense organs is continuing in this stage and their conscience (mind, ego and intelligence) also develops with it as well. So development and training process of senses should be continued and language, literature, social science, material science and mathematics should be included in the curriculum to develop mind, ego and intelligence element as well.

According to Sankhya, Ahamkara (self ego) seems to be stable in adolescence; decision power seems to come in intelligence. So interpretational subjects (geometry etc.) based on logic should be positioned in curriculum for this age group children.

According to Sankhya, if children were given proper chance in their infancy, childhood age, and adolescence age for development, then their physical, mental and intellectual power developed till their young age. At that time they **should be given education of theology, philosophy and logics etc.**, should be given objective and subjective education. Sankhya is **Anekaatmawaadi** philosophy, philosophy to honor the individuality of individual. So accordingly arrangements should be made for special studies compatible to children's eligibility, competency and interest; as Physiology, Ayurveda Science and Astrology.

Sankhya is conformable for continuity of education (studies). Those five rules discussed in the Yoga, Self Study is one of them. According to Sankhya, human should self studied in his whole life span and till then he could understand the difference between Prakruti and Purusha. Yoga practice should be continued with this study, Yoga practice is the only way to understand original form of soul, to experience it.

Methods of Education

According to Sankhya, knowledge is generated through object-specific properties, but these properties are not charged on intelligence, rather intelligence receives them. Thus theory of Sankhya Philosophy is similar to stimulant response of pragmatic philosophy, in relation of genesis of knowledge but fundamental difference between them is that according to theory of stimulant response knowledge process is towards inside from outside, where according to Sankhya theory this process is towards outside from inside. Here we will sequent the learning-teaching related psychology of Sankhya -

1. **Instruments for receiving knowledge** – Sankhya divided instruments for receiving knowledge into 2 parts – **External Instruments** and **Internal Instruments**. Execute organs and sense organs come under External Instruments and Manas (mind), Ahamkara (ego), Mahat (intelligence) and Purusha (soul) come under Internal Instruments. According to Sankhya, combination of Prakruti and Purusha is also necessary for receiving knowledge.

2. **Sources to get knowledge** – According to Sankhya, there are three sources for receiving knowledge – Pratyaksha (Direct), Anumana (Guessing) and Shabda (Statement). Here meaning of word ‘statement’ is the statements of Veda.
3. **Methods of receiving knowledge** – According to Sankhya, there are three sources for receiving knowledge – Direct, Guessing and Statement. Based on that methods of receiving knowledge are three – Direct method, Guessing method and Statement method. Help from preaching and illustrations have been taken in Sankhya Philosophy. Overall it is standing on logic, it is clear that knowledge should be cleared through illustrations and logics. Opinion Sankhya is present here, in context of all these methods.
- (i) **Direct Method** – Direct method is that method, in which learner obtains knowledge regarding any thing or action direct through his sense organs. According to Sankhya psychology, knowledge experienced by sense organs goes to soul through Mana, Ahamkara and Buddhi. On other hand as long as Purusha do not combine with senses, Mana, Ahamkara and Buddhi, till then they do not activate. To obtain knowledge, combination of Prakruti and Purusha is must. Thus, in direct method, senses, Mana, Ahamkara, Buddhi and Purusha all are active. We can explain direct method of Sankhya through this diagram –

Object or Action \longleftrightarrow Sense organs \longleftrightarrow Mana \longleftrightarrow Ahamkara \longleftrightarrow Buddhi \longleftrightarrow Purusha

In Sankhya terms, in direct method, both External and Internal instruments of human are active, thus obtained knowledge is factual, is stable. Anyway human learn through direct method in beginning and then based on direct knowledge, he learns through guessing and statement evidence. Without direct method, it is not possible to learn from other methods. Direct knowledge is the base of education and teaching.

- (ii) **Guessing Method** – Meaning of guessing is knowledge obtained on the basis of previous knowledge; for example-guessing of fire by seeing of fumes. Thus guessing is that method in which unknown subject is guessed on the basis of known subject by the help of some clue. According to Sankhya, Guessing has two divisions-**Veeta** and **Aveeta**. Eternal law statements based guessing is called Veeta and anti-eternal law statement based guessing is called Aveeta.

According to Sankhya, Guessing evidence is also used with direct and statement evidence, but when this guessing is based on direct-knowledge and logic, it is fruitful and when it is based on without any evidence, it is harmful. This statement of Sankhya is true. We ascertain symptomatic meaning of language through guessing only. Guessing method is only used in arrival – departure and analysis–synthesis methods of teaching. Researchers go further with their researches on the basis of guessing.

- (iii) **Statement Method** – Meaning of statement is statement of Aapta people. Those people are called Aapta who have the knowledge of matter and self-element. Thus statement method is the method where knowledge has been got from the listening to statement of Aapta people or studding the written texts by Aapta people.

According to Sankhya, where knowledge cannot be got through direct or guessing, statement method should be used there. Only logist should be careful, that this knowledge should be accepted only after assayed with his direct knowledge.

Statement method is universal method for receiving knowledge. Today also, we learn-teach by statement method only. All oral tips of teaching – question-answer, description, interpretation etc. come under statement method. Text book system is also form of statement method. Supervised study is the most developed form of this system. In people’s lifestyle today, in term of learning-teaching, press, radio and television are very important and all these teach through statement only. Statement system is also very important in this era.

- (iv) **Preaching Method** – Masters were giving preaching and students were receiving at the time of Sankhya writer. But masters were clarifying the preaching by stories and examples, interpreting

Notes

esoteric facts and solving the questions of students. Writer of Sankhya used this method for clarify his opinion. It is clear that preaching method of Sankhya is joint form of speech, illustration and interpretation methods.

- (v) **Logic Method** – Meaning of Tark (logic) is – **Evidential Sequential Contemplation**. Writer of Sankhya render his philosophic opinion with this method. Then, in his term, any fact which cannot be proved by direct and guessing method should be proved with logic method. Writer of Sankhya also says that knowledge gained from direct, guessing and statement method should be approved after logical assay. In this context, his logic is direct and guessing can be wrong like mirage. So it should be accepted after proven by logic.

Discipline

Sankhya is proponent of Yoga **discipline**. First step of Yoga discipline is – Yama. Meaning of Yama is-control on mind, words and deeds. For this Yoga force to follow these five vows Truth, Non-violence, Anti-theft, No storage of things and Celibacy. Second step of Yoga discipline is – Niyama. According to Yoga, Niyama are also 5 – Sanitation, Satisfaction, Tenacity, Self study, Worship. According to Sankhya, the one who follows these 5 vows and 5 rules up to what level, he should be considered disciplined up to that level. Sankhya's clear opinion is that without following the discipline, human cannot make his body healthy; and mind, ego and intelligence neat and as long as he do not make his body healthy; and mind, ego and intelligence neat, he cannot gain the true knowledge of matter or self-element.

Teacher

Sankhya looks a master as Aapt person. According to Sankhya, a teacher should be expert in his subject. If he knows the difference between **Prakruti and Purusha**, then it is better than the best, in that condition only, he can develop discretion knowledge in student. Sankhya also expects from the teacher that he must have clear knowledge of sources to obtain knowledge and he must be capable to develop knowledge with the use of these sources, must be adept. Sankhya also preaches to teacher to follow discipline.

Student

Sankhya is an Anekaantwaadi philosophy; it respects the personality of student, it supports the overall development of student. But it also considers that student has self-element along with the Prakruti-element – also Sata, Raja and Tama properties. So it preaches the student for moral behavior, preaches to be in discipline. Only in that condition student can gain the knowledge of matter and self-element.

School

At the time of Sankhya writer, where master (teacher) was, arrangements for education were there. According to Sankhya philosophy, schools should develop in the form of development of physical knowledge and lab of Yoga process.

Other Aspects of Education

Sankhya gives equal importance to both non-living and living element of human. It is equally supper of development of both physical and spiritual aspects of human. In its term, human life is purposive, ultimate objective of human is salvation. Then in Sankhya's term physical and spiritual development should occur for all human (female and male). This is clear that Sankhya philosophy supports to education for all but its meaning with education for all is different from today's public education. Even

attention of Sankhya's writer did not go to professional education, his full concentration was on spiritual development and for its development only, he forced for physical, mental and moral development. It's clear that he is the strong supporter of religious and moral education.

Notes

Self Assessment

State whether the following statements are True/False:

7. According to Sankhya, the ultimate objective of human life is to get salvation.
8. Sankhya philosophy believes both physical and spiritual aspect of human are true.
9. Sankhya was unaware of childhood psychology.
10. According to Sankhya, there are three ways to obtain knowledge – Direct, Guessing and Statement.

8.4 Evaluation of the Contribution of Sankhya Philosophy to Education

Sankhya accepts independent existence of Prakruti (non-living element) and Purusha (living element) so it accepts both materialistic and spiritualistic ideology, but its Anekaatmawaad and Nirishwarawaad is subject to criticism to Indian thinkers. But whatever it is, its metaphysics and epistemology & logic are so scientific and axiology and ethics is so practical. So in this term, this Philosophy is most important for education.

Concept of Education

In term of Sankhya philosophy, true education it that which provides human a clear knowledge of difference between Prakruti and Purusha and gives him salvation.

It is clear that pattern of education process is not cleared in Sankhya philosophy and its work is also concentrated on obtaining salvation.

Objectives of Education

In term of Sankhya, the ultimate objective of human life is to be free from three sorrows i.e., obtaining salvation. Then education's ultimate objective also must be providing training to get free from three sorrows. To obtain this objective only it forces for physical, mental, intellectual, emotional and moral development.

It is clear that objectives of education which were predicted by Sankhya are incomplete in itself. True education is that by which overall development of human can be done, can make him capable to live his life pleasantly and can oriented him towards obtaining spiritual life. His physical, mental, intellectual and moral development as well as his social and cultural development is also necessary to make his physical life pleasant and it is also needed to provide him education of production work or vocational training. In present scenario, development of national integration and international goodwill is also necessary.

Curriculum of Education

Sankhya developed detailed curriculum to achieve the above said objectives. He is also aware of human evolution. Sankhya's interpretation on child development is so psychological. It arranged the curriculum according to the child development. Sense organs' training is forced to be done in infancy; training of senses along with development of mind, ego and intelligence are forced to be done in childhood; development of logical power is forced to be done in teen age and education of religion, philosophy, logics etc is forced to be provide in young age.

Notes

It is clear that Sankhya is aware of human psychology and he is conformable to develop curriculum accordingly. Curriculum designing related Sankhya's opinion is very important today also.

Educational Methods

Sankhya logically interpreted the external instruments (sense organs and execute organs) essential to obtaining knowledge along with works of internal instruments (mind, ego and intelligence). It considers only three sources for receiving knowledge – Direct, Guessing and Statement. On this basis, it developed educational methods – Direct method, Guessing method, Statement method, Preaching method and Logic method.

Evidence of Sankhya is so scientific. Its psychology related to learning seems much developed from modern psychology. SA much analysis of Direct method, Guessing method, and Statement method it has done, it is rare to get anywhere. Analysis of role of conscience (mind, ego and intelligence) in learning is Sankhya's own specialty. Today's psychiatrists should try to understand Sankhya psychology.



Task

Express your opinion about Sankhya philosophy and Education.

Discipline

Sankhya is conformable to internal discipline and considers Yoga process (Yama, Niyama, Aasana, Pranayama, Pratyahaara, Dharana, Dhyan and Samadhi) in essential to obtain it. According to Sankhya, the one who follows these 5 vows and 5 rules up to what limit, he is disciplined up to that limit only.

If we look and understand carefully then it will be cleared that Sankhya consider control of senses as discipline. May today's teachers and students can free themselves from governance (dependency) of senses then atmosphere of field of education must be something else.

Teachers and Students

Sankhya's opinion related to teachers and students are even ancient yet modern. Who will say no to opinion of follow discipline to both teachers and students? By its preaching, Sankhya guided teachers for ages to expertise of their knowledge and expert in uses of sources. Sankhya respects personality of individual, it's this thing is the cornerstone of today's democracy.

School

There was not school just like today, in the age of Sankhya writer, where was master, there was student's arrangement and that place was school. With the reading of Sankhya philosophy, this implication comes out that environment of school must be spiritual.

Other Aspects of Education

Sankhya believes in physical and spiritual development of all, this is secondary thing that it did not say independently on necessity of public education, female education, vocational education and religious education.

8.5 Summary

Notes

Overall it can be said that Sankhya philosophy present solid base to Indian education. Its psychology is challenge for today's psychiatrists. May today's psychiatrists can understand Sankhya psychology so they can give much more to education world.

8.6 Keywords

1. Tark meemansa/Tarkshastra – Logic
2. Aatma bhava/Ahamkara – Ego

8.7 Review Questions

1. What do you mean by Sankhya philosophy?
2. Describe the fundamental principles of Sankhya philosophy.
3. Write short note on 'Sankhya philosophy and education'.
4. Evaluate the contribution of Sankhya philosophy to education.

Answers: Self Assessment

- | | | | |
|---------------------|---------------|---------|---------|
| 1. Brahmaand Buddhi | 2. Dwaitwaadi | 3. (a) | 4. (b) |
| 5. (a) | 6. (a) | 7. True | 8. True |
| 9. False | 10. True | | |

8.8 Further Readings



Books

1. Philosophical and Social Bases of Education – Mathur, S.S., Vinod Pustak Mandir.
2. Philosophical Bases of Education – Sharma, Yogendra Kumar, Madhulika Sharma.
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5. Philosophical Bases of Education – Pandey, Ramshakal.
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7. Philosophical Bases of Education – Sharma, Dr. N.K.

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Unit 9: Vedanta Philosophy and Education

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- 9.8 Further Readings

Objectives

After studying this unit, students will be able to—

- Know meaning of Vedanta philosophy
- Know basic principles of Vedanta philosophy
- Study Vedanta philosophy and education

Introduction

In order to understand any philosophical ideology it is important to understand its Metaphysics, Epistemology & Logic and Axiology & Ethics. So, first we will try to understand Metaphysics, Epistemology & Logic and Axiology & Ethics of Vedanta philosophy.

9.1 Meaning And Definition of Vedanta Philosophy

Vedanta is abstract of esoteric and detailed contemplation of Veda, Aaranyaka and Upanishad. Vadranya Vyas (4th Century) is first person who presented abstract of all these text volumes in a combined form. The Volume prepared by him is called “**Brahma Sutra**”. This volume is first volume of Vedanta. After many centuries of Vadranya many scholars wrote annotated texts on his Brahmasutra and interpreted Vedanta as predicated in brahmasutra in their own ways.

Many branches and sub branches of Vedanta were came into existence by their interpretation. The important of these are Adwait by **Shankar** (9th Century), Vishistadwait by **Ramanujacharya** (12th Century), Dwait of **Madhwacharya** (13th Century), Dwait of **Nimbark** (13th century), Shaiv Vishistadwait of **Shrikantha** (13th century), Veer Shaiv Vishistadwait of Shripati (14th century) and Suddhadwait of Ballabhacharya (16th Century). Out of these Adwait Vedanta of Shankar is completely based on Veda & Upanishads, however metaphysics of all other philosophies are based on Veda & Upanishads but there worship method is based on Vaisnava, Shaiva an Shakt Aagam. As these are based on Vaisnava, Shaiva an Shakt Aagam so these are known as based on Vaisnava, Shaiva an Shakt Aagam philosophies respectively. Out of these Adwait of Shankar & Vishistadwait of Ramanujacharya present two extreme views of Vedanta. Regarding education both of these are more important so we will study only these two within Vedanta.

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Adwait Vedanta of Shankar is peak of Indian contemplation section. All the philosophies and religions existing in India are affected by Vedanta in some ways. It also matches with religions and philosophy outside India. The Brahma of Vedanta is Nirguna and almighty same as Jehovah of Jewish, Ahura Mazda of Persian, God of Christianity and Allah of Islam. Only difference is that Jehovah, Ahura Mazda, God or Allah is considering as only doer of universe whereas Brahma of Vedanta is considered as both doer and due factor of universe. Shankar has also touched heart of devotees by giving Brahma a *Sagun* (appeared) form as a doer of the universe and decorating him with title of God. Anyway Shankar's devotion was inherited from his parents. His devoted feelings are revealed in his explanation of volume text "Saundrya Lahri" Ramanujachrya accepted God only in *Saugun* (appeared) form and believe *Bhakti Marg* (Devotion Path) as best path to reach God.

It orders to understand any philosophical ideology it is important to understand its Metaphysics, Epistemology & Logic & Axiology and Ethics. So first we will try to understand Metaphysics, Epistemology & Logic and Axiology & Ethics of Vedanta philosophy.



Notes Vedanta is abstract of esoteric and detailed contemplation of Veda, Aaranyaka and Upanishad.

Metaphysics of Vedanta Philosophy

Shankar has accepted only the entity of Brahma as the prime of universe. In his view Brahma is only ultimate reality. His Brahma is unborn, infinite & incorporeal. This Brahma is doer & due factor of universe. This is "Adwait" of Shankar. According to Shankar, at the very beginning Brahma builds a Maya (Hallucination) power inside him by his desire & then with this Maya (Hallucination) power he made different things of this universe. According to Shankar *Maya* is the root power of Brahma; this Maya is neither a true and nor a false. Shankar said it inexpressive. According to Shankar as a doer of the universe this Brahma is known as the name of Appeared Brahma or God. Shankar believe that soul is a part of Brahma, because Brahma itself is unborn, infinite, almighty, ubiquitous and omniscience so Shankar believes that soul is also unborn, infinite, almighty, ubiquitous and omniscience. Shankar's views in regard of organism are that the soul as the leader of body & sense group, and payee of karma is the organism. These Organism travel from one life to another with astral body.

Shankar believes that this universe is unreal and mortal. In his view only human in this universe has practical power. Matters don't have any independent power, matter is only illusion caused by very fast movement of thoughts. As in water the whirlpool doesn't have any existence, in same way matters don't have any existence. This idea of Shankar is very similar to the Indian Idealism and Idealism of Plato.

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Shankar believe human as a source of infinite knowledge and power. His clarification is that human is based on Soul & soul is omniscient & almighty, so human itself is a source of infinite knowledge and power. He further clarify that due to effect of Maya (hallucination) human forget his real nature, as soon as the effect of Maya disappear he understand his real nature.

Shankar believes in the theory of Karma. He divided the karma (doings) of human into three categories- *Sanchit Karma*(acts of previous life), *Prarabdha Karma* (the acts of pervious life whose results are to be bear in present life) and *Sanchitmaan Karma* (The act of present life). According to Shankar human have to go through *Prarabdha karma necessarily*. He cannot reach the state of *Karma Sunya* (Zero Action) without experiencing that, and cannot reach the *Moksha* (Salvation). But it is possible to cancel the *sanchit karma* and consequences of *Sanchitmaan Karma* t with the knowledge of Brahma. According to Shankar, human can only be reached to salvation only after bearing the consequences of *Prarabdha karma* & canceling *sanchit karma* and consequences of *Sanchitmaan Karma* with the knowledge of Brahma.

Opposite to Shankar, Ramanujacharaya believe Brahma & God are same. According to Shankar *Tatvmasi* means – you (soul) are Brahma, whereas according to Ramanujacharya meaning of *Tatvmasi* is – Brahma and God is one.

Shankar believes in only Brahma as basic element, Ramanujacharya stated three elements-Mind (soul), inert (Subliminal) and Brahma (God). In his view God is consist of both Mind & Inert elements. At the time of destruction of universe, its mind & inert elements convert into astral body. Only distinctive God is left behind. Due to God’s distinctive nature from mind & inert, this philosophy is known as *Visisthadwait* Philosophy. In concern of material world Ramanujacharya have different views then Shankar. Shankar is believe that this world is unreal while Ramanujacharya believe that world is real. According to him Brahma (GOD) & the world created by him, both are true & both are substantial.

Epistemology and Logic of Vedanta

Shankar has divided knowledge into two parts – *Apara* (Temporal or practical) and *Para* (spiritual). The knowledge of different phases of this material world and human life is said *Apara* by him. According to him this knowledge is important only practically, human cannot achieve salvation with this knowledge. According to him, *Ved, Brhmana, Aranayak And Metaphysics Of Geeta* are *Para* knowledge. According to him this only is true knowledge and one can achieve salvation through this knowledge. To gain both of these knowledge Shankar has encouraged the method of *Sharvana* (Listening), *Manan* (Rumination) and *Nidhidhyasana* (Contemplation), but for *Para Gyan* he stressed importance of *Sadhaan Chatusht* in addition with *Sharvana* (Listening), *Manan* (Rumination) and *Nidhidhyasana* (Contemplation). According to him it’s not possible to gain *Para Gyan* without *Sadhaan Chatusht*.

Ramanujacharya has divided knowledge into two forms – Dharmibhut knowledge and Dharmbhut wisdom. As their subject knowledge refers to knowledge Dharmibhut and existing knowledge into action is the means. Ramanujacharya knowledge of the world is equally as important as Brahman (God), to knowledge, to self-employment should be provided knowledge of the universe.

Axiology and Ethics of Vedanta Philosophy

Shankar divided human life into two forms-first is *Apara* (Practical) and next is *Para* (Spiritual). In practical terms, he suggested every human to do cast-work with sincerity and honesty. He believes that those human will do his work with as much as sincerity and honesty, that much successful he will be in practical term.

According to Shankar, ultimate objective of life is to get salvation. Shankar’s sense about salvation is to be free from world’s happiness-sorrows. Shankar accepted two forms of salvation-one is freedom from Life and other is freedom from body. Shankar’s sense by freedom from Life is to be free from happiness-sorrows, being unaffected from result of deeds while living life and sense by freedom from body is to get *Brahma* element after life, after which human is free from coming-going from this world and is free from perception of happiness-sorrows. According to him, knowledge path should be followed for any kind of salvation. For

obtaining *Brahma* knowledge, Shankar forced on Listening, Rumination and *Nididhyaasana* and for this Four-Resources are considered as essential. One who is keen to get salvation should follow all these.

Ramanujacharya also considered salvation is the ultimate objective of human life like Shankar but he did not consider freedom from body as salvation. In his term, human can get salvation after getting God. And he gave maximum importance to devotion for getting it.

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Definition of Vedanta Philosophy

We can define *Vedanta* philosophy on the basis of its Metaphysics, Epistemology and Logic, Axiology and Ethics in following way –

***Vedanta* philosophy is that ideology of Indian philosophy which considers this universe is made by *Brahma* (God) and believes that God is eternal and world in not eternal. It considers God as reason for creator, situation and rhythm of this nature and considers soul as part of God and rendering that ultimate objective of human life is to get salvation, which can be achieved through *Jyaan Yoga*, *Karma Yoga*, *Raja Yoga* and *Bhakti Yoga*.**

Self Assessment

Fill in the Blanks:

1. Shankar accepted only in origin of universe.
2. Shankar's *Advaita Vedanta* is of Indian ideology.

9.2 Fundamental Principles of Vedanta Philosophy

If we want to sequent the principles of Metaphysics, Epistemology and Logic, Axiology and Ethics of *Vedanta* philosophy then can do as follows –

1. **This universe is made by *Brahma* (God)** – According to Shankar's *Advaita Vedanta* *Brahma* is the fundamental element and this universe is made by *Brahma* from *Brahma* and by him only visible and invisible changes happening daily. *The way spider creates its web through its internal material, like that Brahma creates this world.* The power of *Brahma* by which He creates this universe, Shankar called it '*Maya*'. According to Shankar *Brahma* is eternal, infinite, free from properties, free from component, but when properties of creation of this world attributed by *Maya* then it become *Saguna*. In term of worship also, we distinguished it as *Saguna Brahma* (God) but it is *Nirguna* only. Ramanujacharya took *Brahma* and God as same manner. In his term, only God is the reason for creation, situation and rhythm of this world.
2. ***Brahma* is principal in *Brahma* and World** – Shankar's logic is that world is made and also destroyed; it is changing every second, so it is not eternal, it is false. According to him only *Brahma is eternal, is true*. Shankar accepted also practical dominance of this world. Without accepting its practical dominance, there is no question arises of human's existence and knowledge, deeds, devotion, *Yoga* and salvation obtaining by human. Against Shankar Ramanujacharya considered both *Brahma* and world are true, but he also accepted that *Brahma* is principal in both, at the time of holocaust world wears small form but principal *Brahma* (God) remains exist.
3. **Soul is a fraction of *Brahma*** – In Shankar's term, *Soul is a fraction of Brahma*. Fundamentally there is no difference between them; soul seems differ from *Brahma* because of *Maya* power of *Brahma*; it seems no difference between soul and *Brahma* as *Maya*'s curtain drops. Ramanujacharya considered *Jeeva* (soul), *Ajeeva* (nature) and God as three fundamental elements. In his term, soul has separate existence.
4. **Human is the source of infinite knowledge and power** – Shankar's clarification is that human is wearer of soul and soul is the fraction of *Brahma*, is Ubiquitous, Almighty and Omniscient, so human is the source of infinite knowledge and power in itself, but due to *Maya*, human could not

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recognize his this infinite knowledge and power. Who identify his soul, that human recognizes his everything and is capable to do everything. Ramanujacharya accepted this fact in another form. In his term, human is a combination of true and false so can obtain infinite knowledge and power.

5. **Human development depends up on his accumulated, destined and acquired deeds** – Materialists consider execute organs, sense organs and brain of human are the base of its development. *Vedanta* reached into roots of accumulated and destined deeds of human to find out the cause of difference between senses and brain of a human. According to *Vedanta*, development of human depends up on acquired deeds (deeds, which has been done in this birth), along with accumulated deeds (deeds, accumulated from previous birth) and destined deeds (those accumulated deeds from previous birth, whose results are to be endured in this life). That's why to similar human gets different results while doing same deeds in same situation.
6. **The ultimate objective of human life is salvation** – Shankar defined salvation in several manners. When human, by its knowledge, knowing the falseness of this world, and falls out of it and do not experience mundane happiness – sorrows, then he is called *Jeevan Mukta* (free from life). The person who is free from life sees its outlook in every living being, so he do not discriminate, good deeds becomes the very nature of his personality. According to Shankar, forward position of *Jeevan Mukta* is – non-difference in soul and *Brahma*. Human gets true salvation after reaching in this stage. Shankar called it *Videha Mukti* (free from body). According to Shankar, human experience pleasure in *Jeevan Mukti* and ultimate pleasure is experienced in *Vedeha Mukti*. According to Ramanujacharya, meaning of salvation is – *Realization of God*.
7. **Knowledge Yoga, Deeds Yoga and Devotion Yoga is necessary for salvation** – Shankar called *Vidhya* (Knowledge) to know that eternal and infinite *Brahma* is truth and called *Avidhya* (ignorance) to know that this phantom world is true. In Shankar's opinion as long as we will aspire good life through deeds and devotion, till then we will be getting it, non-difference of soul and *Brahma* will not get us. To know this non-difference, he forced on obtaining knowledge. It does not mean that Shankar did not accept the importance of deeds. He forced on practical deeds for practical life; undesired deeds for purification of mind and listening, rumination, *Nididhyaasan* and set of four sources for *Brahma* knowledge. In context of devotion he told only that it is accepted if somebody worships *Saguna Brahma* (i.e. God) for obtaining knowledge of *Nirguna Brahma*. In one place he considers worship is also essential for purification of mind. Ramanujacharya considers worship as best source to get salvation. His clarification is the person who worships God with keeping faith and trust on him can get peace in its materialistic life. After reaching in the shelter of God, he gets eternal peace.
8. **Listening-Rumination-Nididhyaasan is essential for obtaining knowledge** – In Shankar's term, knowledge is of two type – *Apara* (Practical) and *Para* (Spiritual) and there is only one method two obtain both kind of knowledge – listening, rumination, *Nididhyaasan*. According to Shankar that the knowledge to meet eternal and infinite God is achieved through listening or studding, keeping on rumination on *Veda*, *Brahmana*, *Aranyaka* and *Upanishada* and utilising the knowledge obtained from it. Obtaining true knowledge is impossible without experiencing, only basis of logics. According to Ramanujacharya, everything can be achieved through worship of God; it is the easiest way to get salvation.
9. **Set of four sources is essential for best listening, rumination, Nididhyaasan** – According to Shankar, one who is curious for true knowledge must follow the set of four sources for listening, rumination, *Nididhyaasan*. These 4 sources are as follows –
 - (i) **Discretion of eternal-transient things** – means to awaken the knowledge of discretion of difference between eternal (soul, divine, God) and transient (body, material, world); and non-difference between soul and God.
 - (ii) **Indifference of utilization** – means not to desire in utility of any kind, temporal – substantial.

- (iii) **Shamadamaadi restraint** – means to follow *Shama* (restraint of mind), *Dama* (control on senses), *Uparati* (renunciation to *Yagya* etc. canonical deeds), *Titikshaa* (power of bearing happiness – sorrows) and *Shraddha* (faith in knowledge and knowledgeable masters).
- (iv) **Dedication to salvation** – means determination for obtaining salvation.

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Did u know? Vedanta philosophy is that ideology of Indian philosophy which believes universe is made up by God.

Self Assessment

Multiple Choice Questions:

3. Fundamental element according to Shankar's *Advaita Vedanta* is –
 - (a) Brahma
 - (b) Soul
 - (c) God
 - (d) None of these
4. According to Shankar, this world is –
 - (a) Transient and false
 - (b) Eternal and true
 - (c) Full of *Maya*
 - (d) None of these
5. In term of Shankar, soul is fraction of –
 - (a) Divine
 - (b) Brahma (God)
 - (c) Nature
 - (d) None of these
6. In term of Shankar, knowledge is of two types –
 - (a) Apara and Para
 - (b) False and truthful
 - (c) Logic and counter logic
 - (d) None of these

9.3 Vedanta Philosophy and Education

Independent thought over the educational system in India is attributable to the modern century. The past thinkers used to ponder over the human life as a whole. Even Shankara and Ramanujacharya have not yet dedicated independent thought to the education, however, their *tatvamimansa* tells about the goals of education, *gyan* and *tarkmimansa* tells about the facets and methodologies of obtaining education, and *mulya* and *acharmimansa* talks about the behavioural changes an education brings about in a human being. Here we shall thus attempt to enlist their educational philosophy.

The Concept of Education

According to Shankara, the ultimate goal of a human life is salvation and he has advocated education as a way towards attainment of salvation. As per his vision, once a human being realizes that he is the ultimate truth and everything else is not, that's when he frees himself from hedonism and starts finding himself in all and all within himself, and such knowledge, comes from education. He has supported the *Upnishad* Philosophy in context of education. According to him, true education is one, which leads towards salvation.

The Goals of Education

Shankara has considered two aspects of a human life – Practical and Spiritual. Through education he focused on both aspects simultaneously, yet both shall lead towards the same common goal of attainment of salvation. The practical aspect embodies physical, mental and moral development besides the basic theoretical education. The spiritual aspect focuses upon knowledge and the attainment of this knowledge is based upon the Four Means of Practice (*Sadhana chatushtaya*). He also knew that in order

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to be able to follow the Four Means of Practice, man should possess a healthy body and a healthy mind. He envisioned that education should be able to attain all these goals. Hence the goals of education as formulated by Shankara can be expressed as follows, in order of macro to micro –

Attainable Goal

1. Salvation

The means to the Goal

- 1. Development and Purification of the Body**
- 2. Mental and Intellectual Development**
- 3. Moral and Character Development**
- 4. Business Education**
- 5. Training towards the Four Means of Practice**
- 6. All-round development of Personality**
- 7. Attainment of Theology**

The curriculum for Education

According to Shankara, the curriculum of education shall encompass the knowledge and mannerisms of both. Practical and Spiritual aspects of a human being. For the practical aspect, he has included practical knowledge (language, medicine, mathematics and business etc) and practical training (asanas, exercise, diet and celibacy) and for the spiritual life, the various spiritual subjects (literature, religion, philosophy etc) and spiritual training (Yama, Niyama, Asana, Pranayama, Pratyahar, Dharana, Dhyan and Samadhi) have been included.

Inter-human differences are perceptible via a practical viewpoint. According to Shankara, this difference is based upon Karma and is a rule of God. Even the caste system is Karma based as per him. He believed in different jobs/Karmas for Brahmins, Kshatriyas, Vaishyas, and Shudras and hence advocated different syllabi of education for different classes of society so as to enable them to gain expertise in their own field of work, though the spiritual education was the same for all.

On the contrary, Ramanujacharya never accepted the division of society on the basis of castes. He explained that all human beings are the creation of God, all contain the same and equal souls, and hence they cannot be differentiated upon the basis of their birth. Hence he advocated equal opportunities and syllabi for the education of all.

The Methodologies of Education

Shankara has discussed in detail about knowledge and the attainment of Knowledge. His viewpoints regarding the same are summarized here:

- 1. The means to obtain Knowledge** – Shankar has demarcated the means to attain knowledge in two parts - Extrinsic means and Intrinsic Means. The extrinsic means include the Organs of Actions (Karmeindriyan) and the Organs of Sense (Gnaneindriyan). The intrinsic means include mind, knowledge, pride and conscience (mana, buddhi, ahamkara, chitta). Shankara has considered conscience to be a separate entity. The explanation is that the organs get attracted towards an object/ action when the mind directs them towards the same. Knowledge modulates and connects it to self and self impresses the knowledge/ action upon the conscience, which ultimately reaches the spirit through conscience (chitta).
- 2. The resources towards attainment of Knowledge** – Shankara has considered four means of attainment of knowledge – The obvious, the estimate, the word, and the reason (Pratyaksha,

Anuman, Shabd, Tarka). An organ shall not accept the obvious till it isn't made obvious by the spirit. The estimate/ Anuman bases its acceptance of fact by reasons originating through experience. Word refers to the Vedas and Tantras as the supreme sources. Reason refers to the intellectual test. Till the time the organs don't test the knowledge attained via the Pratyaksha, the Anuman and the Shabd through the Intellectual test of Tarka, the decision of true-untrue cannot be made final.

3. **Criteria of attainment of Knowledge**—Shankara has suggested 3 criterias towards attainment of theological knowledge—Shravana (Listening of Vedas, Aranyak, Upnishads, Geeta etc from the spiritual guru and self study as well), Manana (Reflection – Exercising thought over the knowledge thus gained via listening and self study), and Nididhyasana (becoming completely absorbed in contemplation that no other thought enters the mind, and regular application of the attained knowledge). He also considered debate with the spiritual teachers as a good means following Shravana and Adhyayan.
4. **The methods of attainment of Knowledge**—The aforementioned teachings and instructions of Shankara in context of attainment of knowledge, as well as his way of writing scriptures and spiritual writings, supports his following stance towards rendering of education –
 - (i) **Pratyaksha Vidhi (The Obvious Means)**—Shankara has considered the organs and senses as an external means to attain knowledge and the Mana, Buddhi, Ahamkara and Chitta as the Intrinsic means. It is evident that he was an advocate of the obvious for the attainment for practical knowledge. But he only believed in the knowledge thus attained by the organs, once it was tested upon reason and approved by the spirit. Hence the pratyaksha vidhi of Shankara is a lot different from the modern version of the same, and is a greater one as well.
 - (ii) **Prashnottar Vidhi (The Question-Answer Means)**—In his scripture 'Prashnottari' Shankara has introduced and presented theology via question-answer (Prashnottar) itself, however this method is different from the modern version of the same. The audience has expressed doubts and the narrator has solved them. Hence the doubt-based question-answer method is a sum of the modern question-answer and problem-solution method.
 - (iii) **Preaching Method**—Shankara used to explain his stance usually through preaching. He has used a similar method in his writings as well. However when he preached, he discussed, debated, solved queries, and if necessary, directed the thoughts as well. It is quite evident that his way of preaching was a lot different than the modern ways of same.
 - (iv) **Explanation Method**—Shankara has explained the Brahmasutra, the Upnishads and Geeta in the same way, hence its also called the Commentator's Method. In this, the thoughts and views of a thinker are expressed in easier and comprehensible language, and are explained using similies and metaphors. The good and bad points are explained, and the meanings explained conclusively.
 - (v) **Self-Study Method**—Whatever knowledge Shankara obtained in his brief life was through his self-study of the Vedas, Upnishads and Geeta etc. He advocated that if self study is done with concentration, a lot of knowledge can be gained in a small time, because self-study is also a form of self-motivation.
 - (vi) **Superimposition-Exception Method**—Shankara, in order to teach theology, has used such method in his creation 'Vivek ChoodaMani' and 'Updesha Sahatri'. He has explained the Formless Brahma using a formulation itself. He has superimposed the spirit with everything else, he has explained spirit to be the body, mind, intelligence, everything. This is his superimposition theory. Then using various ways, he has distinguished the basis of religion from the once-superimposed spirit. This is called Exception. Just in the same way as light can be explained only through using darkness as a means.
 - (vii) **Listening-Reflecting-Absorbance (Shravan-Manan-Nidhidhyasana)**—Shankara has used this method as well towards the attainment of theological knowledge. According to him, a seeker of knowledge shall first listen to the Vedas, Upnishads and Geeta from esteemed teachers, then reflect upon them, repeatedly, and keep applying the principles upon himself. Truly, this method is best suited for attainment of any kind of knowledge/skill.

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Discipline

Shankara has explained four types of child natures/stages –

1. **Wrack** – The stage when the child depends upon his organs and cannot concentrate.
2. **Unstable** – The stage when the child can control his organs to some extent and concentrate for a brief time.
3. **Foolish** – The stage when the child can control his organs to a large extent but cannot concentrate owing to laziness.
4. **Concentration** – The stage when the child can control his organs, mind, intelligence, pride, and conscience through his spirit.

According to Shankara, a child can be disciplined only as per his stage. Real discipline means concentration, that is, the control of the organs, mind, intelligence and pride through the spirit. In other words, when a man follows the right path not because of external influences but owing to his spiritual essence, that is when he is said to be disciplined, and this, is the true form of discipline. This has been named as Self-Discipline by Shankara. According to him, the best way to attain it is via the Eight-Step Yoga (Ashtanga Yoga) which includes Moral Code (Yama), Personal Discipline (Niyama), Yoga Postures (Asana), Yoga Breathing (Pranayama), Withdrawal of Senses (Pratyahara), Concentration on Object (Dharana), Meditation (Dhyan), and Salvation (Samadhi).

Master

In Shankar's view, master has two jobs—to prepare the student for practical life and to make him acquire spiritual life. Amongst these, the second is the main and most important job. Vedantai master preaches to his student in the beginning that—'Tatvamsi' meaning you (soul) are an illusion. And in the end the student feels that—'Ahan Brhmasmi' meaning I (soul) am an illusion. Only a person who is free from this life can talk about this illusionistic knowledge, which is why a master should be free from this life. According to our own view, a master who gives practical knowledge should also be free from life (disenchanted from worldly happiness-sadness, one with indiscriminate views and who loves all). If today's masters could become a life free master like Shankar, then resurrection of this society is definite.

In this context the idea of different ramanujcharya. Nobody in this world from their point of view cannot be completed, the teacher is not expected to be completed, but knowledge and practices from the point of view of perfection and grow it must be that the teachers should try it.

Apprentice

According to Vedanta, every student is a source of infinite knowledge and power, the physical, mental and intellect differences that could be seen amongst them are Karma generated. This difference is a neutral feature, not natural feature. In this way all the students are same based on spiritual viewpoint and different based on practical viewpoint. According to Shankar, a student who aspires for spiritual knowledge should follow materialistic quartet. In this materialistic quartet continence, concentration of heart, disenchantment from hunger and the importance of belief towards master can also be acquired by practical knowledge. If today's students accept Shankar's this value, then all the problems of the education world would end.

In this context, Ramanujacharya has different views than that of Shankar. In his view, all the students have been created by god, all possess a soul and all are equal. He believes trust and dedication to be necessary for acquiring knowledge.

School

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In the era of Shankar and Ramanujacharya, practical education was acquired from family and social groups, and spiritual knowledge from houses of masters. In its actual meaning, these master houses were the schools of that time. According to Shankar these houses of masters (school) should be far away from the quagmire of worldly life, in the picturesque laps of nature. Master from here should be free from life and intended to provide spiritual knowledge to the students. In the schools, students should follow materialistic quartet.

Other sides of education

In Shankar's view, human life has two sides—first 'Apra' (Practical) and second 'Pra' (Spiritual). For the protection of practical side of life he has supported the legislation of education according to character karma. For the shudras (lower class people) he does not feel the need for any type of education. From this it indicates that he did not believe in the importance of education for all. But on the other side, he believes every human to have a soul and emphasises on this thing that the final motive of every human's life is to realize this soul, meaning to understand the indifferences amongst soul and spirituality. But without education, how can all this be possible! It is clear that to realize the meaning of soul, everyone has the right to spiritual education. Ramanujacharya did not believe in legislative arrangements and neither did he believe in work according to legislatures. According to him, every student is equal, everyone has the right towards getting education of any type, his such thinking was in the benefit of education for all. He supported religious education and through it, progress everyone on a devoted path.

Self Assessment

State whether the following statements are true/false:

7. Materialists believe that the basis for development of humans are its 'karmindriyan' (work organs), 'gyanendriyan' (knowledge organs) and 'mastishk' (mind).
8. Thinking over education in a free way in India has been possible contribution to the ancient classical era.
9. Opposite to Shankar, Ramanujacharya does not accept colour differences.
10. In the field of teaching methodologies, Vedanta has a very significant contribution.

9.4 Evaluation of the Contribution of Vedanta Philosophy to Education

Shankar's non dual Vedanta is the best of indian thought flow. This by giving us a clear knowledge about the oneness ('Brhm Tatv') and variety ('Brhm ke maya tatv') has introduced us to our infinite energy. On the behalf of realization of this infinite energy the materialistic path Shankar has talked off, for that not only India but complete world will be his debtful. Yes, his 'mayavad upnishad' is different form that of Darshans and that is the topic of criticism. When illusion is true then how can the magic created from it can be untrue, and how can this materialistic world be untrue. But by believing this materilaistic world and the human life in it to be the pratical power, the facts that he has produced in relation to education those are universal and everlasting. Opposite to Shankar, Ramanujacharya has believed this world to be true and has preached that humans should foremost try to understand this world and then to acquire godliness. For acquiring this godliness the simple religious path that he has described that prospered a lot in India.

Notes

The concept of Education

In Shankar's view, real education is that which gives us freedom.

It is clear that Shankar has not cleared the outline of education procedure, only concentrated on its spiritual work.



Task

Express your view on 'Vedanta Darshan' and Education.

Goals of Education

Shankar has played a very important role in determining the goals of education. In his view the utmost goal of human life should be to end discriminating views and acquire indiscriminating views. This is what he has called 'Mukti' or freedom. According to him the utmost objective of education should also be these. But other than this he accepted the practical power of this world and human body and also rendered its objectives of worldly life. Through education he emphasised on the development of humans physical, mental and spiritual, ethical and personality, organs and heart purification and religious fronts. That is a secondary thing that he believed these objectives to be helping in achieving the objective of freedom and this is his biggest contribution. Ramanujacharya emphasised on both worldly as well as spiritual objectives of education equally.

It is clear that through 'Vedanta darshan', humans worldly as well as spiritual, both have been emphasised for development, this is a secondary thing that spiritual development has been emphasised more. In future there is a need to bring equality amongst them.

The curriculum of Education

Shankar had the same viewpoint with respect to the curriculum of education. He in his curriculum, has talked about practical topics and procedures for humans practical life and spiritual topics for spiritual life and the procedures collectively. But he wanted to base the practical life also on spirituality, only then a man can acquire his ultimate goal. In context to curriculum, Ramanujacharya also had the same thinking, he was also on the side of promoting the topics and procedures which helped in self-progression and topics which were helpful in fulfilling the requirements of life.

In the present materialistic era the above thoughts cannot be acceptable to all. In our views, in a curriculum all those topics and procedures should be placed which are helpful in the self development of a man and everything should be given equal importance.

Process of Education

In the area of education processes, contribution of Vedanta is the most significant. Where modern psychology describes organs to be the only instrument for acquiring knowledge, Vedanta other than this analysed the internal instruments – heart, brain, self-importance and psyche also. Where 'upnishads' place importance to justic and heart, brain and self importance in doings of humans and 'yog' calls these doing to be psyche, there Vedanta believes psyche to be different from these. The four levels that Shankar has told about consciousness – 'Jagravstha' (the state in which a man with the help of his organs and heart realises the substance), 'Svapanavastha' (the state in which organs are inactive and only heart is active), 'Nidravastha' (the state in which heart is inactive, but consciousness becomes active) and 'Turiavastha' (the state in which a man rises above body, mind and heart and reaches a trance state), this is much more deeper than the psychology of personality compositioned one by present day psychiatrists. Shankar did

not believe only in acoustic and self analysis, after that he also emphasised on 'manan' (thinking) and 'nididhyasan'(routines).

According to us the knowledge that we realize through acoustic as well as self analysis, thinking and routines is the true knowledge and this is the best procedure of education. We should try to understand Shankar's psychology of acquiring education.

Notes

Discipline

The main element of discipline is governance. According to Shankar when the human organs are governing then he is at the level of animals, when he is under the governance of rules set out by the society he reaches the social level, and when he is under the governance of soul then he reaches the spiritual level. In his view, soul governance is the topmost limit of governance, we should acquire this.

It is clear that Shankar did not believe discipline to be a worldly arrangement instead it is an internal power, believed in 'aatmanushashan' (to be in control of one's soul). But we cannot expect the students to be in control of their soul. In context of present situation we should accept discipline in the form of self-discipline. Self discipline means- not because of the worldly pressure, but to follow the rules according to one's own wish. For acquiring true discipline Shankar the yog process that he has mentioned is very effective, but all the students cannot follow it. For acquiring it we will first talk about the creation of an optimum environment. And if the students could be forwarded towards yog processes then it will be the best solution.

Teacher and Student

To give orders to the teacher for freedom from this life and the student to be free from materialistic wishes is the biggest quality of Shankar Vedanta. If only today's teachers and students could follow these orders from Shankar only then all the difficulties of the education world could be ended.

School

Shankar was a supporter of 'guru ashrams' (residence of teachers) for grand, exceptional and spiritual education. In today's era there has been a heavy explosion in population and in the field of knowledge. In such a condition we cannot accept the idea of 'guru ashrams'.

Other sides of Education

Shankar did not say anything in context of general education, female education and professional education, but Ramanujacharya has emphasised on their need. But both have supported religious education as well. In this context we should imitate Ramanujacharya.

9.5 Summary

In India, any thinking that happened after Shankar, that happened in and around his Vedanta darshan only. If we analyse the philosophical and educationist thinking of modern era Indian thinkers like - Dayanand Saraswati, Swami Vivekanand, Gandhi, Tagore and Arvind, then we will find out that they are very near to Vedanta. Swami Vivekanand even tried to incorporate Vedanta into his life. Gandhi ji also fortified the thought of development of a man's worldly as well as other-worldly life. Just like Shankar, Arvind has also given importance to the processes of yog in education. Actually Vedanta is the fundamental of all religions and philosophies, it won't be an exaggeration to call it a universal and everlasting view. Today the classless, secular and socialist system we talk about, it can only be achieved by the unbiased views of Vedanta. Then we should must base our education on Vedanta.

Notes

9.6 Keywords

1. 'Antim Satya' – Ultimate reality
2. 'Den' – Contribution

9.7 Review Questions

1. What do you understand by Vedanta philosophy? Explain in detail.
2. Mention the primary values of Vedanta.
3. Comment on 'Vedanta philosophy and education'.
4. Evaluate the contributions of Vedanta philosophy towards education.

Answers: Self Assessment

- | | | | |
|-----------------------|------------|---------|----------|
| 1. Power of the world | 2. At best | 3. (a) | 4. (a) |
| 5. (b) | 6. (a) | 7. True | 8. False |
| 9. True | 10. True | | |

9.8 Further Readings



Books

1. Philosophical and social basis of education – by Mathur, S.S., Vinod Pustak Mandir.
2. Philosophical basis of education – by Sharma, Yogendra Kumar, Madhulika sharma.
3. Philosophical basis of education – by Sharma, O.P.
4. Education and Psychology – Measurement and Evaluation: by Shashi Prabha.

Unit 10: Buddhism and Education

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Objectives

Introduction

- 10.1 Meaning and Definition of Buddhism
- 10.2 Fundamental Principles of Buddhism
- 10.3 Buddhism and Education
- 10.4 Evaluation of the Contribution of Buddhism to Education
- 10.5 Summary
- 10.6 Keywords
- 10.7 Review Questions
- 10.8 Further Readings

Objectives

After study this unit, students will be able –

- To know meaning of Buddhism.
- To know fundamental principles of Buddhism.
- To study Buddhism and education.

Introduction

Buddha used to preach in verbal way only. After almost 100 years of him acquiring nirvana, in order to prevent his preaching's from dying out, with the help of his followers Anand, '**Suut pitak**' and Upali, '**Vinay pitak**' were created. In later years the philosophical part of suut pitak were elaborated in the form of 'Abhidamm pitak'. Pitak means a hamper. Suut pitak contains scriptures related to Buddhas preaching, vinay pitak contains scriptures related to behaviour and abhidamm pitak contains scriptures related to philosophical thinking. Basically these three pitaks or 'tripitak' contain everything about Buddhist religion and philosophy.

10.1 Meaning and Definition of Buddhism

India is the birthplace of Buddhism though it is developed in India's neighbouring countries Sinhal, Burma , Shayam , Jawa, Tibbat . China , Korea , Mangolia and Japan. Initally this thought was

Notes

also developed in the form of religion. Son of Shakyas Ganadhipati Shudhodhan, **Siddharth** (Gautam Buddha, 567–487 B.C.) was its preacher. Siddharth was tainted since his birth. It has been found that Siddharth when used to see old, diseased and dead, he got sorrowful from the sufferings of human and one day he sacrificed his kingdom, family, wife and son and left. At first he reached 'Bhriku Aashram'. After that he went to 'Aalar Kalam' and from there he went to 'Gya' where he went into meditation. Here he acquired the knowledge about the truth of four aryas, he became buddh from Siddharth.

Buddha used to preach in verbal way only. After almost 100 years of him acquiring nirvana, in order to prevent his preaching's from dying out, with the help of his followers Anand, '**Suut pitak**' and Upali, '**Vinay pitak**' were created. In later years the philosophical part of suut pitak were elaborated in the form of 'Abhidamm pitak'. Pitak means a hamper. Suut pitak contains scriptures related to Buddhas preachings, vinay pitak contains scriptures related to behaviour and abhidamm pitak contains scriptures related to philosophical thinking. Basically these three pitaks or 'tripitak' contain everything about Buddhist religion and philosophy.

In the form of religion, Buddhism has two forms – '**Hinyan**' and '**Mahayan**'. Hinyan is that sect which believes in the radical teachings of Buddha. The radical teachings of Buddha are – arya satya, path of arya ashtangik and triratan. Buddha has preached that peace lies neither in following the Brahmins thinking of karmkand and neither in the thinking of charvakon about organs, peace can only be in-between in both of these. That is why the path of Buddha is known as 'madhyam pratipda marg' (middle path). Opposite to this, mahayan is that sect which believes in the radical teachings of Buddha – arya satya, path of arya ashtangik and triratan and with this they also believed in devotion. The mahayanis established Buddha to be a god who was in opposition to figure worshiping, and who believed for acquiring nirvana knowledge and devotion both are necessary. In order to imply the supremeness of their choosen path, mahayanis called their path as mahayan and others who belived in only the radical thinking of budh to be following the hinyan. In actual the feeling of devotion is the biggest quality of Indian culture. Here no matter how many forms religion and philosophy has changed, but in the end the feeling of devotion is always attached to it, either it is Jainism, Buddhism or vedanta.

From the philosophy of hinyan, '**Vebhashik**' (brahmarth pratyakshvad) and '**Sotrantik**' (brahmarth anumeyavad), these two philosophical groups were developed and from the philosophy of mahayan 'yogachar' (vigyanvad) and 'madhyamik' (shunyavad) were developed. Vebhashik sect main philosophical scriptures are – vasu bandhu krit 'abhidharm kosh' and sangbhadra krit 'samay pradipika'. Sotrantrik sects main scripture is kumar lata's 'kalpana mandilika'. Yogachar sects main scripture is – asanskrit 'yogachar bhumishashtra' and madhyamik sects main scripture is – nagarjun krit 'madhyamik karika'.

In order to understand any philosophical thinking it is necessary to understand its metaphysics, epistemology and logic and axiology and ethics. Therefore we will first try to understand these three about buddhism.



Notes The radical preachings of budh are four arya truth, the path of arya ashtang and triratan.

Metaphysics of buddhism

As far as it is concerned with Buddha, he did not spend his energy in elaborating the metaphysics. He clarified that in relation to the topic of beings and world, and soul and god, nothing can be said in definite form, and in order to make human life successful and acquiring nirvana, his knowledge is of no help, therefore it is useless to think over them. On the topic of world he just said this much that in this world no object is everlasting and not altogether mortal. On the topic of world, his moral is known as '**Pratitysamutpad**'. But his successors have presented the definition of world in their own views.

Hinyan related **Vebhashik** and **Sotrantik**, both accept the materialism and freedom of heart. The only difference in both of them is that vebhashik philosophy believes material to be organ dependent (chit nirpeksh) and sotrantik philosophy believes in anumana gamya (chit sapeksh). That is why vebhashik philosophy is known as **brahmarth pratyakshvad** and sotrantik philosophy is known as **brahmarth anumeyvad**. Opposite to these **Mahayan** related **Yogachar** and madhyamik philosophy do not believe material to be chit nirpeksh and nor to be chit sapeksh. **Yogachar** philosophy believes their foundation to be scientific power. According to this school, body and vigyapti are the successors of science and the complete universe is made up of intelligentia. That is why yogachar is known as scientific. Opposite to this the people belonging to the madhyamik sect accept the presence of a supernatural power in the foundation of this world. According to them this supernatural power is neither truth or false, neither it is both together and nor it is both together. This they call as '**Shunya**' or null. This thought of madhyamik is known as **Shunyavad** and **Shunya dvetvad**. The spiritual form of soul and god is rejected by all the four sects. That is why buddhism is known as **Anatamavadi** (soul-less) and **Aniswarvadi** (atheist). Vebhashik and sotrantik in the place of soul believe in chit, yogachar in science and madhyamik in the truth of shunya.

Buddhism believes both in **work principle** and **reincarnation**, but its work principle is different from other religions. According to buddhism, based on his doings in his previous life a man gets his new life, but the decider of these doings in the previous life no one (god) other than the doing itself.

Epistemology and Logic of Buddhism

In Buddhism there is great conflict in the form of knowledge and the methods of acquiring it. Vebhashik and sotrantik both accept the power of brahman, this is a different thing that vebhashik believe it to be chit nirpeksh and sotrantik chit sapeksh. The knowledge of religion of materials and the processes of chit is what they believe to be the actual knowledge. According to **Vebhashiks** there are two ways of acquiring knowledge – absorb and adhyavsay. Absorb means to accept through the organs, through this we get the knowledge about the common form of the material. To relate the material with a name and class etc is known as adhyavsay. **Sotrantik** on the basis of organs emphasise on approximating with chit. Yogachar and madhyamik do not believe in the independent power of the world, they only believe in its physical dominance. Yogachar accepts in its form science and **madhyamik** the presence of shunya and in order to acquire them emphasise on the process of yog.

Axiology and ethics of Buddhism

We find such description that Siddharth (Buddha) one day in the form of a prince, saw an old man with powerless body. After some days he saw a diseased person and after some more days he saw the last journey of a dead person. He was really sad at seeing all this, he became perplexed and one day he left his palace, wife and son, everything and went into meditation. After meditating for 6 years he found the four aryas which were known as the truth of four aryas. These four aryas truth are –

1. **Life is filled with sorrows (dukham)** – in the form of Siddharth, Buddha saw an old man, a diseased man and a dead man and he realised the pain of humans. In the form of fruits of his meditation he found that a man's complete life is filled with sorrows, those moments for which he thinks are to be happy, they also give rise to thirst and in this way give rise to more pain.
2. **The reason for these sorrows is vidyaman (dukkh samuday)** – Gautam Buddha found out the second truth that Ignorance is the root cause of all sorrow. It's only out of ignorance that he seeks pleasure in satisfying his organs, and the greed of gaining more and more makes him more sorrowful.
3. **There's a possible end to the sorrow (Pain-stronghold)** – The third Arya truth he discovered that ignorance, i.e., the lust for life and the greed of materialistic gains, if ended, can release the man from his worldly binds.

Notes

4. **There's a solution towards ending the sorrow (the path towards pain-stronghold or the path of Nirvana)**—In order to be freed from the lust of life and materialism, he discovered the Eight-Fold path of the Aryas. There are the following eight parts of the Eight-fold path:
- (i) **Right understanding for realization of life (samma dhitti)**—According to Buddha, ignorance is the root of all sorrow, and this ignorance leads to a lust for materialism which in-turn causes greed, hence sorrow. The first and foremost is, hence the right understanding for realization of life.
 - (ii) **Right thought for realization of life (samma sankappa)**—According to Buddha, after the discovery of truth, the next thing required is a strong determination to follow the truth.
 - (iii) **Right speech for realization of life (samma vacha)**—The third path is a balanced speech. According to him, lying and rude manner of speech breeds sorrow for man, hence one should always speak the truth and never be rude and impolite.
 - (iv) **Right Action for realization of life (samma kammantha)**—After speaking true, it becomes necessary to act as per the truth as well. According to Buddha, the holy-deeds incorporate following truthfulness, non-violence and kindness and giving up gluttony, deeds to satisfy the organs and speaking ill about others.
 - (v) **Right Livelihood for realization of life (samma ajeeva)**—According to Buddha, a man should follow a proper means to earn his livelihood. Buddha deems using wrong means to earn money, or earning more than what is required unacceptable.
 - (vi) **Right Effort for realization of life (samma vayayama)**—This refers to being in constant practice to help others. This requires self-discipline and kindness. Until there is self-control and a readiness to be helpful towards others, there cannot be a Right Effort. Patience, kindness and empathy are considered the basis of Buddhism.
 - (vii) **Right Awareness for realization of life (samma mathi)**—it mean-Satyamati. According to Gautam Buddha, a man should always keep aware and balanced in thoughts. He shall always remember the Four Divine Truths and follow them as well.
 - (viii) **Right Concentration for realization of life (samma samadhi)**—According to Buddha, only the one who follows the aforementioned Seven Paths, can achieve peace and hence can obtain optimum concentration towards Salvation. According to him, Salvation is nothing but the act of dissociating oneself from the World. Only this state of salvation can help a man to escape from the worldly sorrows and help him reach what he calls Nirvana.

Purity is the first and foremost requirement towards following the Eight-Fold Path. Three means have been enlisted towards obtaining the Purity of the soul, which are called the Tri-Ratnas or the Triple Gems. These are presented briefly:

1. **Sila (Morality)**—It refers to moral deeds. Non-violence, truthfulness, celibacy, and not using the drugs are the five basic principles to be followed both by the family men and the sages. For the sages, there are 5 more principles which are—Eating in the afternoon, wearing the sacred rosary, renouncing music, gold and silver, and even the bed.
2. **Samadhi (Mastery over Mind)**—It means a natural concentration state of the mind. This mastery over one's mind generates the memories of a before-life, a knowledge of birth and death, and a knowledge of the negative influences over one's mind.
3. **Pragya (Purification of the Mind)**—It is of three kinds, Listened, Thought of and the determination coming from Mastering the mind (Shrutmayi, Chintamayi and Bhavnamayi respectively).

Devotion is also considered necessary for Nirvana. There's a ritual of **Seven-Step Prayer** (Vandana, Pooja, Paap Deshna, Punyadan Modan, Adhyeshana, Bodhichintotpad and Parinamana). According to them a moral life is utmost essential for the same and for the moral life, the attainment of the **Six-Qualities** is imperative (Charity, Character, Patience, Peace, Concentration and Purity of mind). This is the brief summary and the essence of the Buddhist philosophy.

The Definition of Buddhist Philosophy

Notes

The Buddhist philosophy can be defined as follows, following the principles of the essence of condition, reason, and behaviourism.

The Buddhist philosophy is that form of Indian Philosophy which doesn't see the universe as having originated as an object neither a result of spirituality, but considers it rather Goal-headed and ensuant. It doesn't accept the concept of Spirit and the God and expresses the sole destination of a human life as the attainment of Nirvana, which can be attained by the Four-Holy Truths, the Eight-fold Path and the Three Gems.



Did u know? In terms of religion, Buddhist philosophy has two aspects: The Lesser Vehicle (HeenYaan) and The Greater Vehicle (Mahayan).

Self Assessment

Fill in the Blanks:

1. The birthplace of Buddhist Philosophy is
2. contains the scriptures related to Buddha's teachings.

10.2 Fundamental Principles of Buddhism

If we try and enumerate the principles of the essence of condition, reason, and behaviourism as exhibited in Buddhism, they can be as follows:

1. **The Universe Is Result-Oriented** – according to the Shrot philosophy, the essence of the universe lies in spirituality and according to Charvak Philosophy, the universe is built out of four substances or forms of matter. But Buddha, on the contrary has favoured the result-oriented theory and his followers have expressed their views on the same. According to the vaibhashikas and sautrantikas schools, the Universe is a result of collision and comminution of matter and asteroids. They consider science to be an essence of the universe and the zero as the medium and the source. But they come together and favour the thought that the universe is result-oriented.
2. **Both The Outer World And The Inner World Exist** – According to the vaibhashika school, the organ generated world is true, and so is the world inside the mind (mind as well as science). However, either is prone to change. The Yogachars and the Madhyamik Schools don't favour the objective world as a separate entity. The Yogachar school says that the external world is a mere expression of science (the mind and the self) and according to the Madhyamik schools, this outer world is only expression of zero space. Both of these communities consider practical power of this materialistic world.
3. **There is not spiritual entity of Soul-Divine** – Buddha philosophy does not have belief in existence of spiritual elements Soul – Divine, instead belief in existence of entity of *Vaibhaashika* and *Soutraantika* active element, in entity of *Yogic* ethics science and in entity of secondary zero.
4. **Human is only impact of Skandha** – Opinion of followers of *Heenayana* is that all materials in this world are made up of five *Skandha*. These *Skandhas* are – Roopa, Vedana, Sangya, Samskaar and Vijyana. Followers of *Mahayaana* consider it as ascertainment of science or zero. Both of communities accept this thing that creature (human) is the only impact of religions originated due to former deeds, it's only his illusion that there is any soul inside of him. By Eight-component way, person is aware about transience of matter.

Notes

5. **Human development is due to external and internal actions**—*Buddha* followers' belief in reason—deed theory. In their terms, human development depends on three—deeds of previous birth, deeds are being done in present and deeds which will be done in future. According to *Heenayana*, the extreme form of human development is to achieve the *Arhat* place and according to *Mahayaana*, it is achievement of *Buddhatva*.
6. **The ultimate objective of human life is to achieve salvation**—Followers of *Heenayana* believe salvation as absence of sorrows only but followers of *Mahayaana* believe salvation as form of happiness. According to followers of *Vaibhaashika* and *Soutrantika*, salvation is loath from sense utilization that is end of sorrows by protest of craving. According to them there are two forms of salvation—*Sopadhishesha* and *Nirupadhishesha*. Opposite to it *Yogachar*'s opinion is that benefit of salvation can only take place after retirement from tribulation-cover and knowable-cover. *Madhyamika* considers salvation is the experience of ultimate element 'Zero'. Thus meaning of salvation is different in different communities of *Buddha* philosophy.
7. **Eight-component way is necessary for salvation**—Followers of *Heenayaana* (*Vaibhaashika* and *Soutrantika*) follow the way told by *Buddha*. According to them, salvation is achieved by knowledge of four *Arya* truths and by following of eight-component way. Followers of *Mahayaana* (*Yogachari* and *Madhyamika*) force on devotion along with knowledge of four *Arya* truths and by following of eight-component way for achievement of salvation.
8. **Compliance of the *Triratna* is necessary to follow the *Arya* Eight-Component way**—In *Buddha* philosophy, *Triratna*—*Sheela* (Modesty), *Samadhi* (Trance) and *Prajya* (Intelligence) are considered as root of human behavior. In *Sheela* also, *Panchasheela* (Non-violence, Non-theft, Truth speech, Celibacy and Non-intoxication) are told must for both Householder and Mendicant. Trance that is natural concentration of mind and intelligence are also considered necessary for salvation.
9. **The basic duty of a King is upbringing of public and put it to the way of truth**—*Buddha* was the son of *Shakya* union-overlord *Shuddhodhana*. In his term, the duty of a king is to upbringing of public. In the form of monk, he added word 'put it to the way of truth' also in this 'upbringing of public' in the duty of a king. Hereafter support was also obtained by the states in publicity of *Buddha* religion and philosophy. *Buddha* philosophers hoped from king or kingdom that they keep control on behavior of public in any case.

Self Assessment

Multiple Choice Questions:

3. The path of *Buddha* is called—

(a) <i>Madhyama Pratipada</i> Path	(b) <i>Buddha</i> Path
(c) <i>Tripitaka</i> Path	(d) None of these
4. Two forms of Buddhism—

(a) Truth and non-violence	(b) 'Hinyan' (inferior vehicle) and 'Mahayan' (Greater vehicle)
(c) 'Sut Pitak' and 'Vinay Pitak'	(d) None of these
5. Buddhism is known as—

(a) Atheism and Unconscious	(b) 'Hinyan' and 'Mahayan'
(c) Vedantaic	(d) Divided
6. For 'Mahayani' nirvana, important is—

(a) Truth	(b) Worship
(c) one knowledge	(d) one value

10.3 Buddhism and Education

Notes

Buddhism has a great contribution in establishing the structure of education in our country. Even today it helps us in our problems related to education. Following is a description of its effects on education.

Concept of Education

Buddhism believes in both worldly as well as godly truths –

**“dve satye samopakshitya buddhana dharm deshna
Lok sanviti satya ch satya na paramarthna.”**

According to it aducation is such an important process which makes human compatible with both worldly as well as godly life. With godly life it refers to nirvana. In its view actual education is that which helps human in achieveing nirvana.

Objectives of Education

According to Buddhism human life has two sides – one is worldly and the other is godly. From worldly view, Buddhists have emphasised on the development of human body, brain, nature and values and professional and with godly view they believe for acquiring nirvana, four arya’s truth, ‘arya ashtang’ path and ‘triratan’ are must. Accroding to them this should be the objective of education. In todays language we can see and understand them in the following form –

1. **Physical development** – Lord budha has emphasised on keeping the body healthy. In his view by keeping body healthy, human becomes free from the pain of degrading human body. And also in the absence of helathy body nothing is possible, no religion and no work.
2. **End to ignorance and gain of knowledge** – according to budhism the reason behind all the sufferings of a man is ignorance. According to budhists to believe this world to be happy and materialistic enjoyment and thirst for it, is ignorance. According to them, knowledge of four aryas is the true knowledge.
3. **Education of social conduct** – Buddhism is on the side of betterment of all the organisms, this is the reason why mercy and compassion have been emphasised the most in it. Without the feeling of compassion one human cannot understand the sufferings of another and without being merciful one human cannot eliminate others sufferings. Buddhism supports such type of social development.
4. **Conservation of human culture** – Buddhists believe religion to be a part of culture. According to them only by conserving culture can religion be conserved, but from culture they refer to the cultures of complete human race. Through there knowledge only can human find actual knowledge and can follow actual religion.
5. **Moral and character development** – in Buddhism self-control, compassion and mercy have been emphasised the most. In the view of Buddhists, through education all these qualities should be developed in a human. This is what the believe to be character. For the development of these qualities they emphasise on following strict rules.
6. **Professional development** – Budhism doesn’t order human to become indifferent from the world, it wants to free humans from the sufferings of the world. Then to prevent the sorrow from hunger, sorrow of scarcity of clothes, sorrow of absence of shelter, etc. he should excel in some professional work (art, business, industries). But they are against the idea of gathering wealth rather than satisfying basic needs. With such a view, the man and the society will definitely be more sorrowfull.
7. **Attainment of nirvana** – Buddhists believe the last objective of human life is to be free from the worldly sorrows. This is what they call nirvana. For acquiring nirvana, Buddhists preach humans to follow the knowledge of four aryas and arya ashtang path and also ‘triratn’. Mahayani also believe other than this devotion is also important.

Notes

Curriculum of education

Buddhists have established two types of objectives of education – worldly and godly. Worldly objectives are – physical development, character and value development and professional development. For achieving these objectives they have incorporated moralful life, exercise, language, knowledge, medicine, surgery, farming, husbandry and astrology, etc into the curriculum. 19 works have been incorporated into Buddhism education. For achieving the prime objective they have incorporated ‘tripitakon’ and other religious literature, and moralful life into the curriculum.

Buddhists have divided the complete education into three levels – first, upper and Buddhist education. At the first level, a book called ‘sidharast’ is taught with the help of which language ‘Pali’ is taught. Side by side mathematic numerals are also taught. After this reading and writing of language is taught. After getting the general knowledge of language, five sciences (word education, sculpture education, medical education, motive and religious education) is started to being taught and the general knowledge of buddhism is given. Moral education is not taught in words, rather taught in a practical way.

At the level of upper education, firstly grammar, religion, astrology, medical and philosophy was taught and after that specific education used to start. In the curriculum of specific education ‘pali’, ‘prakrit’ and sanskrit language and their description and also , history, geography, astronomy, law, politics, economics, different arts, medical, astrology, Buddhism, Jainism, Vaidism and building science were there. For the each student, specific education was decided on the basis of their performance and capability.

Monk education was that education which was necessary for the people who used to preach Buddhism or used to teach at the Buddhist monasteries. In its curriculum, complete Buddhist history (‘triptik’), vedic religion, buliding sciences and the techniques of accounting were incorporated.

Teaching techniques

According to the Buddhists there are three ways to learn – body, heart and conciousness. Their clarification is that students of different age groups are different from the view of their body, heart and conciousness, that is why the teaching techniques should also be different for them. They developed different tecahing techniques for students of different age groups. The teaching techniques developed by the budhists can be divided into two parts – individual teaching techniques and group teaching techniques. In individual teaching techniques self analysis is the main technique and in group teaching techniques lecturing technique is the main. Here we present the description of various teaching techniques developed by the Buddhists.

1. **Repetition technique** – there is a natural way of learning repetition technique. Budhist monks (teachers) in order to teach the students words of a language and numbers of maths, used to write each alphabet and numeral on the word while pronouncing it, students used to repeat it and pronounce the alphabet and numeral while writing them. Buddhists used to practiice the same technique for imparting charater and discipline knowledge.
2. **Performance and practice technique** – this is the upper level of repetition technique. In this technique the teacher used to perform the procedure on his own, students used to understand while watching him, after that they used to repeat it and perform it freely and then with practice they used to excel in that paritcular procedure. Buddhists monks used to use this technique in various arts and practical topics.
3. **Explanation technique** – this technique is a better form of the present day explanation techniques. Buddhist teachers other than specifying the facts, related to the topic, by speaking, they also used to give examples to clear them. This is other words is known as description of words. Also they used to solve the problems of their students, answer their questions and until the fact gets clear to them, they did not move further.
4. **Lecture technique** – the lecture technique developed by the Buddhist monks was different from the present day lecture techniques, it was like todays guest lecture technique but somewhat better. Buddhists

used to invite officials who have excelled on specific topics, to give lectures to the students, after the lecture their used to be a question and answer round and topics related to that lecture were discussed.

5. **Debate and reasoning technique**—Buddhists monks developed the technique of debate and reasoning to teach argumentative topics. The students who used to take part in this, would present their views on the topic, present a reason in its support. 8 type of proofs were presented (sidhant, hetu, examples, samdharmy, vedharmye, pratyaksh, anumana and aagam). It is clear that it is different from the present day debates.
6. **Forum**— this technique is also different from present day forums. In this only those students were present who used to research on a specific topic and teachers who used to teach those specific topics. Everyone used to present their views with reasons and thus in the end a right solution used to be found out.
7. **Conferences technique**—Buddhists monks sometimes used to organize conferences for upper knowledge. In these conferences people who have researched on that specific topic were invited. These invites used to present a lecture at these conferences. Students of upper knowledge used to be present in this conference and presented their doubts. The invites used to solve their doubts and this is how the students used to gain knowledge specific to that topic.
8. **Self-study technique**— this technique was first developed by the Buddhists monks only. At that time, the art of writing has been developed. The first thing Buddhists monks did was that they translated all the important religious works into pali language, secondly they created a number of handwritten copies of these scriptures and third work they did was that in order to preserve them they built libraries. This is how they created enough material for forming the basis of self-study. At that time students of higher level used to study their topic specific books at these libraries, tried to understand the topic material and after studying they used to get solution to their doubts from their teachers.
9. **Voyage**— Buddhist teachers used this technique basically to educate the monks. The monks who undertook monk education were given chances to go on a voyage, and through this they got to see the practical form of the world, chance to see the actual form of the society and also they were trained to promote religion.

Discipline

In the religion of Buddhism, both the student and the teachers have been given tough ethical conditions and both of them have been ordered to follow them strictly. For the teachers, have been instructed to follow the knowledge of four aryas and arya ashtang path and also triratana, for the general students there are set 10 rules which are instructed to be followed and for the monks undergoing monk education, other than these 10 general rules there are other 8 rules which are instructed to be followed. In the religion of Buddhism, the following of these rules by the teachers and the students, in the field of education, is known as discipline.

In Buddhism where the teachers have been instructed to keep an eye on the behaviour of the students, students have also been instructed to keep an eye on the behaviour of their teachers. And with this, it has also been arranged that in case the student disobeys the rules then the teacher can punish them and if the teacher disobeys the rules, then the group can punish the teacher. For this the first solution that is provided is that all the teachers and students should gather at a place, do self-analysis, accept one's own faults, should feel guilty for doing them and make a resolution to remove those faults. To punish for doing a severe crime is the legislation of the system, but in any case it has been avoided to give any physical punishment and in case of extremely severe crime, there is a provision to expel them from the educational institute.

Teacher

In Buddhist education only that person could be a teacher who has known the four arya truths and who follows the ashtang path. The right to grant education was only with the monks and that too to

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those monks who have been monks for a minimum of 10 years and who had pure behaviour, sacred thoughts, humbleness and mental capability. Buddhist teachers were divided into two categories—one those which were highly learned, near whom the monks would sit to gather knowledge and the other who used to teach mannerism, learning from whom the students used to get the best manners. At that time the teachers used to prompt the students for their manners and the students used to do the same for the teachers.

Student

According to Buddhism, a student's present is the outcome of his doings in his previous life as well as his doings since his birth till the present. And his future is dependent on his doings in his past life as well as his doings since his birth till present including his present doings that he will do. That is why every has the right to get education at the monasteries. But without the permission of their parents, they were not given admission. Other than this, those who were suffering from contagious diseases, severe criminal, unsober, ill mannered, etc., were not admitted. During the admission, the culture of purification was there. In this the child had to get bald and retain purity and with the pledge ('sharantryi')—

Buddhm Sarnam Gachchhami
Dmmam Sarnam Gachchhami
Sangam Sarnam Gachchhami

They were admitted to the cult. On this occasion the student was given 10 orders. These 10 orders were known as '**Das Sikha Padani**'. Each student had to follow them. These ten orders were:

1. Not to do creature violence.
2. Not to take anyone's material.
3. Keep away from impure behaviour.
4. Not to speak untrue things.
5. Not to consume intoxicating elements.
6. Not to eat food at the wrong time.
7. Not to condemn anyone.
8. Keep away from singing and dancing.
9. Not to use fragrant and make up things.
10. Never to accept alms of silver-gold expensive objects.

School

Buddhist education is given at monasteries and recreational places. Only these were the schools, high schools and universities of that time. These schools were home to Buddhist groups. The power of the group was greater than all. The group used to undertake the expenditures of the students and the teachers. They used to create the rules for the behaviour of the teachers as well as the students, which they had to follow strictly. Buddhist were in the favor of creating different schools for different types of education, but in any type of school they wanted to see the teachers and students in compliance with the shashtras. This is how they were in the favor of strict arrangements in the schools.

Normally at the age of 8, with the culture of purification, a student was admitted into the monastery. First 4 years they underwent first level education and after that higher education. In the later years, some monasteries and recreational places acquired the form of schools so they made their own rules and followed their own curriculum. In these schools fees were also taken.

Other sides of education

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1. **Public education** – Buddhism did not discriminate amongst humans on the basis of their birth and was in the favour of an equal arrangement of initial education for everyone. In this way it was in the favour of public education. But they only wanted to arrange higher education for the brilliant and deserving students. According to them the mode of teaching should be the local language. Buddhists made Pali, language of their era, to be the mode of education.
2. **Female education** – Buddhist scholars did not even discriminate amongst males and females, but they talked about education to only the upper level females.
3. **Professional education** – Buddhist scholars in order prevent the worldly life from worldly sufferings, they emphasised on professional education. The monasteries and recreational places of that time and even universities had the best arrangements for professional education.
4. **Religious and moral education** – Buddhism was first developed in the form of Buddhist religion, its philosophical development started after that. This is the reason why to emphasises on moral and religious education. Although in the monasteries and recreational places, Buddhist religious education was necessary, but they do not disdain any other religion of this world, in some monasteries there were arrangements to educate upon other religions as well.



Task Express your views on Buddhism and Buddhist education.

10.4 Evaluation of the Contribution of Buddhism to Education

Buddhism is not only materialistic and also not only spiritual. It has accepted the philosophy of center rendering. In the form of a philosophy, many of its objectives match that of the upanishads, like enlightenment for the end of thirst, to be free from bad things and to acquire moral objectives, but in case of 'anatamvad', 'shanikvaad' and 'shunayavad' they are opposite to upanishads. Because it was 'anatamvad' that is why it could not survive on the Indian land for long. But in the form of educationist it has touched the people of India and the work that other philosophies could not do in India related to education, it was done by this.

The concept of education

In discussing about the outline of education procedures, the Buddhists did not waste their energy, but instead they clarified its main motive. According to them the main motive of education is to help human in achieving nirvana. In the view of the Buddhists the meaning of nirvana is – freedom from sufferings. However in this world who does not want freedom from sufferings.

Objectives of education

According to Buddhism there are two sides to human life – one worldly and the second godly. With worldliness Buddhism has emphasised on the development of physical as well as professional part of education and with godliness they emphasised on the development of moral. They give importance to moral values from both worldly as well as godly point of view.

If we see and understand it with attention then it will become clear that the objectives of education established by the Buddhists are extremely practical and in today's point of view very important. Today it is again being thought to develop moral values through education. Today in the education world of our country only two thoughts are of the most importance – education that helps one to earn and moral education. But in deciding the outline of all the objectives based on Buddhism, it is not acceptable to all in the present era. After all in

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present era, it is believed to be the authority of the nation to make arrangements for education. And then the nation would want to impart education related to national values only. After all today it's the era of internationality, then through education, development of international goodwill should be there.

Curriculum of education

Buddhist philosophers divided education into three levels- first, higher and monk education and they created different curriculum for each level. Another thing is that they have included both types of worldly as well as godly topics and procedures into the curriculum of each level.

Their both these things are good in the form of theory, but by emphasising more on Buddhism and religious education they have only introduced the vastness of their religion. In today's era in the field of education, to emphasise more on philosophy as well as religion will not be acceptable to anyone.

Teaching process

Buddhist philosophers developed many influential teaching processes for better education. For the personal education, Buddhists developed the process of self-analysis, meditation, thinking and group education through lectures, discussions and explanation.

These teaching processes developed by the Buddhists are even today regarded as good processes. Although for practical knowledge, some scholars do not believe 'shashtras' to be important but voyage and conferences are even today acceptable to all.

Discipline

In Buddhism both for students and teachers, tough character values have been given and both have been ordered to follow them strictly. In Buddhism, following of the set out rules by both students and teachers is what discipline is called.

With respect to discipline, this thought of Buddhists that character related rules are to be followed strictly is discipline, is complete in itself. In order to follow the rules, it is also necessary to believe in them and there should also be a wish to follow these rules. But the preaching that Buddhists have given everyone to follow the rules, that is very important for today's democratic life. The success of democracy relies on the fact that everyone should follow their own duties with honesty and dedication.

Teachers and students

In Buddhist education only that person can be a teacher who has come to know the truth of four aryas and who is on the path of ashtang, and also follows the rules of the sect with dedication. In this it is important for the general students to follow a set of 10 rules and for the monks undergoing monk education, other than these 10 general rules there are other 8 rules which are necessary to be followed.

By giving both the student and the teacher an advice of sober life, Buddhists had provided such purity to the education world whose need is felt even today. If only, today's teachers and students would start living a sober life then all the problems of the education world would be solved.

School

The biggest work for the Buddhists was to take education from the Brahmins and give it to the monasteries and recreational places. In the gurukuls, the masters used to co-ordinate, but in monasteries, the complete sect used to be the controlling power.

In this way the credit of starting institutional administration instead of individual administration in the world of education in India, goes to the Buddhists. From here it is believed that scholastic education was actually started. Schools were of two types—one for initial education and second for higher education. In both these schools, rules were strictly followed; today we again feel its need. In this world the foundation of universities all happened because of Buddhists. Established by them the Takshila University is the first university of the world.

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Self Assessment

State whether the following statements are True/False):

7. Buddhists thinkers believed religion to be a part of culture.
8. In Buddhism, self-moderation, mercy and compassion have been emphasised the most.
9. Buddhist monks have divided the complete education into three levels – initial, higher and monk education.
10. In Buddhism, for both teacher and student, simple character values have been laid out.

10.5 Summary

Buddhist philosophers did not discriminate amongst humans based on their birth that is why they arranged initial education for everyone. This is clear that they promoted general education. But on the mental as well as intellectual level, they used discriminate amongst humans and that is why higher education was given to only brilliant and deserving students.

Wish today we keep open gates of higher education to the meritorious and deserving students, then definitely misuse of money will stop, atmosphere of colleges and universities will become educational, discipline will be maintained instead of sabotage and indiscipline, level of education will rise and society will get qualified, characterful and responsible experts. Along with that educated unemployment will remove. We believe that which democratic education arrangement we want to do today, that was established by Buddhists twenty five hundred before.

Human training for art – skills, industry or business was started by education in our country in *Vaidik* age, but it was systematically arranged by Buddha philosophers. Of course, their thoughts in relation with religious education will definitely be called narrow in modern term.

Overall it can be said that Buddhists put foundation of current education in India by starting educational administration, educational organizations, school and college education and group education. With that also they put foundation of public-education, female-education and occupational education. This is another thing that at that time they could not make proper arrangement for public-education and female-education. We should always remember those foundation stones.

10.6 Keywords

1. **Buddhism** – Buddha Philosophy
2. **Fundamental** – Key point or primary theory

10.7 Review Questions

1. What do you mean by Buddhism? Please clarify.
2. Describe the fundamentals of Buddhism.

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3. Write short note on 'Buddha Philosophy and Education'.
4. Evaluate the contribution of Buddha Philosophy to education.

Answers: Self Assessment

- | | | | |
|----------|------------------|---------|---------|
| 1. India | 2. Suptta Pitaka | 3. (a) | 4. (b) |
| 5. (a) | 6. (b) | 7. True | 8. True |
| 9. True | 10. False | | |

10.8 Further Readings



Books

1. Philosophical and Social Bases of Education—*Mathur, S.S., Vinod Pustak Mandir.*
2. Philosophical Bases of Education—*Sharma, Yogendra Kumar, Madhulika Sharma.*
3. Philosophical Bases of Education—*Sharma, O.P.*
4. Education and Psychology—Measurement and Evaluation: *Shashi Prabha.*
5. Philosophical Bases of Education—*Pandey, Ramshakal.*

Unit 11: Jainism and Education

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Objectives

After going through this module, the students will be able to –

- Understand the Jainism.
- Understand the fundamental principles of Jainism.
- Understand the teachings of Jainism.

Introduction

Mahavir Swami, by adding one more vrata in the four mahavratas of Tirthanar **Parshvanath**, directed the people to follow **five mahavratas**. He preached this sermon in that time people's language, Magadhi, in a very simple way. Later people started the philosophical analysis of his sermons, which is known as Jainism. Umaswati and Kund Kundacharya (1st century), whole Bhadras (third century), Siddhsen and Divakar (fifth century), Haribhadra and Bhatt Akalank (eighth century), Vidyanand (ninth century), Vaadiraj Suri (11th century), Devasuri and Hemchandra (12th century), Gun Ratna (15th century), and Yashovijay (seventeenth century) played an important role in transforming Jain religion into Jainism.

Mahavir Swami (599–527 BC)

11.1 Meaning and Definition of Jainism

The main source behind the Indian philosophy is Vedas. Some philosophies are also out of Vedas which include Aajivak, Charvaak, Jain, and Buddha philosophy. In the beginning Jainism started as a religion, but later the scholars developed it as philosophy. Shri Rishabh Dev (birth 850 BC), son of Mahipati Nabhi from Manu dynasty was the originator and the first Teerthankar of Jain religion. According to Jain hearsay India was named as “Bhaarat” after the name of Bharat, son of Shri Rishabh Dev. However some scholars believe that **Parshvanath** (birth 817 BC) was the first Teerthankar and originator of this religion. Parshvanath was the son of Ashwasen, king of Kashi. He left his home at the age of 30 and did severe penance and attained Kaiwalya. He was the first to spread Jain religion. The last and the 24th teerthankar of this religion was **Vardhaman** (Mahavir Swami, 599–527 BC) who was the son of King of Vaishali, Siddhartha. Vardhaman had all the comforts of life, but he was never inclined to them and took interest in charity. He accepted social service instead of kingdom. He attained victory over all worldly ill wills and was ornated with the title of “Jin” (the one who is victorious over enemies) and his followers were called as Jain.

Mahavir Swami added one more vrata Brahmcharya (Celibacy) in the four vratas of 23th Teerthankar **Parshvanath** – Satya (truthfulness), Ahinsa (Non-violence), Asteya (Non-stealing), and Aparigraha (Non-materialism) and directed his pupils to follow them. He preached this sermon in that time people’s language, Magadhi, in a very simple way. Later people started the philosophical analysis of his sermons, which is known as Jainism. Umaswati and Kund Kundacharya (1st century), whole Bhadras (third century), Siddhsen and Divakar (fifth century), Haribhadra and Bhatt Akalank (eighth century), Vidyanand (ninth century), Vaadiraj Suri (11th century), Devasuri and Hemchandra (12th century), Gun Ratna (15th century), and Yashovijay (seventeenth century) played an important role in transforming Jain religion into Jainism.

Jainism has two forms as a religion – **Digambar** and **Shvetambar**. Digambers follow the basic teachings of Mahavir Swami. They believe that Kevali (the person desirous of salvation) should not wear clothes. They believe that severe penance is necessary for salvation. In their view women cannot attain salvation and can only try to attain it after living the life of a man. Shvetambers are liberal in the strict rules of Mahavir Swami. Shri **Sanghabadra** was the originator of this section (2nd century BC). According to it, the “Kevali” (woman looking for salvation) need not to live naked but can wear white clothes. That’s why this section was named Shvetambar. According to them, women also deserve salvation. But according to Tatva mimansa and Gyan mimansa, there is no difference between these two sections. Today Jainism of both sections worship their Teerthankar as God and perform aarti and has joined the mainstream of India, devotion. Today this religion is totally mingled in the Indian culture. So the teachers should have the knowledge of Jainism and its teachings.

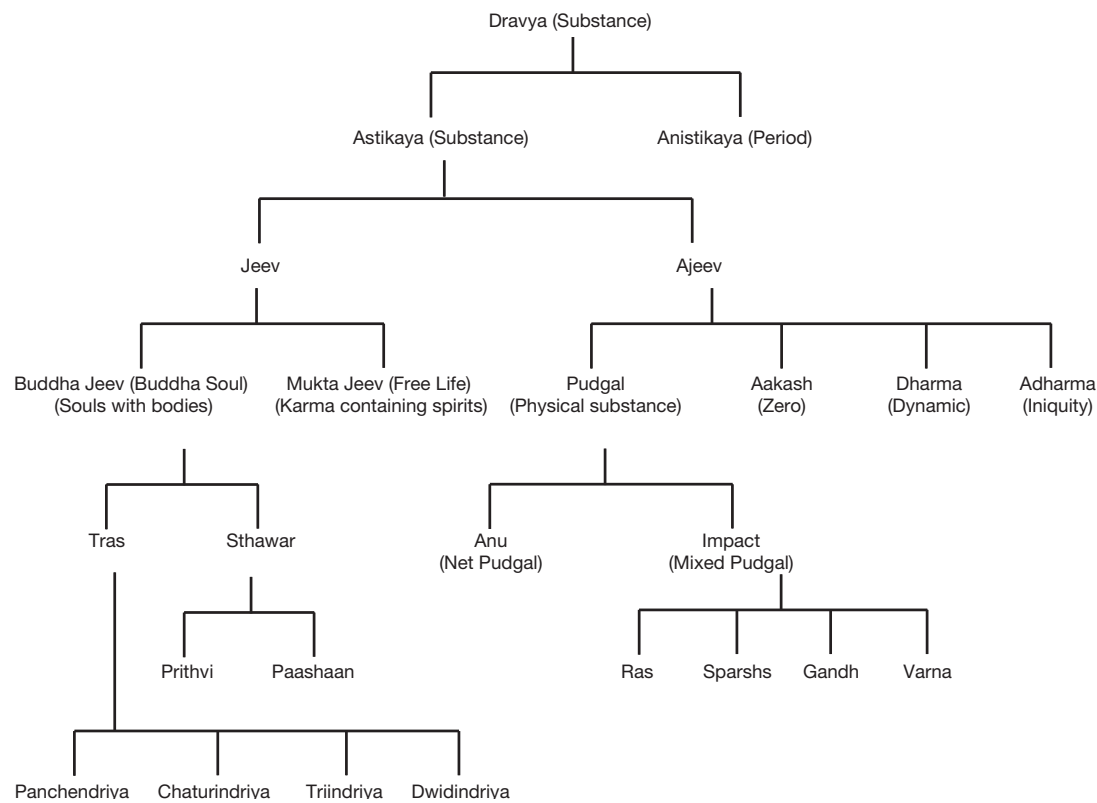
To understand any philosophical contemplation one should have the knowledge of its Tatva mimansa (Metaphysics), Gyaan and Tark mimansa (Epistemology and Logic), and Mulya and Aachar mimansa (Axiology and Ethics), so see the following:

Forms of Substances in Jainism

Jainism is multielemental philosophy according to which this universe is made of many substances. A substance in Jainism is believed to have two forms: Astikaya (matter) and Anistikaya (time). Astikaya has two types – biotic and abiotic. Animation is the denomination of biotic and it signifies soul. Soul is abstract in itself. According to Jainism, the soul is of two types – Free soul and fixed soul. Free soul is universal, omniscience, and almighty. When this soul after becoming captive of deeds forgets its form becomes fixed soul. According to Jainism, fixed soul is the experiencer of pleasure-pain. Until this is not

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free of shackles of deeds, it takes birth in different forms (yonis). According to Jainism, abiotic is of four types - Pudgal (matter), Aakash (space), and Dharma (statics). According to Jainism, Pudgal is meant those substances which directly use the body and become destroyed after the direct destruction. Pudgal also have two forms – Anu (molecule) and Sanghat (mixture). Anu is the tiniest particle of Pudgal and the Pudgal which is formed by the combination of two or more molecules is called Strota. Aakash is matter which gives leisure to Astikaya substances. Aakash is also of two types – Lokakash and Alokakash. The space which consists of organisms is called Lokakash and the space which is beyond of this visible world is termed as Alokakash. Jainism is has its own definition of religion lawless. Religion, according to Jain scholars is dynamic organism and iniquity is imagined opposite to religion. According to Jainism, all the substances in the world give results and there is a simple reason behind it – Time. In the absence of time, positions of substances are not possible. All the forms of a substance can be understood in the following diagram:



According to Jainism, both types of substances are eternal and real. Then, according to Jainism, this nature is also eternal, infinite and real. According to it, this nature is made or destroyed with the behavior of its biotic-abiotic and it has no god. Jainism does not regard god as the doer of this nature but a pious soul or a saint. According to it, any person can attain this saint-like stage. This is why jains worship their Teerthankars as god.

Jainism believes in **objective principle** but it is different from other religions-philosophies. It says that every being takes the abiotic forms as per their deeds and get different births. It means – he himself is the giver of the fruits of deeds not the god. Jainism considers soul pious. According to it, the biotic is entrapped in worldly shackles after seizing the form of abiotic substances, but it tendency is always to attain its pious form. The transition of fixed soul to pious soul is called Kaivalya (moksha, salvation) in Jainism. According to Digamber section of Jainism, a creature can only attain salvation in the male birth not as a female, but according to Shvetamber section, male and female both can attain salvation.

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Jainism has imagined a minute world beyond this materialistic world which is termed as Kaivalya Dham. According to Jainism, the souls which become pious and free from worldly shackles, live in this world. Here they attain infinite knowledge, comforts, and peace. This Kaivalya dham is bit different from the Swarga of Vedic religion, Heaven of Christianity and Jannat of Islam because Jainism has regarded the pious souls as god. It has also imagined of hell along with heaven. It says that there are seven hells in this minute world, and the creatures who live in this world are called Naarkiya.

Epistemology and Logic of Jainism

According to Jainism, the understanding of the real forms and relations of both the form of substances, i.e., Astikaya and Anistikaya is the real knowledge. Jain scholars consider the knowledge of biotic substances as special and of abiotic substances as ordinary knowledge. In their view, the knowledge of abiotic substances can be attained through senses and idea and words. But the knowledge of biotic substances can only be attained through penance. In Jainism, epistemology has five following types –

1. **Matigyaan** – This is the knowledge which is attained through senses and which is termed as direct knowledge in other philosophies. In Jain philosophy it is termed as ordinary knowledge.
2. **Shruti Gyaan** – This knowledge is achieved through symbols, symptoms and words. Today it can also be attained through self learning.
3. **Avadhi Gyaan** – This knowledge is beyond the periphery of country and period, and which can only be attained through the extraordinary inner eye.
4. **Man Paryaya Gyaan** – Through this knowledge, the emotions of present and past of other person can be read. According to Jainism, one should be free from anger, greed, fascination and ego to attain this knowledge.
5. **Kaivalya Gyaan** – This is the whole knowledge, after which nothing is left to attain, the difference between knowledgeable and knowable ends here. This is achieved by those who are free from the shackles of the world.

The **Syaatvaad** in Jainism holds a great importance in the context of knowledge. In Jainism, knowing of a substance in its original form is called "Pramaan". But seeing a object with a different view or approach is called "Nay." Nay is an approach on the basis of which we make statements about any object such as – Earth is a planet, it is static or dynamic, It also gives life. Here from the universe point of view, Earth is a planet, it is static, but in the view of geographical and scientific reasons, earth is dynamic and according to human point of view it gives life. It is clear that none of the statement about Earth is not complete in itself. This proportional form of knowledge is called "**syaatvaad.**" It emphasizes that whatever statements we make about any object can only be true from only one point of view, it may be proven wrong from a different approach. So it says that our knowledge about a substance is always half true. According to Jainism, if we add word "syaat" before our statement, we can rectify this flaw.

According to Jain Scholars, Anyone who wants to attain any type of knowledge have to follow five Mahavratas and have to sacrifice four astringents (kashayas) but for Avadhi Gyaan, Man Paryay Gyan and Kaivalya Gyan one has to follow them strictly.

Axiology and Ethics of Jainism

According to Jainism, the last objective of human life is to attain salvation. By salvation they mean to get the soul free from worldly ill wills and materialism and give it the pure and pious form. For it Jainism emphasizes on Ratnatraya, Rational vision (Samyak Darshan), Absolute Knowledge (Samyak Gyaan), and True character (Samyak Charitra). Rational vision means - full belief in the Shastra principles set by the Teerthankars. Absolute Knowledge means - the real experience of these principles and True Character means – to behave in accordance with the Rational vision and Absolute Knowledge. To attain the true character, Jainism emphasizes to follow the five mahavratas (truthfulness, non-violence, non-stealing, non-

materialism and celibacy) and sacrifice four astringents (kashayas) (anger, greediness, affection, egotism). It considers truthfulness, non-violence, non-stealing, non-materialism and celibacy as the five basic values of life and the gives the most importance to non-violence. Truthfulness means to follow truth in terms of speech, thoughts and behavior. Non-violence means no violence in one's speech, thoughts and behavior. In Jainism, any type of exploitation is considered as violence. Non-Stealing means no theft of any object or thought. Non-materialism means non-accumulation of objects beyond the necessity. The Celibacy means control on any sensual pleasures and adaptation of moral life. Jainism considers anger, greediness, affection and egotism as the worst instincts of human and that's why designated them as astringents (kashay) and suggests their sacrifice. The biggest achievement of the Jainism is to lead the human towards the path of pure life. Jainism has its own meaning of Syaatvaad, According to them it means – more than what it is. It means that whatever a man is seeing or expressing is not complete in itself and it is more than what it is.

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Definition of Jainism

On the basis of its Metaphysics, Epistemology and Logic, and Axiology and Ethrics Jainism can be divided in the following way –

Jainism is an ideology of Indian philosophy which believes that the universe is made of many substances. It also believes that the materialistic world and the soul both are true. According to it the soul also has its own independent existence and does not believe in God. It says that the last objective of a human is to get the pious form for the soul, which can only be achieved through Ratnatraya.

Self Assessment

Fill in the Blanks:

1. The main source of Indian philosophy is
2. Jainism believes in

11.2 Fundamental Principles of Jainism

We can set the Metaphysics, Epistemology and Logic, and Axiology and Ethrics in the following sequential order –

1. **Universe consists of many substances**—According to Jainism, this nature is comprised of many substances. These substances are of two types: Astikaya and Anistikaya. It is the belief of Jainism that every living or abiotic organism have its own behavior and virtues. About the different organisms, Jainism believes that every human get its new form according to its deeds, which results in a variety of various organisms. The human body gets its pious form through perseverance. This is called Moksha in Jainism.
2. **This Materialistic world is a reality**—Jainism considers all substances as Anaadi and Anant. According to it this materialistic world is a reality. It also considers soul, a substance and real.
3. **Organisms have their own authority and there is no thing called God**—According to Jainism, organisms have their own authority. All souls are pious and free, it is omniscient and universal but being covered of abiotic substances it forgets its own form. It has the belief that various within themselves on the basis of their habits and create new and various things which comprise this world, there is no such godly power behind it. Some Jain scholars have even regarded the pious form of the soul as God. Probably for the same reason, the Teerthankars are regarded as Gods.
4. **Man is the best human of all**—According to Jainism the biotic form of the soul gets the abiotic form due to its deeds. It also results in various new organisms in the world, man is also one of them. Jainism says that other humans of the world have one to five senses, but man has six senses. His sixth sense is called mind. With the help of its mind it is able to achieve the pious form of the soul and attain salvation, that's why it is called the best human of the world.

Notes

5. **Development of man's life depends of its biotic-abiotic substances** – According to Jainism the man stores its abiotic substances as per his deeds. This phenomenon gives birth to other organisms in the world. Man is also one of them.
6. **The sole and last objective of a man's life is to attain salvation** – Jainism says that when an organism takes the human form then he is able to attain its pious form and it should be the last objective of a human's life. Jainism says that there only one more world except this world which is called Kaivalya Lok where the pious souls of this world live. It says that a free soul has the following four virtues: Anant Darshan, Anant Gyaan, Anant Sukh, and Anant Virya, these are also called Anant Chatushtaya.
7. **Rational vision, absolute knowledge and true character are needed to attain Kaivalya (salvation)** – Jainism believes that until an organism gets zeroed out of its deeds it gives birth to new organism by getting combined with substances. In the human form it can get rid of getting an abiotic form with the help of rational vision, absolute knowledge and true character. Rational vision means faith in the principles founded by the Jain Teerthankars. Absolute knowledge is the actual experience of the substances related knowledge and true character is to behave according to the rational vision and absolute knowledge. This is a difficult way to follow but a person seeking salvation has to follow it.
8. **Ethical life is essential for rational vision, absolute knowledge and true character** – According to Jain scholars a man cannot attain rational vision, absolute knowledge and true character until it attains the high ethical life. Jainism emphasizes for the following of five mahavratas and four astringents.

Self Assessment

Multiple Choice Questions:

3. Some scholars believe that Teerthankar Parshvanath was of Jain religion
 - (a) The originator
 - (b) Indian philosopher
 - (c) Saint
 - (d) None of the these
4. Twenty fourth Teerthankar of Jain religion is
 - (a) Mahavir Swami
 - (b) Parshvanath
 - (c) Sanghbhadra
 - (d) None of the these
5. According to Jainism, this universe is made of
 - (a) Various religions
 - (b) Various substances
 - (c) Various castes
 - (d) None of the these
6. Jain religion believes in
 - (a) Luck
 - (b) Deeds
 - (c) Religion
 - (d) None of the these

11.3 Jainism and Education

The substance has been explained comprehensively/elaborately in Jainism. The kind of Vivid/comprehensive explanation of the types or attributes of the substances is apparent in Jainism is not available elsewhere. The chemistry and nature of soul/spirit and time/period which has been discussed in Jainism has drawn the attention of the scientists. The main element of Jainism is Axiology and ethrics. Whether people agree regarding the last aim of human life Propounded/formulated by Jainism or not,

but, today the whole world agrees with its code of conduct. Jainism considers education important for the purpose of the knowledge of this conduct. The question that arises now is what should be the character/structure of this education. The gist of Jainism's viewpoint in this context is as follows in brief.

Notes

Education's persuasion

Jainism acknowledges the independent power/existence of being and non-being/matter and believes that the being takes on the non-being according to its karmas (acts) and acquires several vulvas/wombs/yonis. According to Jainism, after taking on the human life (yoni), the soul can accrue to pure Buddha (enlightenment) and delieverance/salvation/redemption, provided the man can inactivate the gemtriad (true sight, true connaissance/understanding and true character) from soul. This should be the only aim of human life then and education should help in accomplishing this aim. According to jain doctrine/faith the real education is that which makes a man attain the ratanyatra, which helps a man's soul to realize his pure, enlightened and free self.

Goals of Education

According to Jainism the eventual goal of human life is salvation. The Jainism has mentioned the gem triad (true sight, true connaissance/understanding and true character) as the means to attain salvation. The education should also have the same goal, which is why, it stresses on attaining an ethical life for accomplishing this goal, hence, education should have this goal also. It regards the knowledge and highest truth of various art forms as important for a material/earthly life. Therefore, the education will also have to do this work. The gist of these goals of education is as follows:

1. **Goal of Rational Vision (Samyak Darshan)** – It's the belief of jain scholars that in order to live a good material/earthly life and make the soul pure, enlightened and free, the first and foremost need is that the human beings have devotion towards and faith in the sages who educate them about jain Teerthanakars, agam(religious) granths and jain doctrines. Hence, the first and foremost goal of education is to develop human beings' faith in jain tiranthkars, jain agam (religious) granths and jain sages.
2. **Goal of Absolute knowledge (Samyak Gyaan)** – By absolute knowledge, Jain scholars mean to imply with that knowledge of substance (being, on-being/matter and time) which is given by the Teeranthkars and depicted in jain agamas. According to Jainism, this knowledge is like light which dispels the darkness of ignorance. The attainment of this knowledge should be the second goal of education.
3. **Goal of true character (Samyak Charitra)** – Jainism stresses on the fact that true sight and true knowledge should be concentrated in true character, in other words, the man should inculcate it in his thoughts, voice and behavior. For this, according to Jain scholars view, it is important to follow five great vows of non-violence (truth, non-violence, non-stealing/coveting, abstention/renunciation and celibacy) and renounce/forsake the four pungents (anger, greed, fascination and ego). Hence, education should develop all of these. According to Jainism this should be the goal of paramount importance for education.
4. **Goal of training in several art forms** – Big or small, all the enterprises/industries have been titled as an art form in Jain literature. Agriculture, spinning, cloth knitting/weaving, house construction, mat knitting, making utensils from metal, woodwork etc several enterprises/industries are mentioned in these art forms. Materialistic/earthly people have to choose any of these to earn their livelihoods. Therefore, a man should acquire some skill in any industry according to their capability through education, but in Jain aagams the people who are wishful of salvation are preached to abstain from all of them.

Notes

5. **Goal of developing the belief of highest truth (salvation)** – Jainism is the believer of individual spiritual welfare as well as the spiritual welfare of entire humanity. The man with a true character will talk, do and think about his welfare as well as others' too, but, it will also be needed here from materialistic point of view. People in the material/earthly world should wish well for each other and also benefit each other for spiritual progress. To work for the welfare of humanity itself is the highest truth. According to Jainism, the feeling of the highest truth (salvation) must be developed in a man through education.

Education curriculum

The goals/objectives of education that are decided in Jainism; are divided in two parts-goals pertaining to the practical life and the ones pertaining to knowledge of self. In the sacred text (granth) "vyavahar sutra" of Jainism, five principals for making the curriculum of practical life are mentioned –

1. The principal of a student's maturity
2. The principal of a student's caliber
3. The principal of a student's age
4. The principal of factor
5. The principal of usability

On the basis of these principles, there are different curriculums for different age groups in Jainism. For the physical and mental development of the student, different knowledge and activities of various subjects are given importance in the curriculum. For the attainment of physical objectives – language, grammar, mathematics, physics, statics, dynamics, mechanics and different arts are also included. Out of the 72 arts for male and 64 for female, Jainism expects from the students that they should learn at least one or two arts as per their capacity and ability. For the spiritual objectives, study of Teerthankar's preaching and Jain texts and a simple life is emphasized. Jainism says that education for conduct is also very important. In the education of conduct training of ratnatraya and compliance of five mahavratas are essential.

Teaching Techniques

Jainism has a wide description of the form of knowledge and the techniques to attain it. To attain the physical knowledge, following methods are mentioned in the texts of Jainism –

1. **Indriyanubhav technique** – In this method, the knowledge is attained through the experience of senses. Today this is termed as direct method.
2. **Emulation (Anukaran) technique** – This also a form of direct technique. In this form, the teacher presents the ideal conduct, language, written language, and other ideal modes in front of the students and the students follow them. This is a natural technique of learning and teaching of language and conduct.
3. **Practical (Prayog) technique** – In this technique the student learns by himself. This technique is useful to learn the fine arts and industrial knowledge.
4. **Hearing (Shruti) technique** – In this method, the knowledge is attained by listening to the teacher's lectures. Today this technique is also applicable to radio and television.
5. **Self study (Swadhyay) technique** – In this technique knowledge is attained through the study of text related to curriculum. This is called self study technique. There are following five types of this technique:
 - a. Vachna (study of text and literature)
 - b. Prachchna (Asking question to the teacher to clear the doubts on whatever is read and understood)

- c. Parigrahan (revision of what is read)
- d. Anupreksha (giving a second thought to what is read)
- e. Dharmakatha (discussion of the studied material with other official people)

Notes

Today these are called the steps of self study and if the steps are followed the self study will be effective.

To attain the spiritual knowledge, there is a description of hearing, self study and penance techniques in the Jain texts. With the help of hearing and self study techniques, the knowledge of substances can be attained. But to see the actual form of the human one has to do penance. But the one, who do the penance, has to follow the five mahavratas strictly and have to sacrifice the four astringents.

Discipline

In Jainism, there is a provision of strict discipline for the teacher and student. Mahavir Swami gave much importance to austerity and restraint in discipline. In "Uttaradhyan Sutra", a metaphor is mentioned in the context of discipline. For the people who seek salvation are directed to strictly follow five mahavratas and sacrifice the four astringents. This compliance is called the true discipline but they want to achieve this discipline as a self inspired discipline. According to Jain texts, a acharya should strictly follow the above mentioned rules. The upadhyays will also be inspired with them and students will also behave in the same manner. It will be called as Impressionistic discipline. In Jainism there is system of penance, If any student commits any mistake, he will accept it in front of his teacher, and the teacher will accordingly give him the punishment but this punishment in any case should not be harsh and this type of discipline is called self-discipline.

Teacher

For Teacher, two words have been used in the Jain literature – **Upadhyay** and **Acharya**. Upadhyay is the one which is involved in teaching and gives the knowledge of language literature and other physical sciences to his students. Acharya gives the knowledge of religion, philosophy and morality and affects their conduct. Jain scholars believe that an Acharya should be stoic (jitendriya) and devotee (mahavrat) and should sacrifice all the four astringents (kashayas). Though Upadhyay should also be pious but the rules regarding the compliance of five mahavratas and the four astringents are not so strict as they are for acharyas. Acharyas cannot live a married life but the upadhyays can. According to Jain scholars, upadhyay should be the master of his subject and also have some knowledge of other subjects. The biggest thing about them is that the Jainism wants to see both of them to serve the mankind with devotion and hard service.

Student

Jain scholars divide the students in two categories – Shravak and Shraman. Shravak is the one which prepares himself for the social and worldly life while Shraman prepared himself for the service of god or charity. There are very strict provisions for the Shraman in Jainism and he has follow the five mahavratas and sacrifice four astringents that's why he is called Mahavrat. Shravak also have to follow the same rules but not strictly as Sharman and he is called Anuvrat. But to lead a true and moral life is essential for both of them. In Jainism, the students are directed to getup before sunrise, follow the orders of teacher, have the simple food, avoid the usage of expensive things and wear simple clothes. They are also directed to not to laugh much, not to become playful, have control on senses, not to disclose anyone's secret, not to use foul language, not to become selfish, and avoid anger, disease, egoism and laziness. The students should be soft spoken and mannered. There should be a curiosity in the students to attain knowledge and should be inspired enough to learn the things. Jainism believes that every students have his own body and own soul so the teacher should make the provision of his teaching on the basis on its personal ability.

Notes

Relation between Teacher-Student

Jainism favors a sentiment of service between a teacher and student. In its view both of them should be ready for the welfare of each other. Jain scholars expect from the student that they should remain polite, tolerant, and careful for the teachers even when the teachers are angry. The students are directed to have faith on the teachers and teachers are directed to love his students. If there is affection, faith and respect from both the sides then there would be an excellent relation between the teachers and students.

School

With the development of Jainism, centers of studies were also developed for the training of Jain teachings. But these centers were not like the Buddhist monasteries or today's universities. Generally teacher's residences were used for this purpose. People celebrate when the student enter the teacher's home for study and when they return after completing their education, but this education was not available to all. There was system of limited education, admission and schools.

Other aspects of education

1. **Public education** – Jainism does not believe in caste system, and believes that everyone has the right to get education. It also believes in the individual difference of the people and favors the education or training according to the person's interest and ability. It says that every human has the right to attain salvation with its knowledge. But the scholars prohibited patients and lepers from the right to education. In total, Jainism is in favor of public education.
2. **Woman education** – Digambaras does not consider woman to attain salvation and in result they do not need the education of humans. Shwetambaras believe that women are also proprietress of salvation but they keep mum on their education. Education of behavior is given in their homes in every household.
3. **Professional education** – In Jainism, world is regarded as real, so the people should prepared for the worldly life. In Jain texts, there is a description of the education of 72 arts (Industries) for male and 64 arts (Fine Arts) for females. Jainism recommends everyone to learn at least one or two arts to live a worldly life. However, females looking for salvation are directed to avoid these arts.
4. **Religious education** – Jainism is basically a religion; its philosophy was developed later. So it is obvious that the Jainism emphasizes in religious education. It preaches that everyone should comply five mahavratas and sacrifice of four astringents but criticism of any other religion is considered as mental violence in Jainism. This is the best form of secularism and this secularism is much relevant in today's context.

Self-Assessment

State whether the following statements are True/False:

7. Mahavir Swami preached to follow the five mahavratas – truthfulness, non-violence, non-stealing, non-materialism and celibacy.
8. There are two sections in Jainism – Shwetambar and Digambar.
9. According to Jainism, the soul has two forms – Free and bounded soul.
10. According to Jainism, the ultimate objective of human life is the attainment of salvation.

11.4 Evaluation of the Contribution of Jainism to Education

Jainism has its own importance as a philosophical contemplation. The broader scientific evaluation and classification of the substance did by the Jainism cannot be found anywhere else. Even soul and time

are still a puzzle for today's scientists. But Jainism believes that a being itself gets different forms of life in the result of his deeds in a birth. But this belief is cannot be digested. There should be someone who decides the reward of one's deeds. It can be Brahma of Vedantis, Ishwar of Vaishnavas, Jehova of Jews, God of Christians, Allah of Muslims, and Ahurmajd of Parsis. By considering the soul and world as reality, Jainism has tried to create a balance between the physical and philosophical aspects of a man. It also inspires the human to improve his and others life by preaching the sermons of moral life. Compliance of five mahavratas and sacrifice of four astringents (kashayas) is also very helpful in leading a moral life.

Jainism is also important as education philosophy. Though there is no such active role of Jainism in giving educational process a systematic form. But in the context of education it found the principals which are universally accepted and are relevant even today. Here is review of there principles.

Conception of Education

According to Jainism, real education is one which trains the human in Ratnatray (Samyak Darshan, Gyan and Charitra) for attaining Moksha (salvation). It seems that Jainism considers education as only as a medium for human's philosophical development. But when it talks about training a human in any art for his living than we can consider that it also believes that education is also a medium of human's physical development.

Clearly that Jain philosophy of education in both physical and spiritual, of human development has been recognized as a means, it is the second major and physical development that spiritual development is currently a secondary location, natural, social and human spiritual education, balanced development of all three parties is accepted as a means of.

Objectives of Education

Jainism has determined five objectives of education—rational vision, absolute knowledge and true character, training of various arts.

It is very clear that the objectives of education founded by Jainism are related to both the aspects, physical and philosophical, of a man. By emphasizing on the knowledge of substances and various arts for physical necessities and the knowledge of rational vision, absolute knowledge and true character for the philosophical necessities, Jain scholars transformed the education as a means for moral life. So their objectives of education are inclined to the betterment of a human's life.

Curriculum of education

A detailed discussion on the curriculum of the education to achieve these vast objectives is also found in the texts of Jainism. In the Jain augments, there are five principles (maturity, capacity, age, consecutiveness, and utility) for the curriculum for the physical life and Ratnatraya for the philosophical life.

The five principles for the curriculum of the physical life determined by the Jainism are still relevant even today. But for the attainment of philosophical life, the training of Ratnatraya looks out of context. Other religions and philosophy of the world can also be helpful in the attainment of salvation, but compliance of five mahavratas and the sacrifice of four astringents (kashayas) should be acceptable to everyone.

Teaching Techniques

Five techniques to attain physical knowledge—Indriyanubhav, Anukaran, Prayog, Shruti, and swadhya and to the three techniques to attain philosophical knowledge—Shruti, Swadhya and Tapasya are also mentioned in the Jainism.

Notes

Some of the things of Jain scholars regarding teaching techniques are very useful. Suggestion of five techniques to attain physical knowledge and three techniques to attain philosophical knowledge is a psychological approach of Jainism. The description of the types of Sopans in Jain texts is also psychological. By self study, people can learn the things more efficiently and the knowledge attained through this technique is also long lasting. Except Tapasya technique, all other techniques are being used today; however they are not so successful in today's context.

Discipline

Jain scholars have also expressed their views on discipline. In their view, following the rules strictly is discipline, but this should be self inspiring and if a student commits a mistake, he should be given an opportunity to atonement. They also have very clear directive that while punishing the student, the teacher should not be strict.

So it is clear that Jain Scholars are in favor of self inspiring discipline.

Teacher and Student

In Jainism, both teacher and student are directed to follow the five mahavratas and sacrifice the four astringents (kashayas). By directing both of them to follow these rules, Jain scholars have done a great job because if the teacher and student follow these things even partially it would solve half of the problems of the education sector. Preaching of moral life is one of the characteristic of Jainism and we should accept it.

School

During the development of Jainism, education was given at the residence of teachers, Scholars have not dreamt of today's education system.

Other factors of Education

In Jainism, unification of mass education, woman education and industrial education was supported, but in its own different way.

11.5 Summary

So finally we can say that Jainism is an absolute religion-philosophy. It says what it wants to but never criticizes others. Teaching of moral life one of its main objective and it has developed its education structure on it. In today's scenario, its educational philosophy will be useful in India.

11.6 Keywords

1. **Kaal**—Time
2. **Sanghat**—Mixture
3. **Aakash**—Space

11.7 Review Questions

Notes

1. What do you mean by Jainism? Describe.
2. Describe the basic principles of Jainism.
3. Explain your views on Jainism and education.
4. Evaluate the gift of Jainism to education.

Answers: Self Assessment

- | | | | | |
|----------|--------------------|----------|---------|----------|
| 1. Vedas | 2. Deeds principle | 3. (a) | 4. (b) | 5. (b) |
| 6. (b) | 7. True | 8. False | 9. True | 10. True |

11.8 Further Readings

Books

1. Philosophical and Social Foundations of Education – *S. S. Mathur, Vinod Pustak Mandir*
2. Philosophical Foundations of Education – *Yogendra Kumar, Madhulika Sharma*
3. Philosophical Foundations of Education – *O. P. Sharma*
4. Education and Psychology – Measurement and Evaluation: *Shashi Prabha*

Notes

Unit 12: Philosophy and Traditions of Islamic Religion and Education

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Objectives

After study this unit, students will be able –

- To know the meaning of Islamic religion and philosophy.
- To know fundamental principles of Islamic religion.
- To know Islamic traditions.

Introduction

It is believed that Kaba Shareef was built by Hazrat Aadam, The first men of world by the order of Allah to pray Allah only. After him all the Rassols (Prophets) Hazrat Nooh, Hazrat Ibrahim, Hazrat Ismile, Hazrat Dau, Hazrat Moosa, Hazrat Esa made Kaba Shareef his prayer place.

12.1 Meaning and Definition of Islamic Religion and Philosophy

In 600 B.C, the dark age prevailed in the Arab countries. In the religious sense, polytheism was at its full glory, thousands of gods and goddesses were worshipped, in fact 'Kaba Shareef' managed

by Mohammad Sahab's grandfather, had 360 idols. It is said that Kaba Shareef was established by universe's first human Hazrat Aadam, by the order of Allah for praying Allah. The number of prophets—Hazrat Nooh, Hazrat Ibrahim, Hazrat Ismail, Hazrat Dau, Hazrat Moosa, and Hazrat Eesa, who came after him, made Kaba their place of worship. At this point of time, the society was divided into various classes, slavery was practised and slaves were oppressed severely. The condition of females was pathetic in the society. In elite families, birth of a girl child was considered bad; they were killed just after their birth. At this time, the political scenario was also bad. In the Arab countries, there were lot of small and big tribal communities, who constantly fought against each other, and robbed each other's wealth and enforced women. The one who was powerful was considered as the winner. The fear of Allah had vanished and there was mischief everywhere, all across Arab. **Hazrat Mohammad** was a saviour and got rid of these.

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Hazrat Mohammad was born on the year 53 Hijri 12 Raviul Avvel (22 April in 571 A.D). Though his father Abdul Muttalif had passed away before he was born, his birth was still rejoiced in a huge manner. According to the rituals at that time, he was fed by his mother, Ameen's milk, and then he was sent to nanny named Halima Saadma for bringing him up. When he was 6 years old, he returned to his mother's place from Halima's place, but then after a few days his mother passed away and the responsibility for his upbringing fell upon his grandfather. When he was 8 years old, his grandfather also passed away. His sympathetic uncle, Abu Talib, then took the responsibility for bringing him up. When Mohammad was 10 years old, his uncle took him along to Syria for business purpose. This time he really earned profits in the business. His uncle then employed him in his business. When Mohammad was 11 years old, one such event occurred that he started talking about Allah (one god). But he also used to work in the business. He had such blessings of Allah, that whoever partnered with him for business, earned well. At this time, there lived a rich widow Khadija in the city of Mecca. When she heard about his well-intended, honest and profitable business, she made him a partner in her business and she really earned profits. She was so impressed by his truthfulness and honesty, that she proposed him for marriage. After his uncle's consent, Mohammad married **Khadija**. At this point, Mohammad was 25 years old and Hazrat Khadija was 40 years old. A new phase of Hazrat Mohammad's life began.



Notes Hazrat Muhammad born before the year 53 Hijri 12 Raviul Avval (April 22, 571 AD) was born.

Now, Mohammad started looking after his business on one hand, and started social work on the other and along with it spread the word of Allah, and whenever he got some time, he prayed in a small cave on mountain **Heera**, situated approximately 5 kms away from Mecca. At the time of Ramzaan, when he was once praying Allah with concentration, Jibrayl, angel sent by Allah, appeared in front of him. He said '**Icra**'—means read. From here on, he started gathering the knowledge of Quran Shareef. Mohammad kept going to the cave. After six months, the same angel **Jibrayl** appeared, who gave him the real knowledge of Allah, which later was texted and became known as Quran Shareef. Then he started promoting and spreading the messages of one Allah. On one hand, where the number of supporters started increasing and on the other hand, his protestors also started increasing. These protestors started suppressing the supporters; in fact they tried killing Mohammad. When his life got endangered, he moved from Mecca to Medina, by order of Allah. He was 53 years old at this point of time. The day Mohammad left Mecca, the Islamic 'Hijri' started. To move from one place to another is termed as 'Hij' in Arabian language.

He continued spreading the word of one Allah after reaching Medina. Some people retaliated him here also. Who could stop the truth! The day arrived when the fact was established that one Allah was worth worshipping instead of many gods. In 632 A.D in 9th Hijri, Mohammad went for Haj and preached that whenever people are able to go to Mecca with their earnings, they should surely go there and

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worship Allah. In 10th Hijri (in 633 A.D) he went for his last Haj. This time lakhs of people turned up for Haj. On this occasion, he addressed a crowd of one and a half lakh people, on a camel in the fields of Arafat, and told them how to do Haj and preached them. Some of his teachings are as follows:

1. Allah is one, shapeless, it is wrong to worship him in an idol.
2. Allah has created the whole universe and he is its caretaker.
3. People! it is 'haram' to murder each other, forfeit each other's wealth and insult each other.
4. In case of females, have Allah's and behave well with them.
5. People, I am leaving such a thing; that if you hold it tightly, you would never wander away, that is, Allah's book, Quran Shareef.
6. God has made these 5 rules mandatory for you.
 - (i) Kalma – 'La Ilah Ilallah Mohammadur Rasoolallah' which means apart from Allah, there is no one worth worshipping, Mohammad is a prophet of Allah. Implement this in your lives.
 - (ii) Namaaz – People! 5 namaaz are mandatory to read- Fazir, Zuhar, Asir, Magrib and Eesha.
 - (iii) Jakaat – Grant 2.5% money from your earnings to poor, needy, orphans and widows.
 - (iv) Roza – Fasting (keeping 'Roza') in the whole month of Ramzaan. Due to thi, you would realise the hunger pangs of the hungry, it would benefit your health and all your evilness would disappear.
 - (v) Haj – If you are abled, then go for Haj once in your lifetime.

After a year 26th April 634 A.D, Hazrat Mohammad unified with Allah, but his predicated Islamic religion continued getting glorified. Today, millions of people follow Islam. At present there are many sects under this, the prime ones being – Sufi, Sunni, Shia and Ahal Hadis. Amongst these, Sufis emphasize most on knowledge, Sunnis on worshipping Allah, Shias on purifying body and mind and Ahal Hadisi on equality. However, all of them believe in one Allah, believe in Hazrat Mohammad as the last prophet and believe in Quran Shari as their holy text. All these aspects unify Muslims all across the world.

Islam was initially developed as a prototype, however later on its philosophy was also developed. Sufis contributed most in this domain. We know that for interpreting its philosophical contemplation, it is must to understand its metaphysics, epistemology, and logic axiology and ethics, therefore are presented as below:

Logic of Islam Religion

According to Islam religion, Allah has created this universe. The moment Allah said 'Kun' which means 'happen', the universe was created. Islam considers Allah as shapeless, omnipresent and most powerful of all and considers very generous and merciful. According to this, there is no one equal to Allah, he is only the one. According to this, there are many spirits and they are all created by Allah and at the end, they all go back to Allah.

Islam considers human as the biggest gift of Allah. In Quran, he is considered the greatest living being of all. According to Islam, Allah has created all the things for usage by the human and created human to worship Allah. According to Islam, the objective of a human's life is to worship Allah apart from enjoying physical pleasures and prepare for the ever going life after death and to unify his spirit with Allah. According to Islamic philosophy, when the human body is kept in a grave after his death, his ever going life start, which is called 'Barjaakh'. On the day of devastation, Allah will send him to Heaven or Hell, after evaluating his doings. Islam doesn't believe in rebirth.

Epistemology and Logic of Islam

Notes

Hazrat Mohammad, predicator of Islam, considered knowledge as the essence. By knowledge he meant knowledge of both types—physical and spiritual. He has put physical products and social life under physical knowledge and knowledge of Islam religion under spiritual knowledge. At present, people following Islam consider Quran Shareef as the prime source of any knowledge.

In Quran, there are three ways mentioned to attain physical knowledge—Ilmul Yakeen (believe by estimating), Enul Yakeen (believe by seeing) and Hakkul Yakeen (believe by touching). This clearly means senses are considered as a medium to attain physical knowledge. Where attaining spiritual knowledge is concerned, Islam considers information given by the prophets.

Axiology and Ethics of Islam

The literal meaning of the word 'Islam' means Peace. The specific meaning of the word 'Islam' means – to dedicate oneself to Allah. Islam considers, all human beings are created by Allah, all are equal and therefore each other's brothers and sisters, and therefore all should love each other and should worship their almighty. It considers equality, brotherhood, love and peace basic values of a human life. It doesn't protest the enjoyment of physical pleasures, but wants that all human beings should enjoy by distributing these amongst themselves. It gives huge importance to mercy and grant. It has shown the right code of conduct for a human being by elaborating on sinful and saintly deeds. It has given a message of being afraid of Allah and doing noble deeds and has preached about being of pure character and living a satisfied life. Amongst sinful deeds, it has considered primarily, to lie, to forfeit other's things, to disrespect other's women, to oppress others, to kill someone without reason, to take a loan on interest and to compare Allah with someone else, and predicated to stay far away from these. And in saintly deeds, it has preached, to worship (reading namaaz), to follow the path shown by Prophet Mohammad, to speak the truth, to grant money, to respect women and to serve all. If it is said that Islamic religion is a code of conduct in the real sense, which should be followed by all human beings, it wouldn't be an exaggeration.

Definition of Islamic Religion

Islamic religion can be defined on the basis of its metaphysics, epistemology and logic, axiology and ethics.

Islamic religion considers that the universe is created by Allah and all the things of this product-based universe are destroyable yet real, useful for human beings. It considers Allah most powerful and the soul to be created by him and considers that the main objective of a human being is to unify his soul with Allah, which can be achieved by worshipping Allah and doing saintly deeds.

Self Assessment

Fill in the blanks:

1.was the angel sent by Allah.
2. According to Islamic religion, this universe has been created by..... .

12.2 Fundamental Principles of Islamic Religion and Philosophy

If we try putting the metaphysics, epistemology and logic, axiology and ethics of the Islamic religion in a sequential order, it can be done as follows:

Notes

1. **This universe has been created by Allah** – According to the Islamic religion, this universe has been created by Allah, all the things and living beings have been created by him and he is the caretaker of all of them.
2. **Physical Universe is destroyable yet real, spiritual universe is everlasting** – Islamic religion accepts that this universe is destroyable, all the things and living beings are destroyable, however, all these things have been created by god for the usage by human beings and has created human beings for worshipping him, that is why it is real. According to its belief, the spiritual life of a human being starts after his death, which is called 'Barjaakh'.
3. **Allah is shapeless, and the souls are created by him** – Islamic religion considers Allah as shapeless, most powerful and omnipresent. Apart from Allah, it doesn't accept any god or goddesses. According to this, all souls are created by Allah and in the end they all want to reach Allah.
4. **Human is the supreme creation by Allah** – According to the Islamic religion, human is the only living being which can unify his soul with Allah by worshipping Allah. According to this, a human is the supreme creation by Allah. It doesn't believe in rebirth of humans. According to Islamic religion, on the day of devastation, Allah would evaluate deeds of the dead lying in the grave and according to their doings, would sent them to Heaven or Hell.
5. **The human development depends on the power of his soul, his deeds and Allah's mercy** – According to the Islamic religion, the development of a human depends upon his spiritual power, his own endeavours and Allah's mercy. It believes that Allah is very merciful and generous. People who worship him, beg him for grant, Allah fulfils their wish.
6. **A human's ultimate objective is to prepare himself for the everlasting life and unify his soul with Allah** – According to Islamic religion, all the souls like to unify with Allah, that is why a human's ultimate objective should be to prepare oneself for the everlasting life and to unify his soul with Allah. It declares that we are extracted from Allah, we are for him and we have to return to him. It is called 'Najaat' in Islamic religion.
7. **It is must to worship Allah to unify one's soul with Allah** – According to the Islamic religion, there is only one way to unify the soul with Allah – worship Allah. It believes that it is not possible to achieve anything without Allah's graciousness. Even to achieve anything in life, one must worship Allah and to achieve everlasting life also worship Allah and to unify one's soul with Allah also must worship Allah.
8. **One must be of good character and must serve others** – According to the Islamic religion's belief, Allah accepts the prayers of only those, who are of good character and help the poor and needy. Islamic religion predicates the five following ways to worship Allah –
 - (i) To believe in Allah, Prophet Mohammad and Quran Shareef.
 - (ii) To read the namaaz five times.
 - (iii) To fast (keep roza) in the month of Ramzaan.
 - (iv) To grant money from one's earnings.
 - (v) To go for Haj atleast once in a lifetime.These five ways are considered must for having a pure character –
 - (i) To be afraid of Allah
 - (ii) Body and mind to be pure and serene
 - (iii) To help poor and needy
 - (iv) To respect women
 - (v) To avoid oneself from the curse of weak ones.

9. **Duty is the king is to bring his public on right way**—According to Islam-philosophy, governor (king or kingdom) should follow the way of *Hazarat Mohammad Saheb* and should instruct his public to do the same. He should protect his land and along with that should not pillage other ruler (king or kingdom). According to Islam-philosophy, if some kingdom need to war to protect his land, his religion and to protect his women then he should go for it.

Notes



Did u know? There was a gross darkness of ignorance in Arabian countries in 6th century.

12.3 Islamic Traditions

There was only one form of Islam religion in starting but later many communities (opinions) developed in it. Four communities in these—(i) *Soofi*, (ii) *Sunni*, (iii) *Shiya* and (iv) *Ahal Hadis*. Among, *Soofis* force maximum on knowledge; *Sunni* on worship *Allah*; *Shiya* force on sanitation of body and purity of mind; and *Ahal Hadis* force maximum on equality. But overall all of them believe in one *Allah*, consider *Hazarat Mohammad Saheb* as last *Rasool* (Prophet) of *Allah* and consider *Quran Shareef* is their religious text. Along with, they have some similar traditions which tied all Islamic followers in one thread. All of these read *Namaz* five times in a day that is worship *Allah*. They *Jakaat* (donate) in the name of *Allah*, keep fasting in the holy month of *Ramazán* and celebrate *Eid* a very next day of watching moon of second day, after the end of month of *Ramazán* and read *Namaz* together on this day and express equality, fraternity and love by necking each other. All of them consider *Haja* (worship *Allah* in *Kaba Shareef* in Mecca) as their holy duty. All of them believe in *Shariyat* (social laws based on religion) and follow it. They do *Bismillah* (start learning), circumcision, *Nikaah* (marriage) and funeral; it's a different thing that they do with some difference. But one thing which they all follow is that all the rituals they do by witness of *Allah*, pray for individuals to follow the right way as life time rituals and read *Faatihá* as funeral in the last of life and commemorate third, tenth, and fortieth day of deceased.

Self Assessment

Multiple Choice Questions:

- Jibrial told Mohammad Saheb—
 - Ikara
 - Bakara
 - Makada
 - None of these
- On the day which Mohammad Saheb went Medina after leaving Mecca, from that day only, started—
 - Islam Sann Samvat
 - Islami Sann Hijari
 - Islam religion
 - None of these
- According to Islam religion, this world is created by—
 - Human
 - Allah
 - Nature
 - None of these
- Hazarat Mohammad Saheb, exponent of Islam religion, considered education as—
 - Nectar
 - Poison
 - Necessary
 - None of these

12.4 Philosophy and Traditions of Islamic Religion and Education

Primarily Islam was developed as a religion. After some time some experts started clearing its philosophy and based on this religious philosophy, a lifestyle was fixed for human which slowly took form of tradition. Islamic education is based on Islam religious philosophy and its traditions. That is

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the only reason that some experts call it conservative education. Effect of philosophy and tradition of Islamic religion on education is presented in sequent –

Concept of Education

Education is considered as light in philosophy and tradition of Islam, that light, by which ignorance form darkness thrown away. Education is used as an action which coordinates between knowledge and action. Knowledge means knowledge given in Quran Shareef and action means behavior mentioned in Quran Shareef. They do not differentiate in knowledge and action, in their terms by which human is learned the knowledge given in Quran Shareef and then according to that knowledge he is learned how to behave, that is the true education. According to Hazarat Mohammad Saheb, exponent of Islam religion, education should be continuing from the lap of mother till grave. It is cleared that education was taken in its broad way in philosophy and traditions of Islam religion.

Objectives of Education

It was forced in philosophy and tradition of Islam religion to develop physical and spiritual both aspects by education. Among forced maximum on training of human to obtain the knowledge and to follow path of Quran Shareef. We can sequent objectives of education fixed by it as follows –

1. **Development of knowledge** – Mohammad Saheb, exponent of Islam religion, considered knowledge as nectar. In his terms, knowledge of this world is necessary to live life and knowledge of Allah's order is essential for salvation. When the religious textbook of this religion Quran Shareef was ready then its knowledge was considered essential for salvation. It is clearly instructed in Quran Shareef that every person who believes in Islam should read Quran Shareef and should obtain the knowledge given in it and follow the path shown by it.
2. **Cultural Development** – Rituals from birth till death are described in Quran Shareef, which is must to follow for all Islamic believers. Laws, which are made based on this religion, are called **Shareeyat**. Everybody must follow the rules mentioned in Shareeyat. Based on this there was a development of its own separate culture of Islam believers. According to philosophy and traditions of Islam religion, the second main objective of education is to provide knowledge of Quran Shareef and Shareeyat and train human to live their life accordingly.
3. **Ethical and moral development** – According to philosophy of Islam religion and traditions developed based on it, every human who believe in Islam religion should follow the moral rules, mentioned in Quran Shareef and should follow the path shown by Mohammad Saheb in any condition. It is clearly written in Quran Shareef that Khuda mercy only on those who follow the moral rules and are characterful. So it is necessary for every human that he kill demon hidden inside of him and worship Khuda after pure-cleaned up. There is specially forced for its development by education in Islamic tradition.
4. **Art-skill and occupational trainings** – Philosophy of Islam religion belief in physical easement also, but the instruction is given in it that all human will enjoy this easement with distribution. First need of physical easement is production of things of physical easement. According to this, all human should be trained by education in all that art-skills whose products give happiness to human and along with they should be accomplished in those occupations by which produced materials can be distributed.
5. **Education of Islam religion** – Islam is strongly monotheist religion. It is clearly instructed in this religion that apart from Allah, believers of Islam must not believe in any other god-Goddess, must consider Hazarat Mohammad Saheb as last Prophet of Khuda, must consider Quran Shareef as last religious book and, must behave accordingly after gaining knowledge from Quran Shareef. It is possible only when children will be taught Quran Shareef from the beginning and they should be trained to follow the path of behavior mentioned in Quran Shareef. It is the most important objective of education in philosophy and tradition of Islam religion.

Curriculum of Education

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There are five important objective of education according to philosophy and tradition of Islam religion – Development of knowledge, Cultural development, Moral and ethical development, Training in art-skills and occupation and Education of Islam religion. In Islamic tradition, concomitantly effort is made for achieving all these and knowledge of Quran Shareef is considered must for achieving all these. We can sequent the curriculum of education in Islam as follows –

1. **Physical Subjects** – Language, literature, philology, grammar, social science, history, political science, mathematics, astrology, natural science, medical science, agriculture, industrialism, accounts, painting, construction, carving, craftsmanship, martial Arts.
2. **Physical Actions** – Well behavior with each others and services to poor.
3. **Religious Subject** – Quran Shareef, Hadisen and other religious Book), of Adhyatmk Science (sky knowledge), wisdom, philosophy and Islamic Sharia (Islamic law) and Nosihten (Prophet, Dervish, Prophet, Rabbani, Sermons given by Jonslema etc.).
4. **Religious Action** – *Namaz* and *Roza*.

Teaching Methodologies

Philosophy of Islam religion is strongly monotheist religious philosophy. Traditions based on it are also hard in it. Result is that there are minimum changes in methods of learning – teaching developed by philosophy of Islam religion. Learning – teaching methods which are mentioned in this tradition, in today's language we can sequent those as follows –

1. **Emulation method** – Philosophy of Islam religion is aware of this fact that emulation is the natural tendency of human. This method is mostly used at primary level in Islamic education. Teacher pronunciate letters, tables and *Aayat* of Quran Shareef in high volume and students combined emulate him. This act repeated again and again and children memorize the learned knowledge. It is called cramming in normal language. At primary level, education of pronunciation and good handwriting is also given by this method only. Reading of *Namaz* is also taught to children and elders by this method. It can be used as necessarily in higher education.
2. **Speeches, lectures and interpretation methods** – Speech method is normally in use in higher education from the beginning in Islamic education. Lecture is the developed form of speech and success of lecture method depends on interpretation of facts came in the lecture. At higher level in Islamic education, these three methods are combining used in teaching of theoretical subjects.
3. **Logic method** – Instead directly accepting the facts, asking questions like 'what', 'why', and 'how' in subject, again and again raising our doubts and searching the answer on the basis of logic is called logic method. In Islamic education, this method is used in teaching of tough subjects like philosophy.
4. **Self study method** – Meaning of self study is – study by ourself. In this method, students itself get information by studding the related books from the syllabus. Method of understanding through reading the authentic books by students their selves is called self study method. This method is used in higher education.
5. **Demonstration, practical and practice method** – This method is the developed form of emulation and practice method. In Islamic education, this method is used in the education of art-skills. Teacher demonstrates the taught art or skills, students learn by watching it and try to do it as it is. They gain efficiency by practicing it.

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Discipline

More importance is given to discipline in philosophy and traditions of Islam religion. According to this, true discipline is following the path shown by Mohammad Saheb. First step of this discipline is – killing the demon hidden inside us, second step is restrain and third step is – following rules and repent on mistakes and correction of the error. It is believed that all of these are essential for establishment of true discipline. But later its form was changed. Following the orders of teacher was taken as discipline in schools and students were given hard punishment for establishment of it. In present also, discipline is taken in same form in the field of Islamic education.

Teacher

An important place is given to the teacher in philosophy and tradition of Islam religion. Islam believers consider *Allah* as the biggest teacher and *Paigamber*, *Ulema*, *Rasool* and *Nabi* made by him are also kept in teacher's position. In their terms, most important work of teacher is ending the darkness of *Kufra* (compare *Allah* with any other) bringing the light of *Imaan* (believe in one *Allah*). According to Quran Shareef normal teachers should also have the knowledge of Quran Shareef, they should be believer of *Allah* and should be guide of *Allah's* path. Along with, they should be knowledgeable that means he should have clear knowledge of taught-learned subject and actions and should be expert in communication of physical and spiritual both type of knowledge. They should behave like a father to the students and should be guide to right path for the society.

Student

It is expected from the students in philosophy and traditions in Islam religion that they believe in Paigambar Mohammad Saheb and follow the path shown by them. They will be Spartan and hardworking, follow the instructions of their teachers, behave politely with each other, never do any crime and if some time by mistake they made any crime then feel regret for that.

Teacher-student relation

According to philosophy of Islam religion, relationship between teacher and student should be like father-son, but relationship is like ruler-ruled in the traditions developed based on it.

School

At the time of publicity of Islam religion, there was not any school like today. Later on the places where primary education and education of Islam religion were arranged, those places were called *Makataba*, the places where higher education was arranged, those places were called *Madarasaa* and the places where education of only Islam religion was arranged, those were called *Ulam*. Forms of schools based on philosophy of Islam religion and its traditions are unique. Either they are made near to the Mosque or Mosques are made in that. Education of Islam religion is surely given in that along with any other kind of education. Teachers who know and believe in Islam religion are appointed in these schools and strict discipline is retained.

Philosophy and traditions of Islam religion and other aspects of education

1. **Public Education**—Knowledge is considered as nectar in Islam religion. Then arrangements of education should be made for all. Ink of pen is considered more important than blood of martyr in Quran Shareef. It is the indication that arrangements of education should be for all in the society. Anyway there is a fixed duty of every parent to make arrangements of education for their children

in Islam and also it is considered as a duty of every man and woman to obtain education. But the truth is that meaning of public education is taken as education of Islam religion, in this religion and philosophy.

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2. **Woman Education**—Exponent of philosophy of Islam religion, Mohammad Saheb emphasized a lot to woman education but later on this basis, such traditions were developed, in which education for woman was prohibited. **Ibdadosha** raised voice against it then he was killed by stones. Presently it is changing because of the effect of western countries.
3. **Occupational Education**—According to philosophy of Islam religion, Allah made all the things of this world for the use of human and human is made for his worship. This religion is also belief in physical happiness but with this instruction that everybody will have this physical happiness in distribution. Then there is a need of production of usable materials. For this, this religion philosophy forced on learning art-skills and occupations.
4. **Religious and Moral Education**—In the philosophy of Islam religion and traditions based on it, sense of education is basically taken as education of Islam religion and after this, taken as practical education. In practical education also, there is emphasizing on education of behavior of human with the human. It is clear that according to philosophy of Islam religion and traditions developed on its basis, arrangements must be made for religious and moral education and it happens too.

12.5 Evaluation of the Contribution of Islamic Religion, Philosophy and Traditions to Education

Basically Islam was a movement against multi-teleology of the religion field and class distinctions of the social field, which later established the monotheist religion and division-less society. Later experts started philosophical interpretations of this religion, resulting development of philosophy of Islam. Later traditions developed based on this religion, in which education's specific form developed. But in term of present conditions this Islamic tradition based education system has its own merits and demerits; here those merits and demerits are described.

Concept of Education

Education is taken as a synonym of knowledge in philosophy of Islam religion and here its meaning of knowledge is both materialistic knowledge and spiritual knowledge. Knowledge gaining from Quran Shareef and follow the path said in Quran Shareef are considered as true education in traditions based on philosophy of this religion. According to it, this education of human should continue from the lap of mother till reaching the grave.

It is clear that nature of education is not clear in philosophy of Islam religion but it is surely given a detailed form by saying it tool of physical and spiritual development and also it is taken as detailed form – a continuous process from birth to death.

Objectives of Education

It should be mainly five objectives of education in traditions based on philosophy of Islam religion—Development of knowledge, Cultural development, Moral and ethical development, Trainings in art, skills and occupation; and education of Islam religion. Among maximum force is given on Islamic education.

Normally it seems that all aspects of physical and spiritual development of human are included in these objectives, but the reality is that these are limited to the knowledge and accordingly behavior of philosophy of Islam religion. Its meaning of knowledge is basically knowledge of Quran Shareef, meaning of culture is only of Islamic culture, meaning of morality is only of moral values based on Islam religion, meaning of

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art and skills is also of emphasizing on art, skills and occupations of Islamic countries and in the name of religious education is only emphasizing on education of Islam religion. It is cleared that these objectives may be the objectives of Islamic countries but not the objectives of the whole world.

Curriculum of Education

In curriculum of education also, philosophy of Islam religion accommodate only language of Islamic countries and their literature. In medical science also, *Unani* medical science is only placed and in religious education, education of Islam religion is only emphasized. Physical subjects like history, geography and art and skills are also limited to history, geography and art and skills of Islamic countries. Yes, mathematics and natural sciences are provided seat in their objective and widely form.

It is clear that due to its narrow approach this philosophy of religion made its curriculum of education also narrow. Making education of religion as compulsory and give it foremost seat also in mandatory subjects is not rationalized in this era.

Methodologies of Education

As far as the question of teaching methods; today also, mainly force is given on emulate and practice; lecture, logic, self study and demonstration methodologies in schools based on traditions based on philosophy and religion of Islam religion, among these maximum force is given on cramming.

It is clear that there is not specific gift of philosophy of Islam religion in the area of methodologies of education. Maximum force is given on cramming in it and which is not considered as very good today.

Discipline

Although discipline is told in philosophy of Islam religion as to follow the path shown in Quran Shareef that is to kill the demon hidden inside of you, to restrain, to follow the rules and to regret when mistake happened and improve our self, but it is considered as true discipline to follow the orders of teacher in traditional schools developed based on philosophy of Islam religion and punishment is given instead of provide chance to regret for corrections of mistakes.

Presently results of many researches in the area of psychology shows that because of punishment, maximum children turn towards crime instead of coming to the right way. Temporary arrangements may be maintained by punishment but spirit of discipline cannot be developed in children.

Teacher and Students

Although first of all philosophy of Islam religion expects from teachers to be a knowledgeable person and from students as keen to learn knowledge but its meaning of the knowledge is mainly of Islamic knowledge. It is clearly instructed in this relation that there should be father and son like relation between them, this is another matter that there are ruler and ruled like relation between them in Islamic traditional schools.

At present, this kind of relation between teachers and students is opposed in democratic countries and forced to establishment of democratic relations.

School

According to traditions developed based on philosophy of Islam religion, school should be mainly promoter and extensor of philosophy and culture of Islam religion.

In terms of schools, this view will also be called narrow minded.

Other aspects of Education

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What instructions are given in philosophy of Islam religion in relation with public education, woman education, occupational education and religious and moral education, those are having their own type seats in traditional education. Islam is the nutrient of public education and woman education but there is not any provision for public education in its tradition and prohibition of woman education, this is another thing that now it is changing. In relation with religious education there is similarity in philosophy of Islam religion and traditions developed on this basis. Both emphasize only on education of Islam religion. It will call narrow approach only towards religion in present era.

Self-Assessment

State whether the following statements are True/False:

7. Education is considered as light in philosophy of Islam religion.
8. Philosophy of Islam religion is strict monotheist philosophy of religion.
9. First basic formula of socialism is all human are equal.
10. According to philosophy of Islam religion, Mohammad Saheb created this nature.

12.6 Summary

Overall it can be said that philosophy of Islam religion was very successful in eradication of multi-theism and social cast difference. Today what socialism we discuss, that socialism was established by Hazarat Mohammad Saheb around 1500 years ago. First basic formula of socialism is all human are equal, second basic formula is consumption should be in distributive manner in all and third basic formula is that nobody should do exploitation others. Quran Shareef teaches us the same. But traditions developed on its basis were somewhat too narrow, because of that it could not show the right path to people from around the world. Its approach is also narrow in determination of form of education; it is very useful for Islam religion believers, but not much useful for the religion believers other than Islam. Today there is a need of that approach towards education, which can provide guidance to the people around the world, this approach should not be compressed, not for some, but should be accepted by all.

12.7 Keywords

1. Allah – God
2. Traditions – Customs

12.8 Review Questions

1. What do you mean by philosophy of Islam religion? Clarify it.
2. Describe the fundamental principles of philosophy of Islam religion.
3. Write short note on Islamic traditions and education.
4. Evaluate the contribution of Philosophy and traditions of Islamic religion to education.

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Answers: Self Assessment

- | | | | | |
|------------|----------------|---------|---------|-----------|
| 1. Jibrial | 2. Allah (God) | 3. (a) | 4. (b) | 5. (b) |
| 6. (a) | 7. True | 8. True | 9. True | 10. False |

12.9 Further Readings



Books

1. Philosophical and Social Bases of Education—*Mathur, S.S., Vinod Pustak Mandir.*
2. Philosophical Bases of Education—*Sharma, Yogendra Kumar, Madhulika Sharma.*
3. Philosophical Bases of Education—*Sharma, O.P.*
4. Education and Psychology—Measurement and Evaluation: *Shashi Prabha.*
5. Philosophical Bases of Education—*Pandey, Ramshakal.*
6. Sociological Bases of Education—*Chaubey, S.P., International Books, Meerut.*
7. Philosophical Bases of Education—*Sharma, Dr. N.K.*

Unit 13: Philosophical and Educational Thought of Mahatma Gandhi

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Objectives

After study this unit, students will be able—

- To know the Life Philosophy of Mahatma Gandhi.
- To know the Philosophical thought of Mahatma Gandhi.
- To know the Educational thought of Mahatma Gandhi.

Introduction

Gandhiji considered a human as a combination of body, mind and soul and considered that a human's ultimate objective in life is to attain enlightenment. He called it salvation. However, he emphasized a human to develop his physical knowledge and to get rid of physical scarcities. He has considered Anashakti yoga as the best practice for spiritual salvation and the importance of labour, morality and character for betterment of physical life. He considered these only as the values of a human life. To attain these, he emphasised on following Ekadash vrat (truth, non-violence, celibacy, distastefulness, renunciation, fearlessness, prevention of untouchability, Somatic labour, equal respect for all religions and courteousness).

13.1 Biographical Sketch of Mahatma Gandhi

Gandhi's early education started in a school in Porbandar. When he was 7 years old, his father had become the 'dewan' at Rajkot. He accompanied his father to Rajkot and started studying in a

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school there. He was an average child at studies. He was not too keen at sports also. But he took great interest in watching games, theatricals and plays. He was really affected by play entitled Satyawadi Harishchandra, which became ideal for him later on, and he became follower of truth. He was somewhat shy and skittish by nature. He was married when he was only 13 years old. Then, he took lesser interest in studying. At that time, he also affected by bad company, but he got out of it soon.

Mahatma Gandhi was born on 2nd October, 1869 in a place named Porbander in the present Gujarat in a rich and respected family having faith in vaishnav. His real name was Mohandas Karamchand Gandhi. His father Karamchand Gandhi was a 'dewan' at Porbander and was a religious and true person. His mother Putlibai was also lady of religious and true nature. The family atmosphere had real impact on Mahatma Gandhi.

He completed his high school education in 1885 and then took admission in Shyamlal College in Bhavnagar for his higher education. In 1887, he went to England to study law. Apart from studying law, he also studied 'Bible' and 'Light of Asia' and also got the opportunity to meet Annie Besant. This really had great impact on his life. In 1891, he completed his law degree and returned to India.

Upon returning, he started practising law in Bombay and Rajkot. He didn't get much success in this still he continued doing this work. In 1893, he went to South Africa for a legal case. He saw the oppression and atrocities on Indians there. He himself became the victim of the atrocities. His soul awakened and he started working towards improving the state of the Indians there. He organised Indians staying in Africa and started working towards their betterment. In 1894, he established 'Natal Congress' and through this group worked against the apartheid policy. But, then he had to return to India for a few days. Upon his arrival, he met Lokmanya Tilak, Gopal Krishna Gokhale, Jamshedji Tata and Dadabhai Naoroji and discussed about starting a movement against the British in India. But before, he could start the movement against them, he was called back to Africa. This time he went there along with his family. He led the movement against apartheid policy after reaching there. The government behaved in an inhuman manner and tortured him, but he continued non-violent movement without fear. In 1899, at the time of Boar war, Gandhi did lot of social service with the help of Red Cross society. In 1901, when the war ended, Gandhi returned to his homeland. To earn a living, he started practising law again on his return. But, freedom from British tyranny remained his goal. He was about to begin his movement against British, but was called back to Africa in 1904. The satyagrah movement got intensified on his arrival. Gandhi stayed there till Jan 1915.

During his stay in Africa, Gandhiji did two things – one leading political movements and secondly, establishing educational institutions. In the field of education, his first work was establishment of a hermitage in Phoenix in South Africa and through this he promoted the knowledge truth, non-violence, satyagrah and brahmacharya etc. In this hermitage, the medium of instruction was hindi and the emphasis was on character development. In 1911, he established 'Tolstoy Farm'. All arrangements were done here to teach children handwork and common principles of all religions. The farm developed as a laboratory for Gandhi's preaching. Gandhi returned to Indian in 1915.



Notes Gandhi considered 'Geeta' as the epitome of all holy abstract knowledge. According to 'Geeta', there are two elements-human (god) and nature (substance) and amongst these, god is greatest.

After returning from Africa, Gandhi went to Pune to meet Gopal Krishna Gokhale. He considered Gokhle his teacher. After meeting him, he went to Shanti Niketan meet Rabindranath Tagore and joined Indian politics after seeking his blessings. The politics took a new turn after he joined. He based politics on the principles of truth, non-violence and satyagrah. In 1915, he established one

more hermitage in Sabarmati similar to the one in Phoenix and named it 'Satyagrah ashram'. In 1917, he led a movement against British in Champaran. In 1919, he started Non-cooperative movement which glorified in 1921. During this time, he expressed his views on national education plan. He started a movement for unity of Hindu-Muslim community in 1924. His spiritual force affected both – public and government. After this, Khadi movement and boycott of foreign goods in 1927, movement against the salt law in 1930, satyagrah movement in 1932, Harijan-o-dwar moment in 1933, gram-o-dwar movement 's execution since 1934, were his major achievements. At this point, he left Sabarmati hermitage and established a new hermitage in Wardha. He took a pledge that he would return to Sabarmati only after Indian would attain freedom. In Wardha hermitage, he executed gramseva movement. As a result of national movements, in 1937, the self government was formed in provinces and, in 7 provinces, out of 11, congress formed the cabinet. In 1937 he gave the idea of Basic Education, which was accepted immediately by some provincial cabinets. In 1939, the 2nd World War began. The congress party decided not to favour the British and therefore all seven political groups resigned.

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In 1942, the era of movement of independence began again. Gandhi led this Quit India Movement and as a result the nation got its independence on 15 August, 1947. Gandhi moved away from active politics and the nation distinguished him as 'The Father of nation'. Though Gandhi is known to be the author and director of the political movement, he has worked in every field. He would equally be recalled for his social reform, gram-o-dwar, harijan-o-dwar and improvement in education. He has thought and written freely on religious philosophies. To reach out people, Gandhi had taken the support from national newspapers. Amongst these newspapers Young India, Harizan, Bhudan Yagya, Nayi Talim and Naya Hind are significant. He also created texts in his lifetime. **Aatma Katha, Sarvodya, Satyagrah, Mera Dharm, Geeta Bodh, Geeta Mata, Hindu dharm, Mangal Prabhat, Niti Dharm, Bramhacharya, Anashakti Yog and Basic education** are the important ones amongst these texts. However, after achieving Independence, he couldn't live long. On 30 January, 1948, a creep shot a bullet at him and he passed away saying 'Hey Ram'.

Self Assessment

Fill in the blanks:

1. Gandhiji considered Gopal Krishna Gokhle as his.....
2. In 1942, Gandhiji led.....movement.

13.2 Philosophical Thought of Mahatma Gandhi

Gandhiji had attained values of vaishnav religion. He had read an excerpt on memory power during his childhood only. He used to read 'Geeta' everyday. In England, he had read 'Bible' and 'Light of Asia' and got acquainted with Ms Anne Besant. On this basis, his religious and philosophical values were formed. However, his life's main directive force remained 'Geeta'. He referred to Geeta as 'Geeta Mata'.

Gandhiji didn't create any new philosophy. He has formed Indian philosophy the base for practicality. However, this practicality is an outcome of his sensibility. That's why it's also called Gandhidarshan, Gandhiwad and Sarvodya Darshan. Elementary reflection, knowledge and argument reflection is presented here from Gandhiji's Sarvodya Darshan.

Gandhiji's Sarvodya Darshan's Elementary reflection

Gandhiji considered Geeta as the epitome of all holy books. According to 'Geeta', there are two elements—human (god) and nature (substance) and amongst these, god is greatest. Gandhi

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considered it true. He clarified that god's greatness is specified by two aspects. Firstly, god is present amongst each and every form of nature but nature is not present in god. Secondly, God is Creator and he is also the Destroyer. Gandhiji has highlighted the part of Geeta which mention, God is the almighty of this universe and nature is a factor. He considered God as form of truth. Truth is derived from the word 'Sat' and 'Sat' means existence. Therefore, Truth means, whatever exists is eternal. Gandhi believed that God is unchangeable, therefore eternal and nature (substance) changeable, therefore, unreal.

He considered soul as a part of divine power. He believed that divine power is eternal and real and therefore, spirit is also eternal and real. Gandhi accepted soul, divine and truth as form of infinite power.

Gandhi considered human as a combination of body, mind and soul and a human's ultimate objective is to attain self knowledge, enlightenment and salvation. He has divided a human's life into two aspects – firstly physical and secondly spiritual. According to him, both these aspects are dependent on each other and without developing one, the second one cannot be developed, therefore both these aspects of human should be developed together.

Now the question rises- how can both aspects of human- physical as well as spiritual can be developed together? Gandhi's answer to the question - for developing physical aspect, physical knowledge and activity are required, which can be attained through senses and for developing spiritual aspect, the spiritual knowledge and activity are required, which can be attained by reading religious books, prayers and social service. He considered observance of fast, truth, non-violence, celibacy, distastefulness, not to steal, renunciation, fearlessness, prevention of untouchability, somatic labour, all religion moderation, courteousness, to enable human to develop both these forms in the right manner.

Gandhiji's Sarvodya Darshan's Knowledge and Argument Reflection

Gandhiji has divided the knowledge into two parts - physical knowledge and spiritual knowledge. He has considered the physical world and a human life's various aspects (social, economic and political) within physical knowledge and creation and divine spirit related to abstract knowledge within spiritual knowledge. According to Gandhiji, a human should have the knowledge of both types, physical knowledge for physical life and spiritual knowledge for soul enlightenment and salvation.

According to Gandhiji, the physical knowledge can be attained through senses and spiritual knowledge can be attained through reading texts and prayers. He considered 'Geeta' as the greatest source of spiritual knowledge.



Did u know? Gandhiji started his early education from a school in Porbander.

Gandhi's Sarvodya Darshan's Values and Ethics

Gandhiji considered a human as a combination of body, mind and soul and considered that a human's ultimate objective in life is to attain enlightenment. He called it salvation. However, he emphasized a human to develop his physical knowledge and to get rid of physical scarcities. He has considered anashakti yoga as the best practice for spiritual salvation and the importance of labour, morality and character for betterment of physical life. He considered these only as the values of a human life. To attain these, he emphasised on following Ekadash vrat (truth, non-violence, celibacy, distastefulness, renunciation, fearlessness, prevention of untouchability, Somatic labour, equal respect for all religions and courteousness).

Truth had been both a 'source' and 'means' for Gandhiji. In source form, the truth is something which has existence and which doesn't end, which means god. And Gandhiji's interpretation of 'means' refers to true thoughts, true conduct and true speech. By non-violence, he means lack of evil motives against all living beings. According to Gandhiji, violence doesn't just refer to killing animals, but to exploit someone is also violence and to have evil motives against someone is also violence. According to him, due to lack of non-violence, neither truth can be followed nor can truth be attained. He considered non-violence very important for completion of spiritual salvation. He considered celibacy as subjugating the mind through repressive sense. Distastefulness means—to be far from sensual pleasures. Astay means—not to steal. Renunciation means—not to collect. Fearlessness means—to be free from any kind of fear. Prevention of untouchability means—not to consider anyone inferior on the basis of birth. Somatic labour means- not to desire any object without working for it. Equality for all religions means—to consider all religions as the way to attain enlightenment. And courteousness means—to sacrifice ego and anger and to nurture mercifulness and pardon. According to Gandhiji, every human should follow these principles. A human who would follow these principles, would then think about welfare of all living beings and in the true meaning would be 'sarvodayi'. According to him, only such a generous human being would be able to achieve prosperity in physical life and experience spiritual values.

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13.3 Educational Thought of Mahatma Gandhi

Mahatma Gandhi 'Father of Nation', was not only a political leader but also a great religious researcher and social servant. In his lifetime, he expressed a lot of views for improving bookish, doctrinal, compressive and examination-oriented education. He is also known as educationist in educational field.

Gandhiji considered education as the birthright of a person and considered it equally necessary for any type of physical and spiritual progress as the mother milk for physical development for children. That is the reason that he forced for compulsorily making arrangement of general education for children up to certain age and he said it to be free of cost. His clear opinion was that this education cannot be given in foreign language English medium; this education can be given in mother tongue. Although, he considered English as mental slavery enhancer language. They wanted to make human independent by education, wanted him to earn his food and money, so they emphasize on hand-skills. Also he wanted spiritual advancement of human, so incited human to follow eleven vows (truth, non-violence, celibacy, no-taste, non- theft, no storage of unnecessary things, non-fear, un-touchability, prevention, physical labor, multi-religious harmony and humility) by education. Gandhiji decided the face national education based on his this educational philosophy and named it **Basic Education**. Here sequent interpretation of educational thoughts is presented.

Concept of Education

Gandhiji did not consider literacy only as education. In his own words—**Literacy is neither the end of education nor even the beginning. It is only one of the means whereby men and women can be educated.** Gandhiji considered the human as combination of body, mind, heart and soul. His clear opinion was that education should develop the body, mind, heart and soul of human. Gandhi converted the education of 3R^s (Reading, Writing and Arithmetic) in to 3H^s (Hand, Head and Heart) and said that the function of education is to develop hand, brain and heart. In his own words—By education I mean an all round drawing out of the best, in child and man-body, mind and spirit.

Objectives of Education

As per opinion of Gandhiji, salvation is the ultimate objective of human. He took salvation in a broad sense. First he talked about the salvation of physical, mental, economical and political later about

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spiritual salvation. His logic was as long as human is not free from physical weakness, mental stress, lack of economy and political slavery, he cannot achieve spiritual freedom. That was the reason that he wanted maximum development of human's body, mind and soul by education. What opinions Gandhiji expressed in relation with objectives of education, those we can express in the following sequence –

1. **Physical Growth** – Whatever objective is of human life, it can be achieved only through the body, so it should be developed. In his school life only Gandhiji experienced the necessity of this objective of education. Later on he understood it necessary for the spiritual growth.
2. **Mental and Intellectual Growth** – According to Gandhiji, mind and soul should also develop along with the body. He said that just like mother milk is essential for physical growth, same way education is essential for mental growth. Education must do this function.
3. **Individual and Social Growth** – Gandhiji forced on both individual and social growth of a person. They considered person's individual growth is essential for person, society and nation, for all. In his terms, spiritual growth in the peak form of individual growth and social growth is essential for spiritual growth of a human. Gandhiji's meaning of social growth was to teach human to live in society with love and cooperation. He believed that spiritual growth is possible only through loving every human and serving to every human. He was the supporter of cosmopolitanism.
4. **Cultural Growth** – According to Gandhiji, culture is related with soul and it is expressed in human behavior. They believed that cultural growth is essential for controlling the behavior of human and its spiritual growth and considered it the main objective of education.
5. **Moral and Ethical Growth** – Gandhiji had known the strength of character. They forced on its growth through education. They felt that these qualities - truth, non-violence, celibacy, non-taste, non-theft, no storage of unnecessary things and non-fear should be present in good character. Schools were told factory of character building by him. He wrote in relation with character building that the end of all the knowledge must be the building up of character, personal purity.
6. **Occupational growth** – To get rid of economic deprivation Gandhiji forced on occupational growth. He wanted to make every human self-dependent and for it he emphasized on providing him hands-skills or industrial education. He told clearly that through education, children should be made able at least to earn their subsistence.
7. **Spiritual Growth** – According to Gandhiji, the ultimate objective of life is to achieve salvation, self-realization or enlightenment. Which physical, mental, individual; social; cultural; ethical and occupational growth we discussed above, the ultimate objective of all these is also to help human to in self-realization. Gandhiji understood the necessity of religious and moral education for it. Gandhiji was impressed with Geeta in this relation. He equally forced on knowledge, deeds, devotion and Yoga. Non-violence and *Satyagrah* were considered as its physical form.

Curriculum of Education

Gandhiji was alert for basic needs of the country. To meet these needs and to build of division less society, he forced to make action dominant curriculum. He made action dominant curriculum only for **basic education** (from class 1 to class 8), proposed by him and the foremost position was given to hand-skills education and second position was given to mother-tongue in that. He proposed the following curriculum of basic education –

1. **Hand-skills and Industry** (Spinning, Weaving, Gardening, Agriculture, Carpentry, Leather work, Book arts, Clay work, Fisheries, Home Science etc.).
2. **Mother Language**
3. **Hindi** (today Hindi is the national language. For them, whose mother language is not Hindi).

4. **Applied Mathematics** (Arithmetic, Algebra, Geometry, Measurement etc.).
5. **Social Subjects** (History, Geometry, Civics and Sociology).
6. **General Science** (Gardening, Botany, Zoology, Chemistry, Physics and Home science).
7. **Music**
8. **Painting**
9. **Health Science** (Hygiene, Exercise and Games and Sports etc.).
10. **Behavior Education** (Moral education, Social service and other Social work).

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Methodologies of Education

Gandhiji considered human as a combination of body, mind and soul and he considered that all these should be developed for overall development. In other words, human development depends up on these three – body, mind and soul. That was the reason that in teaching methodology, he gave position to actions of body, mind and soul all three actions of human. He did not study psychology but it seems that he was the master of applied psychology. He was emphasizing maximum to action in the field of education. According to him, learning by doing and learning from your own experience is the best learning. Although he accepted the importance of statement, lecture and question and answer method. He also believed in hearing, rumination and chanting method predicted by *Upanishada* and *Vedanta*. Present knowledge in the form of complete unit and its development through any method were the main bases of his education methodology. It is called Correlation Method. Gandhiji forced on naturally use of all these methodologies of education. Here we belief it is essential to put some light on it.

1. **Emulation Method** – Gandhiji cleared that emulation is the natural tendency of children, initially they learn through emulation only; so they should be taught through this method. Gandhiji considered it the best method for good behavior. In his opinion, foundation of good behavior should be kept in childhood only; rites developed at this time are permanent. He forced a lot on this matter that parents and teachers must always treat children with love, so they learn to love and always do truth, non-violence, celibacy, no-taste, non- theft, no storage of unnecessary things, non-fear, un-touchability, physical labor, multi-religious harmony and humility behavior in-front-of them, which they can emulate and follow good behavior.
2. **Action Method** – Gandhiji cleared that action is the natural tendency of children; somewhat they do always; so education of any subject or art-skill should be given through action method. Gandhiji emphasized learning by doing and learning from your own experience for any knowledge or skill as far as possible. Today's games method and practical method itself are action methods. Gandhiji forced to use these methods for the education of art, music and hand-skills.
3. **Oral Method** – Lecture, question-answer and debate etc. methods come under oral methods. Gandhi ordering to use these methods as associated methods only. He cleared that children are so curious, you teach with any method, they ask you questions in between, their questions should be answered, their doubts should be cleared immediately; but with one caution that children will always be active in both term physical and mental, not only an inactive listener.
4. **Correlation Method** – Gandhiji forced a lot on this matter that whatever taught to the children, it should be taught in actual circumstances and in actual form. For this, he forced that education of total knowledge and action should be given with the medium of children's natural atmosphere, social atmosphere or making centre of education of hand-skills, attached to their life. The method of teaching where all subjects and actions of curriculum are taught by correlating with each other is called correlation method. Then considering children's natural atmosphere, social atmosphere or hand-skills as central subject and education of all subjects and actions of curriculum is given by correlating with them should be called **Centralization Method**. But in general use also it is called correlation or coordination me that according to Gandhiji, children participate in practical work in

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practical circumstances in this method and this way they learn it naturally, learning through this way, their physical and mental activities correlate and they get prepared for practical life.

- 5. Learning through Hearing and rumination**— Learning through hearing and rumination is our traditional method of education. In this process, students used to hear the teachers, listen to the verbal teachings, then contemplate it and then at last practice it. In reality, knowledge does not have any meaning unless and until it doesn't help in developing us by becoming a part of it. Gandhiji has accepted the use of this method for subjects like religion and philosophy, but with few changes. According to him, when the children grow up they should pray, hear the preachings, read, contemplate, find out the truth through their intelligence and patience and use them in their daily lives. But this method can only be used when the children are able to contemplate.

Discipline

Gandhiji accepted the importance of discipline. According to him true discipline is self-inspired. He was against the use of power for attaining the discipline. According to him, the real discipline could be developed only by impactful method. He laid emphasis on keeping the children in natural environment and superior social environment. He believed that in this environment, the children would adopt high ideals and habits. But still, if the children get distracted to wrong path the teachers should use will power to bring them to the right track. Will power is not attained just like that. For this, the teachers have to follow celibacy.

Teacher

According to Gandhiji, a teacher is a centre of process for education. According to Gandhiji, a teacher should be disciplined and he should follow celibacy. Gandhiji gave all the freedom to the children for their overall development but keeping in mind their physical and spiritual requirements. Gandhiji, right from day one itself, emphasized on physical, mental, intellectual and spiritual development and making them self-independent. According to his view, only such a person could do some good to himself and the world. According to Gandhiji, a teacher should be inquisitive along with being patient.

Trainee

Learner is the center of the education process. Shiksharthy of Gandhi's thought and celibacy should be disciplined. Vayshtik their full growth Gandhi children-would complete remission, but his social and spiritual development while keeping sight. Gandhi early childhood physical, mental, intellectual and spiritual force was stressing to grow and make them self-reliant. They think it is the same person may own and bless the world. According to Gandhi with Spartan learners - must be curious as well.

School

Gandhiji had his own views for schools. According to him schools should be such institutions where teachers educate and serve with full dedication and along with it there should be so much output by their joint efforts that they should become self-independent. He laid emphasis on making the schools as communal centres. According to him, various activities of the community should be carried out on the schools and people from the community should be provided access to study and work here. Here, old age education should also be carried out by running night schools. On one hand community should help out the schools in their activities and on the other hand schools should assist the community in their various activities.

The Other aspects of education

- 1. Mass education**— During Gandhiji's lifetime, 13% of the population was literate. Due to lack of school education, they were neither self confident nor aware. How can we progress then To abstain from

the curse of illiteracy, Gandhiji has emphasized on mass education, education for old and female education. Mass education would be in two forms- Firstly, he presented scheme of basic education for educating a child. This was a national policy on education in which the emphasis was laid on the compulsory and free education for children between 7 and 14 years. This education was based on handwork skills, the first reason being that handwork is an integral part of our life and the other being through this the expenditures of the school could be met and it could be provided for all. Gandhiji's second step in spreading the mass education was - arranging education for old. According to him, education for old is a responsibility of the society. He summoned the social leaders, social communities and students for the same. Gandhiji didn't consider just the literacy as education, therefore he had provided for activities related to cleanliness, prevention of health, intellectual development, moral development, production, commerce, social welfare and traditions.

2. **Female education** – Gandhiji considered female as the supreme creation of god. Gandhiji has mentioned that though the work of operation for a male and female is different, their traditional requirements are same, therefore both should be given equal opportunity for their own development. He has clarified that a female has to work in form of a wife, mother and creator of society. In first two forms, she is different from her male counterpart, but to fare well in the third responsibility she has to have the clear knowledge other culture and tradition. But he wanted to keep the females away from dance and music. He felt that these activities give boost to desires. He differentiated between the education for a female and male only in the sense that female should be given additional knowledge of home work. Gandhiji has benefitted the society by giving the equal status to females as the males.
3. **Co-education** – Gandhiji had experimented with keeping the male and female together and on the basis of which had accepted the possibility of co-education. According to Gandhiji, co-education can be arranged primary and secondary level but is not apt in adolescent age. In spite of expressing his views in this reference, he discounted that every society should be free to accept it or not accept based on their environment. This way, Gandhiji was dependent on the society for the co-education.
4. **Commercial Education** – Gandhiji was against bookish theoretical education, he emphasized on activity based practical knowledge, such education which gives the humans the capability to expertise in all fields. He was well aware of the basic needs of a human- food, clothes and home, therefore has had given prime importance to handwork in basic education. He clarified that India is a nation of agriculture and cottage industries that is why the children should be given the knowledge of agriculture, gardening and handwork. He wanted that children should become self-sufficient after receiving basic education, should earn their own livelihood. And those who want to take their children's education industry and businesses must have a system of education. According to Gandhi system of education should be on industrial and commercial centers. The scientific and technical education to have the support of Gandhi.
5. **Religious Education** – Gandhiji was a person of religious ideology. Praying, devotion and reading Geeta were included amongst his daily routine. But, he was not in favour of providing education for one specific religion in schools. He feared that communalism would rise in this country of various religions by giving religion education. Therefore, he only provided for practical values moral values in the curriculum. He considered the truth as god. He insisted most on truth, non-violence and celibacy for attainment of truth. Along with this, he has also accepted the importance of love. He considered service of mankind as the biggest religion. According to him routing children towards serving mankind is the actual religious education.
6. **National Education** – The education which was predicated by the British, had only two objectives - first was to make some English literate babus for helping them out in the administration and making people who though were born Indians but could be loyal to British. The British education system was defective; it did not bear any resemblance to the Indian lives and traditions. The maximum emphasis was given on English language and literature amongst all subjects and English was only the medium of instruction and this facility was available only in a few big cities. In addition, it was expensive. As a result, only the people from upper class could get it. And as a matter of sorrow, people used to exploit the illiterate after receiving this education.

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Gandhiji worked for education also along with fighting for independence. At first, in 1921, he had expressed his view of national education amongst his peers. But then, it could not be given any concrete shape. In 1937, self-government bodies were formed in India and congress cabinets were formed in 7 out of 11 provinces. National education convention was held in Wardha on Oct, 1937. All the education ministers of the 7 provinces, top national education leaders, Theorists and national leaders were invited at this. The same was chaired by Gandhiji himself. In this convention, he presented his view on National education. This scheme was welcomed and Dr. Zakir Hussain committee was formed to give it a final shape. This committee put Gandhiji's views in a serial order and in 1938, it was presented in the form of Basic Education. This education is based on seven core principles—Truth, Non-violence and supreme theory, Theory of compulsory and free education, Theory of correlating education with practical life, Theory of making the mother tongue as the medium of instruction, Theory of making the handwork as the focus of education, theory of making education to make one self-dependent and theory of developing knowledge in one unit.

Self-Assessment

Multiple Choice Questions:

3. Gandhiji had received.....education from his family.
(a) Vaishnav religion (b) of Karma
(c) of Geeta (d) of Ramayana
4. Gandhiji's father Karamchand Gandhi was a.....of Porbander.
(a) Lawyer (b) Dewan
(c) Chief Minister (d) Member
5. It took place in the year 1932—
(a) Satyagrah movement (b) Khadi movement
(c) Harijan-o-dwar movement. (d) None of the these
6. According to Gandhiji, a human life's ultimate objective is—
(a) Salvation (b) Education
(c) Literacy (d) None of the these

13.4 Evaluation of the Educational Thought of Mahatma Gandhi

Evaluation of a product, activity or thought is done on the basis of some predetermined factors. Education is the process of human development, process of increasing his knowledge and skills and to give a meaningful direction to his conduct and thoughts. Educational thought and arrangement should be evaluated on the basis of how much it has been useful and how much it would be in the development of appropriate education. We have tried the same here.

Gandhiji was the greatest person of the era. There was no such field in human being's life, where he hasn't worked. He will be recalled for getting the nation its independence, for reforming the state of untouchables in the society, for developing anomalous society and for teaching the importance of truth, non-violence and love to the world, till the time humans live. He experimented a lot in the field of education and developed a national education plan for the entire nation. He is renowned as education leader in the educational universe.

Gandhiji is not an exponent of new philosophy. He has applied ancient Indian philosophy in his practical life. But he has applied them with originality. That is why it is known as Gandhi Darshan. Gandhiji believed in soul and divine power and therefore considered salvation as the ultimate objective

of a human life. For attainment of salvation, he considered human physical, mental and spiritual development, must. His educational thoughts are developed on the basis of the same. A critical analysis of his educational thoughts is presented here.

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Concept of Education

Gandhiji has accepted education as a mean of overall development for a human being. According to him, literacy is not education, it's not even the beginning nor the end, it is the means to educate male-female. In his words. 'By education, I mean development of a child and a human's body, mind and soul'.

This definition though clarifies the objective and scope of education, however, its pattern cannot be understood. Perhaps Gandhiji considered education as a process, and accepted it as a normal process for a human. We wish he could have elaborated more on the speed and developmental aspects of education, then he would have known as a true interpreter.

Objective of Education

Gandhiji considered a human, a combination of body, mind and soul and emphasized on the development of all three. According to this, he has emphasized on physical, mental and intellectual, social, traditional, moral and characteristic, professional and spiritual development.

If the objectives of definite education given by Gandhiji are read and monitored closely, it is evident that all these objectives are timeless and universal. Well, Gandhiji, at that time, couldn't think of government and citizenship education and achievement of national aims. How could he have thought this, when the nation was being ruled by British and the only goal was to achieve independence. If all these objectives are added to the educational objectives predicated by Gandhiji, then it would reflect all the objectives of the education in today's time.

Curriculum of Education

The curriculum developed for the attainment of educational objective, predicated by Gandhiji, is as follows— handworks and industry (stitching-knitting, gardening, farming, artistry, extreme work, bookwork, potter work and fish breeding etc.), mother tongue, Hindi (today's national language is hindi for those whose mother tongue is not Hindi), basic mathematics (arithmetic, algebra, geometry, and weights and measures etc.), social science subjects (History, Geography, Civics and Social studies), Elementary Science (Horticulture, Botany, Zoology, Chemistry and Physics), Music, Art, Health science (Cleanliness, exercise and sports activities) and Behavioral Science (moral science, social service and other social work), and he emphasized most on handwork, and then on mother tongue.

If we try to look and analyse the curriculum predicated by Gandhiji, then two important points are clarified.—Firstly, it's quite elaborate and secondly, there is a significant emphasis on mother tongue and the same has been made as the medium for education. However, handwork has been given the utmost emphasis. It seems like he wanted India to remain a nation of cottage industries only. He hasn't expressed any clear thoughts on higher education.

Method of Education

Though Gandhiji had not studied Psychology, his thoughts on education were psychological. He emphasized most on learning from one's own power and one's own experience. Apart from this, two more aspects were insisted upon—firstly, whatever is taught to children should be taught in practical circumstances, and secondly, the whole knowledge and activity should be taught in one unit. Gandhiji also emphasized on some ancient methods of education—mimicry, verbal, activity and listening, remembering should be used in such a manner that the students stay interested and active.

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It looks interesting to understand and develop the universal knowledge on the basis of any handwork and natural or social environment, however, in practical terms, this method has been unsuccessful. A lot of work has been done in this area for 30 years, since the time of independence, lot of versions have been created for this method, but nothing has been achieved so far. For education, we must only accept Gandhiji's view that till whatever extent possible, children should be given opportunities to learn by doing things themselves and till whatever point possible, they should be taught by correlation.

Discipline

Gandhiji believed that discipline is important in every sphere of life, also in the field of education. However, he was in favour of self discipline. He used and supported the use of effective methods for development of discipline in educational institutions. According to him, teachers should lead by example, following which children should learn to stay disciplined. And if at all, any child behaves otherwise, then the teacher should take initiative to bring him to the right path. Gandhiji was never in favour of punishing a child in any circumstance.

To bring discipline, Mr Adam has classified the methods into three parts - by power, by impression and by leaving it aside. There is no doubt about the fact that the best method is impressionistic. But, in this reference one of the facts is that that ideal behaviour cannot be expected from all teachers and the other is in today's time, the number of students is so huge in school that the ideal might not get acquainted with all of them. In today's time, it would be considered an achievement, if the rules can be made by the institutions and the same could be obeyed by the students. And for this punishment arrangement is must. However, students should be punished cautiously, they should realise that they are being punished for their own good, not for some hatred.

Teacher

According to Gandhi, a teacher should be considered as role model for society, should follow the truth and serve the society. According to him, any person should work not only in the form of business but also to serve the society. Such people can only guide the children in the right manner.

Where the ideal behaviour is expected from teachers, Often, the society expects this, but in today's era, to expect from the teachers not to ask for high salaries and do this job with social service in mind, is just theoretical.

Student

Gandhi expected the students to follow celibacy, obey the rules by the institution, take part in social service and be self-dependent.

In today's era, children cannot be expected to follow celibacy but everyone expects them to follow the institution's rules. And to expect small children to work for society and be self-independent is a dream.

School

Gandhi had a different belief as far as schools were concerned. Firstly, he wanted to develop these schools as institutions where teacher and student worked hard, where products could be made by hand skills and the expenses of the institutions to be met by these handmade products, they should be self-independent. Secondly, he wanted to develop these as communal institutions. He wanted that the schools and communities should support each other and take part in each other's activities.

As far as the economic independence of these schools was concerned, Gandhi's this thought remained just an imagination. We all are aware about how the raw material was destroyed in basic schools. Then, it is not fine to expect the products developed by small children to be compliant to devices. But of

course, developing schools as communal instructions, specifically in rural areas, has the consent of all. But, now a days, teachers of our nation don't even fulfil the responsibilities of their institution; it remains a dream to expect communal responsibilities.

Notes

The other Aspect of Education

- 1. Public Education**—Gandhiji has taken the Public Education in a very comprehensive form, in which he has included basic, compulsory and free education for children between 7-14 years and education for old. He has taken education for old also in an extensive manner, where work related education along with literacy is also included. The spread of public education started in the country with Gandhi's efforts. It is a different aspect that the scope of knowledge today has increased so much that the basic education level has been increased from class 8th to class 10th.
- 2. Female Education**—Gandhiji has also emphasized on the female education. He has raised his voice for the females to be imparted any sort of education as their male counterparts. But, he said they should be imparted the study of home science extra. In the last 50 years, there has been a remarkable progress in this area and the today the situation is that the females ask for their rights. According to us, now the basic education to all males and females should be provided compulsorily and the specialised education should be provided to the qualified without any discrimination.
- 3. Commercial Education**—With reference to the commercial education, Gandhiji's views cannot be considered relevant. Firstly, the children between 7-14 years old cannot be made efficient in handicrafts, agriculture or other cottage industry work and secondly, today the science and technology have improved so much that without their knowledge, these cottage industries also cannot be run successfully. That is why the new structure of education i.e 10 + 2 + 3, basic education level at +2 and commercial education at +3 has been provided.
- 4. Religious and Moral Education**—Though Gandhiji was a religious person, however he was not in favour of providing education in schools for a specific religion. He feared that this might upset followers of other religions. He supported only education for serving mankind in the name of religious education. In this reference, we do not agree with Gandhiji. We feel that for the development of equal respect for all religions proposed by Gandhiji, it is must to provide for education of various religions and their values.
- 5. National Education**—The basic education developed by Gandhiji for national education was apt for that era however it is meaningless now. The interpretation of its advantage and disadvantages is presented below.

Merits of Basic Education

Principally, this scheme seems very advantageous but in practice, this has been really inappropriate. Its principles are considered as its advantages—

- 1. Self-independent scheme**—at that point of time, the government did not have enough funds to make provide for compulsory and free education. At that time, the school expenditure was to be met by the sale of goods produced by hand skills by making the basic education based on hand skills. It is a different aspect that this could not happen.
- 2. Overall development of a human being**—A human's physical, mental, social, traditional, moral and characteristic, commercial and spiritual development have been emphasized in Basic education. It is a different thing altogether that through this, all these objectives cannot be achieved.
- 3. Preparation for the real world**—Our nation is a nation of villages. In basic education, education for rural work- farming and breeding livestock etc. and rural handicrafts- harvesting and knitting etc., was made mandatory for children and after acquiring this they could earn their own livelihood. Principally, this sounds really good. It is a different matter that we could not achieve this through basic education.

Notes

4. **Fundamental curriculum for Indians** – Basic education is related to the real lives of Indians. In this, all the subjects and social work for overall development of humans have been provided for and most important of all, Hindi has been mandatory for all children of the nation. We wish we could have done the same, and then we would have been unified.
5. **End of class distinction** – There are lot of classes in our country based on caste, religion and labour. Equal education and equal work has been provided for in the basic education. The class distinction can atleast be reduced, if not ended.
6. **End of difference of physical and mental labour** – In that era, foreigners used to make us ‘babus’ by teaching some English words, raise our status. The aftermath of the same was that people who did mental tasks started considering people who do physical work inferior. Handwork and industrial education and social service work were made mandatory for children in basic education. When everybody would work, nobody would discriminate those who work. This should have ended class distinction. It is a different matter altogether that nothing like this happened.
7. **Action-oriented education process** – In basic education, people were given opportunities and learn with their own experiences by participating in real activities in practical circumstances. This is a psychological method to learn. The knowledge and skills learnt through this way remains permanent.
8. **Consolidation of all knowledge and activities** – In basic education, knowledge and activities are considered inseparable and the subjects and activities are consolidated in a unit through handwork and commercial and natural environmental and social environment. This is an apt process of education.
9. **Mother Tongue as the Medium of Instruction for Education** – Though the British had made mother tongue (regional languages) as the medium of instruction in primary schools, but along with that they also ran primary schools where the medium was English. Gandhiji insisted only on mother tongue to be the medium of instruction for providing education. Only then, equality could have been achieved.
10. **Close relation between schools and society** – The British education methodology did not have any relation to Indian lifestyle. The basic education ended these differences between the schools and society. The societal language, societal craftsmanship skills, societal commercial activities, societal festivals and other societal activities were given importance. This established a close relation between the schools and society.



Task

Present your thoughts on the philosophical theory of Gandhiji.

Disadvantages of Basic education

Theoretically, the basic education might have many disadvantages and no matter how much they might be praised, but practically, they have been unsuccessful.

1. **Incomplete scheme** – though its called national policy, but in reality it is only a mandatory and free primary education. Only the needs of rural children are kept in mind in this, not the needs of urban children.
2. **Lack of relation to the higher education** – Basic education is for children aged between 7 and 14 years old. Its curriculum is based only on the requirements of this particular age bracket and needs of rural children. There was no correlation done with the secondary and higher education, it wasn't made the base for the higher education. It seems like children would not study after this. Education should be in a sequential manner.

3. **Inappropriate for the urban areas** – It is said that India is nation of villages, but it is not appropriate to fulfil just the rural needs through the primary school curriculum. No co-relation with the lives of urban children is a big disadvantage. It seems like the basic education was meant only for the poor population of the country.
4. **More emphasis on handwork** – In basic education, the most emphasis has been laid on the handwork. This has been made the central subject of the curriculum and on depending on this other subjects and activities have been emphasized. Zakir Hussain committee had provided for a duration of 3 hrs 20 min, out of 5 hrs 30 min for handwork activities. It seems that the developers of the basic education wanted to create India as a nation of hand skilled people. And then in school education, giving more importance to a specific subject or activity means giving less importance to other subjects and activities. Then how the overall development of the children could have been done.
5. **Wastage of raw materials** – It is just an imagination to expect the production by small children, it is not suitable for usage, it cannot be sold in the market. Nothing is achieved in this scheme except wastage of materials.
6. **Dissipation of time and power** – In early stage, it is not possible to impart training of handwork to the small children. In basic education, neither could the children be trained in the handwork nor the expenditure of the school be met by the goods produced by them. Along with the wastage of raw materials, the time and power of children also gets wasted.
7. **Prodigious process of education** – Though the manner in which the education provided in the basic education is a natural process, psychological process, however, when imparted forcibly in a crowd, its natural and psychological aspects remain no more. Then, integrating all the subjects and activities and that too, considering handwork, commercial, natural environmental and social work as focal subject, remains just an imagination.
8. **Serial order education is impossible** – Even if it was possible to develop some subjects and activities in an integrated manner, then another problem arises, to present a subject or an activity in a logical order. It is not possible to arrange it into serial order.
9. **Lack of religious knowledge** – It is said that the basic education is called fundamental education, however, the basic religious education of the Indian society doesn't find any place in the same, only moral education finds it place. Gandhiji feared that the hatred would have taken place in case of religious education. Does any religion teach about hatred?

Impact of Gandhiji

Gandhiji is a exponent of supreme moral values. He never discriminated between humans, he wanted to establish casteless society in place of caste-oriented society. He first led a movement to end the apartheid policy in South Africa and then led a movement against racial discrimination in upper and lower classes based on birth. His efforts paved off to the establishment of a casteless society in place of society based on racial discrimination by birth –it is a different matter altogether that people from politics have rooted such a base of caste discrimination instead of racial discrimination, that it has become a violator in national unification. Gandhiji tried establishing equality for all religions in place of all religions insulated society, this also affected the society. If the people from political background would not have encouraged all religion provincialism, today the country's state would have been different.

Gandhiji was a person of the era. His impact was not only limited to India, but also on other countries. Today, the whole world is moving towards a casteless society and everyone is ready to move towards human religion in place of provincial religion.

Gandhiji had an impact in the field of education also. The country moved towards the arrangement for basic, compulsory and free education. In addition, the speed of arrangement of old age education also accelerated. Where the proposed education by Gandhiji is concerned, it was implemented in number of provinces much before the independence, and after independence it was implemented in all provinces.

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With time, all the primary schools had put up the banners for basic education. Emphasis on curriculum for basic crafts and raw materials and grant from the government was laid. Workshops were held time and again on how to teach in a crowd. Nothing was achieved so far. Neither the physical, mental, social or traditional development of the children could be done nor their moral or character development. Children could not be even made self-independent through this. Eliminating caste discrimination stayed far from reality, it all the more increased caste discrimination. This was considered as the education of low standards and those who took it were considered of lower class. And the truth is, it proved to be of low standards. Not even a single dream by Gandhiji could be achieved through this. Even today, Gujarat Peeth (Ahmedabad) and Hindustani Talim Shiksha Kendra (Sewagram) established by Gandhiji remain concrete in form of his ideals and village improvement programs on one hand and self – improvement programs on the other hand are conducted here. However, this sort of education doesn't help in the economic development of the country. Today the need is to change with the world in any sphere of life.

Self Assessment

State whether the following are True/False:

7. According to Gandhiji, students should be disciplined.
8. In Gandhiji's era, 13% of the Indian population was literate.
9. Gandhiji didn't consider females as the supreme creation of god.
10. Gandhiji is an exponent of supreme moral values.

13.5 Summary

Putting it all together, it can be said that Gandhiji raised the voice for making the Indian education system Indian, he elaborated on its objectives and elaborated on its curriculum. He made the traditional learning methods useful by emphasizing on active intelligence for children and additionally emphasized on the practice of correlated process of education. In case of Discipline, according to him, it should be self-motivated and impactful methodologies should be adopted for developing it in the children, today all educational leaders agree to this. With reference to his views about a Teacher, though they seem a bit weird but everyone agrees a teacher should be a role model for the society. Everyone also agrees to the importance for a teacher to follow celibacy. Well, with reference to the school, Gandhiji's views are that they should be economically self-sufficient, it is mere an imagination, but everyone agrees on the view that these should be developed as communal centres.

With reference to public population and female population, Gandhiji's both the views are very invaluable. The whole country would be indebted to him for the same. We do not agree with this on the religious education, we are in favour of education of moral values for main religions. And nobody agrees to the basic education proposed by Gandhiji and people who still praise his failures, they are scab.

With reference to Gandhiji's thoughts on education Shri M.S Patel has said that his philosophy of education is naturalistic in its setting, idealistic in its aims and pragmatic in its methods. However, we do not agree with Mr Patel. Firstly, Mahatma Gandhi was not affected by the western philosophy and secondly he was inspired by Indian Philosophy particularly Geeta. Thirdly he has given equal importance to the development of human's body, mind and soul. Now if any of his thoughts resemble to any western Philosophy, it is not wise to connect it with them. Eikadas Vrat suggested by Gandhiji for the material and spiritual development and education plan based on truth and non violence is also inspired by Indian Philosophy. We salute hundreds of times to this Yugpurush.

13.6 Keywords

Notes

1. **Biography** – Life description
2. **Thoughts** – Thinking, idea, opinion

13.7 Review Questions

1. Write the biography of Mahatma Gandhi.
2. Describe Philosophical Thought of Mahatma Gandhi.
3. Evaluate Educational thoughts of Mahatma Gandhi.

Answers: Self Assessment

- | | | | |
|------------|---------------|---------|---------|
| 1. Teacher | 2. Quit India | 3. (a) | 4. (b) |
| 5. (a) | 6. (a) | 7. True | 8. True |
| 9. False | 10. True | | |

13.8 Further Readings



Books

1. Philosophical and Social Bases of Education – *Mathur, S.S., Vinod Pustak Mandir*
2. Philosophical Bases of Education – *Sharma, Yogendra Kumar, Madhulika Sharma*
3. Philosophical Bases of Education – *Sharma, O.P.*
4. Education and Psychology – Measurement and Evaluation: *Shashi Prabha*
5. Philosophical Bases of Education – *Pandey, Ramshakal*
6. Sociological Bases of Education – *Chaubey, S.P., International Books, Meerut.*
7. Philosophical Bases of Education – *Sharma, Dr. N.K.*

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Unit 14: Philosophical and Educational Thought of Swami Vivekananda

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Objectives

After going through this module, the students will be able to understand –

- The biographical sketch of Swami Vivekananda.
- The philosophical thought of Swami Vivekananda.
- The Educational thought of Swami Vivekananda.

Introduction

Swami Vivekananda was an era seer and era creator. Era seer as he looked and explained the condition of his country of that time. Era creator as he laid the foundation of the making of modern India. Though he is known for describing Indian religion philosophy in modern perspectives, make Vedanta practical and propagate it, Social work and Social reforms but he emphasized on the need of education for all of these and suggested many suggestion to improve the then education system for making modern India. That is the reason he is known as educationist in field of education. Below is the sequential critical interpretation of his thoughts and works.

14.1 Biographical Sketch of Swami Vivekananda

Swami Vivekananda was born on 12 January, 1863 in a Kayastha family in a Bengali family of Kolkata. His real name was **Narendra Nath Dutta**. His father **Vishwanath Dutta** was attorney (advocate) in

Kolkata high court. He was so intelligent, knowledgeable, generous, philanthropic and saviour of poor. Swamiji's mother **Smt. Bhubaneswar Devi** was also intelligent, genius, pious and philanthropic lady. Swamiji had an indelible impression of her. He was taking interest in worshipping since his childhood and was immersed. His this tendency later made him Swami Vivekananda from Narendra Nath.

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Education of Narendra Nath started from his home only. He was very a clever and playful nature boy. He learned whole grammar at the age of 7 years only. At the age of 7 years, he was admitted in Metropolitan College. In this school, he took interest in games – sports, exercise, music and drama along with the studies and he was forward in all these areas. At the age of 16 years, he passed the matriculation (high school) examination in first division. Later he took admission in Presidency College and after that he was studying in General Assembly's Institution. At this time he studies literature, philosophy and religion along with study of his course subjects of college. In this area, he got a good support of his parents and teachers. Studious Narendra Nath's life was so Spartan; he was following celibacy and was engrossed in prayer, worship and meditation. By the light of knowledge and spiritual lustre fair complexioned handsome young man's face was more glowing.

In November 1881, he got a very good change to visit Dakshineswar Temple, situated in Kolkata and to visit Shri RamKrishna Paramhansa. Paramhansa affected by his aura but Narendra Nath could not visit him much because he was busy in preparation of F.A. (Inter) examination. Narendra Nath got admission in B.A. after passing F.A. In-between he did *Satsanga* of Paramhansa. The effect of this *Satsanga* was that he did not tie in householder life. In 1884 he passed B.A. In the same year, his father passed away. Even his father was earning a lot but he was also spending generously. So his savings were nil. When he expired, there was no money in home. Now Narendra Nath had to work in economic field for alimony of his mother and sisters. Born and grew up in rich family, this young man had to face misery. At this time he felt that poverty is the mother of sorrows. Paramhansa was also departed in 1886. Three days before departure, Paramhansa gave his succession to Narendra Nath and said 'Today, I became commoner after giving you everything of mine. Through Yoga, what power I interject in you, with that you will do great works in your life. After completing your this work only, you will go from where you came.'

After the great departure of the guru, he was involved in promoting and disseminating guru's teachings. First year his work place was Kolkata only. After that in 1888, he set out for India tour as wandering. He reached Himalaya through Kashi, Ayodhya, Lucknow, Agra, Mathura, Vrindavan and Hathras. Generally he travelled by foot only in this tour and was promoting and disseminating the teachings of Paramhansa Ramkrishna. He travelled Rajsthan in 1891 and south India in 1892. In this tour he saw the necked image of India and experienced the spiritual unity. He reached in Kanyakumari in the last stage of his south India tour. There he worshiped goddess in temple and then he jumped in the sea, reached with floating to a rock and meditated in austerity there. He felt divinity there. There he took vow of country service; poor's, downtrodden and neglected Indian public welfare. From here he reached Madras (Chennai). He gave scholarly lectures on Vedanta in many places of Chennai. There people were so impressed that they collected travel expense to send him for world religion conference, to be held in America. On their insistence, he accepted to go America. He kept his name Vivekananda before leaving for America and took part in that conference in September 1893. There he introduced the world with Indian religion and philosophy. Scholars of the world impressed with his expertise. American public was running behind him. Knowing the favourable conditions he stayed three years in America and promoted Vedanta there. In between many of his books published. He went England in 1897 and gave speeches many places and promoted Vedanta. He went from England to Italy, Switzerland, Germany and France and gave lectures on Vedanta in these countries. From there again he returned England and promoted Vedanta. They he returned India.

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Notes Opinion of Swami Vivekananda was that human should always serve the poor's.

After returning India from England, he established "**Ramkrishna Mission**" whose objective was not only to promote Vedanta but also to open educational institutes and hospitals for serving the poor's. Swamiji wanted that his followers go every village to promote education and remove the darkness of ignorance. At this time only he built a monastery which became permanent centre for followers of Ramkrishna from the beginning of 1899. Few days after only he built another monastery named Adwaita Ashram, 75 Km. from Almora in Himalaya. After retiring from these works in 1899 Swamiji again went America. He stayed over there about one year and was giving teaching of Raj-yoga and Sadhana. In 1900, Swamiji reached France from America. There he participated in "Paris World Religion History Conference". He returned India in the same year via Italy and Greece. Now he was somewhat unhealthy. But even he was unhealthy; he was involved in works of religion promotion, social services and public awareness. Swamiji wrote many texts also from 1887 to 1901. Among **Gyan Yoga, Karm yoga, Bhakti Yoga, Raj Yoga, Prem Yoga, Religious Science, Hindu Religion, Vedanta in Practical Life, Eastern and Western, My Gurudeva, Mystery of Religion, Our India, Present India and Education** are important. Now his complete literatures and important speeches are published in ten parts with the name of 'Vivekananda Literature'. But Legislation of Lord, this person of the era got salvation in short age of 39 years on 4th July 1902.

Self Assessment

Fill in the Blanks:

1. Real name of Swami Vivekananda was
2. According to Adwaita philosophy is the fundamental element of this nature.

14.2 Philosophical Thought of Swami Vivekananda

Swami Vivekananda was the student of Shri Ramkrishna Paramhansa. Shri Paramhansa realized the truth that the divine is in the soul and the soul is in the divine and he made this realization to his student Vivekananda also. Along with that Shri Vivekananda deeply studied the Vedas and Upanishada and he realized the truths in life predicated by it. Swamiji's opinions were not only logical but also proved by the experiences.

Vaidika religion and philosophy is the combination of differentiation. Swami Vivekananda accepted Vedanta philosophy. Vaidanta has also three forms—Dwaita, Vishishtadwaita and Adwaita. Swamiji was the supporter of Adwaita. According to him, there is no difference in Dwaita, Vishishtadwaita and Adwaita; all these three are three steps of Vedanta, whose ultimate objective is to experience of Adwaita. Not even this, but also Swamiji was telling every religions and philosophies of this world are converged to Adwaita at last.

Swamiji's view towards religion and philosophy was so scientific. He cleared that art; science and religion are three different modes to express one and only ultimate truth. He told at one place—'when science told that everything is representative of one power only, so don't you remember the God, for which you have studied in Upanishada.' And the same thing Vedanta says. He called Universal Science Religion to Adwaita Vedanta. He laud tried to see, understand and scientific interpretation of Vedanta in modern perspective. That is the newness of his Vedanta and because of this basis his philosophic thinking is called **Navya Vedanta**. Here metaphysics, epistemology and logic and axiology and ethics of Navya Vedanta of Swamiji are presented.

Metaphysics of Navya Vedanta of Swamiji

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According to Advaita philosophy 'Brahma' is the fundamental element of this nature and it is the only creator and due factor of this universe. Logic of followers of Vedanta is, the way like spider build its own web and the material for making web secretes from inside, in the same way Brahma creates this universe and is only due factor of it. Swami Vivekananda accepted this truth. According to this theory, all gross materials and small souls of this world are fraction of Brahma i.e. Divine. In other words, this whole world is full of Brahma. Question rise is what the pattern of Brahma is. According to Advaita followers, Brahma is that power which does not have any pattern; it is shapeless, omnipotent, omnipresent and omniscient. With the combination of Maya, this Brahma wears form of shaped Brahma (God). This gross sense-accepted world and its all materials are also its shaped form.

In relation with soul, Swamiji was agreed with the opinion of followers of Advaita. According to him all souls are fraction of Divine and just like Divine, these are also eternal and infinite, so there is not any question of its birth or death. According to Advaita, all other materials of this world are also fraction of Brahma i.e. Divine there is only difference in soul and other materials that soul is omnipresent and omniscient and it has the property of understanding and obtaining its true form of Divine, while other material does not have these property. According to this principle until soul recognize its true form of Divine and does not achieve it, till then it enters one body to another and when it recognize its true form and achieve it then it is free from life. Swamiji called it only salvation.

Vivekananda considered human as combination of body, mind and soul and considered that human life has two aspects – one is Physical and second is Spiritual. He emphasized to develop both physical and spiritual aspects of human. His statement was until human is not free from physical weakness, ignorance and political slavery, he cannot step forward towards spiritual freedom.

In relation with human development Swami Vivekananda view was so broad. He considered Indian knowledge and actions are needed for spiritual development of human and considered western knowledge, science and technology are needed for its physical and economic growth. Today knowledge is not limited to any country's boundary, today there is globalization in the field of knowledge.

Epistemology and Logic of Navya Vedanta of Vivekananda

Swamiji divided knowledge into two divisions – physical knowledge and spiritual knowledge. Under the physical knowledge, he keeps the knowledge of materialistic world (all materials and actions of it) and under the spiritual knowledge, he keeps the knowledge of astral world (Divine, soul and spirits) and kept the knowledge to achieve resource out of knowledge of astral world (Gyan Yoga, Karma Yoga, Bhakti Yoga and Raj Yoga). According to Shankar, exponent of Vedanta, knowledge of materialistic world is the unreal knowledge and knowledge of astral world is real knowledge, but Vivekananda considered materialistic world and astral world both of knowledge as real knowledge. His logic is that this materialistic world is made by Brahma from Brahma and Brahma is real then this world must be real. How unreal can be originated from the real. So its knowledge is also comes under real knowledge. As far as the means of obtaining the mode of achieving knowledge, in this regards Swamiji's opinions are clear. According to him, there is direct method and practical method for obtaining knowledge of materialistic world and knowledge of astral world obtained through *Satsanga*, self-study and Yoga. He considered Yoga is the best method for obtaining any kind of knowledge (knowledge of materialistic world or astral world).

Axiology and Ethics of Navya Vedanta of Vivekananda

Swamiji considered human is the wearer of the soul and was agreed with this statement of Shankar that the ultimate objective of human life is to get salvation, to get rid of visit in this world, to dissolve the soul in to Divine; but he considered this materialistic world and human life in it as real so he forced

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to be free it from physical weakness, mental slavery, lack of economy and feeling of inferiority in materialistic world. He preaches to mankind for this both kind of freedom, to be studious, intelligent and hardworking and preached for *Satsanga*, devotion and Yoga (Gyan Yoga, Karma Yoga, Bhakti Yoga and Raj Yoga).

In relation with the ethics of human, clear opinion of Swamiji is that human should always follow the truth and serve to the poor's. He considered truth and service as fundamental values of life. In his own terms, the real is that by which both physical and spiritual kinds of benefits occurs and unreal is that by which physical or spiritual any kind of harm occurs. Swamiji considered human as a temple of God and considered service to human is supreme religion. In his terms, human should be pure from mind, speech and work, he should earn his livelihood with honesty, serve to poor's and thus make our self able to do Yoga practice through pure and undefiled and then should do self-realization through any of the Yoga rout (Gyan, Karma, Bhakti or Raj). He supported seven steps for Yoga practice – Shama-Dama, Titiksha, Uparati, Shraddha, Samadhaan, Mumukshatva and Nityanitya Viveka rout.



Did u know? Swami Vivekananda was the student of Shri Ramkrishna Paramhamsa.

14.3 Educational Thought of Swami Vivekananda

Swami Vivekananda was scholar of Indian philosophy and patron of Adwaita Vedanta. He is famous for giving practical form to Vedanta. His philosophic views can be read theoretically in the books written by him and practically it can be seen in the public welfare of Ramkrishna Mission. Swamiji was much concern about two things, darkness and poverty of country people and he forced to need of education to remove it. He himself and his companions were not involved in promotion of Vedanta only; he contributed a lot in promotion and spreading the public education. He will be remembered always for giving Indian pattern to Indian education. Sequential description of his education thoughts are presented here –

Concept of Education

Swamiji wanted human to make ready for terrestrial and extraterrestrial both of lives through education. He had faith that until we are not rich and happy in physical terms, till then knowledge, deeds, devotion and Yoga; these are imaginary things. He gave slogan in terrestrial terms – **We want that education by which character is formed, strength of mind is increased, the intellect is expanded and by which one can stand on one's own feet.** He called it **Man Making Education**. But he considered ultimate objective of the life is to feel the inside hidden soul. In terms of extraterrestrial he declared that – **Education is manifestation of perfection already present in man.** In his terms, the education can do both of works, is the true education. He called it **Complete Education**.

Objectives of Education

Swami Vivekananda considered human's physical and spiritual, both of forms as real, as truth, so he forced to develop both of the aspects of human. In his terms, there should be physical and spiritual, both kind of human development take place. The education which does both of works, he called it Complete Education. For this, Swamiji forced on that objectives of education, we can sequent those in the following way –

- 1. Physical Growth**—Swamiji believed healthy body is necessary for both, physical body protection and fulfilments of its need and self-realization. In physical terms he told that this time we need those strong persons who have iron like muscles and steel like tendons. For self-realization he told Gyan Yoga, Karm yoga, Bhakti Yoga or Raj Yoga is necessary and cleared the necessity of healthy body for any kind of Yoga practice. In his view, physical growth of human should be done first of all.
- 2. Mental and Intellectual Growth**—Swamiji said the reason of backwardness of India is its intellectual backwardness and forced on that we should go for mental and Intellectual growth of our children and for this they should be introduced to the national and international knowledge and science, where and what good knowledge is available, it should be achieved and should be given ability of standing with the confidence in the world.
- 3. Developing the feeling of Social Service**—Swamiji told in clear words that meaning of literacy is not to bless our self only, after literacy; human should work for human welfare. He saw the poverty of Indian public through his own eyes. He wish that literate and rich people serve the poor's and try to raise them. His meaning from social service was not with the kindness or donation, his meaning from social service was with the helping to raise the poor's, they will rise themselves only. He wanted to gather a team of social workers through education. In spiritual terms also he was giving big importance to the social service. He considered human as temple of God and considered service to it as service to God.
- 4. Moral and Ethical Growth**—Swamiji felt this thing that human should be character-full along with the healthy from the body, developed from intelligence and strong from the economy. Character only makes human honest and dutiful. So he forced on moral and ethical development of human also through education. His meaning from morality was with both the social morality and religious morality and meaning from ethical development was with that will power which help human to follow the right rout, to stop him from following wrong rout. His faith was that any of these moral and character-full human can lead further the society or the nation, can rise up.
- 5. Occupational Growth**—Swamiji closely saw the poor public of India; saw their peeping bones demanding for bread, cloth and house. Also he saw the luxurious life of western countries and he reached on this result that those countries get this physical luxury through knowledge and science and development and use of technologies. So he declared that life cannot be run through blank spiritual principles, we should come forward in every field of work. For this he forced to train human in production, industrial work and other occupation through education.
- 6. Development of national unity and cosmopolitanism**—Our country was under British at the time of Swamiji, we were dependent. Swamiji felt that dependency give birth to inferiority and inferiority is the biggest cause of our all sorrows. So when he returned from America, he called youngsters after step in on Indian land - 'Your very first work should be made country free and whatever has to sacrifice for it should be ready for that.' He forced on necessity of that education system at that time which rise national consciousness in natives, making them unite to fighting for the freedom of country. But he was not promoter of narrow nationality, he meet divine only in all human and believed cosmopolitanism in this view.
- 7. Religious Education and Spiritual Development**—Swamiji forced similarly for development of physical and spiritual both the aspects of human through education. His clear opinion was that physical growth of human should be on the background of Spirituality and spiritual growth should be on the basis of physical growth, it is possible only when human follow the religion. Swamiji took the religion in the broad way. In his term, religion is that which teaches us to love and save us from malice, insist us in the service of manhood and protect us from the exploitation of human and helpful in our physical and spiritual both kind of development. Swamiji forced to provide this kind of religious education from the beginning. In his term, all these properties are present in our Advaita Vedanta Religion; it makes feeling of unity in the world and teaches love to all. It is the universal religion. In his terms, other religions of this world are also giving somewhat same kind of education but among these religion, our Indian Vedanta Religion is the best. So we should give its

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education from the beginning. Also for achieving the ultimate objective of life, from the beginning we should orient the children towards Gyan Yoga, Karma Yoga, Bhakti Yoga or Raj Yoga. In his terms, real education is that only which make ready human to live physical life and to achieve spiritual salvation.

Curriculum of Education

Curriculum is the mode to achieve the objectives. Swamiji presented a provision of detail curriculum for achieving the objectives of education fixed by him. He forced to include games and sports, exercises and Yoga practice for physical growth and language, art, music, history, geography, political science, economics, mathematics and science subjects for mental and intellectual growth in educational curriculum. Swamiji's view in context of language was so broad. In his terms, mother language for normal life, Sanskrit language is for understanding our religion and philosophy, regional language is for understanding our country and knowledge of English language is to understand foreign knowledge and science and technology is necessary. He considered art as integral part of human life and was in favour of include painting, architecture, music, dancing and acting in the educational curriculum under this. Under the history, he was in favour of to teach Indian and European both the history. His logic was that through studding the Indian history, home country love will develop and through studding the European history, they will becoming hardworking for physical prosperity. He also forced to include political science and economics in the curriculum. His faith was that with the study of both subjects, political consciousness will develop in children and they will get success in economic field. To develop the feeling of social service in the human and orient them towards social service, Swamiji forced to make social service compulsory at all levels of education and forced to make education of religion and moral science compulsory for their moral and ethical growth, forced on education of mother language, English language, physics, agriculture, technology and industrial skills for occupational growth and forced to include subjects like literature, religious philosophy and moral science and hymns, *Satsanga* and meditation activities for spiritual growth.

Swamiji also forced on making arrangements of higher education and with the help of this education he forced on making arrangements of education of Engineers, Doctors, Advocates and Administrators in our country only. He knew that until we are not self-dependent in every field of life, we neither progress physically nor spiritually. He attracted the attention of academicians on this that in nation or abroad, where ever what is good, beneficial, necessary to raise our society and our nation, it should be given place in the syllabus of higher education. Thus Swamiji's view, in relation with the curriculum of education, was so broad. And why would not, he studied and understood the highest religious philosophy of his country and saw the physical luxury of western countries with his own eyes. He knew that we can do our physical development with the help of physical knowledge of western countries and can do our spiritual development with the help of spiritual knowledge of our country. Thus Swamiji's view in relation with curriculum of education was so modern and broad.

Methodologies of Education

Swamiji believed in the completeness of the soul and considered that soul is omniscient. But it is possible only when human has self-knowledge, he itself would be self-visionary. In Swamiji's opinion, human has self-knowledge only when he has both physical and spiritual knowledge. Swamiji supported Direct, Simulation, Lecture, Discussion and Experimentation methods for obtaining physical knowledge and supported Self-study, Contemplation, Meditation and Yoga methods for obtaining spiritual knowledge. On the basis of his experience, he said this statement so forcefully that Yoga method (concentration) is the best method ever for obtaining both physical and spiritual kinds of knowledge. Swamiji himself was a teacher. He taught Vedanta to country and foreign people and

trained them in meditation. But he used the above mentioned methods in his specific way, so here it is needed to understand his specific way.

Notes

1. **Simulation Method** – Swamiji knew this thing that in the beginning, human learn the methods of language and behaviour through simulation only, so he called it best method for education of pure language and society agreed behaviour. He forced that parents and teachers should use pure language before children and should present top models of behaviour, by following this children can learn correct language and behave nicely. He considered the correct method for education of games and sports, exercise, Yoga practice and other action. He was teaching Yoga with this method only.
2. **Lectureship Method** – To give the information about the facts in verbal form is called Lectureship method. Swamiji believed that the knowledge of found by ancestors can be imparted through lectureship method in easy and fact manner. However, he emphasized on accepting the fact after judging it through intelligence. He used to impart the morals of the Vedanta through lectureship method, scientific method.
3. **Logic and Discussion Method** – Not accepting logic just like that, questioning ‘what’, ‘why’ and ‘how’ etc about them, receiving their logical answers, raising doubts time and again and finding out solutions for these and discussing upon these, is called Logical and Discussion method. The logic method of Swami Vivekananda is different from the method of justice philosophy. In this method, teachers solve the students’ problems. On this basis, some scholars also call it problem-solving method. In this method, teachers explain the solutions to students’ doubts. On this basis, some scholars call it explanatory method. These doubts have to be analysed for their explanation. On this basis, some scholars call it analysis method. Swamiji used to think and discuss logically to before clarifying any doubt. That’s why he has called it logical and discussion method.
4. **Directive and Consultative Method** – By directing students through giving them right direction and through discussion, helping them to learn on their own and solving their doubts time and again, is called Directive and Consultative method. In this process, teachers help students in, what and how to study, what and how to do. In this process students learn on their by practising themselves and on their own, teachers only assist them in showing them the right track. Swamiji considers this process as the suitable process.
5. **Demonstration and Experimental Process** – Swamiji supports this process for education and training of experimental and technical subjects and activities. In this process a teacher presents a thing or activity, student study the same, teacher elaborate on each aspect, students experiment and prove it. Now a days, advice of students are also taken in this process. The education of Scientific and experimental subjects can be provided by this manner in the real sense.
6. **Self-Learning Method** – Self-Learning Method means learning by self. In this process, students get the knowledge of the areas by studying from the books. For his religious education, Swamiji has emphasized on studying the granth. He said that not everything can be taught by lectures and discussions, it is must to study related evidential texts for any subject. Reading and studying these texts by students themselves is called Self- Learning Method. Swamiji considered this process incomplete unless and until it was thought, remembered and discussed. His claim was that any fact should be accepted only after giving an intelligent thought over it. This way, Swamiji’s proposed Self-Learning method is a bit different from book method and library method, its more than that more useful also.
7. **Meditation process** – Swamiji considers this process as the topmost process of attaining any kind of physical and spiritual knowledge. According to him, short term meditation is needed for attaining physical knowledge whereas long term meditation is needed for attainment of spiritual knowledge. Even today’s scholars say that it is important to focus for attainment of knowledge. Our experience says that the more a learner has the patience to meditate, the faster he learns. Swamiji practised this method from his childhood itself.

Notes

Discipline

There are three main aspects of the human life namely the physical, social and spiritual. Swamiji gives importance to all three of them, but he gives utmost importance to the spiritual aspect. According to Swami Vivekanada, the meaning of discipline is to achieve self-control through the soul that is atma. According to him action performed by man is not disciplinary when it is guided by the physical plane compared to action guided by the soul.

Swamiji used to teach the concept of self-discipline to both the guru and the disciple. The question arises, how can children carry out self-discipline? Swamiji has stressed out that to motivate disciples to practice self-discipline, the guru himself has to practice it fully; this will incite the disciple to think about the Gurus' behavior and the former will be inspired to follow the same ideal path.

Guru

Swamiji was the pioneer of Gurukulas in olden days. According to him, the Guru should impart both secular and spiritual knowledge so that they can prepare the disciples for both the material as well as the spiritual world. He used to advise the Gurus to practice self-control and self-discipline, and then only disciples will follow their footsteps and practice same. He also expected the Guru to make use of so as to understand each student's learning capabilities and prepare their education techniques accordingly and through self knowledge the Guru can gain an understanding of the student's spiritual knowledge; hence the Guru may assist the student in his spiritual growth.

Disciples

According to Swamiji, to gain both secular and spiritual knowledge, the disciple shall be in the celibacy stage of his life. According to him, until the student does not undertake rituals to initiate into Brahmacharya, he does not obtain inner strength to learn and to respectfully surrender to the Guru in search of true knowledge, till then neither can they gain scientific knowledge nor spiritual knowledge. According to him the relationship between the Guru and the disciple should not be limited to knowledge gain, but both should be acquainted with the divine form inherent in one another.

Gurukula

Swamiji had strong values pertaining to the establishment of Gurukulas. But in the modern system and noisy environment the establishment of Gurukul was practically impossible. He only stressed on the point that the teaching environment shall be pure, along with teaching, practice of physical activities, games; there shall also be meditation practices, social services and chanting of devotional songs.

Other aspects of Education

1. **Mass Education** – In the times of Swamiji, the situation prevailing in the country was very deplorable. Compared to India, the situation in western countries was much better; their citizens practiced discipline and spirituality. Swamiji saw that with his own eyes. He has experienced that our dirty politics, degradation of moral values, social malpractices and blind belief in Indian traditions was the result of ignorance. He has propagated the message that until the inhabitants of India, men and women alike, do not become knowledgeable, there won't be progress in any aspect of their lives. He expected the society and the State to educate the mass. With mass education Swamiji targeted mainly children, the youth, and illiterates. He encouraged the educated ones to impart knowledge to illiterates and elders so as to dispel their ignorance and make them knowledgeable.

2. **Women Education**—Swamiji was very much concerned about the deplorable state of women. He stressed on the importance for respect towards women, educating them and opening up opportunities for their self-growth and progress. He emphasized that until we don't educate women we cannot make the society knowledgeable and until the society does not become knowledgeable, there will be no upliftment of the State. But related to women's education, his vision was based on Indian values. He wanted to make of them ideal housewives, ideal mothers, and ideal imparters of knowledge and reformers of the society. He focused on providing education to women with the objective of uplifting the holy women, liberating them from fear, making them excel in their household, enabling them to be ideal mothers of robust sons and social reformers to guide the society towards righteousness.
3. **Mix education**—Swamiji was against mix education. His main belief was that men and women learning capabilities were not similar, due to which they cannot be educated together. His second belief was that mix education can be a barrier to self-control. He firmly believed in having separate schools for girls and as their instructors, women would be most suitable.
4. **Business Studies**—Swamiji saw a nude picture of his country and at the same time he saw the influence of foreign countries. He experienced that there are two main reasons of the country's poverty: the lack of common knowledge, good quality education and business studies. First and foremost he started a sensitization campaign on educating the mass population and then on inculcating good quality education as well as business studies. With business studies, he did not only mean simple trade methods and common knowledge but also essential knowledge on best practices from foreign countries to prepare engineers, doctors, lawyers and politicians in India. And was also the administrator and organizer of preparation. Their approach in the context of vocational education was very comprehensive and practical.
5. **Religious Knowledge**—Swamiji was the founder of religious knowledge but his opinions on religious knowledge were very different. These binders in a denomination of religion were not in favor of these eternal values of religion human beings life accepted as announcer. He propagated the message of his Guru Shri Rama Krishna Paramhansa that all the religions of the world are one; all revolved around one universal truth. Swamiji said two things pertaining to religion in the Chicago Parliament of religions, these two things remain exemplary - "I am proud to belong to a religion which has sheltered the persecuted and refugees of all religions and all nations of the earth". And the second - that people think it is pointless the only religion in the world ever will. From these words it is clear that he was a spiritual leader who believed in universal tolerance and unity.
6. **State Knowledge**—Apparently Swamiji did not start any projects on state knowledge but he did stress on its importance. He emphasized that education is primordial for all including the individuals, the society, and the state; hence the state shall make provision to educate all its citizens. He had strong beliefs pertaining to the education of the Indian nation. He propagated the message about being receptive to what is positive; he has experienced that foreign countries excel in secular knowledge and that India is unbeatable in spiritual knowledge. This is why he stressed on the importance of learning the best practices of foreign countries in order to progress in the field of secular knowledge and to progress in spiritual knowledge, he emphasizes on learning from Indian culture. He firmly believed in Vedanta and therefore motivated one and all to spread the teachings of Vedanta.

Self Assessment

Multiple Choice Questions:

3. The difference between Vedic Dharma and Vision is
 - (a) Yoga (unite)
 - (b) Viyoga (separation)
 - (c) Opinion
 - (d) None of these
4. Swamiji's vision on religion and philosophy was—
 - (a) Scientific
 - (b) Religious
 - (c) Ascetic
 - (d) Irrational

Notes

5. In the year 1892 Swami Vivekananda travelled in connection with—
(a) Rajsthan (b) South India (c) Mathura (d) Agra
6. The World Parliament of Religions took place in America in—
(a) Sep 1993 (b) Sep 1893 (c) Sep 1793 (d) Sep 1693

14.4 Evaluation of the Educational Thought of Swami Vivekananda

The importance of any object, action or opinion is evaluated depending on the context it operates. Education is an instrument to uplift an individual, to instill knowledge in him, to unlock his/her hidden skills and capabilities and also to guide his thoughts and actions in the right direction. Thus the efficiency of education lies in the extent to which it contributes in the upliftment of an individual in the aspects mentioned above.

Swamiji was someone who could adapt and fit in the changing environment (to live with time). He was foresighted and he analysed the situation prevailing in his country deeply; he made a stepping stone towards evolution by laying the foundation for New India. He was well-known for disseminating messages on Dharma in his own unique way; for propagating the Vedanta Culture in a unique way; for doing social work and social reforms; but to do all this efficiently he stressed on the importance of bringing reforms in the educational system so as to uplift New India. For this reason he is known as the pioneer of knowledge in the world of education. Hereunder are his views about academic education.

Educational Methods

According to Swamiji, education is the acquisition of such knowledge and skills that enable an individual to progress both materially and spiritually. For material progress, he stated the following “We require such education that enhances our character, gives us inner strength, a beautiful mind and makes us self-dependent;” and for spiritual progress he stressed on “Education leads to the complete growth of an individual.”

If we try to see the above statements through Swamiji’s perspective, we’ll understand that education is the means to achieve both material and spiritual progress. However though, such complete education is not included in the educational system. It is essential to include it in the curriculum and to put into practice the knowledge gained through such education.

Objectives of Education

Swamiji gives equal importance to man’s religious and material progress. According to him, education should fulfill both purposes. Hence related to this, he emphasized on seven main points namely; physical progress, mental/moral progress, the spirit of social service, ethical upliftment, character building, unity, brotherhood and spiritual progress.

If we analyse carefully we will find out that Swamiji’s principles on education is universal; in today’s India the present education system comprises of physical, mental/moral, social, ethical and character building and spiritual upliftment. However despite being the pioneer of Hindu culture, he did not emphasize on cultural progress; maybe he used to think of religion and culture as one. At that time our country was not independent, so how could anything about governance and citizenship come into his mind. Independence is the motto of this era, in his time it was known as universal brotherhood.

Educational Curriculum

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Swamiji's vision was very universal regarding the educational curriculum. On this topic the first thing he talked about was on the importance to include topics and actions that are required to uplift man materially and spiritually. Secondly he said that all best practices obtained from other countries be included in the educational system. Thirdly, he emphasized on the use of ancient knowledge as well as modern technology to ensure the material progress of man whilst focusing on the importance of using English language as a means to understand the modern technology; and for spiritual upliftment he advised strongly on including Indian culture as a subject in the school curriculum. For the material progress of man, he included the following languages in the school curriculum namely the mother tongue Hindi, foreign languages, English and Sanskrit. He also included the arts, music, history, geography, political education, science, astronomy, meditation, social work, ancient knowledge and physical activities; and for his spiritual progress he laid emphasis on history, culture and values and chanting of devotional songs. At that time he sensitized people in India on the need for higher education and to go abroad to learn more and become knowledgeable in scientific methods.

If we analyze Swamiji's views on education, he laid much emphasis on reinforcing the educational curriculum with a variety of subjects. He did not have a second opinion about where to use scientific subjects in life; however though man cannot learn almost everything in his everyday life and neither is it important for him to do so. We wish Swamiji were alive for few more days for he could draw a limit to the school curriculum. Swamiji talk today do not take people's throats even though that Vedanta be essentially everybody learning but they believe that if the country corruption, scandals, chaos, and karen shared-free, children from the start to be religious and moral education will inevitably.

Educational Principles

Regarding the principle of education, Swamiji has made no new contribution; he merely merged some traditional (Simulation, teaching, interpreting, self-education, logic and yoga) and modern views (Guidance, counseling and used). In so doing he gave the first and foremost place to Yoga.

Swamiji has undoubtedly made his name by merging both ancient and modern principles of education. But in today's modern circumstances it is not practical to make use of the yoga principle. If Swamiji had made use of Shankar's psychological means and modern methods, he could have surely given something new to India.

Discipline

According to Swamiji, meaning of discipline is directed by the soul. Swamiji cleared that human is like an animal by birth, so its congenital that is natural behaviour cannot be called discipline, he learn social behaviour while living in society and when this behaviour is self-inspired, then we called it discipline.

In this context, our request is that until human do not realize the self-element, there is not any question arise to be directed by it and for realizing the self-element, it may take whole lifespan. It is clear that Swamiji did not say the discipline of school. In our view, meaning of school discipline should be that students and teachers can control their natural self and inspired from inside to behave according to rules and ideology of society. It is called self-discipline today.

Teachers

Swamiji's views for teachers were traditional. He expected from teachers that they should be Gnostic, virtuous and able to recognize the divine nature of students. He also expected from teachers that they should understand the deeds generated variation with the help of psychology and arrange the education accordingly and with the help of divine knowledge, he understand their spiritual unity and let them provide knowledge of self-element.

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Self-knowledgeable teachers cannot be expected in this age but all are expecting that they should be expert in their subjects. All are unanimous in their relation to the virtuous. If teachers are to be honest and dutiful, then all problems of teaching world can be solved easily.

Students

Swamiji' view for students were traditional as well as modern too. He expected from the students to follow celibacy vow. His clear opinion was that until the students are not doing sense repression, they do not have strong will power to learn and if they do not respect the teachers, they can neither be given physical knowledge nor spiritual knowledge.

Today academicians are even not agreed with the celibacy vow word of Swamiji but all accept it that students should be Spartan, eager to learn knowledge, interested to study and hardworking. All these symptoms are of celibate. In our view, at least Indian should respect celibacy word.



Task

Express your views about education contemplation of Swami Vivekananda.

School

One side Swamiji supported Gurukul system and on the other side he forced to establishment of general and special educational institutions for the arrangements of public education and specific education. He himself established schools in tribal colonies. But wherever schools are and whatever kind of, according to him its environment should be clean, social atmosphere should be ideal oriented and there should be Yoga practice for spiritual development.

Today all are agreed with Swamiji's first two things but all academicians are not unanimous with the giving position to hymns and Yoga practice in the schools for spiritual growth. Their logic is that this is work of family or religious organization.

Other Aspects of Education

1. **Public Education**—As far as the concern is of public education, female education, occupational education, religious education and national education; Swamiji guided us in all these areas. His view was so broad in context of public education; he wanted to see all children, youth, elders and veterans of India as literate, wanted to make them able to life normal life and wanted to make them expert to earn their food. These views of him gave us inspiration for making arrangements of general, compulsory and free education and adult education both.
2. **Women Education**—There is not two opinions that Swamiji saved Indian culture and respect by giving respect woman in the form of Mother-Power and emphasis on women's education is our big favour but his views in context of women education that they should be made perfect housewife, perfect mothers and perfect teachers only, will be said narrow only. Today also his rejection for co-education is the subject of criticism.
3. **Occupational Education**—Making arrangements for occupational education and emphasize on giving space to education of western science and technology, for removing the poverty of our country, is indicative of his broad mind and comprehensive approach. Today through this education, we are on a path of growth.
4. **Religious Education**—Swamiji considered Vedanta as universal religion and emphasize on its compulsory education. In this age today, people are not in favour of any specific religious philosophy education but surely in the favour of education of religious morals widely.

5. **National Education**—As far as the thing is of national education, Swamiji could not create its outline, but he emphasized that it should be like that, by which nation grow and raise up in physical and spiritual both views.

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Effect of Vivekananda

Vivekananda equally emphasized on physical and spiritual both the aspects and led to live Vedanta in life. He emphasized on taking advantage of national and international knowledge and skills for physical growth of human and emphasized on use of Indian religion and philosophy, especially knowledge of Vedanta philosophy and Yoga practices for spiritual growth of human. Thereof there was increment in the importance of truths, related to physical life in religion dominant Indian philosophy, tendency to take advantage of national and international knowledge developed in the society.

From one side, Vivekananda led his country people towards the taking advantage of western knowledge and science and on the other side introduced the foreigners to Indian spiritual knowledge, especially Vedanta philosophy and Raj Yoga. Today around the globe, Indian spiritual knowledge and western science and technology is used. Knowledge is not considered as paternal wealth of any country, it is for the whole world today.

At the time of Vivekananda, there were two opposing philosophies—one was eastern and other was western. Vivekananda combined both. With its effect, arrangements were made for education of Indian language, literature, religion, philosophy and growth of knowledge along with western language, literature, religion-philosophy, knowledge-science and technology, country was progressing in physical form. Today, what we are is just result of this combined and broad view.

Self Assessment

State whether the following statements are True/False:

7. Swamiji divided knowledge into two parts—Physical knowledge and Spiritual knowledge.
8. Swami Vivekananda was the Guru of Shri Ramkrishna Paramhansa.
9. At the time of Swamiji, our country was under British, we were dependent.
10. Swamiji announced that respect the women, educate them and provide opportunity to grow.

14.5 Summary

Swami Vivekananda is the first Indian in this age who introduced us spiritual superiority of our country and physical superiority of western countries and awaken us for our physical and spiritual both kind of growth. He announced that make every person of India educated and make him able to function efficiently in every field of life through education, make him self-supporting, independent, fearless, and proud and above then all, make him true human who will be successful in achieving God through human service. He established Ramkrishna Mission for materialize his philosophical and education views, open its branched in country and abroad and with this made arrangements for public service and public education. He specially cared of weak and neglected people of India. But organizations established by Ramkrishna mission are negligible and which are present they are not having anything new. They were established for what objectives, Spartan and solitaire teachers are needed for that. Wish Swamiji live some more days. But overall educational thoughts are based on religion and philosophy and compatible for Indian public life. Planners of national education should use it. View of Pt. Jawahar Lal Nehru is quotable about Swamiji. He wrote at one place - 'Rooted in the past and full of pride in India's heritage, Vivekananda was yet

Notes modern in his approach to life's problems and was a kind of bridge between the past of India and her present.'
— Pt. Jawaharlal Nehru

14.6 Keywords

1. **Educational** – Related with education.
2. **Complete Education** – Whole education.

14.7 Review Questions

1. Write biography of Swami Vivekananda.
2. Describe the philosophy of Swami Vivekananda.
3. Write short note on 'educational thoughts of Swami Vivekananda'.
4. Evaluate the educational thoughts of Swami Vivekananda.

Answers: Self Assessment

- | | | | |
|-----------------------|-----------|---------|----------|
| 1. Narendranath Dutta | 2. Brahma | 3. (a) | 4. (a) |
| 5. (b) | 6. (b) | 7. True | 8. False |
| 9. True | 10. True | | |

14.8 Further Readings



Books

1. Philosophical and Social Bases of Education – Mathur, S.S., Vinod Pustak Mandir
2. Philosophical Bases of Education – Sharma, Yogendra Kumar, Madhulika Sharma
3. Philosophical Bases of Education – Sharma, O.P.
4. Education and Psychology – Measurement and Evaluation: Shashi Prabha
5. Philosophical Bases of Education – Pandey, Ramshakal
6. Sociological Bases of Education – Chaubey, S.P., International Books, Meerut
7. Philosophical Bases of Education – Sharma, Dr. N.K.

Unit 15: Philosophical and Educational Thoughts of Shri Aurobindo and Radhakrishnan

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Objectives

After going through this module, the students will be able to understand –

- The biographical sketch of Shri Aurobindo.
- The philosophical thought of Shri Aurobindo.
- The educational thought of Shri Aurobindo.
- The educational thought of Radhakrishnan

Introduction

As a philosopher Shri Aurobindo tries to give a Scientific way to Indian Philosophy. Some people are impressed by his thoughts. He never differentiates a human on the basis of States, Cast, Religion, money, and Color. He believes in universal brotherhood. The Ashram Built by him where people came across from all around the world, from different cast, religion and different states used to live there. And everyone toiled physical work. Everybody worked according to their capabilities to live, they worked for production and everyone took the practice of Meditation Yoga. They progressed towards spiritual life protecting their physical life. Such kind practices decrease the Physical and Cultural differences and Cast system is vanishing form society.

Notes



Notes Human being is taken as a developed animal by Aurovindo.

15.1 Biographical Sketch of Shri Aurobindo

Shri Aurobindo was born on 15 August, 1872 in a very rich family of Calcutta. His father Shri Krishnaghan Ghosh was a renowned Doctor and he admired the Western culture. Even servants communicated in English in his family. His father was a very kind person. He was brought up in such a family.

Shri Aurobindo's primary education was started in 1877 in Darjeeling's 'Loreto Convent School'. This was a well-known English school of that time. After two years, in 1879 he and his brother and sister were sent to England for education. In England the responsibility of his education was given to a private couple. He learnt the French language from them. In 1885 he took admission in Saint Paul School in London where he learnt Greek language. He got a scholarship of Cambridge 'Kings College' in 1889. There he learnt languages like French, Italian, Spanish, and German. In 1890, at the behest of his father, he attained the 'Indian Civil Services (ICS) exam' and passed the exam. But he didn't like to serve under the British Empire, so he didn't appear for the horse riding test. In 1893 he returned to India.

After returning to India, he first joined as an administrative officer for the then state of Baroda. After that, Baroda State's 'State College of Baroda' appointed him as a Professor of French Language. And after some time, they appointed him also as the professor of English Language. And later he became the Principal of that college. In Baroda, he studied languages like Bengali, Marathi, and Gujarati. He also studied the literature of the respective languages. From that, he acknowledged the Indian culture. He was married in the year of 1901, but his married life did not make much difference in his study, speculation, and thoughtfulness. He was always occupied in his studies. After reading Bhagavad Geeta, his life turned. The impact of Geeta motivated him to free India from British rule and towards philosophy. In 1906, he resigned from the position of college principal, and jumped into the National Freedom Movement.

In 1906, in Calcutta's 'National College' he took the charge of Principal. At that time, it was the center of the National Movement. He was the Editor of the 'Vande Matram', a revolutionary newsletter of that time. He was sent to jail by the British in 1907 because of his revolutionary writing, but he was released after a few months of imprisonment. The bomb explosion in the year of 1908, which linked him with it, again made him a prisoner. He had some different experiences at this time. Whenever he looked at the prison and its objects, he visualized them as Lord Krishna. And that experience raised his mind to the thought of how to protect the nation from British rule and the thoughts of Satyagrah (With a Good Company) Dharma. After imprisonment, this thought became more powerful. The British rule was watching him very closely, and he created problems for them. To escape from the British rule, he went to Chandra Nagar on the day of 10 Feb, 1910. From there, Shri Aurobindo moved to Pondicherry on the day of 4 April 1910. From 160 K.M. Southern point of Pondicherry, Madras, there is one harbor port situated. In that period, it was ruled by the French people. He lived with four young partners in a rented house. That area was free from British rule. In such a kind of free environment, he had a chance to turn his mind into Meditation of Yoga. From that, his life turned into a new chapter.

Now Shri Aurobindo practices Yoga Sadhana (Accustom) and that house became the center of yoga sadhana. On the day of 29 March, 1914, one French woman named Mira Richard met Shri Aurobindo and was impressed by his yoga practices. And she started to give the license freely to develop the center. On 15 August, 1914, Shri Aurobindo started publishing a Philosophical Newsletter named 'Arya' and from this medium he conveyed his philosophical thought to common men. And that moment he became a very famous person all over that region. From the date of 24 April, 1920, the French lady Mira

Richard permanently became the member of the Ashram and she gives helpful hands for the betterment of the Ashram. And when she stated the member of Ashram more pupils or visitors were coming to Ashram. Many new houses were arranged to accommodate them and arrangements were made for their food.

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Shri Aurobindo carried his habituation, he continued his writing and he gives speech along with habituation. This Ashram was organized in 1926. On same year on 26 November, 1926 Shri Aurobindo got blessing (Karma Fala). Now he strongly believes that he had have that Supreme power which hold the whole Universe, It's Past, Present, Future, and he can see all the things and understand it. Onwards Shri Aurobindo lived a very lonely life, he appeared among the public only for the four days for the year. At that moment Francis Lady Mira Richard was known as Shri Maa. She gives the message to pupils of Ashram and public. In 2 December, 1943 Ashram School was established in the Shri Aurobindo Ashrama. In that school they created a concrete form of Shri Aurbondo's Educational thoughts. He stared his journey towards the eternal world by leaving behind the Physical World. The Eyewitnesses said that from the body of Shri Aurobindo the eternal light was shining for more than 111 hours.



Notes Sri Aurobindo has also evolved as human beings have.

15.2 Philosophical Thought of Shri Aurobindo

Shri Aurobindo was a great follower of Bhagawat Geeta. He defines Karma Yoga and Meditation Yoga form the book of Geeta in a scientific way. From his point of view Yoga is combination of Physic and Supreme Energy (God). In the other words Yoga is best tool form which even Men can have an experience of Supreme Energy. Shri Aurobindo never advice to engrossed into Brahma by having Yoga sadhana but instead he wants to take all the men's ignorance, darkness, after life knowledge into frightful and a necterful of life. That is why his philosophy often called as a Sarvang Yoga Philosophy. To understand his Yoga we have to know its Metaphysi Knowledge and even Philosophical Nature and its importance, and even its code of conduct.

Metaphysics of Shri Aurobindo's Sarvanga Philosophy.

God is Creator of the entire Universe, he believes. Then there rise a question, how can God Create this Universe. Shri Aurobindo answered this question in terms of evolution. Form his point of view there has been two ways: Disembarkation and Embarkation. Further he states that Brahma (Creator) creates or made this Universe by disembarkation. He divided Disembarkation into seven steps: Supreme Truth → Soul → Eternal Happiness → Supreme Psyche → Psyche → Vital Life → Material. His logic is that through nature of these Materialistic World men embarks to Supreme Truth. There are also seven steps of this thing. Material → Vital Life → Mind → Super Mind → Eternal Happiness → Soul → Supreme Truth. He accepted Brahma as a Supreme truth and God as a combination of Supreme Truth+ Soul+ Eternal Happiness. He accepted Atma as as a Geeta's main form. From the point of view Atama he have had two nature of Supreme Being: one is Eternal Happiness and soul. And this Atma travels through many forms of cunts and it takes from of Man and through its physical medium it steps forward to Truth.

Shri Aurobindo takes human being also a developed creature. His thoughts that after taking a birth human actually cleared two steps of development to Truth, Aurobindo adheres that the final destination or goal of human race is Truth+ Soul+Eternal Happiness means to quest of God.

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On the process of development of human beings Shri Aurobindo stated that to achieve materialistics progress it is important to have a knowledge of a Materialistics World which should acquired through scenes and for Eternal Happiness inner development one should have Knowledge of Atam (Soul), and which can acquired any actions set of Yoga (yama, Rules, Sets, Pranayama, Pratyahara weaning away from Food, conception, Mediation And Trance). For this reason HE Strongly recommends Good Education. Points of Shri Aurobindo through education its furthestmost duty of human to acquire knowledge of Materials and Life Force (Prana), and after that trying to get the knowledge of Supreme Being, Happiness, Soul and Truth. And for this reason one should have a healthy physic, pure heart and Austere Life style.

Shri Aurobindo’s Sarvanga Yoga, its Philosophical Metaphysics

Shri Aurobindo believes that source of Brahma is the coomen between the Materialistic, Spiritual Nature, and for that reason it is necessary to have the Knowledge of the Indifferences of between these two things can be an only True Knowledge. He divided Knowledge into Two forms in terms of experiment- Physical and Knowledge of Soul. He thinks that Knowledge of Matter is ordinary and the Soul Knowledge is the Highest Knowledge. In his point Physical Knowledge through the senses and Soul Knowledge by Conscience. For Soul Knowledge adheres Yoga and it’s Action (Yam, Rules, Sets, Pranayama, Pratyahara, Conception, Meditation is necessary).

Values and Metaphysics of Shri Aurobindo’s Yoga Philosophy

Shri Aurobindo declares seven steps for Embarkation → Materiel → Vital Life → Mind → Super Mind, Eternal Happiness → Soul → Truth. His thought from taking birth human being clears the steps of Material Life and Mental. After having birth he has to take the form of Super Animus he has to acquire: Eternal Happiness → Soul → Truth. According him the final goal or the destination of human race is to have eternal Happiness + Soul + Truth. And for that reason he has given two ways from Bhagvat Geeta.: Karma Yoga and Meditation Yoga a form which Yogi never escapes form world. Through Non Detachments he never left his duties by having A Meditation for Truth+ Soul + Eternal + Happiness. It is a necessary to have a healthy Physic, Mind which is not affected by disorder and astute Life style. For this reason he has given Yoga’s Activity. (Yam, Rules, Sets, Pranayama, Pratyahara, Conception, Meditation and Trance and its Importance. And, from his point of view this all should be a Demeanor of human being.

 *Did u know?* According to Aurovindo, the ultimate aim of men is to attain God.

Self Assessment

Fill in the Blanks:

1. Shri Aurobindo declares. for Embarkation.
2. According to Aurovindo. is Creator of the entire Universe.

15.3 Educational Thought of Shri Aurobindo

Shri Aurobindo is well known Philosopher but he wants his philosophy relevant to human life and for that reason he thoughts a different type of education. On the other hand then education was not appropriate for the imprudent of nation. So he forwarded one National Educational Policy. All of his thoughts regarding education were presented in his two works, “National System of Education” and “On Education”.

Integral of Education

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He believes that when human crosses realm of material and life, he is usually in the world of Mind. After having an actual birth he should be moved to state of Super Mind from which he gets Eternal Happiness to soul and from state of Psyche. If we want him to progress on this road we have to kind of an education from which he can have the Knowledge of Material Life and even Animus, Truth and its further Truths, and knows how to progress onwards. According to him all this can be possible if we have give the men this kind of education Education is the building of the power of the human mind and spirit. It is the evoking of knowledge, character and culture.

Objectives of Education

According to Shri Aurobindo, Education has two major functions. First to give men a clear way of his progress and its complete knowledge and second to give him the power to reach the ultimate Truth. He adheres education form this point only.

- 1. Objective of Physical Progress** – Material is the first stage of this Universe and even if progress of men he wants to give the knowledge of this physical world which was built by Five Main Elements and own physical nature. And he even makes him physical strong by giving him training about his physical nature. According to him the universal Truth+ Psyche+ Happiness can also gained by healthy physical nature. That is why the prime goal of an education should be a physical progress. And At the end through we should give him some business training. It is also called as progress of trades. He also knew that human tried his physical life into society. That is why he also focused on Social progress.
- 2. Vital Life Progress** – The second stage of human progress is vital life. Vital Life means the Energy that brings changes to every living thing. He stated that goal of any education should be focused on this vital Life force. And believes Life Force, it is important to give the direction to this energy. We have to make progress in terms of Ethical and character progress and boost his Will power. This progress can be possible if trained men's senses. Training of one's senses is second goal of any education.
- 3. Mental Progress** – Physic means men's physical progress it is a third step of education. Psyche is the most restless of our senses. For that reason to develop human psyche through education. His disciple and even heir of Sri Mataji stated that Psyche education has five parts. The power of mind to be boost, Psyche's comprehensiveness and its property and make all the things to be united. For this entire thing he attributes actions of Yoga, Human Imagination, Memories, Speculation, and Logic and to improve discussion making ability.
- 4. Goal of Inner Conscience Development** – The fourth foundation of human developments is Supreme Mind means human's inner mind. He describes the four stages of inner mind: Heart, Brain, Mind and self-recognition. He realized that when we reached on this stage without use our senses we can experience and easily understands the things. Truth can be realized by an Inner Mind. Through the Education we can develop the Inner Mind and the end. And, for the development he said that Yoga Principles are important.
- 5. Objective of Spiritual Development** – The last foundations of human development are Eternal happiness, Psyche, and the Truth. According to him eternal happiness happens only in the state when human can't differentiate or feel between happiness and sadness. Psyche is such kind of Conscious power form that human can understand his world and the world of Truth. The final Truth is to have achieved God. And that the Truth is God and God Is final Truth. This three are Spiritual Stages. To reach this stage he argues Action and Meditation Yoga are tools and to follow these two paths the action (Yama, Rules, Sets, Pranyama, Prathara, Concept, Meditation, Trance.) are essential paths. According to him the main or final goal of education is this two tools and it's Blue Ber.

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Curriculum of Education

He pointed out five goals of education; Physical, Pranik, Mental, Inner Soul and Spiritual Devolpment. According to him to achieve our goal we submitted ourselves into continuously trying and for that they give one vivid explanation. He believes Physical world would not be ignore, the Science and Technology of Foreign countries is needed for our development. That is why he put this into his daily practices. But his explanation about that the most important thing is it that our culture is Yoga Culture. In the absence of Yoga we can misuse the technology and the science of Western –

1. **Physical Subject** – Mother tongue and also important National Languages, History, Geography, Sociology, Economics, Maths, Science, Psychology, Health, Geology, Agriculture, Economic and Art.
2. **Physical Actions** – Playing Sports, Exercise, Production, Sculpture.
3. **Spiritual Subject** – Veda, Upanishads, Geeta, Theology, International Religion and Philosophy.
4. **Spiritual Activates** – Holy Songs, Kirtan, Meditation.

But we can study all this subjects and it's training in one day. In Shri Aurovindo Ashram this things are formulated as under –

1. **First Stage** – Mother Tounge, English, French, General Knowledge, Mathematical, Social Studies, Drawing, Sports, Exeercise, Horticulture, Hymens and Devotional Songs.
2. **Middle Stage** – Mother Tounge, English, French, Mathematics, Physics, Chemistry, Zoology, Botany, Geology, Social Studies, Drawing, Physical Education, Exercise, Horticulture, Agriculture, Sculpture Hymes, Yoga and Meditation.
3. **Higher Stage** – English Literature, French Literature, Physics, Chemistry, Biology, History of Science, History of Culture, Life Science, Sociology, Psychology, Indian and Western Philosophy, International Affairs, and Integration of Universe, Agriculture other Sculptures, Hymens, Devotional Songs, Meditation, and Yoga.

Teaching Methods

Shree Aurobindo believed in principles of development. According to him, there are seven stages/steps to Vikas (development) – physical matter life/spirit → the psyche → the supramental /consciousness → happiness → the mind → Truth. Of these, man stays at the 3rd step, and to climb to the top, he needs to walk over the remaining four steps, viz. The supramental → happiness → the mind → Truth. That is why he gave a lot of importance to healthy body, clean, clutter-free mind and a peaceful living. In order to move ahead in this direction, one need to possess knowledge of the 3 stairs of life which man can usually walk over in his life, as well as gain common sense with respect to normal, everyday situations in life. But, with respect to teaching techniques, shree Aurovindo doesn't have clear, well defined views. On one hand, he advocates the use of the old teaching techniques, such as complete study of one or two subjects at the beginning, and then following it up with one or two other subjects; while on the other hand, he stresses on complete education of the child, not only in academics, but also in the realms of the physical, the mental and the spiritual. In this manner, he juggles between supporting the typical intellect-based education of a child and the importance of Yoga in the growth and development of the child. But one thing is for certain - he wanted to make the teachings, the learning of the past, more contemporary, more relevant to today's times. He supported the conventional techniques of study as long as the child was not forced to rote- learn anything ;albeit it would be a better option for the child to learn from his mistakes, from his experiences - that way, he would imbibe the learning for life; this was his only condition. This is possible only when the subject of study is interesting. And this is why at the primary level, he advocated the use of story-telling to convey important values of life. Though he was a supporter of the conventional book-based method of imparting knowledge, he opinion was that children should be trained to look out, to seek knowledge and then they should be made to read books. In that case, children will not need to rote learn the content of the

book; rather, they would use it as a guide of sorts to put their knowledge to practical use. He advised to keep these factors in mind even when practicing the concept of self-education. According to him, the best way to learn, to educate oneself was to practise Yoga; but even here, for him, thought and reasoning were important. Upon analysing his teaching techniques, we get to know the following facts –

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1. While learning, kids should keep in mind their mental and physical capabilities.
2. Stress should be laid on learning and understanding rather than simple rote learning.
3. More opportunities should be provided for kids to indulge in physical activities and they must be encouraged to learn from their experiences in this regard.
4. Kids should be trained to improve their minds, to improve their thinking and perception of the world around them.
5. We must be sympathetic towards kids, understand their quirks and inquisitiveness, and most importantly, give them a lot of love. They must have independence to do whatever they like to do.
6. The language, the medium of imparting education must be the mother tongue.
7. At every stage, we must involve kids and move ahead in life.

Discipline

From Shree Aurobindo's point of view, discipline is nothing but the ability to execute responsibilities on one's own free will. According to him, even in the field of education, discipline has a big role to play. How to achieve discipline in life, Shree Aurobindo has a few thoughts on this. He associated discipline with the soul, the spirit and spirit with morality, righteousness. According to him, it is the duty of every teacher to instil a sense of right and wrong in kids, to inspire them to do good deeds in life, to uphold what's right and to be focused in their studies. According to him, teachers should be sympathetic towards children and should love them. One cannot impart a sense of discipline by being harsh and rude. For him, punishing was inhumane.

One more noteworthy aspect in this is that Shree Aurobindo believed in impressionistic discipline. According to him, teachers should present an idealised version of themselves in front of their students so that the kids could imitate them in their lives too. In his view, actual discipline was internal.

Teacher

Shree Aurobindo believed in the fact that teachers should serve as the torchbearers and the supporters of children. They should show them the right way forward. According to him, the teacher neither gives them any knowledge nor does he improve any knowledge of the students from within, albeit he helps them in gaining knowledge on their own. This can only be done by a teacher who has a complete knowledge and understanding of the student and their subject matter. This was Shree Aurobindo's vision of an ideal teacher. He himself was a Yogi and he wanted to see the teacher as one.

Student

Students were the centre of knowledge, according to Aurobindo. For him, every student has some normal and some special skills. The variations in this field are immense. Shree Aurobindo believed that a student should keep in mind his skills when imbibing education, should utilise his skills to the maximum possible extent. According to him, a child's biggest strength is his Soul. Shree Aurobindo believed that Atma (the soul) is self fulfilling, and that all knowledge is essentially within us. We realize this knowledge, we become conscious of it only when we go through the 'Brahmacharya' phase of life, and be focused in his life, meditate as and when he can. This is what Shree Aurobindo expected of a student. According to him, every student must pass the 'Brahmacharya' phase of life and should always be on the look-out for

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Truth. Along with this, Shree Aurobindo recognised and accepted the importance of surroundings on the upbringing of a student. He wanted to create the ideal surroundings for a student which would help him to develop his strengths, his senses and always be ready to find out Truth.

School

According to Shree Aurobindo every school must help students and focus on the overall development of the child, including mental and spiritual. For the development of the mental faculties of a child, he must be exposed to the best languages, best cultures and civilizations as well as conventional fields of study like mathematics, science etc. For the spiritual development of the child, shree Aurobindo laid stress on the making the student realise the virtues of doing his work, executing his responsibilities, serving humanity, etc. According to shree Aurobindo, schools should be the centres of mind development, as well as spiritual and physical development via Yoga.

Shree Aurobindo never discriminated between men, on the basis of caste, creed, colour, religion, etc. According to him equal opportunity must be given to every student and the only criterion for selection should be their skills. The environment in a school should encourage global friendships. 'Shree Aurobindo international study centre ' is an example in this regard.

Shri Aurbindo International Education Center is one of the co-educational Boarding schools. In this education center there are many facilities such as Primary, Higher and also Research education, but there are some faculties are similar like –

1. Kinder Garden: The age of students generally is 3–5 years. Duration of education is 3 years.
2. Future (Lesson, First Stage): The age of students is between 6–8 years. Duration is 3 Years.
3. Progress (Higher First Stage): General Age between 9–11 years. Duration is 3 years.
4. Completeness (Annaba foot Faksio hate LA, Medial stage): Age between 12–17 years, Duration is 6 Years.
5. Highest (Higher Courses, Highest Stage of Education) Age between 18–20, Duration 3 years.

Specialty

1. The primary goal of this education center is to achieve sublime physic, for this reason for all the stages of education it is necessary to have Physical Education, Exercise, and even to participate in different kinds of sport is compulsory. But the student's have a freedom of choice to choose a particular sport which a best suit for there's potentially.
2. The final goal of this education is to achieve the highest point of Eternal Energy, and for that it is necessary to have a Meditation Yoga for all the stages of education.
3. At this stage of education the first medium of language is French. And at the end of last two stages French and English Language are used.
4. Free Education Metholodige is used in here. Here there this no restrictions for any stages of students. Each student has a freedom of choice to decide to learn any subjects and also they have choice to participate in any kind of Sports according their ability to learn the things. There is no external burden on the shoulders of student. In this center by creating a healthy environment for them, this helps student to have a command on their inner power so they can choose their own destiny. And this is called a True Free Educational Methodology.
5. No Exams at any kind of stages are held here. Students are promoted for further education only by the Teachers' evaluation. After the completion of the courses any kind of certificates are not given to them.

Other Wings of Education

1. **Moral and Religious Education** – Shri Aurobindo was a saint and well known Yogi, He had a strong faith on Moral and Religion. And for this reason he wants education on the pillars of Morality and

Religion. His thoughts on religion is that whichever and whatever kind of Religion might be, it teaches mankind to live for himself, for other, and the same time for God also. To hate someone's religion is not a proper sign of a true Religion, but it shows the religious meanness. Sectarian develops because of this kind of meanness. In his eyes every single religion of the world is same. And he wants the education of one country on basis of a Religion. In the absence of Dharma (Religion) mankind failed to realize the true nature of his Spiritual knowledge.

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2. **National Education**—He was very sad because the slavery of his nation. And he was unsatisfied because the nations' educational system. He forcefully pointed out on the subject the Freedom of India. And education should be in our own nature. According to him the National Education means the system of education must be controlled by national people for the national people. And this is the strong reason which why he believes education must given in Indian Languages, and he wants to built it on the pillars of Complete Celibacy(Brahmacharya) and Spiritual Life. Education can be accessible to layman when it taught in his own mother tongue. Complete Celibacy and Spiritual Life are the Soul of our culture of nation. If these two things would be a pillar or core part of an education then this Spirit (National Sprit) would become sprit of nation. Here we have to understand that his vision of Nation was not narrowed one. Shri Aurobindo was a Humanist person and that is why his vision was wide open. His vision is International can easily exemplified from the Ashram where national and international languages and cultures were held tighter.

Self Assessment

Multiple Choice Questions:

3. Shri Aurobindo was Geetas'

(a) Very Devote	(b) Oppose
(c) Knower	(d) None of These.
4. According to Aurobindo The key element Between the Physical and Spiritual—

(a) Physis	(b) Brahma (Creator)
(c) Aatma	(d) Nature.
5. For experimental view Shri Aurobindo Divided the Knowledge into two parts

(a) Materialism and Self-Knowledge	(b) Aatma and Parmatma
(c) Knowledge of Nature and Spiritual	(d) None of These.
6. Shri Aurobindo was more famous for —

(a) Self Acknowledger	(b) Philosopher
(c) Scientist	(d) None of These.

15.4 Evaluation of Educational Thought of Shri Aurobindo

To analysis anything, action or thought there are certain parameters. Education is the process of men's development. And the face of progress is depending on the circumstance of nation and society and even it depends on its future desires. Then Critical analysis of any Education or it's systems studied in such way that the abovementioned views are how much it helps or helpful.

Integral of Education

According to Shri Aurobindo that the complete education means the education which gives the knowledge to man its' Physical - Live- Mental form. And also heals him to acquire the later forms like

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Supreme Soul and also Eternal Happiness + Mind + Truth. In his own words, "Education is the building of the power of human mind and spirit it is the evoking of knowledge, Character, and Culture." In this definition there are two loose ends, one is The ways of Education defined thoroughly and the second one is it's work is combined into specific nature, which is far from the human hand.

Goal of Education

Shri Aurobindo defines the progress of human in seven stages- Material → Life → Mind → Super mind → Eternal Happiness → Soul → Truth. Even he decided the goals of education in a same ways- Goal of physical development → Goal of Life development → Goal of Mental development → Goal of inner soul Development and Goal of Spiritual Development.

In the terms of Physical Development he also includes the progress of Physical, Social and Business development. In development of life's he includes Moral, Character and in Psych development of the forced on will Power. In inner soul Development he describe Mind, Brain, Mental or inner Knowledge. And in Spiritual sphere he includes Yoga Kriya (Actions) and it's training. And through the entire main The goal of Education are included. In today's term logy in a very pain manner we have to say the education is a multi goal task. And through it can develop humans' physical, mental, social, cultural, moral, characteristic, commerce and spiritual.

Curriculum of Education

Whatever he depicted in his term logy of developments of education for that he gives a certain syllabus. In physical subjects- Mother tongue and also national and international languages, history, Geography, Sociology, Economics, Mathamatics, Science, Psychology, Health Science, Geology, Agrictural, Commerce, Business, Art and also Sports, Execerise. Production, Sculpture, In Spiritual Subjects-Veda, Upanishad, Geeta, Theology, Moral Science, Religions of world. And in Spiritual work he gives stands to Hymens, Devotional Songs and even Yoga. And also given different syllabus for different stages of education.

If we carefully look at the subject who has given by him we can understand. He Gives a wide range of syllabus of education, in that Ancient, Present and even Indian also Western Knowledge and includes the whole useful knowledge. From the beginning of Child's education there is no point to teach him English and French Language. Importance to International can be understood but why should any command man want to understand the international languages. To give a status all time for Yoga in today's world it is not possible.

Forms of Education

According to Shree Aurobindo, with subject to forms of education his thoughts are not too cleared. At some where he supports Ancient forms and the same time giving the importance to present forms. But he opposes to rote learning and accepts the form of understanding. He believes that Yoga process is the best process to learn the anything.

Nobody can deny his thought on not to give more importance to child's retuning rather than to teach him to understand the subject. That his thoughts on Yoga are correct into its sphere but in today's Yoga can only relate to concentration rather than Mediation.

Discipline

According to him on one's own will is the true discipline. For achieving this discipline he gives two things: First teacher should be set a certain kinds of discipline in front of student. Other one is If child disobeyed even though we have to talk with him in very lovable manner. He disagrees with penalty and believes it is as a inhuman thing. There is no way to disagree this point that to achieve this discipline in schools, it is necessary to have some code of conduct of should be followed by teachers and students.

But if students are continuously disobeyed rules then there is no point to behave with him in loveable manner, it is necessary to give him punishment. But this punishment should be limited.

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Teacher

Neither he consider the teacher as a giver of knowledge nor they developed the mind's of students but he thinks teacher as only a Pearson who only guides towards student's independent goals. He wants from teacher that they should not only help student to have Physical knowledge but to help them to achieve the highest goal of human i.e. Aatma. He argues that this work only can do by Karma yogi or Meditation Yogi teacher.

It is pleasant to hear the independent progress of the child but in real world of formal education thing is not possible. Demands from teachers to become yogi is not possible in today's' world. It is enough for them to follow their duties honestly, and to get ready to them for real life is enough.



Task Express your views on Philosophical thoughts of Aurovindo.

Student

He gives respect to child's personality. He described that students are differ from one to other in terms of physical nature. But they all are same on the basis of spiritual nature. So that teacher should help student to develop his physical strengths according to his own way. And student's spiritual development can be done on basis of his own completeness of Soul. For this two kinds of development he demands for students to have adhered the Bramhachrya. And asks from them to search the Eternal Truth. It's good to have a suggestion of Brahmacharya but from the beginning to search the eternal truth is now day's rational thing.

School

In terms of Religion, Cast, money he never differentiate one human to another human. He asks from schools to give the admission to a student according to their ability. From his view school must provide the basic ground for student to have gain physical and spiritual knowledge. There is should be no burden on them. And they freedom to choose the subjects, sports and exercise. And even there is freedom to make choice to finish their task on their own speed. This is called him by a free Method of Education.

This thought of Shri Aurobindo has not accepted by many that the school is a center of Yoga Accustom. But our view on this thought is that unless it is not possible for human to have a balance between Physical and Spiritual, he can't have the Ultimate Truth and Peace. It should start from the beginning of the school students' physical and spiritual progress.

Wings of Education

- 1. Religious Education** – He wants to relate education on the basis of Religion. His logic to this point is that the all religion of the world teaches human to live for himself for others and for God. At the end any nations' education stands her religion. But in the present time of Democratic, Secular India it is not possible to give a religious education and on its basis. Today's demand is Secular development of society. If we able to successes to feed them the secular knowledge, and even all moral development of its laws then it is we successes.
- 2. National Education** – According to him the national education is controlled by nation, and it's people, from national way. From this basis he even made a project regarding this subject. But in his

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Pondicherry Ashram the system of education was given in form of Yoga Accustom, from this angle it looks Indian but from the syllable manner it is western. There were a facility of learning many national and international languages and along with science and its different branches are held also today. If we looked at Pondicherry International Ashram as center of education, it is free from limited nationalism. It is International education, but its' is soul is Yoga education.

Impact of Shri Aurobindo

On philosophical terms he tries to give a Indian Philosophy into Scientific way. Some people are impressed by his thoughts. He never differentiates a human on the basis of Sates, Cast, Religion, Commerce, and Color. He believes in worldly brotherhood. The Ashram Built by him where people come across from all around the world, and even from different cast, religion, and even people from different states is lived there. And everyone toiled physical work. Everybody lived according to their strength to live by production and everyone take the practice of Meditation Yoga. Along with protected physical life they progressed towards spiritual life. From such kind practices the differences like Physical, Cultural and Cast are ending form society.

Shri Aurobindos' philosophy has not only limited in India but it breaks the boundaries by crossing the lines of nation. Pondicherry Ashram's branches are now spreading nation into nation. And that breeches the line between Physical and Spiritual World. Yoga now is subject of globe.

In the field of education his impact was not so much, at the beginning he taken a part in national Educational movement, but the impact of this thing was for only few years. And after that he went to study of Yoga. After few Years he started a educational institute in his Ashram. This institute now recognized and grows as 'Shri Aurobindo International Education Center. But it is not possible his free education system to imply in today's common education form.

Self-Assessment

State whether the following statements are True/False:

- 7. The foremost stage of human world is Material.
- 8. The second stage of mankind's development is Life.
- 9. Mind is the third stage of human development.
- 10. Shri Aurovindo did not believe in theory of Development.

15.5 Educational Thoughts of Radhakrishnan

Sarvapalli Radhakrishnan (1888-1975) was a very eminent Indian. He was a philosopher and speaker of high order as well as a teacher of religion and religious studies. He served as the Vice chancellor of the Andhra and Banaras University. Later, he became the Vice-President of India and ultimately adorned the chair of the President of India. Radhakrishnan occupies a prominent place amongst Indian intellectuals. He is not a formulator of social and political enunciator in the true sense of the terms. He is a philosopher of the top order who has expressed himself freely in matters related to the social and political state of affairs. His social and political thoughts can be observed in books like 'Religion and Society' 'Education, politics and war' and 'Kalki and the future of civilization', 'India and China', 'Is this peace?' and also in the last chapter of 'Eastern Religion Western Thoughts'.

Radhakrishnan's personality epitomises the tradition of unbiased spiritual philosophy. He has been inspired by Upanishads, Shankara, Ramanuja (1055-1137), Tagore, Gandhi, Plato, Plotinus, Vergashaw and Bradley. Shankara has had a great influence on Radhakrishnan's life.

1. The elemental scientific basis of Radhakrishnan's Thoughts and Logic

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- (A) **Hindu philosophy of life** – Radhakrishnan started his intellectual activities with clear determination of analysing the desirability of morality in life; in consonance with Hinduism. He contradicted the allegations that Hinduism is replete with internal conflicts and contradictions. He also tried to portray that the mystic experiences and imaginations of Hinduism definitely does not negate universe and life. The institutional aspects of Hinduism have shown great capabilities for remarkable sustainability and adaptability in the midst of political and social upheavals. Hinduism has established a great way of living. It is ridiculous to attribute laggard-ism to the philosophy which gave birth to great people like Buddha, Shankara and Ramanuja and creative talent like Gandhi in the modern age. Hinduism has attached importance to both credit and love. It has accepted that it is not life's aim to treat the requirements of physical life as sacred, but the real purpose is to establish the kingdom of spiritualism of soul in the universe. It is one of the greatneses of Hindu civilization to absorb the downtrodden people and to accept them. Hinduism has never advocated destroying foreign or irreconcilable elements. It has always propagated purity of conduct and honesty. It has never emphasized that people should follow some idealistic religion based tenets without demur. Radhakrishnan believes in Hindu way of life which inspires human beings to attain an elevated version of the self. It may be that Hinduism might not be treated as the ultimate and most unbiased religion, as conventional historical religions are. It is a tradition of constant development, and in this regard, Radhakrishnan writes, Hinduism is in motion, not passive, a process, not the end, a tradition of development and not only about knowledge of God. Its past history drives us to believe that in future, whenever it faces any crisis regarding thoughts or history it will be able to face and overcome the same. Radhakrishnan has been immensely influenced by the idea of a lack of desire and sense of detachment in Hinduism. He has described in lively terms the spiritual idealism and goals embodied in Hinduism. The principal tenets of Hinduism is to teach unity, among plenty and diversity. Its concept is wide spread as it accepts that truth can be interpreted in many ways and it opposes all kinds of communal ill-feeling and it is intolerant towards fundamentalism. In religious philosophy, Hinduism is democratic. The institutional elements of Hinduism are in spiritualism. These have deep meanings and have an enduring importance in giving people of India the strength to lead their day to day life. But Radhakrishnan is not a narrow minded communalist. He has a liberal and tolerant mind. He has found spiritual and moral oneness in Hinduism.
- (B) **Parambrahma and God** – Radhakrishnan accepts the existence of one primal, spiritual, eternal truth. He also understands the difference between God with and without attributes and accepts him as he is in old Vedas and Upanishads. The imagination of high and low in matters of spiritualism indicates that man is trying to apply the feudalistic and dictatorial ideas of society into spiritualism. It is ridiculous to state that God is of a lower level and Brahma is of higher order; though Radhakrishnan's opinion 'God is to imagine and determine Brahma in the context of the universe' though logical, might not go down too well with his believers. Radhakrishnan believes in the validity and truth of spiritual experiences. Radhakrishnan finds the truthfulness of spiritual experience in the lives of saints, rishis like Uddalaka, Buddha, Shankara, Socrates, Plato, Mohammad, Saint Paul, Plotinus, Augustine, Dante, Eckhart, Saint Bernard, Saint John, Spinoza, Blake, Ruso. These great human beings took birth in different ages and times but, they all unanimously proved that there are things like spiritual experiences and these experiences have power to enlighten the heart and elevate the character of human beings. Proof by these great souls are so strong that they cannot be ignored but do establish that spiritual experience is the material truth.
- (C) **Sequence of events of the Universe** – Radhakrishnan believes that since the universe is only 1 aspect of the eternal creative activities of the Parambrahma, there is one purpose behind all activities taking place. The universe is the manifestation of special determination of the Brahma. There is always a tendency to acquire fullness by the individual events. We cannot ignore the world as a mirage or a mystery, nor acquire satisfaction treating the universe as an unending emptiness. The existence of God is at the kernel and the process of the universe. The way life, mind, consciousness, etc., power

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have constantly increased, it is certain that interpretation of the universe, on physical terms alone, cannot be appropriate. The process of universal activities leads to the requirement of omnipresent spirituality. Physical or fundamentalist way of thinking cannot discover the true nature of the universe. The philosophers of modern physical science, like Eddington, Jeans, Einstein, etc. also now do not believe in harsh physical elements. Despite the mockery shown by Voltaire, Kent towards the elemental scientific logic in favour of existence of God, the process of universe displays end, relations between events, purpose, as well as moralistic tendencies. The creativity, eternal elements and spread determined by Whitehead, theory of development by Alexander and Lloyd Morgan, have brought out deficiencies in materialistic interpretations of creation. Thomson, Oliver Lodge, and Smotters, also point out the deficiency in mechanical physicalism. Despite being spiritualistic, Radhakrishnan does not ignore the realities of the universe. He believes the universe as the abode of God. That is why all different matter and living beings are the manifestation of God. All things in the universe are the configurations of the consciousness. The spiritual universe which exists beyond the ever changing material universe fructifies the historical process. Thus universe is neither a conglomeration of matter nor a mirage. It is an active flow of spiritualism. Spiritualism only guarantees the moralistic and idealistic success of human beings. Hence according to Radhakrishnan, it is necessary to accept existence of experience of a power to explain the sequence of events of the universe. The universe can be understood then.

Radhakrishnan accepts the idealism of community salvation/nirvana of the Mahayana sect. When the universe is free from Maya, the distortions, contradictions, all end. Full realisation of God's existence means, the end of all historical process. When the process of universe reaches the pinnacle of sequence of events, the Creator thinks otherwise to express Himself. Hence even if one cycle ends, a new process may start. The ideal of community salvation can be seen in St. Paul's teaching and in Hindu Upanishads. It proves the traditional and regenerative philosophy of Radhakrishnan. These philosophies are beyond science and logic and prove the ideas of Satya yuga and ancient Hindu, Jews and world philosophies of saints.

- (D) **Anta Pragya and the mind** – Like Plotinus and Bergshaw, Radhakrishnan too believed in the infinite powers of the mind. Anta Pragya is a medium to express reality. That is the complete foundation to the study of elemental science and psychology. Philosophers, Artists, Mystics and even scientists take the help of these concepts while doing about their day to day work, even if they not accept this in public domain. Anta Pragya is both direct and spontaneous. Instead of attacking anything from the outside, it tries to enter it from the inside by appearing sympathetic. Anta Pragya is created when we concentrate all our energies on any one object for a long period of time. But it doesn't oppose the power of the mind. Albeit, it can be said that Anta Pragya doesn't depict lack of brainpower but rather, it depicts the best state of the human brain. Not only that, based on Anta Pragya a lot of intellectual thought processes can be verified and ascertained. And that is why we can't say that Anta Pragya can't be displayed, visualized. But even though it not is intellectual, it would be representative of Anta Pragya. It is contained in the process of thought; instead, it is the precursor to thought process. But brain is multifaceted and analysis oriented, on the other hand, Anta Pragya is synthetic and undivided. But Anta Pragya is neither emotionally up heaving nor the end of the world, as we see it. And neither can it be classified as an easy knowledge to gain access to. In actuality, it completes the brain's thinking process. Radhakrishnan has tried his best to negate such an approach which promotes Anta Pragya as a concept far divided from the brain. According to him, Anta Pragya and reasoning, the power of the human mind, are deeply intertwined. He also says that Anta Pragya is the end result of a long drawn process of continuous thought and analysis. But I doubt this as Kabir, Meerabai, Teresa, etc., who supposed had practised Anta Pragya, had ever delved into their minds, spent enough time and analysed all aspects of Anta Pragya. In my opinion, separating the conventional notion of Anta Pragya into two different parts in terms of perspectives would be a better option. The maturity of the mind is one type and the ability to manifest the ultimate, real truth would be the second type. These two do not mean the same, and do not refer to the same object. Radhakrishnan believes that 'Unity of the mind' is our soul and the activities of the mind can help

us understand the truth of Anta Pragma and the power so gained, can be depicted or expressed in terms of a language. I doubt whether the beliefs of Radhakrishnan would be beneficial to the cause of the spiritual uprising of man.

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2. Radhakrishnan's Philosophy on Civilization

As like Rabindranath Radhakrishnan also believes that to protect civilization it necessary to have moral power. There are many challenges which are trying to destroy the pillars of modern civilization. An only spiritual humanitarian morality can save it. He wrote somewhere that "world has seen so many civilization under many years in a dust. We generally believed that whatever and however the development to take place, the western civil structure is in it have strong and lasting forever. Now we are watching how these reserved western civil structures taking dangerous face. It is not unimportant to be an immoral. Because of avarice and self-importance these bad systems are vanishing themselves. The winner and exploiter who blunder to mountain of moral rules they dig their own grave at the end. Now we have time in our hand though time is running away from our hand - we have to try to save the helpless man who is running towards his self destruction." Now a days the sun of religion is going to sunset and the moral ethics are in danger, it is quite necessary to have to give a fresh start for modern civilization and to bring them spiritual goal and moral rules.

Radhakrishnan's dream is that in a future such kind of human civilization should rise on the basis of to look world in a same manner. In today's modern world the rise of interdependence between industrial world and economical world and also tools of complete destruction are so much dangerous that it is self destructive to praise regional civilization. Racial egoism, the philosophy of self destruction, Praising of Military power, hoarding of money are the faces of mean devotion and its blemished effects. As in the begging of Modern era world reject Tolima's Earth centered universe law and accepted the of Copernicus's Sun centered law, and in that same way today we have to consider civilization and not try to relate from the view of cast centered patriotism, and accepted universalism. It will be the main foundation of future civilization. But for the development of universalism it is not enough the way of empty mind. At the end now to build this future civilization we have impersonal intellect generosity, and not the tools of production and its innovative foundations. For this reason we should understand the limitations of our civilization, and to accept the values and qualities of western civilizations in conscious manner. One cannot force to accept our civilizations' barometer on forcefully way is an example of Farcifies and it is definitely fail in some other day. It is very important to us to understand the western and eastern agreed spiritualism and its moral values in very deep manner. Mankind is in a grave danger. History is going through tough time. Civilization has give birth too many difficult problems and there is an only one solution for that is 'Unborn Soul of Universe' rise and gets moral and spiritual consciousness. Radhakrishnan stated that Bhagawat Geeta is also believes in human brotherhood. He relates the general meaning of Geeta to universal unity.

3. Radhakrishnan's Political Philosophy

Gopal Krishna Gokhale's ideal thought for political is to make it spiritual. Mahatma Gandhi who believe Gokhale as his ideal teacher who tries to implement morality into politics. On his political philosophy the impact of Gandhism is so clear, and his view of life is also religious. He wrote that "Politics is only commercial form of religion". Modern life is trapped in complex and in dangerous situation. Modern man is prey of various kinds of mental anxiety, battle, and mental illness and unprotected. Religion is best remedy for disordered life by bringing them an order for life. The definition of religion is to find the final truth and give a vision to look at the world through the eyes of absolute oneness. Religion should free from mechanical worship, ritualistic traditionalism, faked worshippers of God. He firmly wants that human should not blindly believe into the imaginary logical - illogical thoughts of Religious person. And he should leave behind it all this things and looks in his own religion by developing the insight of alien and redness spirit. In the all realms of life men should develop spirit of religious tolerance,

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Love and also generosity. The meaning of religion is not to carry on the bygone age social traditions and unwise social torture. As it accepted in many Indian societies. Radarkrishnan's view on Religion is that it is very subtle, serious and a personal thing. The experience of religion is naturally look complete ones. It is a fruit of hard turmoil and a work of complete loneliness. It can be proved by the life of Saint's and great minds. From that point soul illuminated and then the difference of physical and inanimate is no longer there. In the other words religious experience means in experience of sensitive soul its whole presence, its truthful expression of action and reaction. Its expression can measure from Truth, Holiness and Beauty. Religion wants to focus on external world and moral and spiritual values and the coordinate between the worlds. Then man can understand that the spirit of man lies in physical order, and he free from the sentiments like loneliness, sadness and failure. Through service of generosity men can grow his religious sprit. Radhakrishnan said that "Religion is not blank slate, not it is historical fate, nor it is physiological logic or escape from life. It is not the product of dispirited world. It is the main part of human nature. It is the source of human spirit. It is also very sensitive on subject of world's unknown things. Religion is the expression of the love, generosity for the colleague and for the other animals. In society where men are religious there life changes so differently". Religion means coordination of values and bundle of experience. Its goal is to make human life thoroughly lighted. In materialist impiety or Intellectual logic cannot protect human from mental harassment and mental disorder. And for that it is necessary to have a coordination and unification of religious expression. Religion means "Every human and its entire presences' action." But Radhakrishnan not clarified about capacity of human power and whole form of how to activity and it's action? His philosophical orthodoxy can introduce form his own speech that Religious experience is self based, self understood, and self lighted. If we agree to his hyperbolic expression, then this thing can looks surprised that the entire nations, and its culture there are billions of people are left away from this experience. There are some difficulties in Radhakrishnan's religious humanitarian view. A devote can be satisfied but the intellectual person can't be. Apart from there is no clear meaning one can get about entire human and his actions. And also about human personality, intellect, sensitiveness, and moral values are activated at single time.

Radhakrishnan was follower of religious humanitarianism. In the western humanitarianism started in the form of scientific naturalism and opposite of reaction of god. And that brings reputation to social and moral values and it accepts human unity. At the end its idealism is not to consider. But Radhakrishnan pointed out the two weakness of humanitarian philosophy. First it believes that there has been big difference between life and his nature, and also moral or natural values. From this, it is impossible to get mankind's understanding and its completeness. The theme of moral life is to take control over the correlated between generally moral nature. Second weakness is that it denies the spiritual final truth. They made the main definition of humans way of life is scientific psychology, and subtle nationalism. It doesn't provide spiritual foundation to the service and its idealism which they happily welcome. It doesn't give the space for the things like afterlife and which that can help to change his life. On the other hand Radhkrishanan to built spiritual foundation for moral values. Unlike Barbate and Thomas Moore humanitarian views but Radhkrishanan wanted to rebuild the spiritual humanism. He believes in Eastern world's subtle religious which emphasis on to leave behind everything philosophy and qualities heal to build a social sustainability. That is why he strongly recommends having coordination between European Humanitarian reflections. And Asia's Religious universal view. From his point of view it necessary for modern moral less human to give him religion, science, and the humanitarian coordination. Mankind kind have console form this thing and also from the basis thing he built flawless social system.

There was so much impact of Gandhiji's philosophy of Non- Violence and Satyagrahra on Radharkrishanan. He hated mostly the Power, Attack, Evil of Imperialism philosophy, which is why he wants religion to be a foundation of philosophy. One realistic or intellectual social system can only sustain on the values of Truth, Justice and the Equality of Freedom. Violence gives the birth to enemy, and hate to Attack. As the disciple of Gandhi Radhakrishnan believes that community and the national problems can completely resolved by on only one condition - to develop the process of love and give it the power. It means that it is necessary to give men moral wisdom and social scientific meaning of love

to stop human's caricature nature and corrupted ways of life. According to Gandhi's pure sentiment philosophy Radhakrishnan believes at the end victorious soul only can win over power, torture, and attack.

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According to him freedom is a key of creative power and evolution. Man is like God's soul so it is essential to make a progress of human physic, mind, soul, and its power and its realms. From which one can experience spiritual personality. The form of men's endless activates and from the expression of spiritual creativity is foundation of cultural greatness.

Freedom has two points of view: one is the individualism and second one is liberalist. To control means a real freedom. Hobbes in his book 'Libriethen' wrote that there is no obstacle comes between progresses is the real freedom. But the German scholastic have a different notion on freedom. According to Hegel the soul of universe (Brahma) is a complete form of freedom. Levels of Political and Social freedom means to give a society to develop form useful ways which helps to develop human life's strength. For this reason Radhakrishnan's intellectual progress was on under the complete scholasticism culture. That is why he aggrss Hegel's view on freedom. He wrote that "The freedom which human expects is not only a lack of control. This kind of freedom is not acceptable and unrealistic. Radhakrishnan is supporter of democracy and it's natural in his part that his judgment on the individual social freedom is acceptable. He has also accepts the views of Hegel, Green's sentiment scholastic notion. The social welfare in an Asian countries and its progress which is gone on effect to make it happen, it is necessary to consider reference with time and need. According to Radharkrishanan's view on the sentiment consideration it looks more appropriate. But he not completely accepts Hegalism. He has also faith in Kant and Spenser's view on freedom is that man's only consumption the freedom until he never attacks on the others freedom. He wrote, " A free society one is which where every individual has the freedom to live his life in his one way, on his freedom there would be only one compulsion is that he will not attack on the others freedom.

Democracy is the philosophy and the work culture of political freedom. And its goal is to create such kind of systems where human can have experience the freedom. Political democracy will be successful only when man can develop a certain kind of qualities. Fundamentally democracy depends on the way of human life and his dignity or acceptances of his rights. Democracy will be successful only when sentiments like, generosity, humbleness and in life where we have to consider ourselves to take a back seat for others. The command of people from which democracy experienced the personal freedom and the general welfare idealism between them try to create a kind of condition. Radhakrishnan believes the values of the democracy, and he is eager to experience those values in the life. He wrote that "In the real term democracy is the self- governance of the society. To rule very little is the best way of rule. And the every government is the tool of self- governance. Under the democracy common man's desire is God's desire, but it is not possible for the common desires to take decision on the technical subject. Examples like improvement in economical trades and Indian constitutional problems. In many other countries democracy is falling because it is not the proper democracy. Until it is only an ideal thing. When we consider democracy is the rational philosophy then our opinion is that each human has different from other so we have to respect and when we trading with others we have to consider this. Then we don't try to differentiate person's from his sex or his business. As ever person is pure then at the end everyone has a freedom to develop his own personality. Democracy doesn't mean that we all our equal. Men born deferral regarding physical and intellectual power. Every era human is different from each other. And this also true that there is not a single social system can provide complete unity. To take advantage of good time is depended on man who lived on which social environment and his reaction against it. But the equality of chance is good social idea. Democracy is not natural state but is one ideal where trough employment and education we can crate it. If the voters mind would be developed and the politicians have honesty then and then only it will be successes. How much it looks worst regarding idealism but if we leave behind it's a prodigal absolutistic, it is far better than any other ancient government system. From the democratic debates, intellectual logics and its understanding we can bring the effective social economical and administrative changes. It is absolutely opposite form the ruling methods where the thoughts are cruelty and forcefully hump on men. Democracy never gives the permission to destroy

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one's opposites. The state's legislative violence it never permits other forces or violence methods is never matches to democratic state of mind. And the Radhakrishnan opposes those kinds of democratic nation's methods where they are trying to fit the notions like Meditation and Working skills (Karma) under on mechanical term.

Political equality is useless until there is no guaranteed economical provision. Only economical justices can give complete satisfaction social freedom, and land equality. And at the end as person of religious humanitarian Radhakrishnan try to focus on such kinds of social systems from where everyone will get guaranteed economical justices. He accepts ideals of social democracy. He wrote "I am totally accepts the equal society, I have belief that these kind of systems opposing the highest religion. In reality religion demands to find such kinds of systems by trying to create social democracy, and prosperity or provisions of distributing schemes, in reality it is religious sentiment. For this reason Radhakrishnan was not being as a 'Socialist', he took the side of not being as a socialist but he adheres the important of social democracy it's ides on property. As like Tony and Lark he also believes in the two value one's right on the property is evaluated form his own work. He wrote that "Prosperity or power are the tools upon which social ownership depends economical for moral life, it seems dangers to development of brotherhood. Economic prize is differing from social serves. The rights of making money it depends on social responsibility and its progress. From these tools or above standers profit it consider as the illegal by taxing we can control over high profit. Taxation is legal but if forcefully we acquired the property is cruel." Radhakrishnan is in the fever of economical decentralization but he states that acquiring the personal wealth into at the making of it social at a time. But his revivalism states can be justified that in ancient Indian society in where proportional justice philosophy was there. He wrote that "As in the ancient Indian society proportional justice was there, not only workers, farmers but also barber, Washermen, swapper and watchmen were also get the percentage of production from farming. From this idealism we can study on them from today's environment.

Though Radhakrishnan believes in religious humanitarian and for that he hated those who trying to boost Marxist Socialism. This is the reason why he opposes Marxist Philosophy. As accepting the philosophy of religious understanding, on the other hand he opposes philosophy of depression and struggle. Competitive materialism, materialistic power and its emphasis more than it needed. More and more it is allegation of materialistic process. In addition to this Russian Bolakeshism tradition which opposes the traditional religion but it though it in reality it becomes now mystical religion and cult.

The problem of castism is creates so much trouble and upset modern an Indian society and also political thoughts. On the subject Radjskrishanan was regarded as traditional but not given reaction. He aggress the psychological and social aspects of casteism. He said that casteism accepts human's spiritual equality, and for that it is democratic. Additional to this he also states that under this system person form on his own will he agreed to his own responsibility form that it reflects and develops personality. Casteism is opposite from social atomic nature and it accepts elementary notion. This accepts knowledge, administrate courage, productivity also social services and its intellectual understanding it. From the Radhakrishnan's view on the system of casteism it accepts the all social works from single window, and it justifies the system of opportunity. I have some doubts about Radhakrishnan's view of accepting the casteism and Hegel's interpretation of cooperation face. Now to accept as democratically philosophy which accepts revivalisms political it has very interesting reflection. But Radhakrishnan criticizes the casteism disruptive nature, which is now we can easily see in the Indian society. It hinders the path of smooth society. But also he also accepts in the social system law firm group and it's utility. Social goal can be proofed from many ways. At the end every person of society can give his contribution for social development.

Religious Humanitarian philosophy gives birth to universal social idealism. The religious philosophy of soul and Nationalism idealism between them there is extreme opposition. The social man of the future will be depended on Universal states. Instead of the justice on the point of sword: Conscience, Justice,

and Collective defense will be take place. Brotherhood in casteism or universal culture or universal soul will be developed is very essential. Nation's trade between them will be governed by the International Law. God's power should be minimized. Radhskrishanan is believed in Internationalism. He supports to UNO's idealism. In his book "Is This Peace", he accepts universal governance. He wants to built one team of governance which responsible for the defense and self defense. But it is essential to successes in political, internationalism and to develop in it religious values. He wrote "In the history of the world religious idealism has an only promising and the very powerful tool for religious idealistic peace. As long as we walk on the garden of rights and responsibility then we can't able to build the bridge between men's in opposite, selfishness and his hope. Opportunity or political summits are controlled us, but they can't take back of fear. In the world of human to transmit love is helpful. We need such brave religious persons those who are not waiting for universal peace. If it will be needed they will happily give their lives for one mission and that is "Earth is one family".

Radhakrishnan has given three solutions regarding to build realistic universal peace:

- (1) To build Social Democracy.
- (2) End of imperialism and colonialism; and
- (3) The influence of international barriers on democracy

In his book India and China, he emphasized on three main principles for justice and universal peace namely; (1) intercultural unity, (2) universal commonwealth and (3) independent police force.

The messages of Mahatma Gandhi and Radhakrishnan bring positive changes in the mind and heart of men. The illness is serious. Lack of human values, selfishness and malpractices prevailing in man is a cause or deception, pain and mental instability. In this era of difficulties and hardships, war has become inevitable. It has become a common feature for man to intervene in the lives of his fellowmen and this negative attitude is the root cause. Its end can be done by bringing the changes to the mindset of man. It is important to recognize the nature of the human soul because through this, one gains inner strength to deal with problems encountered in life. With today's skepticism and present working methods, no solutions can be found to those problems of life. For this reason, it is essential to establish an educational system that fosters strong spiritual values.

4. Conclusion

Radhakrishna is a famous scholar of religion and contributor to India's bright future. He did not establish any systematic method for man to follow; his strength lies in the tasks he performed and his deep visions Neither can we perceive him as a social worker or politician As a man of principles, his purpose was to up uplift Dharma. Through his tasks we cannot make out whether he had connection with politics, socialism or humanism. He has scarcely elaborated on the means to deal with social and political concerns. However, he deserves full right to be among those who have contributed to the "New India" and political reforms, because he did work on issues as social justice, universal peace and ethical principles. Shankar Radhakrishnan stating the culmination of the philosophy of Kant Spinoja and their equivalence is accepted.

To the western community, Radhakrishna is well known as an interpreter of India's bright vision. However, his views and tasks are not inspired by Vivekanada and Ramtirtha. What we find most in him is his scholar nature. In his presentations on various platforms he compared India and Western thoughts. Indian philosophers have contributed hugely in this field. To explain the Upanishads, they made use of the principles of Bradley. Different philosophers have contributed in different ways to interpret the *Geeta*. The ideas of even foreign philosophers as Alexandre have been taken into consideration for the upliftment of man.

Lectures of Radhakrishna which were disseminated after the year 1908 are recognized even today in the eastern and western cultures. He has secretly given more importance to western concerns, western religion and principles. Even if the eastern and western cultures may have few things in common, they still remain at two different extremes and have different values.

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The contribution of Radhakrishnan to political thoughts is that he supported religious ways to resolve the problems of mankind. He had advised a new kind of humanism. Its basis holds that religious values should be given primary importance in life. But Radhakrishnan was not a narrow minded fundamentalist. What he means by religion is the feelings of friendship, companionship, co operation, liberation and also tolerance and admittance of the fact there is the flame of God inside every human being and the same is man's basic nature. Radhakrishnan is among those people who advocated in a lively manner, the re-establishment of religion awakening.

In regard to Radhakrishnan's political thoughts, it can be stated that he has supported individualistic faith or belief. He can be called individualistic and he is ever active in his efforts towards regeneration of moral and spiritual values. He can also be called individualistic in the sense that he has put emphasis on the spiritual equality of human beings and has stated that man can be so elevated through intellectual teachings that he goes on accepting freedom, intellect, development and friendship. He believes that education can help develop conscientiousness and liberalism in community too. Radhakrishnan is eager towards development of intellect, education, and scientific activities. In this sense, there are similarities between him and radical philosophers. But the philosophy of Hegel, Kant and Bradley have enormous influence on Radhakrishnan. He believes in the primacy of social responsibilities. He also accepts the constitutionalism in relation to society. Like an Aristotelian, he states that the activities of state develop and elevate human life. This way, he is a follower of individualistic faith. The important element of his thought is, the quest for values of soul. He repeatedly maintains that spiritualism is the only anchor of the pitiable and poor man.

15.6 Summary

In short, one can say that as a philosopher, the manner in which Shree Aurobindo has contributed towards the philosophical perspective of the society by promoting the cause of yoga, has been very well received by one and all, and whole heartedly appreciated; but with respect to overall human development, a confusion has been created, largely due to Shree Aurobindo's manner of presentation by increasing and decreasing the order. And as a teacher, the idea he tried to propagate, that of free, liberal teaching, is not an acceptable concept in itself. In Pondicherry, though, an institution called 'Shree Aurobindo international study centre' has adopted the mentioned concept of liberal teaching to impart education to its students - there, no child is restricted, no child is forced to accept any particular field of study; rather, every student is free to choose either studies or games, and allowed to study and finish his educational tasks at his desired pace, depending upon his mood; but then, such a method, such a concept of delivering education cannot be universally adopted. Formal education can only in the correct direction when its objective, syllabus, teaching techniques, time of study, everything can be ascertained, fixed and set to a schedule. In the absence of these, no society can run its educational programs in a systematic manner. It's quite evident that free, liberal education cannot be the benchmark, the standard for general education.

15.7 Keywords

1. **The Human Mind** – Brain of human
2. **Power of Spirit** – Power of soul (internal power)

15.8 Review Questions

1. Give an introduction into Shree Aurobindo's life.
2. Describe Philosophical thoughts of Aurobindo.

3. What is the meaning of Philosophical thoughts of Aurovindo? Clarify.
4. Describe educational thoughts of Radhakrishanan in short.

Notes

Answers: Self Assessment

- | | | | |
|----------------|-----------|---------|---------|
| 1. Seven Steps | 2. God | 3. (a) | 4. (b) |
| 5. (a) | 6. (b) | 7. True | 8. True |
| 9. True | 10. False | | |

15.9 Further Readings



Books

1. Philosophical and Social Bases of Education – *Mathur, S.S., Vinod Pustak Mandir*
2. Philosophical Bases of Education – *Sharma, Yogendra Kumar, Madhulika Sharma*
3. Philosophical Bases of Education – *Sharma, O.P.*
4. Education and Psychology – Measurement and Evaluation: *Shashi Prabha*
5. Philosophical Bases of Education – *Pandey, Ramshakal*
6. Sociological Bases of Education – *Chaubey, S.P., International Books, Meerut*
7. Philosophical Bases of Education – *Sharma, Dr. N.K.*

Notes

Unit 16: Sociological Basis of Education

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Objectives

After going through this module, the students will be able to understand –

- The meaning of Sociology.
- Aims of Educational Sociology
- Functions of Educational Sociology
- Impact of Educational Sociology on Education
- Sociology of Education

Introduction

Notes

Education and life are interconnected/complementary. Education is life and life is education. Education cannot be separated from life. Life's needs can be divided into two parts, firstly the needs of an individual and secondly the needs of society. The needs of an individual comprise of physical, mental, emotional, spiritual, and self-actualization needs; man's cultural and social needs shall also be taken care of and they consist of the following: familial, social, national and international. The purpose of education is to fulfill all these needs of men. Hence, from the point of view of man and society, education is most essential. Education is a sociological process, that is, education is a process oriented towards the society, it is operational in the society, it works for the society and it operates through the society. The existence of education depends on the existence of society. The structure of education, its nature and principles depend on a society's norms, values and principles (hence on the culture prevailing in the society) this is why education and society cannot be regarded as being separate from one another. Margaret Mead said that education is the cultural process through which a new born becomes the strategic citizen of tomorrow.



Notes Plato said that man behaves according to the norms his/her society teaches him.

16.1 Meaning of Sociological Basis of Education

The sociological basis of education means that education should be footed on society's needs, aspirations and principles. Through education, students should make remarkable progress in achievement of social values so that they may fulfill their duties, use their rights, and be valuable, awakened, productive and complete citizens of tomorrow. Along with education, they should be cultivated to imbibe strong values of discipline. The principles of education should be in line with a society's vision, mission, its religious, cultural, political values and economic stability. Hence such subjects and activities should be included in the school curriculum which foster social growth, fill social needs and ensure progress of the society. This way the sociological basis of education focuses on society to be the foundation of education. Education should be a means towards self-growth, which in return, enables the society to grow.

The three parts of educations-the Instructor, the Student and the Curriculum are actually parts of the society, that is why education is considered as sociological process, which means,

1. The components of education process are always being influenced by the non-static society.
2. The principles of education are founded on the needs of society.
3. The educational curriculum is constantly amended with new subjects by taking into consideration the present and future sociological needs.
4. The various rules of education also depend on the norms of the society within which it operates.
5. In discipline, the social point of view is given more importance.
6. The education process is guided by the society's prevailing culture.
7. All the resources spent on education come from society itself.
8. University is considered to be the realistic form of society.

Notes

In the national education policy formulated in the year 1986 it was said that—

“Financially and technologically, our country has reached such heights that we can easily make use of available methods to improve different aspects of society. Education is a means to achieve this objective.” —Para 1.2

“New challenges and demands/ needs of society are pressing government to formulate and implement a new policy. There is no other alternative.” — Para 1.15

As mentioned in the text above, the mutual relationship between education and society is very deep. Actually any society’s composition, needs, cultural values and all its related aspects determine the basic education to be provided. As it is said, the form that education takes is a reflection of the society within which it operates and also the society which we want to create for tomorrow. As the Commission of Kothari (1964–66) analyzed deeply the circumstances and needs of the Indian society, he framed the then structure of education accordingly:

1. Increase in production
2. Progress in social and national unity
3. Democracy of citizens
4. Social, ethical and spiritual upliftment
5. Modernization of the nation

In this way, the educational policy formulated with respect to the changing circumstances of the society in the year 1986 consists mainly of—

1. Equal education
2. Education for one and all
3. Education’s impact on management
4. To make the education system effective

After this in the year 1990 the Association of Acharya Ramurthi was created to analyze the national education ethics. The name of this Council was “**Towards an efficient and humane society**”. **Its main objective was to educate one and all.**

Hence we may imply that the present and future social needs and circumstances continuously influence the education process. Education obtains its new form from society itself. Because of the changing nature of society, education process also becomes non-static. This is the sociological basis of education.

The educational sociologists should analyze and study the gaps in society and gain knowledge on how to remedy the situation.

Self Assessment

Fill in the Blanks:

1. Education and life are
2. University is considered to be the form of society.

16.2 Historical Aspect of Sociology

Man is a social animal. Man and society are nearly related to one another. None of them have any existence without one another. With a lack of individuals, society has no importance and with the destitution of society man can neither progress nor survive. Society is a material concept which is

built on man's existence. Since ancient times there have been studies on the relationship between man and society. Plato said that man behaves according to the norms society teaches him. Man's behavior is the result of the society in which he has been born and brought up. Aristotle stated that no man would agree to stay in this world if he gets to know that he has to survive alone. He also stressed on the importance of man's social and communal life by saying the one who is unable to live peacefully with his/her fellowmen, is either at a low stage of human life, or a highly evolved stage or an animal or otherwise God himself. Lucretius, Cicero, Marcus Aurelius, St Augustine, Thomas Aquinas, Dante, Thomas Hobbes, John Lock, Rousseau, Montesquieu and other thinkers also have expressed their thoughts on society and social life. Hence, since ancient times, thinkers' attention have been attracted towards the concept of society, the relationship between man and society, societal incidents and concerns; many thoughts have been pondered over these concepts because no matter whether it is in this age or ancient times, man has always been entangled in social concerns. This means that the social heterodox has always existed whether written or unwritten, tangible or intangible, scientific or unscientific. Robert Bier Stedt has said, "Social heterodox has a very ancient or long past." In one of his speeches Gisbert has said, "if man is a philosopher by nature, this implies he is also a social heterodox."

Thus the past of sociology is long but history is very short. Francis philosopher August Comte was the first who imagined a new social science named social physics which was later changed to Sociology in 1938. August Comte is known as the father of sociology as he first imagined scientific study of society. He said that sociology should be used for reconstruction of society. After Comte, John Stuart Mill and Herbert Spencer worked for the development of it. They provide an arranged prospect and established as a complete science. Sociology was developed most in United States of America. Lester Ward divided sociology in two parts, Pure sociology and practical sociology. In pure sociology the social aspects are studied in present prospect and in practical sociology studies are done for the improvement. Francis philosopher Durkheim also contributed toward the expansion of sociology. He said that in sociology everything should be studied by social point of view. Montaign, Mauss, Buckle, Robertson, Tonnies, Ratzel, Maciver, Sorokin, Parsons, Barns, Coser, Park and Burgess are other philosophers who contributed in development of sociology.

Notes



Did u know? Human being is a social animal.

16.3 Meaning and Definition of Sociology

The word 'Samaj Shastra' in Hindi, is the translation of 'Sociology' in English. Sociology in English comprises two words, 'socio' and 'logy'. Socio means 'in relation to society' and 'logy' refers to 'knowledge or science'. Thus, the literary meaning of 'sociology' is the science relating to society which studies about the society. Society in this context refers to human society. Thus, sociology studies only about the human society. In order to understand the form of sociology in its entirety, it is essential to study the definitions given by different thinkers. Some definitions are as under –

August Camte – 'Sociology is the science of social order and social progress'.

Giddings – 'Sociology in totality is the organised description of society and its factors'.

Maurice Ginsberg – 'Sociology is the study of interaction, interrelation of human beings, their process and results'.

Emil Durkheim – 'Sociology is the science of representation of collective mass'.

Gillin and Gillin – 'Broadly, Sociology is the science which studies the interactions of human beings as a mass.'

Notes

Mciver and Page – ‘Sociology is the organised study of social relations. The web of social relations is called society by us’.

Sorokin – ‘Sociology is the general science of the ordinary form of socio cultural events, their pattern and various end relations’.

Cuber – ‘Sociology can be called the scientific branch of human relations’.

Max Webber – ‘Sociology is that science which portrays analytical explanations of social activities’.

On analysis of the above mentioned definitions, it becomes clear that sociology interprets all personal, social, cultural and national relations of individuals and society and studies as well as analyses their relative reactions. Under these, all those groups are studied which impact individuals and their behaviour definitively. It includes study of traditions, customs, folk tales, human attributes, religious social and moralistic institutions, castes, economic organisations, financial political crimes and problems. It is said that sociology is the scientific study of life and activities of the society, where problems, both physical and spiritual abound and which has relation to past, present and future.

16.4 Subject Matter of Sociology

Different sociologists have expressed themselves on the subject matter of sociology. Thoughts of some sociologists are as under:

Durkheim has divided the subject matter of study of sociology into three sections –

1. Social Morphology
2. Social Physiology
3. General Sociology

Ginsberg has divided it into four sections –

1. Social Morphology
2. Social Control
3. Social Processes
4. Social Pathology

According to **Motwani**, the subject matter of sociology is as under –

1. Society tries to discover such theories which establishes harmony in the basic elements of social life.
2. Sociology interprets development, growth of social institutions, and activities and their end relations.
3. Sociology denotes those elements of social organisations which determine the direction of social changes.
4. Sociology evolves practical ways to overcome social pathology and mismanagement.
5. Sociology accords importance to harmonise those social forms and factors which prove helpful in the progress of individuals and society.

Self Assessment

Multiple Choice Questions:

3. The of education depends only on the existence of society.
(a) Existence (b) Fate
(c) Level (d) None of these

4. Education and society have interrelation.
- (a) Weak (b) Very Deep
(c) Representative (d) None of these
5. Sociology is the mass representative of.
- (a) Science (b) Scriptures
(c) Representative (d) None of these
6. Durkheim has stated that education is basically. as per its form, origin and manifestation
- (a) A social problem (b) An unsocial problem
(c) A general problem (d) A special problem

Notes

16.5 Meaning and Definition of Educational Sociology

The close relationship shared between Education and society gave birth to sociology. Durkheim has said that education basically is a social action; based on its form, function and varieties. As a result, education's principles are more closely linked to sociology as compared to any other conventional science. In educational sociology, all those tenets/points of sociology are adopted which influence the fundamental and behavioural aspect of education. Dedicated research and extensive work has been one in the field of educational sociology, the credit of which goes to E. George Payne of the New York University. In 1923, he setup the 'National society for the study of sociology'; which has extensively contributed to the cause of evolution and development of sociology as a field of study. In 1928, George Penny, authored a famous book, 'Principles of Educational Sociology', in which he had written that Educational sociology is a new form of science, which combines Education and sociology. He interpreted the educational process on the basis of sociology. In his interpretation, he's explained how community influences life and society. Education is a social process and in this way, it helps build and improve the society and in this manner, greatly contributes to the general well being of people. From September 1928 onwards, Journal of Educational Sociology was published and made available for the general public.

Famous visionaries like Dewie have, in their own way, contributed towards the cause of promoting sociological trends in education. Dewie, by means of his famous books 'The School and Society' and 'Democracy and Education' have accepted and propagated the concept of education as a social trend, which has the power to bring about a social awareness and helps develop the same. From this point of view, it becomes important to understand and appreciate sociological consciousness so as to develop necessary guidelines for imparting the right form of education. Educational sociology has benefitted immensely from the contributions of Fredric Leaplay, Moore, Merrill, Maciver, Cole, Duncon, Brown, Davis, Dollard, Clark, and Ottaway, etc. They have said that sociology can supplement the educational process in achieving unattained goals for a progressive society. In a similar manner, educational sociology is a deep integration of education and sociology. In this field, man, society, communities, societal class, community organisations, etc. are studied, and their influence on man's road to progress analysed; depending upon the results, what form of education is best suited to the society's needs, is decided upon. In educational sociology, all those theories are accepted which influence both the fundamental and behavioural aspects of education. The requirements and situations related to various parts of education, namely, objective, syllabus, teaching style, discipline, teachers, school, administration etc. are analysed and accordingly, educational sociology is developed.

Many learned people, visionaries have interpreted educational sociology in their own ways, some of which are:

George Penny – 'By Educational Sociology we mean that science which analyses organisations, communities and community practices, or that science by the help of which, a man can record or collect his experiences, and later elaborate on them or interpret them in detail.'

Notes

Brown – ‘Educational sociology is the study of the interactions between man and his cultural environment.’

Rosek – ‘Educational sociology is that branch of sociology which solves basic/fundamental educational problems.’

Ottaway – ‘Educational sociology is that science which studies education and society. It analyses the objectives, the processes, institutions, and syllabus and determines its impact on the financial, political, religious, social and cultural powers of a society. A man’s personality and his education is greatly influenced by the kind of society and culture he is exposed to.’

Good – ‘Educational sociology scientifically analyses how a man lives in a community, how they get educated and what kind of education, knowledge is required by them to efficiently and successfully integrate into their society.’

Carter – ‘Educational sociology analyses those aspects of sociology which have a relevance in the educational process; it specially studies those aspects, which help formulate policies and indicate towards effective control of the manner in which education is imparted.’

16.6 Aims of Educational Sociology

Harington has given following objectives of sociology of Education –

1. The study of social causes and its impression on the schools.
2. By studying the social causes, try to understand its impact on human.
3. To understand the Social, Economical and cultural characteristics and placement the syllabus of education through social way.
4. Regarding to society the role of Teacher’s and tries to get the knowledge of this filed, and also the view of social development of schooling.
5. Understanding the philosophy of Democracy.
6. Use research and methods to attain these objectives.

Self Assessment

State whether the following statements are true/false:

7. Through the close relations between education and society it gives the birth of educational sociology.
8. The role of education is to complete development of child’s personality.
9. Educational sociology helps to understand education’s concepts.
10. Education progress is controlled by society’s culture.

16.7 Scope of Educational Sociology

By the study of definition of educational sociology and its goal, we came to this conclusion that the scope of education sociology field is wide. Following main subjects are studied in this field –

1. The study of societies needs, situations and problems.
2. The study of person and the society and the relation with cultural environment.
3. The study of different types of social institutions and its relations.
4. The study of the person or school and the impact of society on them.

5. The study of teacher's role and its important in society.
6. The study of the causes which impacts on between the relation of teacher and the students.
7. The study of relations between schools and social institutes.
8. The study of the impact of education on society.
9. To develop the democratic sentiments in the schools.
10. To development of person and society by implanting the important changes in the course of syllabus.
11. For the development of personality by accepting the educational laws.
12. The study of the impacts of education on social control, social changes, social organizations, social process and social development.
13. The study of the impacts and the role of newspaper, radio, TV, cinema, library in social life.
14. The study of total impact of cultural on the person.

According to Marvin Bressler educational sociology studied the following subjects –

1. The study of the impact of external social systems on the complete process of education.
2. The correct analysis of school according to the types of comprehensive system.
3. The study of the social inner process in the educational classes and relations with the social philosophy and its laws.
4. The study of Schools and other internal organization and its relations with the society, and its other elements.

The analysis of the subjects of educational sociology Den. W. Dodson wrote that "The interest of educational sociology is complete in itself relations with the culture. From it, from that person collects and earned the experiences. Educational Sociology takes a very specific interest in how to govern the educational process for the development of a well personality.

16.8 Functions of Educational Sociology

1. Educational Sociology helps for the betterment of society members' moral, character, spiritual, philosophy and social development.
2. Educational Sociology take the part to change the person's thought, morality and his behavior and to show him the paths of development.
3. Educational Sociology protects the society, its useful traditions, customs, beliefs and morality and it helps them to stay firm and it research on the its ill customs and behavior.
4. Educational Sociology takes the role to boost society.
5. Educational Sociology provides the training to social members along with the society and social ideals and beliefs' according to live life happily.
6. Educational sociology develops the ability of children's to live in society by socialization them.
7. Educational Sociology develops the merits to understand the group of peoples, its creational process, and social life.
8. Educational Sociology gives the total association to protect the societies cultural.



Task Give your thoughts on the subject of Educational Sociology's works.

Notes

16.9 Need and Importance of the Study of Educational Sociology

The role of education is to develop child's comprehensive personality. This development never happens in empty space. Always the development impressed by social relations. On the child's development is effected by Child's family, school, society, culture. In Educational Sociology these all subjects are studied. The necessity of Educational Sociology and its importance can be expressed in following manners –

1. From the help of educational Sociology we have the knowledge of society and its different kinds of nature and its impact on the education.
2. From the Educational Sociology it helps to understand the educations' concepts.
3. From the study of Educational Sociology it helps to set the aims of education for the better understanding of the social needs, and its problems.
4. In the Educational Sociology analysis of social actions, cause, and its impacts, from the help of this knowledge we can build syllabus of education. Like this Educational Sociology can help syllabus of education.
5. Educational Sociology helps to make educational laws. Though the important pillars of making the educational laws is Educational Psychological study but this law can also make by considering the correlations of between human and society.
6. Educational Sociology not looks the problems of disciple on the ground of moral crime, but it looks it as on the basis of child's social environment. From this view it is necessary into express the law of discipline in the education.
7. From the help of Educational Sociology we having the knowledge of school's model and its working style.
8. From Educational Sociology it widen the scope of teaches personality from the social view. At the end in the process of education the importance of teacher and his role can be understood through the study of this science.
9. Educational Sociology helps to understand the backward calls Childs and criminal child's problems on the social basis.
10. Educational Sociology to understand the other problems of education and it gives the solutions for it.

16.10 Impact of Educational Sociology on Education

Educational Sociology and because of its impact many changes took place.

1. For people and the welfare this movements were started for education.
2. To give the child the compulsory and gratis education.
3. The Further education is started.
4. Government takes in native role to help education and brings further steps for the development of Education.
5. Government takes responsibility of handicapped and mental disorder child's education.
6. For the teacher's training the training institutions are started.
7. The importance is given to child's education and on child's psychology.
8. Monitoring system is stated inspire of Teachers.
9. Movement against the child labor started and from that the children's were prohibited to work in industries and other places.

10. From the States the institutes like Occupational, Technical and Agricultural education are stated.
11. There are many changes took place in the education's all section - Meaning of Education, Aim of Education, Syllabus of Education, Educational Laws and discipline.

Notes

16.11 Sociology of Education

Education is the most powerful medium which helps to improve the human's overall development. Education is our culture heritage. The scientific culture was held from many centuries and it was also in the British rule. And it was depended on Agricultural and sculpture. And for this the knowledge of astronomy, agricultural science, mathematics and Mechanical. Ayurvedic science was also a part of British rule. Before British arrived the progress in economic and science was not great. Indian had had great knowledge of Mathematics, Chemistry; Ayurvedic even before the all other countries was on the first stage of culture. An Indian society was stood for many years at only one place reason that they failed to reach the economical and culture development. In this long time Indians were produced many philosophical books on Upanishads. But in terms of natural science and industrialization its contribution was not so much. British' introduced Modern Scientific and Social western Knowledge in an Indian society.

Definition of Education in Dictionary is "The planned education for the development of human character and his mental power means Education." In every human society education is one basic activity. Shiksha which called Education in English language, which came from Latin word Educate which means nourishment. Education doesn't mean shallow knowledge but it is formal tool to control the social morality. It is form of socialism. It helps the child's social life. And it change the rethought of child. Education teaches people about discipline, social cooperation, endurance and the social values. It develops social behavior. So they can face the future very well. Plato's view on education is that "to developed man's physic and soul and even aesthetic sense is goal of education. According to Aristotle education means, "to develop man's strength and his mental strength so that he will able to understand the final truth, aesthetic and even to experience the highest point of Eternal Happiness." According to Seminar, "Education means which brings social behavior in the child, so that he can learn what to accept and is to reject, how he can face the different situation." According to Brown and Russele, education means "the total experience which breeches the difference between the young and old society and determination of many behaviours too." According to Anderson, through education man can learn how to live his life in the society and social how to learn its values which gives me the strength of self. According to Durkheim education means "Socialism of Young mind." He wrote that "It's ongoing process of hammering on young child of thinking, experiencing, working and which he never can learn naturally."

In a compressive term education means one process where a group of people able to give it's asocial inheritance for future generation. It is training for child to learn the future things. It is similar to socialism. It makes possible the future generation's development. In the words of Gandhi, "The core meaning of Education is to develop humans and the child's highest and foremost skills means the total development of-Physic, Intellect, and Soul."

The Education can be used in both ways: Compressive meaning of education is this is endless process of life, and it can be lead further any experience of life. In this meaning education's tools can be found at any course of life. The things of experienced can never left behind. From this point view learning means a living life. If we look behind in our past we can find that life's biggest experience which we got form the difference places. It means to learn this kind of education there is no trying process. In our entire life we struggled to understand life's problems, natural impacts from our people and our failures and form sadness, they are all close together. The hypothesis of education is mainly emphasis on the process form which human personality develops the relations of human and his society, and also the relations between human and the universe.

In the terms of the meaning of education is from which we develop our strength and that which helps the sentient form. The education which we get from the schools and colleges are mainly comes in this

Notes

term. For the developments of students psychology teacher presents some thoughts, and from that it helps students to achieve their goal. For the education students get the admission in the education institutes. Prof. Dave in his book 'Democracy End Education', to prove his point regarding the above point, he states that Whether Education come from unconsciousness state or it has any conscious aim.

We generally take the meaning of education with mealy. "It is a kind of process which governed by the state, family or many different forms with conscious achievement by planning. And its aim is to provide the youth a certain way to achieve goal. It's such kind of aim or goal where personality's common developments are included in it or not in there."

In the ancient society education was primly informal. By supervising and direct contact child acquired the knowledge of mores and also formal education and he became more skillful. Though it categorized as informal but it was not totally rejects the formal values. Initiation was there in the formal training. According to Margaret Moore in some of the ancient society, Maya society there was a religious school for priest. Method love physical torture was not there. But the discipline was exemplary. They all obey the orders so that there was no need of external discipline. Unlike modern education system they did not had the larger educational halls, large teaching staffs, exam systems, and certificate. They had have an only single end of education was to create the relations between the generation and upcoming generation. Farmer's son was not allowed to become the Landlord and Landlord's son never became a lawyer.

In the middle age the form of education was become an institutional. There was a degree of difference in the formality was lies in the form of subject things and aim of culture. In Greek the syllabus was based on literature, music and exercise and along with the subjects like history and mathematics. In Rome the high education was based on Grammar, Literature and goldsmith, scientific subject, mathematics, geometry, music and also education of horoscopes, it all was taught in the temples, ashrams. In the 16th Century Christian society members included the subject like, history, geography, archeology, and geologist. Philosophy and religious science were taught at the highest level of education. In India students were taught subjects like Literature, History, Philosophy, Religion, Mathematic, Horoscope, according to Chanadyoga Upanishads. In the renowned university known as Takshshila in their subjects like Science, Arts and three forms of Veda and also eighteen types of art were taught.

The difference of syllabus was there because of the cultural difference in the society. Education was limited for the only minorities. Most the other peoples were not allowed to take education. Schools were generally made by religious institutes.

Science of Education, Commerce and trades were developed along with Protestant movement and for that education became popular. But this system was accepted in only 19th century. Along with neutrality of Religion education was also become popular. It is no longer limited to only a few people. There were two reasons behind secularisation and popularisation of education during the 19th century- evolution of strong nationalistic states and spread of democracy. Democracy broadened the purpose of education. Universal education was accepted to be essential for existence of democracy. One aspect of democracy on education was to make it people oriented. People became familiar with the concept of mass education which later gave birth to the concept of compulsory free mass education. Democracy has had a great role in transforming the system of education. Along with this, the progress in technology necessitated many changes in the syllabus. Capitalism and its technologies developed various techniques and innovations for which no guidelines were available in the earlier dispensation. Education has now become specialised training where more emphasis is placed on commercial education than on general education. It is being tuned to suit the new demands of developing an untraditional financial system. There are technical teachers in our schools. Huge amounts have been invested and there are large mass of students enrolled in such courses. Their purpose is not only to consolidate the presently available knowledge but also to quest for new knowledge.

Social aspect of education

The primary work of education is to develop the personality of the child and develop tendency in him towards good conduct and enable him to enter greater community life. Hence child of each society is

taught about the aspects of the society are simple and the best. Keeping this purpose in mind, Aristotle has emphasized use of music and fairy tales in children's education. According to him, Good music reflects the goodness of the world. By this, the person listening to music develops attachment to the purpose of the world. Music is the most influencing tool amongst all good forms of art, containing images of all good qualities. In modern times, music is taken to be the medium for education in nursery and kindergarten schools. The other influencing media in initial education are rhyme, poems and children's stories. JK McRidge has written in an outline about our society that a story based on a good idea or enduring idiom easily touches the heart and, remembered for a longer time, resides in a corner of the heart as an aspect of happiness and becomes a source of inspiration for the entire life. In this light, music, poems and fairy tales become the basis to enforce the laws. Law imparts certainty and permanence to the good traditions of people but their capacity is based on the limitations to which the traditions have impacted the minds and hearts of people.

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The most important subject of initial of children is the language of their people which contains all things like knowledge, introspection, purpose and ideal, pride and limitations, etc. Along with this, study of nature is also important which is a study of the child's relations with his environment. Tagore put emphasis on such education as according to him, it is the best and most effective way to open the minds. It begins from observing but soon acquires feelings and thinking and ultimately becomes a part of human life.

When the child grows older, the power of deliberations come within him. Then he learns grammar, arithmetic, geometry, general concepts of morality and introspections regarding religion and relations through which he analyse relations with the universe and develops inducements to study the questions related to life and death.

That is why, the most important task of school is it make the modern generations social, to equip them with values and ideas and to enlighten them with traditions of the society. But there is no uniform pattern of socialization. It takes different forms in different societies. In this way, in ancient India, formal education was imparted by Brahmins. They were the repository of knowledge and directors of Hindu life. In ancient India, a child started his education at the age of 5 with the learning of the alphabets. The emphasis of education system was more on the life and less on learning. After the initiation, the student had to imbibe physical and spiritual disciplines. Tools, Schools and ChatusPathis acted as agents for teaching religious and cultural traditions to the coming generations. There were similar arrangements in each society for children's initial education. The difference was only to the extent that in India, religious teachings was more effective than the West, Islamic community or China. However, education was not organised as a separate activity in the general societies. It was imparted by family or other primary groups or acquired as everyday activity of life from the entire society.

Education teaches the child the responsibilities of a good citizen. Those who want to study further, to increase the knowledge beyond the learning and mental fundamentals so as to consolidate the real traits of education like law, medicine, technology, etc; they can do the same in some colleges and universities. The college is prepared to extend help to the students and facilitate their paths to progress. The main work of college is to impart higher and liberal education which is not available in school. Though college educating is more specific than school education, it tends to increase general knowledge and not skill and techniques. On the other hand, education in university is specialised in the sense that the student learns in details those subjects in which he is interested in. University encourages research in specific departments. Apart from colleges and universities, there are technical institutions which impart training on technical aspects, special knowledge e to a student, according to his natural traits and capabilities.

In ancient times, when science had not developed, technical education was usually imparted by family and professional groups in an informal and practical manner. There were no specific institutions for teaching like the present day. For example, a child born to the family of a carpenter or blacksmith learnt the skill of the trade from his family members internally. The condition of technical education remains the same even now, especially in rural India.

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Function of education for the society as a whole

According to Emile Durkheim, the principal function of education is to bring changes in the rules and traditions of society. "Society can survive only when there is enough unity amongst its members. Education generates unity and establishes it. It determines the required similarities amongst children which is essential for community life. "The principal responsibility of society is to unify all individuals as a community. Individuals should have affinity to the society. Durkheim states that education teaches the individuals an society the values, ideals, community traditions and thoughts and equips them with principles which imparts required unity amongst individuals and society.

Secondly, Durkheim argues that formal education given by schools cannot be given by the family or any special group. Family is a union of patrimonial members who are united by blood relations. Hence, family relations is full of love and affection, kinship, feeling etc. According to property of nature, an individual does not see beyond the family and understands the assurances and problems of greater society while remaining within it. People are seen as good or bad according to one's choice. By nature, membership of any special does not prepare any individual for the greater society. On the other hand, institution of school is a hard way in which one student interacts with other students of his schools maintaining certain rules. According to Durkheim, "the child learns to respect general laws by respecting the rules of the school. He develops the habit of self control and self -restraint. It is the beginning of performance of duty which indicates that life has begin with earnestness". According to Talot Parsons, a family or a group of respectable people follow specific rules while schools follow universal rules. In this way, school prepares them for their adult role.

Thirdly, Durkheim argues that formal educational institutions apart from teaching general values, teach required unitary skills for social responsibilities which provides diversities required for social cooperation. Earlier, in the industrial society, technical skill was taught mainly by the family and professional group in an internal and practical way. In this way, a child born to the family of a carpenter was trained by family members informally. Industrial society has become much specialised and complex which demands skill of high order. Complex division of labour which is a characteristic of industrial society by definition, indicates continuous strengthening of social solidarity. He calls it physical unity. Industrial society derives strength and unity from such agreed values and division of labour. It accepts that interdependence is one condition of life.

Fourthly, as Durkheim says, "the purpose of educationist to awaken physical, intellectual and moral levels in children which are essential for their development, as per their inborn capabilities." Whatmore further elaborates the statement of Durkheim by saying that the work of education is to develop the children according to their special abilities. The traditional meaning is - to prepare him for the membership of specialised groups in the social strata. "There is social division in almost all societies. Wherever there are classifications in societies, there are differences in education too. Division by class is reflected in the system of education; in facts education acts an agent to maintain the special privileges and self-interest of classes. By this, divisional classification is perpetuated. In this way, education of higher castes in India was quite different from the education of the general mass, in ancient times. The education of the first category was performed by patrimonial pundits which included secular ideas to a large extent and it basically related to religious and Vedic scriptures. With the establishment of British administration in India, the old system of education perished. But the decision to implement English education segregated from society those who had English education. Even after 6 decades of independence, there are class divisions due to different types of schools for different social groups. There are such classifications in educational systems in all modern societies despite their professed commitment to ultramodern ideas.

Fifthly, it cannot be denied that education is important as an agency of social control. According to Durkheim, its purpose is the transfer of standard and value by older generation to those people who are not ready for social life. Once a child acquires intellect and introspection, his activity and conduct become intellectual too. Affinity towards social and values become spontaneous. There is a deep

bondage between society on one side and individual on the other. Seen in this context, education appears to be a very strong and effective agency of social control. The question of enforcing social rules arises only when people become socially wayward, or, implementation of social standards arises only when people go socially astray, or, have tendency to deviate the standard. It is unnecessary to enforce social prohibitions in the circumstances when educational agencies are transferring social rules and values to the individuals at the time of their education.

In the present times education has become less effective as a tool of social control due to certain conditionality. For example literacy in the earlier societies was so important that it was the basis of strength and prestige. Teachers were also generally happy receiving prestige and honour. That is why; there were no difficulties for teachers to mould the conduct of children acc to social traditions and values. With industrialization, the standards of values have changed. Wealth, not education, has become the basis of prestige in the society. This has diminished the honours of the teachers to a certain extent. Apart from this, the prestige of teachers has declined because of mass literacy in the modern world, because now he cannot be put in a separate category as an educated man. There is one more fact to refurbish this purpose. Now-a-days the values taught by teachers are devoid of official authority. They have to complete with family, religious groups and news media. In this way, there is increased possibility of conflict between different activities in modern society and social control by different agencies. That is why Indian universities do not impart religious teachings. In the circumstances, a boy or a girl, who comes from a conservative family which has its own religious traditions, finds internal contradictions between secular education of the state and religious values of the family.

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Education and equality

In this age, when we swear by democracy, the ideal of equality of education to all is accepted as a component of democratic process. The difference in education is being reduced in all societies. But experience tells that the equality in result is not balanced with the equality of education. The cultural deprivation of a section of the society is one amongst many obstructions in this path. We may consider about the children of the backward classes, Scheduled Caste and Scheduled Tribes. There may be many more groups, which can be brought under this class. The characteristics of a culturally deprived student is that his environment is poor in the economic sense as well as cultural sense. He might have reached school without the traditional lullabies of his mother, knowledge of nursery rhyme and folklore of his country. In other words, a culturally deprived child does not come from his home and environment with a free intellect and happy state of mind so that he can properly adjust with the situation.

The matter relates to culturally deprived children creates problems in the popular ideal of equality of education. The internal principle of the equality of education is that if equal opportunities are provided to all students, every student will get full opportunity to develop his abilities. But it has been seen gradually that similar type of state education will not give equal opportunity to all because many in the system will be travelling with millstone of social depravity.

This understanding has changed the principle of equal opportunity of education. Earlier it was thought that we meet the requirement of equality of education when entry to the field of education is easily available to all. Now it is argued that equality of education can be there only when the level of reception of education will be equal in all groups. The meaning is that now everything has come to the equality of examination results from the equality of opportunity.

The next question is how to ensure equality of examination results. It was suggested that some compensation can be given to the socially and culturally deprived. It is thought that such method of compensation will enable the culturally deprived to fully avail of all opportunities meaning thereby help will be given to those people who have remained backward so that they can compete equally with those who are not so deprived. This thought is behind the tradition of discrimination against culturally deprived students. It means that there should be additional arrangements for education of the culturally

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deprives student to fully avail of all opportunities meaning thereby help will be given to those people who have remained backward so that they can compete equally with those who are not so deprived. This thought is behind the tradition of discrimination against culturally deprived students'. It means that there should be additional arrangement for education of the culturally deprived student.

Supplementary education programme was vigorously implemented in America as a part of President Johnson's war against poverty. Millions of dollars were spent on Operation Head Start. This was a widespread programme for preschool education in the low income areas of the country. The purpose of the programme was to provide educational environment to the culturally deprived children and to inspire them to fully avail of equal opportunity of education. It was reported that the result was not encouraging. In England supplementary education started in the later part of 1960 in certain selected areas called Educational Primary areas. The organiser of supplementary education in the area says 'even if it is difficult to evaluate the result, the report from the priority areas is discouraging.' There are reasons behind failure of supplementary education programme in America and England. It is doubtful that in India also protective discrimination method has given expected result. How to understand it?

It is argued that in educational institutions efforts should be made to develop the environment instead of concentrating only on children so that the entire society and family will be deeply influenced.' It is not important how much you work in school. The truth is that you cannot be effective at all without the informal help from home. It was suggested that a community school associated with school as well as community be established. It was further suggested that parents should be taught to help the children. In this context it can be said that the Nation Literacy Programme implemented by the Government of India since 1978 aims at educating the adults of the society between 15 and 35 years of age so that they can prove to be source of inspiration for the young of the society for best use of available opportunity of education.

Though there are many supporters of supplementary education, there are detractors also who criticise the idea as well as its basic principles. The critics argue that the theory of cultural deprivation is a sham which is utilised to hide the deprivation in education. It is said that the problem is social and economic and can be solved this way. Supplementary education does not present any solution of this fundamental problem. Critics say even to the extent that ' supplementary education is a deviation from actual practical principle' and it can never be successful as long as social inequality and economic deprivation or deficiency persist.

In other words, humanitarian approach in small measure need to be converted to an integrated humanitarian approach to include different aspects of social life.

The purpose of education

Education has vast social importance. Since ancient times philosophers have extensively deliberated to define the form and purpose of education. In modern days too, eminent educationists and teachers have given important place to education in their works.

Johan Amos Comenius of Czechoslovakia is known as the first eminent educationist. He criticized the traditional emphasis given to logic and rules of the scriptures and emphasized that the method of education should be according to the mental development of the child and the subject matter as per his liking. English philosopher John Lock has written that 'the necessity of education should be to develop mental discipline' and 'it should be secular, not religious'. According to Rousseau the purpose of education is to intelligently direct the natural instincts of the child in order to train him properly. He supported mass education also. Froebel who introduced Kindergarten system believed that the purpose of education is 'complete life'. According to Pestalozzi the purpose of education should be balanced development of all faculties. Its ultimate aim should be improve the conditions of the people. John Dewey, the father of the movement for progressive education believed that education is not the preparation for life but living life itself. Auguste Comte, the father of sociology, believed that the purpose of education should be development of good feeling and sympathy towards fellow beings.

Herbert Spencer believed the purpose of education is to prepare individuals for appropriate living in the society. Sumner believed the purpose of education is to develop well organized critical faculties in individuals which will restrain him from acting only by suggestion and emotion and blindly following traditional rituals and enable him to take decisions on the basis of logic and conscience. But he did not consider education as an unfailing medicine. Giddings believed that the purpose of education is to develop self-respect and self-control in individual, to free them from superstitions and ignorance, to impart knowledge and to enable them for realistic thinking and to help becoming wise citizen. According to Durkheim, the purpose of education is to socialization of the young generation.'

Thus, writers have described differently about the purposes of education. According to Arnald, we can make the objectives described in the following manner –

- (1) **Fulfilment of the socialisation-process** – The first and foremost purpose of education is the fulfilment of socialisation process. Though family is great source of socialisation, yet it is not able to perform this duty well in modern times. Family has failed in inculcating the sense of responsibility in children. One Sociologist has described its reason in the following manner ---

“Partial reason of this situation is that we are attracted towards urban life which the sociologists call secondary group-organisations, that is such a society which is known for disappearance of home and garden, domination of commercial distinctions, individualism in choosing friends, religion, life and variety of amusement; general manners of formal relations are characterised by impersonal social relations. The life in cities appears to be artificial compared to the rural life some centuries ago.”

School has entered into this vacant space. It is so far understood that it is the responsibility of the school to develop in the child, the sense of honesty, justice, sympathy, right and wrong. Parents, whose control over the adolescent child has ended, now expect from the school to complete the deficiencies of the family in teaching courtesy and morality. There is now excessive pressure on schools for socialisation which used to be the work of the family sometime earlier. Apart from the socialisation of the young, the school devotes adequate time and energy in the matter of cooperation, distinguish citizenship and performance of duty. Sense of patriotism, is developed.

- (2) **Transmission of cultural heritage** – Secondly, the purpose of education is the transmission of cultural heritage. The significance of cultural heritage lies in the past and in the understanding of its arts, literature, philosophy, religion and music. The child is indirectly introduced to his cultural legacy by the textbooks of history and cultural functions related to patriotism. But the endeavour to achieve this purpose is made at the higher level of education.
- (3) **Improvement in the mentality** – Thirdly, the purpose of education is also to bring improvement in the predestined wrong tendencies in the child. In the family, the child gathers different types of mentality, beliefs, devotions, and prejudices. It is the work of education to rectify those beliefs and prejudices. Even though school cannot do much in this direction as the child's attendance in the school is irregular, yet schools should continuously strive towards improvement in the mentality.
- (4) **Establishment of profession** – Education has utilitarian purpose as well. It has to enable the youngster to earn a livelihood. Education should be able to build capacity in him to do some productive work by which he can earn adequate money for himself and his family. The young should be capable of performing a productive role in the society.
- (5) **Development of sense of competition** – The main stress of the school is on individual competition. In the matter of study of each subject, a child is compared to his fellow students on the basis of marks acquired in the subject. Teacher praises the good students and reprimands the bad students. The school does not only classify all its students on the basis of their achievements, but also segregates the students on the basis of intellect and diligence and separates them by promoting some and not promoting others.

Probably, Cardinal Newman has given the best narration of the purpose of education. About university education he has stated – ‘University education is a great but general medium of a great and general

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purpose. Its purpose is to improve the intellectual level of the society, generate public awareness, clarify national interests, to prepare proper ideals for public jest and proper goal for public aspirations, to provide liberalism and honour to thoughts of the ages, make political power easily accessible and to make individual interactions civilised.'

In India, the thinking about university education as stated in the Radhakrishnan Report as under:

'The purpose of education, which has been accepted by thinkers of east and west, is to provide for integrated view of the universe and consolidate style of life.'

In fact, if this purpose of education is achieved then any student of educational institution will be able to perform his role very well and help in establishing a great world.

Challenges of Education

There are many challenges before education in the context of our civilisation –

1. Firstly, regarding syllabus and its implementation, the problem is to decide what should be taught in the school and university level? How many and what subjects the students will be taking? What will be the syllabus in each subject? We have observed universities and boards to change syllabus which create misunderstanding.
2. Secondly, what should be the purpose of education? As it is clear, the purposes of education have been differently described. Present education enhances the child's memory power only. It does not develop his physical and spiritual capabilities. Education will be meaningful only when it will bring integrated development of body, mind and heart.
3. Thirdly, the educationists have to find a solution for the undernoted disputes:
 - (i) Up to what extent formal education will be led by social education movement under which the ideal roles are taught by way of analysis of the dogman and medium of propaganda.
 - (ii) Whether extracurricular and co-curricular activities are associated in the syllabus of formal education?
 - (iii) Whether moral education can be separated from formal education?
 - (iv) Whether the education system in soviet Russia has found out the formula for integrated development of mind, body and heart?
4. Fourthly, knowledge of certain subjects are never given to the child as it is held that such subjects are beyond a student's absorption capacity. These forbidden subjects are taught in the secondary or university education level. what will be the future of the child who does not enter into a university? Does exclusion of some subjects from the syllabus of the school not restrict the child from developing into a complete human being?
5. Fifthly, what should be the place of professional education in our system of education? Whether the purpose of education is to produce skilled workers or emphasize on character development?
6. Lastly, in what way can education train people in preserving culture, as well as searching for new values?
7. Another question relates to social mobility. Young people with modern education are leaving villages, an migrating to the cities by which, development of rural areas has been impeded. Hence, what should be the form of education so that educated young people are not attracted towards the cities and contribute to economic process, residing in the rural areas?

Sometimes education is applied in assimilation of dogma. Thus, in socialistic countries students are taught socialism and in Islamic countries fundamentalist Islam is taught. Though social stratification in India has ended in one sense, it has reappeared in another form. The so called "public school system" has created a new class – higher class children who do not like to play or keep relation with lower class

children. In the society an aristocratic class of children whose life style is coloured with the colour of the west has taken birth. Hence the question before education in India is whether to put an end to the public school system of education?

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Education as an agency of social control

Education, whether formal or informal, is an important agency of social control. Hence, such education is imparted which will mould the individual according to the ideals of the society. Education is a type of socialisation and it performs its duty of social control in the process. If appropriate socialisation is achieved the members behave according to social rules and values and do not exhibit divergent behaviour. Education system by clarifying the moral thoughts and bringing intellectual development of the individual contributes to social regulation. We may put the control function of education as under:

- (1) Education provides individual the ability of self-analysis. Because of this capability individuals on their own follow the regulations of the society and there is no need of any external pressure in this.
- (2) Education gives rise to sense of self realisation in us by which we start understanding the difference between right and wrong behaviour. When we separate the right from the wrong we naturally choose right, then. Thus, with growth of education we understand right behaviour and adhere to the same. By this social control is automatically maintained.
- (3) Education has the capacity of handing over the culture. We learn about our tradition an ancient culture through education. One generation does not build up entire culture. Through communication of education only the young generation learns about the esteemed rituals of the older generation and follows the same. Because of this society remains under control.
- (4) New definition and standard of stratification of the variable society are obtained through education. In rural or tribal society an individual's status is determined on the basis of his birth. Against this, in the variable society where new values evolve, education is important basis for determination of status. Like this, education producing new basis of determination of standard in society in place of the disappearing old method of status-determination. By presenting a solution to the transition process arising out of the ending of status based on inheritance, education has solved one problem of socialisation.
- (5) It can also be said that education tries to find solution to the tensions coming upon immaterial culture. We have already stated that immaterial culture is related to those elements in society which we can neither see nor touch. For example, folk rituals, knowledge, traditions etc do clash with new thoughts in a novel manner, to preserve their existence. In such circumstances, education gives us logic and conscience on the basis of which we accept the useful sites of traditions and rituals. Thus, education by creating a balance between the useful sides of traditions and modern thoughts, helps maintain control over social organisations.
- (6) Education creates liberalisation in individuals. An educated man generally does not become fundamentalist in his behaviour. That is, an educated individual, by not becoming fundamental in his behaviour in changing circumstances, brings changes and this helps him in his liberalisation. The liberalisation leads to adaptation in society. In the absence of such adaptation, there is social tension which is the biggest problem of social control. The problem of adaptability has cropped up between labour and manager, student and teacher, father and son now-a-days. Education has important contribution to this field.

Finally, it is necessary to clarify one matter. It is not necessary that all agencies of control will be effective in all circumstances. Religion or traditions are not very effective in city or the society influenced by urban values. As against this, in traditional societies like rural as well as tribal areas, religion and traditions are more effective than laws passed by the state. In essence, various agencies of control are associated with various social arrangements.

Notes **Education and social changes**

It is realised that in order to achieve the values of violent revolutions in extended level, it can only be done by way of education. Education can reach the ordinary people. It is also realised that it is not easy to extend education to the general population because it requires strong will and committed work. Despite this, education is the tested tool of social development in the world. In India also, this logic is true, but it needs a well-defined plan.

If the citizens express inspirations and popular skill and determination then they can participate in the struggle for national development. Inspiration and determination are the natural specialities of eminent members of the society. State and other associate arrangements which relate to rights and control create such environments by which education system generates and develops determination and skill. Thus, system of education becomes an important element for national development. The people related to sub-organisations of education include policy makers, education organisers and administration. Along with this, we can also discuss about those officers who distribute the means. Apart from this, the co-coordinators who provide shape to subject matter, associate administrators, writers of concerned books, managers of the organisation and teachers are also included. It is necessary that all these people possess determination and skill. They should be devoted to their work and be prepared for any type of sacrifice.

Education is such a medium through which stability/continuity can be attached to the posts related to social class, from generation to generation. The relation between educational achievements and business achievements can always be seen. In the Indian context, the inequality based on caste, impacts different classes. Till recently, the Brahmins had almost exclusive rights over the opportunity of education. In modern times, this exclusive right of the Brahmins have diminished, though. Now the problem is that no member of any caste can be prevented from taking admission in public school but financial problems/constraints and dearth of schools, they are deprived of admission in schools.

Thus, changes come into existence principally due to industrialisation. hence, in modern times, education has accelerated the pace of commercial development beyond expectation. Education has been accorded foremost priority because it is very important characteristic of modern society and helps in 'High Level momentum', that is, help achieving the opportunities of development. Hence it can be said that education has great relation with business achievement and opportunities.

Modernization and Education

The above mentioned changes and disputes are due to change in syllabus of the modern educational institutions. Modern schools, colleges and universities do not much believe in imparting teaching on life as was being done by earlier educating methods. It was because the traditional education was for a passive and unchanging society. It was such society which was not a partner of intense transformations due to industrialization. On the other hand, modern societies is full of intense and extensive changes. In such a variable society, the purpose of education is spreading and communicating the technical and other specialised education in a modern way. In other words, keeping in view the demands of changing world, corresponding change in the substance of education is required.

Far reaching consequences of the changes in subject matter and method of education have come to the fore. Plethora of study materials provided by modern science has made it essential to reduce very much or stop altogether the study of language of scriptures or literature. It means separation of the students from the tradition and cultural heritage of the community. It is argued that in such circumstances, individual will be cut off from his roots and his creative power, especially his emotional and spiritual sharpness will die down due to lack of food. It is a riddle for the modern human being. He thinks science and technology to be essential for livelihood. But if emphasis is put on technical education, he will be deprived of the repository of rich traditions of the past. It is not easy to solve the riddle. Secondly, many desired values of the past have lost their earlier importance for want of modern science and technology.

People are not prepared to accept those without raising questions. Unfortunately, no new sense of value has been able to refresh the old one. This leads to two types of dangers - one of which is for the individual and the other for the society. The society has come to danger because of the fundamental question of what is right and what is wrong, what is appropriate and what is inappropriate, what is desirable and what is undesirable. The danger for the individual gives rise to the truth, 'Though situated in the midst of complicated and magical machines what way is he better placed than a cruel and clever monkey?'. Thirdly, it brings us up to one facet of science and technology which we can ignore only at our peril. Man was immersed in quest of natural science throughout the nineteenth century. Wankhen echoed the thoughts of many by saying 'knowledge is power'. But now-a-days, many famous scientists have half-heartedly reached at the conclusion that 'Unfortunately, knowledge has power'. Robert Jenk has commented on the aspect of science in his book 'brighter than a thousand suns' as follows:

"The ages which ended with the development of all powerful disciplines is also known because of the unanimous development of science and technology', but now the widely venerated physicist Herzenberg says that - ' The space where man has evolved as an intelligent being, there are more dimensions in it than the dimensions of the traditional directions continuing since ages. This new liberalism which is related to inhuman or atomic disciplines has been generated from atomic research. The power of atomic bomb comes from the root like the new philosophy of liberalism in modern man. It is motivated by the experience of nuclear research. This demands rethinking and re-evaluation in planning of education which is part of modernisation.'

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16.12 Summary

Reviewing the field of educative sociology, Dan W. Datson has written "Educative societies" interest is in entire cultural mass in which individual earns and consolidates experiences. Especially, educative society is interested in the aspect as to how to organise educative process to develop good personality.'

16.13 Keywords

1. Democracy – Rule by people
2. Need – Requirement

16.14 Review Questions

1. Write the meaning of sociological basis of education.
2. Write the meaning and definition of sociology.
3. Write the objectives of educational sociology.
4. What is the impact of educational sociology on education?
5. Write a short note on "Sociology of education".

Answers: Self Assessment

- | | | | |
|-------------------|---------|---------|---------|
| 1. Interdependent | 2. Real | 3. (a) | 4. (b) |
| 5. (a) | 6. (a) | 7. True | 8. True |
| 10. False | 9. True | | |

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16.15 Further Readings



Books

1. Philosophical and Social Bases of Education—*Mathur, S.S., Vinod Pustak Mandir*
2. Philosophical Bases of Education—*Sharma, Yogendra Kumar, Madhulika Sharma*
3. Philosophical Bases of Education—*Sharma, O.P.*
4. Education and Psychology—Measurement and Evaluation: *Shashi Prabha*
5. Philosophical Bases of Education—*Pandey, Ramshakal*
6. Sociological Bases of Education—*Choubey, S.P., International Books, Meerut*
7. Philosophical Bases of Education—*Sharma, Dr. N.K.*

Unit 17: Socio-Economic Factors and Their Impact on Education

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- 17.2 Relation between Society and Education
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- 17.4 Education as an Investment
- 17.5 Education as Human Capital
- 17.6 Education and Economic Development of a Nation
- 17.7 Summary
- 17.8 Keywords
- 17.9 Review Questions
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Objectives

After going through this module, the students will be able to understand –

- The meaning and definition of society.
- Relation in society and education.
- The meaning of economics of education.
- The educational and economic development of a nation.

Introduction

Most societies establish their education as per the societal needs and aspirations. And society's needs and beliefs depend on geographical, social, cultural, religious, political and economical conditions. Even the changes occurring in society alter its forms and needs and the structure of education changes accordingly.

Notes

17.1 Meaning and Definition of Society

A General meaning of society is usually a collection of people. Almost all sociological scientists have carried out studies on these main collections of people. In anthropology any collection of people is referred to society, even if it is the primitive community. In geography people of the same civilization are referred to society, such as Indians, Europeans. In the arena of religion, those who believe in a specific religion are referred to one society, like Hindu religion, Christian and Muslims. In the political field, those forming part of the ruling movement are referred as one society, as Indian society, British and Americans. But from a sociological stand point, society has a separate meaning.



Notes From a sociological point of view, a collection of people is not regarded as society but the social relationship among a group of people is regarded as society.

Now the question that arises is what does sociological relationship mean? When there is a mutual responsive relationship between two people or more (for eg one is doing a work for the other) we then say that a sociological relationship has been established between them. This does not necessarily mean that they should share positive vibrations; it can also be a struggling or difficult relationship. Sociology focuses on these two types of relationships.

All sociologists believe that society is intangible/abstract and they have described it in various ways. Some of the main descriptions are listed hereunder. Talkant Parses has said that “society can be described in a complex way as the means or symbol through which relationships are established among men, whether realistic or symbolic.”

Maciver and Pej have described society in a much bolder manner. According to them, “society consists of rules and methodologies, rights and mutual help, diverse groups and divisions, code of conduct and freedom. These continuous changes are known as society.”

17.2 Relation between Society and Education

Education and Society share a complementary relationship, but before pondering over the relationship between these two, it is essential to know the real meaning of society in connection to education. Sociologically speaking, society is abstract, it is a network of social relationships, but for the common purpose the sociological characteristic that arises from social relationships is called society. In the sociological language this is called a society. Today in almost all countries of the world it is considered to be the first and foremost duty of all States to provide education and from this point of view, the State’s perfect nation is regarded as society. Today when we speak of society in the context of education we imply the perfect nation. When we speak of such a society, we emphasize on the people it consists, the group of people and the different relationship that exist among them, that is, we focus on the activities. Hence the way a society is, its education is alike, and the way the education is, the society it operates in becomes alike. The conclusion is as follows:

Society’s influence on education

Most societies establish their education as per the societal needs and aspirations. And society’s needs and beliefs depend on geographical, social, cultural, religious, political and economical conditions. Even the changes occurring in society alter its forms and needs and the structure of education changes accordingly. Hereunder is a detailed description of the above.

1. **Society’s geographical situation and education**—life in any society depends on its geographical situation. In that case its education also tends to be influenced accordingly. Societies whose geographical situation is such that men have to struggle for their live, for most of these people time

is very constraint for education and making wealth; consequently they are not motivated to acquire education and their level of education is low. On the contrary, society's whose geographical situation correspond to men's needs and is full of natural resources, its inhabitants have time for both education and wealth, consequently their education level is high. In agricultural countries, education's main focus is on agriculture and in productive countries; education's main focus is on production.

2. **Society's restructuration and education** – various societies have various forms. In some societies there are caste and casteism, however in others there is no case itself. Likewise in some societies there are family lineages in our Indian Society, when there was rigid caste system the Shudras were deprived of education and today when the belief on caste system has been eradicated. There are campaigns on making education accessible to the various castes.
3. **Society's culture and education** – among the various disciplines, culture has been regarded in various ways, but in ancient times, prior to a society's culture, its lifestyle, eating habits, code of behavior, ways of thinking, rules and regulations, music and arts, folkloric dance, language, religion, principles, beliefs and values would make its identity. The first factor to influence a society's education is the prevailing culture. Any society' education system is determined by its religion, principles, beliefs and its aspirations, in its educational curriculum utmost importance is given to the language history and religion and in educational institutions positive code of conduct/behavior is adopted.
4. **Society's religious situation and education** – as such religion is a part of culture but here it is being dealt with separately because since its beginning, religion has impacted hugely on education. Secondly concerning religion there are diverse opinions by scholars, some consider religion as being complementary with education while others consider it as separate from education. From the standpoint of religion, society can be divided in 2 parts namely: firstly a society which believes in one religion, secondly a society which believes in different religions. These societies have different education systems. The former gives importance to a specific religious education, as in Muslim countries. In the latter, giving importance to only a specific religious education is impossible, it therefore adopts a multiracial education system, as in our India. In some countries there is no place at all for religious education like Russia.
5. **Society's political situation and education** – society's political situation also impacts on education. For instance in dependent countries, education's structure is such that people remain ignorant and unproductive while in independent, people get education to become productive citizens of tomorrow. Along with this there is another fact; countries which are secured have a stable and effective education system unlike insecure countries which focus only on developing their army forces and weapons.
6. **Society's financial situation and education** – Society's financial situation also has an impact on education. Society's who have a financial vision make provisions for an effective education system. They gather all means to provide compulsory and free education to one and all, like America. Progressive societies like India emphasize much on making quality education accessible to one and all. Societies who lag behind in the financial aspect neither can they think of compulsory and free education nor can they provide quality education to the population, like Bangladesh. The system within which the society operates also impacts on education. Societies based on agricultural sectors focus less on education, while those on commercial sectors focus relatively more and productive sectors focus the most.
7. **Social changes and education** – We know that the society is ever changing. History knows that when society changes, so does its educational. For instance in ancient times, in the Indian society, there were less material needs and the focus was mainly on spiritual needs, due to which the education system emphasized more on religion and ethical values. But today due to the increase in its material needs and lack of interest in spiritual needs, education focuses more on science and modernity. Long ago women were satisfied being housewives, that is why their education was limited to basic reading and writing skills and household chores; today however, they walk side by side with men and excel in all fields, equal education is provided to men and women alike. When so ever there is social revolution, it results in huge changes.

Notes

Education's influence on society

If it is true to say that society has an impact on education, it is equally true to say that education, in turn, does influence societal norms, its cultural, religious, political and financial aspects. Education lays the foundation for human society. It determines the structure of society by bringing progressive changes in it.

1. **Education and control on society's material needs**— There was a time when man was regarded as slaves of material needs, but today he has been able to master his material needs through education. Gone are the days when the river and mountains were mere obstacles in our paths. Education led to the construction of airplanes, and through airplanes we not only fly over huge mountains and deep rivers but also reach far destinations in a short lapse of time. With education we are being able to control all our material needs.
2. **Education and the Structure of Society**—It is only through education that man gains ample knowledge on how his society, the world and the entire universe operate. On the basis of this knowledge he determines the principles of his life and in search of these principles he analyses different societies. A sincere human being does no discrimination towards not only human beings but objects as well, he treats all alike. But the non compassionate individual attaches importance to only the material aspect of life and nurtures the principle of inequality. In like manner there are different societies based on various ways of thinking. One on hand education protects the social norms and structure and on the other it also brings required changes.
3. **Education and society's culture**—Most societies undergo a transit in cultural values through education itself. Hence education is the protector of culture. When man becomes knowledgeable, he brings changes in his cultural values based on his personal experiences. In this manner education plays a role in the upliftment of culture. With the lack of education we cannot even imagine to uplift culture.
4. **Education and society's religious situation**—We can see that one society includes a specific religious subject in its education structure; one adopts liberal views on it and makes provisions to teach different religious subjects that exist in the world while another one does not at all cater for including religion in education. Consequently in the former we tend to see the concept of hatred towards other religions, in the second one the openness of multi religions is seen and in the third one is experiencing the end of baseless religious beliefs through worldly science and on the other hand with the increasing social anarchy man is adamant on having an education based on the real culture. On the basis of education people cannot understand the real nature of religion.
5. **Education and society's political situation**—With education man's knowledge increases and his conduct is directed towards the right path. With knowledge man gets the strength to distinguish from untruth to truth. With education there is political upliftment; man becomes acquainted with his rights as well as duties. Education itself incites the feeling of nationalism and internationalism in man. Without high education man can only be the blind citizen of nation and not an awakened productive citizen of tomorrow.
6. **Education and society's financial situation**—There was a time when men would acquire only human values through education, and not solutions to fulfill his basic needs for hunger and shelter. It might happen that at that time there were no provisions for effective universities, but this kind of education was prevalent among families and acquaintances, so how could this aspect benefit from any upliftment! Today education is the cornerstone for an effective financial stability. With education man makes successful attempts to acquire a good job. It is seen that wherever such education exists, the society enjoys rapid progress in the financial aspect. Without education we cannot progress financially.
7. **Education and social changes**—If it is true to say that society brings changes in education, it is equally true to say that education also leads to social changes. Through education man learns

about his religion's languages, the norms for a healthy lifestyle, eating habits, rules and regulations and he becomes acquainted with his skills and abilities. This leads to his moral upliftment and he continuously thinks about the progress of his society and this universe. He makes new experiences by living in the society and becomes acquainted with the social needs and concerns. He begins to think about solving these social concerns and uplifting the society and with his thoughts he influences the society positively. Sometimes an individual alone changes an entire society. Without education all this is impossible. For social revolution education is primordial.

Notes

As mentioned above education and society are complementary, a society's education is totally in line with its material, social, cultural, religious and political situations. Furthermore whenever there are social changes, the education system changes accordingly. And the kind of education being provided in a society affects its material structure as well as its religious, cultural, political and financial one. Education plays a primordial role in bringing social changes.

Self Assessment

Fill in the Blanks:

1. A group of people is commonly known as.
2. Society and education share a relationship.
3. Based on the financial situation, the societies' education are.
4. is the foundation of society's financial situation.
5. All sociologists regard society as

17.3 Meaning and Definition of Economics of Education

Among all the factors that influence education, one is society's financial situation. It is seen that a society which is financially strong can make better provisions for the education of its children. On the opposite it is also seen that societies which invest more money and time in the education system, do excel in their financial situation. Evidence shows that when education scholars carry out studies on financial resources this paves the way for a better education system ahead. After the second World War, when many countries became independent, they started to focus on educational advancement in order to ensure development in all aspects of the country.

The economics of education focus on how to make maximum use of limited resources for the benefit of a country. And an education system to be able to produce the nation increased. To achieve this objective, financial systems of education in economics society and first have to study the economic sources. The way the financial situation of a society is, its education structure is same. On the other hand it is equally true to say that a society which invests adequately in its education obtains much revenue in return. This is why studies are carried out to analyze the correlation between education expenditure and financial revenue. Expenditure pertaining to education includes the expenses carried out by society, the nation and the individual includes all the benefits to be enjoyed by men through the education in the forms of modern and future achievements. There are two kinds of benefits- firstly there are visible ones like physical and material development and secondly there are invisible ones as mental, character and ethical development. Societies make utmost use of their financial resources to provide an effective education by taking into account the following two factors. Firstly what are the demands in society pertaining to education and secondly government's financial resources and methods pertaining to education. In this connection the government provides grant to carry out studies and make necessary amendments. Along with this it determines the education for the society and to implement this education system it determines the aspects for income and expenditure. In this way today's education scholars are very global.

Notes

Self Assessment

State whether the following statements are True/False:

6. Society is non-changing.
7. By expending on education, there is an increase in national income.
8. With education one gets the strength to differentiate between truth and untruth.
9. Education can be seen as the never-ending wealth.
10. The expenditure invested in education is worthwhile in itself.


17.4 Education as an Investment

When wealth is invested in something with the objective to have even more wealth in future, we call this an investment. Through education there is progress in man's wealth and he makes use of this for future. In this way the resources invested in education is an investment in itself.

As such education is a lifelong process for man but in this context the concept of education is limited to quality education which enables government to achieve its objectives. It mainly consists of ordinary, tertiary and professional education. And in our India an attempt is being made to make ordinary education compulsory till the age of fourteen. After ordinary education, there is the need for development in tertiary, professional and technological education; government invests in all these. Financial assistance is obtained even from the public and those seeking to acquire education have to do some investment as well. Investment done on these three altogether is considered to be done on education and the benefit obtained from all these three is called reward.

Many studies have been carried out on education and its reward. Based on these studies scholars have gathered few facts:

1. All investments put in education enable to fulfill the basic needs of students such as socializing, playing, and other general behaviors. This education is a consumable element of investment. From this it is obvious that investment put in education bring instant benefit. This is why education is an investment in itself.
2. In any field, a more educated individual performs much better than a less educated one and makes more money. In this way when man invests in education, he is certainly benefitted from this; however he is expected to make more expenses. This is why all expenses made on education is an investment in itself.
3. A highly educated individual is always keen to adopt new ideas and new methods. One is expected to have more strength to adopt new ideas and methods. Consequently he/she is continually successful in making financial progress. From this point of view education is beneficial in itself.
4. In this era, there has been huge evolution in the field of science and knowledge. This knowledge is closely related to apparently any field. An individual who is knowledgeable in agriculture expects to gain output which has never been obtained before from ancient agricultural knowledge. In this similar way those who have acquired education in commerce are expected to excel in this field of work. In the field of business there is a close link with science and technology. Businessmen's success depends on skilled workmen, highly educated engineers and production managers and sales managers. In this way resources put in the education of workmen and engineers are an investment in themselves.
5. The investment put in the education of an individual has an impact on the income of the individual himself. We know that businessmen with common knowledge obtain fewer wages than those who have a diploma, and engineers earn the most. Studies carried out in this field show that expenses carried out in education are an investment in themselves.



Did u know? Spending on education increases national income.

Notes


6. Spending on education increases national income. The more a nation spends on general, professional and technical education, the greater is the increase in national income. From this, it is clear that the expenditure incurred on education is investment.
7. Research in this field also leads to the conclusion that the more the efforts are made by nations to employ education suitable to the demands of the society and education system favourable to them, the more returns are reaped in such nations. In this also it is clear that education in investment by itself.

17.5 Education as Human Capital

There is a very old saying – the King is worshipped in his kingdom only, but a scholar is worshipped throughout the world. There is also a notion that an educated man never dies out of hunger. Education is called the wealth which never ends.

The meaning of capital in English is ‘main’. This word is generally used for big cities or capital of a country. In economics, it means ‘principal’. In economics, capital refers to that amount by investing which a person earns more wealth. Generally, the more capital a person employs in industry or business, the more monetary benefits accrue to him. The utility of capital lies in its security and proper investment. The same is the matter with education. The more a person is educated, the more educational degrees he possesses, the more qualifications and abilities he has, and also the more he deploys his educational degrees and abilities, the more financial gains accrue to him. And, the way the utility of capital lies in its security and investment, the same way the utility of education lies in its security and proper application. The only difference between the two is that while wealth is an extraneous matter, education is internal to him. On this basis, education is called human capital in educational economics.

Generally, three types of benefits accrue to a person from education- Firstly, he derives mental satisfaction from education, secondly, he gets prestige in the society. And thirdly, he obtains financial gains. Some education is such men get only the first kind of benefit, e.g., spiritual knowledge. Some educations are such from which a person gets first two types of benefits, e.g., to acquire high qualifications in any special subject. Some other education are such that three types of benefits accrue to the person – e.g., the certificates relating to high school, inter, etc. education, degrees relating to graduation, post graduation, doctorate and qualifications relating to law, education, engineering, medical and administration. They get mental satisfaction from these educations, prestige in the society and financial gains. The third kind of education only is called Human Capital in educational economics. It is found that, the more human capital a nation possesses, the more economic development it is able to generate. That is why utmost emphasis is attached to the education relating to production and industry in the present day materialistic world.



Task Please furnish your comments on the relation between education and society.

17.6 Education and Economic Development of a Nation

The economic development of a nation generally means continuous increase in national income. National income is generally computed from Gross National Product (G.N.P). Depreciation of machines

Notes

etc., is deducted from Gross National Product to arrive at Net National Product (N.N.P). Ordinary persons consider Net National Product to be the national income. But economic development is not done for the sake of economic development alone, there should be improvement in the standard of living of individuals. It is possible that there may not be improvement in the standard of living of the citizens in with increase in the national income also but it may actually fall. It happens when the rate of growth in population is more than the rate of growth of national income. That is why now a days; the economic development of a country is measured by the per-capita income of the people instead of national income. Per capita income is arrived at by dividing the national income by the total population of the country. But it is also possible that increase in per capita income may not raise the standard of living of the citizens. It takes place when there is devaluation of the currency, increase in inflation. Hence it is essential that the current value of the currency is also to be reckoned with the per capita income. Thus, if there is continuous increase in per capita income of a country to the extent that despite devaluation of the currency, there is qualitative improvement in the standard of living of its citizens, then we will call it economic development of that country.

The economic development of any country basically depends on production and distribution. Out of this, production depends on natural resources (land, raw materials, minerals etc.) and human resources (capital, machines, labour, organisations, administration, research etc.). Distribution depends only on human resources. The inference arrived at from research made in this field is that the economic development of any country depends more on human resources than on natural resources. And, human capital development depends on education. Needless to say, education plays an important role in the economic development of any nation. The more the abilities, qualifications and skills of citizens of a nation are developed, the more they are made aware of production and the more they are trained in the matter of buying and selling of products, the more will be the economic development of that nation.

Now, a question arises as to what type of education is needed for economic development. Ordinarily, people think that for economic development commercial cum technical and administrative education alone are required but actually both general and specialised educations are needed for economic development.

The role of general education

General education refers to the education which any country, state, or nation undertakes as essential and free of cost. Its purpose is the physical, mental, social and morale development in children. Much emphasis is placed on knowledge of language, expression skill, adjustment, transformation. It is found from the research made in this field that these qualities and abilities affect the production and distribution skill the way the knowledge and skill of facts of production and distribution affect those. Hence, individual requires general education before training on special knowledge and skill. In our country India, there is provision of general, compulsory and free education of children up to the age of 14 years. Children can go up to class viii at this age. In our opinion, the provision of general, compulsory and free education should not be linked to age but to the level of education and this level should be up to class 10 under the national education system of 10+2+3. Thus, on one hand, there will be development of knowledge of language, adaptability and variations and on the other hand, this will prepare sub ordinate employees like peons, daftaris etc., and mid level employees like store keepers, clerks etc. Ordinary work of life like work relating to post offices, banks and Life Insurance can be performed by them effectively. The citizens of democratic India deserve to be educated at least to this extent.

The role of specialised education

Specialised education is that which prepares individuals to work in the specialized areas, e.g., agriculture, cottage industry, heavy industry, justice, health and construction. Its purpose is to produce skilled workers, engineers, technicians, law makers and administrators. This work is performed at +2 or +3 level of our national plan of education of 10+2+3 system. It is suggested to provide the training of

different cottage industries and to prepare specialized workers for heavy industries at +2 level. At +3 level arrangements are for the education for engineers, doctors, lawyers and administrators. Research facilities are also available in different engineering colleges, medical colleges and universities. This education leads to increase in production in agriculture and industries, distribution system is improved and national income is increasing. It results to economic development of the country. It is clear that education is the basic tool for economic development of any nation.

Notes

17.7 Summary

Meaning of capital in English is 'Main'. This word is generally used for big cities or capital of a country. In economics, it means 'principal'. In economics, capital refers to that amount by investing which a person earns more wealth. Generally, the more capital a person employs in industry or business, the more monetary benefits accrue to him. The utility of capital lies in its security and proper investment. The same is the matter with education.

17.8 Keywords

1. **Investment** – Capital investment
2. **Capital** – Initial principal money

17.9 Review Questions

1. What do you mean by society? Write the meaning and definition.
2. Describe relation between Society and Education.
3. Describe the meaning and definition of "Economics of education".
4. Write a short note on "Education and economic development of a nation".

Answers: Self Assessment

- | | | | |
|-------------|-------------------|-----------------|--------------|
| 1. Society | 2. Interdependent | 3. Multipurpose | 4. Education |
| 5. Abstract | 6. False | 7. True | 8. True |
| 9. False | 10. True | | |

17.10 Further Readings



Books

1. Philosophical and Social Bases of Education – *Mathur, S.S., Vinod Pustak Mandir*
2. Philosophical Bases of Education – *Sharma, Yogendra Kumar, Madhulika Sharma*
3. Philosophical Bases of Education – *Sharma, O.P.*
4. Education and Psychology – Measurement and Evaluation: *Shashi Prabha*
5. Philosophical Bases of Education – *Pandey, Ramshakal*

Unit 18: Socialization of the Child

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Objectives

After reading this chapter students will be able to—

- Understand the meaning of socialization
- Understand the Characteristics of socialization
- Understand the factors resisting the socialization of the child

Introduction

Neighbors and peers are also instrumental in the socialization of the child. The child comes in touch with his neighbors and his peers outside his family. He spends time with them, talks to them, at times he fights with them, at times he loves them. His getting into good or bad company depends upon his neighbors only. He develops in good company, while, he can get worsened also in bad company. If neighbors and peers are decent, civilized and cultured, then there is an appropriate and fast socialization of the child or if the neighbors and peers are not decent then his socialization does not happen in the right direction.

18.1 Meaning and Definition of Socialization

Notes

At the time of his birth, the child is a psychophysical animal. He is neither social/civilized nor antisocial/uncivilized. But, slowly and gradually he gets influenced from the social environment around him. A sense of social consciousness and social responsibility starts developing within him. He starts complying with the prevalent traditions, validations, aspirations, values, ideals and culture; he gets influenced from them and acts accordingly. This is what is called socialization. Similarly, the socialization is the process by which an individual while residing in a society learns its values, ideals, beliefs and way of life and makes that a part of his personality.

Following are some definitions by various scholars to express the meaning of socialization –

According to Kimbal Young, "Socialization means when an individual learns social customs, fundamentals, laws, his culture's other characteristics, crafts and various essential habits, which help him in becoming an active member of the society. He learns to adapt himself to his family, neighbors and his group. So to be precise, the whole process of socialization comes under interwork or the social work."

Bogards's words, "to work together, to develop a sense of collective responsibility, putting her in front of other people on welfare to work needed process called socialization process."

In the words of Havighart and Newgartan, "Socialization is the process through which a child learns the acceptable manners of his society and makes these manners a part of his personality."

According to Gilin and Gilin, "By socialization we mean that process through which an individual becomes an active member of a group and works according to that group's level only. He synthesizes himself with that group's ethos, traditions and social circumstances."

According to Green, "Socialization is the process through which a child derives cultural attributes, psyche and individuality."



Notes Rewards and punishments are also helpful in the socialization of a child.

18.2 Characteristics of Socialization

Following are the characteristics of the socialization of a child –

1. The process of socialization is based on three important sides-individual fabrication, individual and society.
2. Socialization is a learning process. Learning Social values, ideals and paradigms is socialization.
3. A biological being becomes a social being through socialization.
4. The process of socialization goes on from birth till death.
5. A child becomes a functional member of a society through the process of socialization.
6. The process of socialization is helpful in the self development of an individual.
7. Through the process of socialization an individual learns cultural values, standards and socially validated practices and imbibes/absorbs the material and immaterial elements of the culture.
8. The process of socialization teaches to adapt.
9. The culture subsists through the process of socialization and the society maintains its sustainability. The process of socialization passes on the culture from one generation to other generation.
10. Through the process of socialization an individual becomes a member of several groups of society.

Notes

- 11. The process of socialization is very universal/pervasive.
- 12. Socialization is a relative process. Its pattern can change according to time and place.

Self Assessment

Fill in the Blanks:

- 1. The socialization process is the process which lasts from
- 2. is important in the process of socialization.

18.3 Process of Socialization


The process of Socialization can be defined from two point of views –

- 1. Personal/individual point of view
- 2. Objective point of view.

From personal/individual, Socialization is that process which continues internally in the members of the society till the time they are not capable of accommodating themselves with their environment. From this point of view an individual imbibes the rules, traditions and values of the society he lives in. The process of socialization continues lifelong. From objective point of view socialization is the process through which the society passes on its culture from one generation to other generation. From this point of view, this process teaches the members of the society about those social deeds which they should do.

The important factors of the process of socialization are –

- 1. **Child Rearing** – It is important for socialization that a child is reared aptly. Due to this only he learns to conduct according to the values and ideals of the society.
- 2. **Imitation** – A child not only imitates his Parents but also imitates his siblings, other members of the family, neighbors and other members of his community. The child absorbs the traditions and ideals of the society by looking at his elders’ deeds. This way imitation is a basic element of socialization.
- 3. **Suggestion** – Suggestions have a deep relation with the socialization of a child. The child does as directed or suggested by the other people. This way suggestion sets the direction of social behavior.
- 4. **Sympathy** – Sympathy is important in the process of socialization. A child needs sympathy in his life much more. The feeling of self-acceptance develops in a child due to sympathy. A child specially gets attached to, loves and naturally listens to those people more who show him sympathy.
- 5. **Co-operation** – Society only makes a boy a social animal. The society facilitates the outbreak of social virtues in him. As the child gets support from other people of the society, he starts giving them his support. This constitutes his Social tendencies.
- 6. **Identification** – Identification is a personal relation of mutual trust and respect. The sympathy and loving behavior of the family, neighbor and community breeds a feeling of intimacy in the child. People, who love the child, give him the support and sympathy, and the boy too relates with them and tries to adopt their behavior, demeanor, living, language, ideals etc.
- 7. **Reward and Punishment** – Reward and punishment are very useful in the socialization of the child. He gets appreciation or is rewarded when he does good deeds, conducts himself according to the society’s ideals, values and beliefs. But, when he works against the society’s ideals, values and beliefs, in other words, when he does something antisocial, he gets punished. This helps him in becoming sociable.



Did u know? The process of socialization is the process which continues from birth till death?

Self Assessment**Notes**

Multiple Choice Questions:

3. Society makes a child –

(a) Social Animal	(b) Anti-social Animal
(c) Complete Man	(d) None of these
4. The outbreak of Social virtues happens –

(a) Through an individual	(b) Through Society
(c) Through a child	(d) None of these
5. The major and most important reason of the socialization of a child is –

(a) Family	(b) Society
(c) Country	(d) None of these
6. An important means of the socialization of a child is –

(a) Parents	(b) Clan
(c) Country	(d) None of these

18.4 Factors Leading to the Socialization of the Child

The process of socialization is a lifelong process. Hence, a lot of organizations of society contribute in this process. The main elements helpful in the socialization of the child are as follows –

1. **Family** – The main and important factor of the socialization of the child is family. In the words of Kimbel Young, "The family is the most important amongst various means of socialization within a society." A child grows/develops in the family he is born in. He learns the ways like how to eat, drink, sit, walk, wear clothes and pray from his family only. He learns the initial and practical lesson of the rules of society from within his family only. He learns the social virtues like love, support, cooperation, sympathy, compassion, forgiveness, sacrifice, good faith, tolerance and dutifulness within his family only. Hence, family is the most stable means of socialization. All the family members like parents, siblings, grandparents, uncle, aunty etc, all remain active in a child's socialization. The family members only teach a child what is good, bad, appropriate, inappropriate, right, wrong, desirable, undesirable, righteous, unrighteous etc. The emotional and co-operative family atmosphere has a favorable effect on the socialization of a child, and, criminally perverse and disintegrated families have an adverse effect on a child's socialization.
2. **School** – School is the most important element of all the elements responsible for the socialization of a child. It is the formal means of the socialization of a child. It's the school where a child is familiarized with his civilization and culture; he is familiarized with the values and beliefs of the society and he is inspired to conduct according to them. The following means should be undertaken to do the appropriate socialization of a child in the school-
 1. Collective acts like debates, recitations, plays and picnics should be organized in schools.
 2. Social festivals should be organized in schools.
 3. Elaborate arrangements should be made for the curriculum friendly activities like Sports, literature and culture etc.
 4. The students should be given more and more opportunities to interwork collectively.
 5. The students should be educated as to how to use social experiences and skills such as letter writing, feasts and telephones.

Notes

6. The school's environment should be filled with love, support and good faith.
 7. The school life should be full of discipline and a sense of discipline should be developed in the students.
 8. The students should be taught to obviate the social customs, traditions and malpractices.
 9. The healthy feeling of social prestige and scorn/ignominy should be developed in the students in the form of reward and punishment.
 10. The schools should become a small society.
3. **Neighborhood and peer group**—The neighborhood and the peer-group are also helpful in the socialization of a child. The child comes in contact with his neighbors and his peers outside his family. He spends time with them, talks to them, at times he fights with them, at times he loves them. His getting into good or bad company depends upon his neighbors only. He develops in good company, while, he can get worsened also in bad company. If neighbors and peers are decent, civilized and cultured, then there is an appropriate and fast socialization of the child or if the neighbors and peers are not decent then his socialization does not happen in the right direction.
4. **Caste**—Caste is an important means in the socialization of a child. Every cast has its own customs, traditions, values and ideals and the child imbibes these customs, traditions, values and ideals of his caste only. Due to this reason only every child of every caste witnesses different type of socialization. Though there is no class discrimination in our country's constitution, no one is inferior-superior, high-lowly but practically some castes namely, Brahmans, kshatriyas and vaishyas etc consider themselves as superior and above all, and consequently, a sense of self and pride breeds in the children of these castes, where the children of other castes become victims of inferiority. These things directly affect their socialization.
5. **Community**—The community has an important role in the socialization of the child. The community affects the socialization of a child through its culture, art, literature, history, customs, traditions, pre notions, means of entertainment, agencies of education, facilities, social and religious celebrations and festivities. The process of socialization of a child gets the much needed help by taking part in the community activities. The set up of a community and its social, economic and political status also affects the socialization of a child.
6. **Religious, Economic, Cultural and Political Institutions**—Society's religious, economic, cultural and political institutions have a deep impact on the socialization of a child. If the society is either dogmatic/fanatic or undogmatic/tolerant as regards the religion, capitalistic or socialist from economic point of view, monarchist, democratic or dictatorial from the political point of view etc all affect the socialization of a child. The cultural institutions of a society familiarize a child with the customs, traditions and cultural activities of the society. One can discern the difference in the socialization of the children due to coming into contact with different institutions.
7. **Games and Sports**—Games and sports contribute a lot in the socialization of a child. The child is more interested in games and sports. He above caste, religion, colour, community, superiority-inferiority and all other discriminations and enjoys himself while playing with other children. The social interworking in a child is best manifested through games and sports. The attributes like love, support, tolerance, loyalty, sympathy, rule following and team spirit etc naturally develop in a child through games and sports.
8. **Scouting and Girl Guiding**—Scouting and Girl Guiding have an important place amongst all the elements responsible for the socialization of a child. The scouting and girl guiding decimates the feeling of caste, religion, color, community, inferiority-superiority, big-small, rich-poor and jingoism. This problem generalizes a child's point of view, give him the opportunities to work in a group and develops in him a feeling to serve selflessly. The qualities like love, support, cooperation, benevolence, a sense of belongingness, honesty and dedication develop in a child by taking part in the activities of these institutions, which are very helpful in the process of socialization

Self Assessment**Notes**

State whether the following statements are True/False:

7. Amongst all the elements responsible for the socialization of a child, school is the most important element after family.
8. A child is a Psychophysical Animal at the time of his birth.
9. Socialization is not a learning process.
10. A biological person becomes a social animal through socialization.

18.5 Factors Resisting Socialization of the Child

According to Maslow, the binding elements in the socialization of a child are as follows –

1. **Childhood situations** – Like not getting enough love from the parents, fights and struggle between parents, widow mother, the discriminatory behavior of parents, unjust punishment, insecurity and isolation etc.
2. **Cultural situations** – All the presumptions/notions and prejudices associated with religion, caste, class etc.
3. **Immediate situations** – Injustice, indignity/disgrace, despair, jealousy and cruelty etc.
4. **Other situations** – Physical inferiority, lack of self-confidence, physical flaws, lack of education, lack of interdependence, unemployment and failures etc.



Task

Express your thoughts on the binding elements in the socialization of a child.

18.6 Role of Teacher in the Process of Socialization

The teacher's role is the most important in the process of socialization of a child after the family or parents. A teacher should do the following to encourage the process of socialization –

1. **Transmission of culture** – The culture affects a person's behavior. Controlling the frenal forces and the development of the sociable elements is possible only with the help of culture. The teacher should familiarize the students with the society's culture and should stem a sense of respect for it in them. This will help in the socialization of a child.
2. **Encouragement of group work** – The teachers should organize group activities to help facilitate the process of socialization in a child and encourage the children to participate in them. This will facilitate team spirit in them.
3. **To form the social environment** – For the apt socialization of a child, the teacher should establish smooth relations with the children and should communicate more and more with them. A teacher should create a high social environment in the school. The principal, teachers, students, officials and employees should stay away from conflicts, groupism and dirty politics. They should behave in a way that reflects mutual love, cooperation, sympathy and harmony.
4. **Development of Intercultural Feeling** – Children from different cultural backgrounds come to a school to get the education. The teacher should develop the kind of feelings in the children which make them regard and respect others' cultures, try to understand their point of view and rise above all the narrow/petty feelings.

Notes

5. **Presentation of Social Ideals** – The teachers should present high ideals in front of the children by their sayings and different activities which would make a child follow them and behave in a way which is highly sociable. This will help in the socialization of a child.
6. **Healthy Human Relations** – Healthy human relations are important for facilitating the process of socialization. Hence, it is the responsibility of a teacher to create healthy and smooth human relations in the school. Healthy relations between Students, teachers, student-teacher, student-principal and teacher-principal should be established in a school. The environment in the school should be filled with healthy and smooth human relations.
7. **School Traditions** – School traditions have a deep impact on the socialization of a child. Therefore, a teacher should create healthy and helpful traditions from the social point of view, rouse trust in children for those traditions and should encourage the children to work according to them only.
8. **Feeling of Healthy Competition** – Healthy competition has an important role in the socialization of a child. Therefore, a teacher should develop a feeling of healthy competition in the children.
9. **School should be a Community Centre** – The school should be a community centre in itself. Those programmes should be arranged and organized there which have a directly relation with the activities in the community. If the School and family members cooperate with the members of the community and the community members cooperate with the school and family members, there would be an apt socialization of the children in stable way.
10. **Organizing Co-curricular Activities** – The co-curricular activities have an important place in the development of the socialization of a child. The teachers should organize activities like games and sports, literary and cultural activities, scouting, NCC, national charity plan etc on a universal level to help develop social virtues in the children. The children should be given the opportunity to draw a framework for, organize and evaluate these activities.

18.7 Summary

Scouting and Girl Guiding have an important place amongst all the elements responsible for the socialization of a child. The scouting and girl guiding decimates the feeling of caste, religion, color, community, inferiority-superiority, big-small, rich-poor and jingoism. This problem generalizes a child's point of view, gives him the opportunities to work in a group and develops in him a feeling to serve selflessly. The qualities like love, support, cooperation, benevolence, a sense of belongingness, honesty and dedication develop in a child by taking part in the activities of these institutions, which are very helpful in the process of socialization.

18.8 Keywords

1. **Features** – Characteristics
2. **Process** – Method

18.9 Review Questions

1. What do you mean by socialization? Elaborate.
2. Mention the characteristics of socialization.
3. Explain the elements responsible for the socialization of a child.
4. Mention the binding elements in the socialization of a child.

Answers: Self Assessment

Notes

- | | | | |
|-------------|-------------|---------|---------|
| 1. Lifelong | 2. Sympathy | 3. (a) | 4. (b) |
| 5. (a) | 6. (b) | 7. True | 8. True |
| 9. False | 10. True | | |

18.10 Further Readings



Books

1. The philosophical and social basis of education—*Mathur, SS, Vinod Pustak Mandir*
2. The philosophical basis of education—*Sharma, Yogendra Kumar, Madhulika Sharma*
3. The philosophical basis of education—*Sharma, O.P.*
4. Education and psychology – measurement and evaluation: *Sashi Prabha*
5. The philosophical basis of education—*Pandey, Ramshakal*
6. The sociological basis of education—*Chaubey, S.P, International Books, Meerut.*
7. The philosophical basis of education—*Sharma, DR. NK.*

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Unit 19: Social Change and Education

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Objectives

After reading this chapter the students will be able to –

- Understand the meaning of Social Change
- Understand the characteristics of Social Change
- Understand the factors resisting Social Change
- Understand the relation between Education and Social Change

Introduction

Change is the eternal/perpetual rule/law of nature. Change happens in every object of the world. This change is apparent in every base and consciousness. This change is quite apparent in the

nature. Sometimes day sometimes night, sometimes winter, sometimes summer, sometimes rain, sometimes flood, sometimes dry, sometimes earthquake, sometimes storm. The seed gets germinated after it gets nourished in the earth; it becomes a plant/sapling, from plant/sapling it becomes a tree, it finally dies after it completes the whole life circle. This process of change in nature continues. Where change happens in lifeless nature, how can humans be left untouched by the process as they have life. How can change not happen in their system, their activities etc? A man's life changes from one level to another level-it starts from childhood, then youth, then old age and ends in death eventually. A man's language, thoughts, needs, life, aim, values, culture and everything changes in some way or another. It is said that time and universe are not constant. Change is the law/rule of life. He, who concentrates only on their past and present, definitely lose their future. Society is there with man since the beginning of human life and from that time till today there has never been any hindrance in the society or in the process of continuous and unavoidable change in the character/nature, fabric, order/set-up, alliance, ideals, and values of his social life. One cannot imagine a society which is absolutely stable. Change is bound to happen in every society. Unchanging/unvarying society does not exist at all. The result of this change is such that the early man of the Stone Age has today reached the space and will scale greater heights in future. Change pertaining to the current society is what we call the social change.

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Society is continually dynamic. There is a continuous change in society's social, political, cultural and economical situations. Due to this change only there is a great deal of change in our society's fabrication and character/nature. Today's society is different from the society which is hundred years old and the latter is different from the one that existed thousand years ago. The changes that have happened during this time interval, has caused a great deal of difference between today's society and that time's society. This way there is a continuous change in the society. But yes of course, there are dart changes in some societies while some societies witness slow changes. It is the society's characteristic that it progresses ahead as usual. The change that happens in it is the indicator of progress itself.



Notes The social is that continuous process which is affected by a lot of factors.

19.1 Meaning and Definition of Social Change

Social change is a constituent of two words-society and change. Society doesn't mean a group of people, but, it is the unitary form of the relation between the people of that group. Society is a web of societal relations. Change means modification, in other words, modification in past situation. Change is the interval between the past and today's situation. Similarly, the interval between society's past and the subsequent situation is called social change. The interval between social set-up/alliance, social mould/frame, social relations or society's standard of living, customs, values and beliefs etc is called social change. Certain definitions of social change are as follows –

K. Davis – “Only those changes are comprehended in the social change, which happen in the social set-up/alliance, in other words, the changes that happen in society's mould/frame or affairs/functioning.”

Jones – “Social change is the word which is used to describe the difference or transformation in social arrangements, social paradigms, social affairs/functioning or any part of social set-up/alliance.”

Johnson – “The change in people's way of functioning or thinking is called social change.”

Dauson and Gatis – “Cultural change itself is social change.”

Maciver and page – “The change in social mould/frame is called social change.”

Notes

Gillin and Gillin – “Social change is the change in the recognized customs of the society, whether those changes have happened due to a change in the geographical conditions, cultural wherewithals, the population fabric, change in the principals, through propagation or inventions in the group.”

Kuppuswami – “when we talk about the social change, we talk about a change that happens in the social behavior or social mould/set-up.”

19.2 Characteristics of Social Change

The following characteristics are apparent about the social change –

1. This change can either happen in the society’s mould on the whole or in any of its set-up also.
2. Social change happens when there is a change in our material or immaterial culture.
3. The behavior of a person changes when a revolution happens in his thought process due to education etc.
4. Change happens fast in an open society, where, it happens on a slow note in a narrow/closed society.
5. The change in social set-up happens slowly as compared to change in social functions/affairs.
6. When the process of social change is slows down then the possibility of revolutions increase and this revolution facilitates abrupt universal changes.
7. It is not important that all the changes have to be stable. There can be a change in the nature/character of the changes in future which are apparent today.
8. It is not important that the changes happening in the society will always take it forward on the path of progress. Some changes sometimes take the society towards declension also.
9. The social change can either be planned/organized or unplanned/unorganized.
10. Change happens faster in the modern societies as before and we can also see those changes more clearly today.
11. The changes that happen naturally and normally affect our thoughts as well as social fabric.

Self Assessment

Fill in the Blanks:

1. Change is law/rule of the nature.
2. Cultural change is the change.

19.3 Theories of Social Change

Primarily, there are three main theories of social change –

1. **Technological Theory** – Augburn has rendered this theory. He explained the progress in the technological field as the basis of all types of social changes and has also established the relation between social changes and inventions/discoveries. He said that the meaning of new inventions is-discovery of new cultural virtues/attributes and elements. This discovery can be a shuffle in the present culture or can also be completely innovative. When the society starts imbibing it then it changes.
2. **Linear Theory** – Kamtey, Spenser and Karl Marx are regarded as the exponents of this theory. They described the order/chain of progress/growth of society as historical and imagined a society where the cycle of change would be rendered stable. Kamtey has described the social change as a result

of intellectual evolution/growth and described three aspects/instances of intellectual evolution/growth-A. Religious aspect. 2. Elemental aspect. And, 3. Scientific aspect.

Notes

3. **Cyclical Theory** – Spangler, Sorokin and Tayanavi are regarded as the exponents of this theory. According to Tayanavi, change in society happens due to a person's inner spiritual might. According to Sorokin, there are three categories of society- Thoughtful, sensational and idealistic-which brings about a timely change in the society. Spangler has described three stages of Social occurrences/ events-birth, maturity and death, which are responsible for bringing about change in the society.

19.4 Forms of Social Change

The following are the three forms of social changes –

1. **Evolutionary Change** – The changes in society don't happen suddenly but are based on already existing situations. These kind of changes don't happen all of a sudden, they happen slowly and gradually, but it appears as if these changes have happened all of a sudden. The process of evolutionary change is a continuous process. If we look at the fields like academic, technological, medical and health etc, we will find that the structure/character it has acquired today has developed slowly and gradually.
2. **Wave Like Change** – This is that change, which fluctuates like waves/tides. Like waves sometimes go up and sometimes go down in the water, similarly, the society sometimes progresses at a fast rate and sometimes moves towards declension.
3. **Cyclic Order Change** – Changes which happen like a cycle are called cyclic order changes. The old events/occurrences are repeated in the society under this kind of change. Such as the unemployment moderates through employment programmes, but with the population growth the problem of unemployment also escalates and change happens in the society. Similarly, the change that happens in fashion is also this kind of change. Sometimes tight pants are in vogue, sometimes wide pants are in vogue and after some that same old tight pants are in vogue again. This way the cycle of events/ occurrences continuously reels in this kind of change.



Did u know? The society is remains mobile continuously.

19.5 Factors Affecting Social Change in India

Social change is that continuous process which is affected by a lot of factors. Several thinkers have explained a lot of factors behind social change. The main factors of social change in Indian context are as follows –

1. **Natural Factors** – Nature is the main foundation of change. The earth's surface doesn't always remain in the same state. Some or the other changes do take place on it. A lot of problems/difficulties arise in the society due to deluge, drought, famine, earthquake and epidemic etc. A change in the system has to be made in order to solve these problems, which deeply affects the social life. The Indian economy is based on agriculture. More than 70 per cent people are engaged in cultivation. The horrific aspect of the nature affects them badly. Apart from this, when some field is not that fertile anymore, there is a scarcity of facilities like water etc or minerals are depleted in a particular field and all means of livelihood for people are finished, then people leave that place to settle at other places and establish new social relations there. This changes their lifestyle.
2. **Biological Factors** – Social change can also happen due a lot of biological factors. Biological factors decide the type of population. For example, if the health standard is low in any society, then it will surely affect

Notes

the social life. The societies where male and female ratio is not equal, the polyandry practice/custom will be established due to more males being there than females and several problems will crop up. The ethnic/racial and provincial shackles are weakening slowly and gradually nowadays. The Indians are not only marrying the women from other regions/province but are also marrying foreigners and women from other religion and sects/communities, which is bringing about a change in the society.

3. **Demographic Factors** – Demographic factors also play an important role in bringing about the social change. Change in population's size and density also increases the chances of social change. Decrease in birth rate and increase in the death rate causes an overall decline in the population, due to which there is a shortage of quality workforce in the society and subsequently, all available natural resources are not put to good use. The economic condition of a country stumbles due to this; the family size shrinks, thereby, causing a change in the social and familial relations. Thus, the population increases due to an increase in the birth rate and decrease in the death and new ways are devised to feed that population. Intensive farming and cultivation on new land is done to keep up with the sufficient food supply. The population of India has increased by leaps and bounds after Independence, which has brought down people's standard of living. A large part of the population is living below poverty line, unemployment is increasing, crime/delinquency rate is increasing, pollution is increasing and the country is facing appalling problems/difficulties.
4. **Technological Factors** – Technological factors are a very important factor of social change. Today's age is a technological age. The moment any new machine or device is invented, it definitely affects the social life. Augburn has mentioned 150 changes that have occurred due to radio's invention. Production began on a large scale due to the invention of machines, labor sectionalization and characterization were needed, trade and commerce grew, standard of living elevated, cities started developing fast, economic crisis and unemployment cropped up, technological disputes, diseases and accidents increased, the urbanization of the villages started, the influence of religion waned, the joint family system got disrupted, women started working and their situation got better, paucity of residential space, growth of slums, crime, immorality/adultery, struggle and competition increased, normal life withdrew from the nature and a lot of such changes happened in the society. These technological factors have made very big changes in the Indian society.
5. **Cultural Factors** – According to scholars like Max Weber, Sorokin and Meciver etc, the primary source of social change is cultural change, because a deep relatedness is found in a man's beliefs, values, thoughts, perspective/outlook, customs and social relations and associations. Dawson and Gatis name the cultural changes as social changes themselves. Actually, our social life is dependent on religion, customs, associations, beliefs and values etc and due to this reason, any change in them brings about a change in our social life. For example, earlier matrimony had a religious aspect, due to which people did not dare to think about breaking the institution, but today, the paradigm has changed and people enter the institution just to satisfy their sexual needs and for their personal comfort, due to which the institution of marriage is not stable anymore and a lot of marriages are ending in divorce. Thus, when a family falls apart, it not only affects and brings a lot of changes a person's life but also becomes the reason of a lot changes in the social life. The social changes have happened only through cultural changes in India. Due to western's culture where globalization has been encouraged in the Indian society, people are less fossil now, scientific outlook has developed in people, women are getting out from the confines of their houses and progressing in several fields, social evils have subsided, people's interest in spirituality has also abated, their dressing sense and eating habits have changed drastically, the tendency to work with hands (yourself) has decreased and the feeling of selfishness has become more strong.
6. **Social changes by new inventions** – Today's age is a scientific age. Science has stunned the whole world by its inventions and miracles and these inventions have changed the society drastically. It is incredible the great scientific inventions like Rail, car, airplane, television, radio, washing machine, cinema, telephone etc have changed a man's life tremendously. Due to inventions in the field of medicine the incurable diseases are curable now. The technology which is adopted in the fields like

Communication and media and revolution in computer has made an unbelievable change in a man's social life. Television, telephone and computer have played an important role in bringing about a social change in India over the past few years.

7. **War Factor** – Augburn has described war as an important factor of social change. Many new inventions and systems take place due to war. War is considered as a distorted aspect of social disintegration/disorganization. There is an immeasurable loss of life and wealth due to war, economical resources get destroyed, various types of maladies spread, population declines, and peoples' ethical/moral values decline. The defeated nations have to accept the conditions and social and political values. The society changes drastically due to all these changes. The wars between India and China and India and Pakistan affected the lives of the Indian people a lot after Independence.
8. **Religion Factor** – According to Charles Edwood Religion is a factor of social change. The religion always had a powerful control over the society and man. Religion has played an important role in the Indian society. Agitations like Arya Samaj and Brahma samaj have made a lot of changes in the Indian society. The Indian constitution has identified secularism as its paragon after independence and it has also impacted the people. Nowadays, the frequently happening religious preachings and the religious discourses/sermons of saints, mahatamas and sadhvis have also changed the thoughts/views of Indian people.
9. **Law Factor** – The laws made by the Government where on one hand are helpful in managing/controlling the society, are also helpful in bringing about a social change. The law protects the rules of society and people learn to obey the rules, those who do not obey the law, function against the society's rules, are punished, which helps in making a discipline in the society. Very broad/pervasive changes have been brought about in the social life of the country by abolishing the zamindari practice, terminating the Privy Purse, ending the slavery and exploitation, fixing the marriageable age for boys and girls, pronouncing child marriage, polygamy and sati practice as punishable offence and abolishing the untouchability through law in the whole of India. The arrangements for appointing lokpals have been made for putting a check on the practice of turncoat/recreance and to prevent corruption thorough law, some change is surely identified through it. Actually, people will not accept the new change if they are asked to accept it, but if that change is brought about by passing the law then they are bound to accept it. That is why; the law is an important means to bring about a change in any society.
10. **Political Factors** – The human society's history is majorly a history of political turmoil. Most of the social changes happen due to political factors. Political stability facilitates sustainability and stability/perpetuity in the society, whereas, instability causes social change to happen. Hitler's dictatorship, communist revolution, the birth of Bangladesh, India's partition, terrorist attack on America etc political incidents/events have deeply affected the society. The democratic set-up has been accepted in the independent India and this set-up has made a big change in the Indian people's life. The Indian people are aware today, they have become very clear regarding their duties and rights. Their interest has increased in the elections and they have begun to understand the national problems. Politics has entered the educational institutions. Where it has done good, it has none the less also done harm. Thus, the political factors in India have played an important role in bringing about a social change in the country.

Self Assessment

Multiple Choice Questions:

3. Happens in everything in the world –

(a) Change	(b) No change
(c) Difference	(d) None of these
4. Society is continuously –

(a) Mobile/dynamic	(b) Assiduous
(c) Existent	(d) None of these

Notes

5. Changes which happen like a cycle are called –
- | | |
|--------------------------|-------------------|
| (a) Integrated/all round | (b) Cyclical |
| (c) Biological | (d) None of these |
6. Augburn has mentioned changes arising due to the invention of radio –
- | | |
|---------|---------|
| (a) 150 | (b) 160 |
| (c) 170 | (d) 180 |

19.6 Factors Resisting Social Change

There is a continuous change happening in the society and this change can also not be stopped, but there are some elements, which hinder the social change, those resistive changes are as follows –

- 1. Fear of new things** – There are some people in the society who are fully satisfied with the present situation of themselves and the society, they keep their faith intact in that and feel protected too. They think that if they imbibe any new thing or thought then they can be harmed, that is why, they don't want any change in the society. In this situation novelty/innovation is not able to find its way in the society.
- 2. Cultural Inertia** – There are lot of people in the society who believe that, whatever, thoughts and beliefs our forefathers had, are right, and we should accept and imbibe them only. Cultural inertia means, those values, beliefs and customs of our forefathers, which have enslaved some people and they are not ready to forsake them at any cost. In this situation, social change is not possible by any means.
- 3. Vested Interests** – There people in the society who do only those things which accomplish their self-interests. They do not want to do such thing which hinders the consummation of their vested interests. The welfare of society doesn't hold any good for these people, their own self-interest is most important for them. For example, the abolition of Privy Purse practice was opposed by the kings in our country, and the abolition of zamindari system was opposed by the zamindars/landlords. Whether, the reservation is in jobs or regarding women, they are being opposed by the vested interests. These kind of vested interests hinder the course of social change.
- 4. Degree of Isolation** – There are some people in the society who want to keep themselves aloof from others. They want to protect their culture and this is the reason why they do not want any contact/link with other cultures. The change is not possible at all in a society where there is a feeling like this, where people are obsessed with the idea of isolation. Thus, it is also a resisting social change.

19.7 Education and Social Change

There is a very intimate relation between education and social change. Since, education is a continuous process; therefore, it progresses ahead by accepting the change in the society and helps a person in fulfilling the needs of the changing society. Thus, the relation between education and social change can be seen in the following two ways-

1. Education is means of social change
2. Education imitates social change

19.8 Education is the Instrument for Social Change

Education is the most important and powerful means of social change. Dr. Radha Krishnan has acknowledged education as a means of social change and said that, " education is the means of

change. The work which in a customary society is done by family, religion, social and political organizations, the same today is done by the educational institutions." We can change the thoughts/ ideas of people only through education and help the society grow. In the words of Duvi, " education is the only means which can take any society on the path of progress." According to Brubaker, there are two types of educational institutions from the view of social change-one which criticizes the status quo, in other words, informs people about the loopholes/flaws in the current social set-up through education, and the benefit of doing away with those loopholes/flaws. The other one being the one which tries to bring about a social change, in other words, preparing the ground for the introduction of new changes thorough education, and, also bracing the people to accept those changes. Kothari commission has also stressed on the fact that education is the only means in today's age by which broad/pervasive social change can brought about in a peaceful manner. In his words, " If change can be brought about on a large scale without any violent revolution, then there is only one means that can be used, and that is education." Education can be introduced as a means of social, economic and political changes. Thus, we can see that, education is a powerful means for bringing about a healthy social change. This is the reason why, every progressive nation tries to make more and more skillful and effective plans through education system. Education does the following in bringing about the social change –

Notes

1. **Mental preparation for the change** – The first and foremost job of education is to mentally prepare people to accept any new change. It is often seen that people don't get ready to accept any new change naturally. They are constantly troubled by the fear that what if the new change is detrimental for them. Sometimes people also don't accept changes due to their vested and narrow self-interests. The job of education is to familiarize people with the benefits of these changes and to change their mentality also.
2. **Change the prejudices and to motivate/inspire innovation/novelty** – Some people in the society are extremely fundamental, superstitious and Victorian. They have their own prejudices and they don't want to budge an inch from them (prejudices). Education changes their way of thinking, dispels all their prejudices and develops a scientific perspective in them, through which they can support the changes headed towards today's scientific technology.
3. **To encourage new inventions** – Education makes a person speculative. It motivates to think deeply over every situation and news. It introduces us to the progress and development made due to changes in various countries of the world. Encourages to accept new changes. This gives inspiration to the people.
4. **Helps in assessing/evaluating changes** – Normally, most of the social changes are progressive in nature, they help the society in progressing, but there are certain changes which are regressive, which if accepted prove to be detrimental for the society. In this situation, education only enables people to assess/evaluate the social changes, makes them capable to contemplate their merits and demerits and, also enables them to decide as to which changes would be useful for them and which would be not.
5. **To stabilize Perpetual/eternal values** – Every society has some perpetual/eternal values, which grant stability to that society. These perpetual/eternal values are considered as the characteristics of that society. Ralph Liten is of the opinion that whenever these values weaken due to social changes, the society advances towards down-fall. That time education only protects these perpetual/eternal values, saves from the ill effects of social changes and educates people regarding them in a way that their belief is intact in these values and they keep on accepting the social changes also.
6. **To enhance/increase the knowledge** – It is a requisite for the change to happen that there is a continuous increase in our knowledge levels. We can attain information about new changes only by enhancing/increasing our knowledge base. New researches can only be possible through education, which facilitates development in various fields of knowledge. Thus, education encourages social changes by increasing/enhancing the knowledge.

Notes

7. **Not only transferring the culture but also changing and improving it**—Society's culture is transferred to the new generation through education, which facilitates perpetuity and sustainability/continuity in the society. But education's role is not only to transfer knowledge and culture, but to bring about desirable change and improvement in it. Thus, education is the founder, innovator and director of social change.
8. **Rouse/invoke Unity/solidarity and totality**—When various sections of the society start struggling due to mutual tensions, discords and contention/strife/disputes, then education invokes such thoughts and beliefs in people, which breed the feeling of unity and totality in them. A lot of struggle is apparent in India on the basis of caste, colour, community, religion, language and province every now and then, but all of them can be done away with through the medium of education.
9. **Promulgate human as well as social relations**—In today's scientific, industrial and urbanized age, where the society has travelled a long way in the field of development and advancement, it has also created a lot of social organizations. Amongst these problems, there is an extremely important problem of shattering human and social relations. This development and progress has made people insensitive/numb towards human virtues. An important job of education is to help promulgate human as well as social relations amid the social changes that have happened in this materialistic age and sensitize people towards them.
10. **Help in providing apt guidance in social change**—Education has an important role to help in providing apt and able guidance from the viewpoint of social change. During the course of independence agitation, the guidance that Tilak, Mahatama Gandhi, Pandit Nehru, Subhash Chandra Bose provided to the society, and gave the inspiration of change, had a welcome result. No matter how able and gifted the people of any society are, unless there is an apt guidance to direct them, they will not only be able to take the right decision but also would not be able to do the right thing. People find the right direction, the moment they have an apt and able guidance, which facilitates new changes in the society.

19.9 Education follows Social Change

The second aspect in respect to the education and social change is that education follows the social change. It means, social change happens first and the education follows it only. When change starts happening in values, needs and methodologies, then education alters itself according to them. In confirmation with the social changes, education's structure, objective, curriculum and textbooks etc change. Otavo says in this context, "sometimes it is suggested that the education is a factor of social change. The truth that holds against it is-Instead of initiating social changes, educational change simply follows them." Actually, every society arranges/manages its education according to its needs and situation only. Whatever is the structure of a society, same is the change that happens in education's social, cultural, economical and political situation, life values, the perspective towards life, and structure. Education follows social change due to following facts-

1. **Educational change due to social forces**—There are some forces in every society, such as, the social, political and economical groups of a society, its ideals and values, its needs and the paradigms of social manners and practices etc. When there is a change in these forces due to any reason, then the education also changes according to them.
2. **Educational changes due to social needs**—Every society has its own needs, and, the education system is set up according to those needs only. As the society's needs change, the education system also changes accordingly. The education is arranged in accordance with the needs in our country. We have established a democratic, socialist and secular republic. In order to achieve these goals, Special arrangements have been made to provide free and compulsory primary education, adult education, education for disabled and the children of minorities, weaker sections, scheduled castes and tribes.
3. **Educational changes due to cultural changes**—The educational structure also changes due to cultural changes. As Otavo says—"There are two forms of culture-one is material culture, and the second one

is immaterial culture. The material culture changes first after which the immaterial culture changes. When the material culture changes, education also changes to accommodate with that change. The radio, television, computer etc have been made a part of education today.

Notes

Self Assessment

State whether the following statements are true/false:

7. Technological principals have been demonstrated/rendered by Augburn.
8. Kamtey has mentioned three aspects of intellectual development/evolution-Religious aspect, elementary aspect and scientific aspect.
9. Spangler has mentioned three stages of social events/occurrences-birth, maturity and death.
10. Nature is not a major premise of change.

19.10 Role of Teacher in Social Change

The role of a teacher is very important in context with social change. In today's transitional times, teacher is the one who dispels the darkness of ignorance in people and shows them the way to progress. He is the one who dissipates the hurdles that come in the way of change, generates faith in new changes and spearheads/leads the society in bringing about the new changes. From the perspective of social change, a teacher can prove to be very important as a friend, torchbearer and a philosopher. The following are apparent regarding the role of a teacher –

Role of a teacher

1. A teacher should provide an organized direction and impetus to social change.
2. A teacher should imbibe a democratic way of life.
3. A teacher's behavior should be neutral and unbiased for all.
4. A teacher should dissipate the prevalent narrowness and backwardness in the society and should establish high ideals and values.
5. A teacher should not let the feeling of superiority and inferiority flourish in the children due to their social and economic situations.
6. A teacher should contribute actively in the scientific and technological development of the society.
7. A teacher should dispel the cultural idiocy in people and should prepare them for new change.
8. A teacher is an intellectualist. He has the comprehensive knowledge of various fields of science. He should prepare the ground for new changes on the basis of high knowledge. He should start them and control them so that this change happens in right direction.
9. A teacher should inform about the new changes in the society, which would enable the people to bring about those changes.
10. A teacher should present himself idealistically to his students, so that the children follow him and make their thoughts/ideas progressive.
11. A teacher should give importance to the science and technical subjects in the curriculum, which would enable the society to progress from the viewpoint of science and technology.
12. A teacher should do a systemic development of student's personality, by which they can contribute in the composition of a new society.
13. A teacher should be aware of the prevalent edictions, superstitions and problems in the society, he should establish progressive values in the society by solving them.

Notes

14. In order to bring about the social change, the teacher sometimes should educate the children outside the confines of the classroom also and should impart miscellaneous knowledge in them.
15. A teacher should be well versed with all the activities of the society, so that he can grant thought and action to the society.

19.11 Summary

The second aspect in respect to the education and social change is that education follows the social change. It means, social change happens first and the education follows it only. When change starts happening in values, needs and methodologies, then education alters itself according to them. In confirmation with the social changes, education's structure, objective, curriculum and textbooks etc change. Otavo says in this context, "sometimes it is suggested that the education is a factor of social change. The truth that holds against it is-Instead of initiating social changes, educational change simply follows them".

19.12 Keywords

1. **Factors** – Elements
2. **Change** – Modification/Fluctuation

19.13 Review Questions

1. What do you mean by social change? Elaborate.
2. 'Education is a means of social change'. Comment.
3. Mention the factor resisting the social change.
4. Mention the factors of social change in India.

Answers: Self Assessment

- | | | | |
|----------------------|-----------|---------|---------|
| 1. Perpetual/eternal | 2. Social | 3. (a) | 4. (a) |
| 5. (b) | 6. (a) | 7. True | 8. True |
| 9. True | 10. False | | |

19.14 Further Readings



Books

1. The Philosophical and Social Basis of Education – Mathur, S.S Vinod Pustak Mandir
2. The Philosophical Basis of Education – Sharma, Yogendra Kumar, Madhulika Sharma
3. The Philosophical Basis of Education – Sharma, O.P
4. Education and Psychology – Measure and Evaluation: Sashi Prabha
5. The Philosophical Basis of Education – Pandey, Ramshakal
6. The Sociological Basis of Education – Chaubey, S.P., International books, Meerut
7. The Philosophical Basis of Education, Dr. N.K.

Unit 20: Social Change in India and its Factors

CONTENTS

Objectives

Introduction

20.1 Factors of Social Change in India

20.2 Summary

20.3 Keywords

20.4 Review Questions

20.5 Further Readings

Objectives

After reading this chapter the students will be able to –

- Know about the factors of social change in India.
- Know about the industrialization, urbanization and culturalization
- Know about the social legislations
- Know about the increasing population

Introduction

The India society and culture is very old. But one can also observe a kind of change and continuity in the Indian society and culture while maintaining its old world charm. The ancient cultures of Greece, Rome, Egypt and Sumer have been swept away with the flow of time; there is no connection of the people living there with their ancient culture today. But the Indian culture, its society and institutions are still prevalent today and its traditions are still evident in the Indian way of life. That means, the continuity and evolvement is constant in the Indian society and culture since last 5000 years.

But the reason for this evolvement is not a lack of inertia or mobility. If there is an evolvement in the Indian society and culture, then it also has receptivity to change and progress. The Indian societal and cultural life's history has gone through a lot of ups and downs and a lot of regeneration and decline in the past. Change is nature's rule and the Indian society is not untouched from this rule. This is the reason why there is a stark difference between the Vedic age's society and today's modern age Indian society. But before we do any further deliberation in this respect, it would be appropriate if we understand the factors of social change in India.

Notes



Notes The social legislations passed by the Government have played a laudable role in bringing about important changes in the Indian society.

20.1 Factors of Social Change in India

India is a vast country and one can witness a wide variety of food habits, living habits, climatic conditions, political parties and languages etc. Yet one can see a lot of parity and unity amongst such diversities. This is the reason why we can find some common factors of the social changes in this country. The factors are as follows –

- 1. Western civilization and culture** – Western civilization and culture is a dominant force in bringing about a change in the Indian society. The changes witnessed in the Modern India's standard of living, attire, food habits, music, dance, salutations, the way people design their houses etc have all been affected by the western civilization and culture to a lot of extent. Similarly, western education has connected us with other societies of the world. Due to that inter-personal touch also one can witness a lot of changes in the Indian society. We are aware of the extent of presence of the 'Hippie culture' in the Indian society today and it is palpable from the changes in the life pattern of the young boys and girls. According to Dr. M N Srinivas, the process of westernization in Indian society which kick started right from the establishment of English rule in India has caused a lot of changes in the Indian society which are continuing even today. Dr. Srinivas writes that, "The Indian society and culture has witnessed basic and steady changes due to the English rule. This period has been different from the past ones because Englishmen brought industrial know-how, organizations, knowledge, trust and values along with them. With the help of the revolution in communication means due to the new industrialization the English integrated the country in a way which was never witnessed before.
- 2. Industrialization and Urbanization** – After the establishment of English rule there has been a wave of industrialization and urbanization in India which causes a lot of important changes in the Indian society. Where the industrialization kick started production on a big scale thereby marking the beginning of capitalistic economy, it also stemmed changes like slums, industrial feuds and strains, trade unions, diseases, unemployment and depredation of cottage industries. The cities and the employment opportunities in the industries lure and fascinate the village people thereby causing the cottage industry and the joint family system to fall apart. And due to villages' growing familiarity with the cities, the life pattern of villages is also evolving fast. Since, a huge population living and working in the big industrial centers, one can witness a lot changes in the way people eat, marry or choose their careers as they come in close proximity while eating with each other at hotels, canteens etc and the changes are only evolving. The process of industrialization and urbanization has played a pivotal part in bringing about revolutionary changes in the three pillars of the traditional Indian societal set up, mainly, caste system, joint family system and the panchayat system.

Self Assessment

Fill in the Blanks:

- has been a noteworthy factor in bringing about a social change in India.
- is the main occupation of the Indian people.
- 3. Culturization** – Dr. M N Srinivas has acknowledged culturization as the reason for the ethnic/racial fabrication in the Indian society. Explaining culturization he has written that, "Culturization is the process by which any low class Hindu clan, tribe or any other group imitate any high level, often, 'high Brahmin clan' and change its customs, liturgics, ideology and lifestyle. Generally, after these changes that clan

or tribe claims an elevated level than its traditional ethnic/racial level. Commonly, the acceptance is granted only after a lot of days or one or two generations of claiming the higher/elevated level/place. Through the process of Culturization, not only do ethnic/racial conditions, customs and habits of the people of low class clan change but their thoughts and values also change. This way, according to Dr. Srinivas, due to the process of Culturization in modern India, remarkable changes are taking place in the low class clans, thereby, on one hand, where new thoughts, values and habits are being initiated in them; the inferiority complex is also vanishing from their psyches on the other hand.

Notes



Did u know? India is an agrarian country and agriculture is the main occupation of the people here.

4. **Establishment of Welfare State**—There is a continuous attempt to establish welfare state in India where, state's domain is growing everyday and the process of social change is speeding up gradually. The Centre and state Governments in India are trying to make sure that to increase the common welfare the consumers from businessmen, laborers from capitalists and small and cottage industries from big industries are well protected, healthy scientific means are used to improve the earthly/worldly circumstances, natural resources are well protected while arranging to use them aptly, more and more modern facilities are made accessible in the field of education and health for the general public, national museums are established for the development of culture, proper help is provided for scientific research and development, developing agriculture, industry and trade and nationalizing them if needed be, considering the welfare of all the sections of society especially the backward sections and making provision for distributing the national wealth equally. From the day we got independence till today, during the course of these 25 years the Government's achievements in these areas have actually been very less, but the efforts are still on and due to these efforts social change in India is happening.
5. **Mechanization and Modernization of Agriculture**—India is an agrarian country and agriculture is the main occupation of the people here. Getting acquainted to the invention of new machines, close proximity with the cities and new inventions in the agricultural sector, the agriculture in the villages is increasingly getting modern and mechanized. After so many years of dependency on the foreign countries for minerals, this country is slowly and gradually getting self-dependant. This is noteworthy change and accomplishment/achievement for the Indian economy. Due to this mechanization and modernization the economic condition of the Indian farmers has changed as well as their thoughts, values, morals and living style has also changed.

Self Assessment

Multiple Choice Questions:

3. An influential force behind the change in the India society is—

(a) Western civilization and culture	(b) Modernization
(c) Science	(d) None of the these
4. The changes witnessed in the Indian society due to English rule—

(a) Steady/stable	(b) Basic and stable
(c) Basic	(d) None of the these
5. The history of Indian society and culture is—

(a) Very old	(b) New
(c) Medieval	(d) Subsequent

Notes

6. The main occupation of the Indian people is –
 - (a) Animal Husbandry
 - (b) Agriculture
 - (c) Pisciculture
 - (d) Apiculture (Beekeeping)
6. **Political Organization** – Several political parties have played a major role in bringing about a social change in India. There was lack of political consciousness amongst Indian people earlier. They were not aware about their rights, social duties and various social problems. Following their own values and objectives, the political parties have been successful in bringing about a political and social awareness amongst people through their own ways promulgation. A lot of changes have happened due to these political parties' activities and promulgations. Taking interest in elections, a tendency amongst the rural people to hold a particular political party creditable, increasing induction of youth in leading the nation and women working in and leading the political and social sectors etc have all been the important results of these political parties' activities and resolve.
7. **Female Education** – Female education is also a remarkable factor in bringing about a social change in India. Women have been a very backward and fundamentalist part of the Indian society and their whole life gets elapsed within the four walls of their family life cooking, delivering babies and taking care of their spouses and children, but since they are provided with the facilities of educating themselves today, there is a new awakening in them and they are more aware about their rights and duties than before. Female education has reduced their fundamentalism to a great extent, they not only step out of their homes to work but also socialize at parties and clubs, go out on picnics, set up women organizations, work as social workers, take part in politics openly and also challenge the racial discrimination by going and registering their love marriages in the court of law. All these changes to a great extent possible due to the beginning of female education, as the efficiency of other factors depends only on the level of education.
8. **Social Legislation** – The social legislations passed by the Government also play a laudable role in bringing about important changes in the Indian society. It can be proved through some examples. 'Special Marriage Act, 1954' has dissipated the prejudice of racial discrimination and facilitated intercaste marriage, whereas, 'Hindu Marriage Act, 1955' making one marriage as mandatory has granted permission for divorce under some specific situations which was not possible at all before in the Hindu society. This way 'child marriage prevention act, 1929' has proved helpful in bringing about a change in the marriageable age and due to the 'dowry prevention act, 1991' being passed, the possibilities of change in the bitterness in the tradition of match-value have increased. Due to 'Hindu Succession Act, 1959' being passed, not only does the wife and mother but the daughter also gets the right on the family property, which is an extremely important change in the area of economic rights of Hindu girls. Likewise, there has been a welcome change in the condition of widows by the way of the right they got through 'Hindu widow remarriage act, 1856' to remarry again. Not only this, but, after the 'Untouchability (crime) Act, 1955' being passed, one can witness the changes in the restraints like eating, sex, right to choose one's occupation and untouchability being forced upon the untouchables since a thousand years. Hence, it is clear that social legislation is an important factor of the social change in India.
9. **Increasing Population** – Increasing population is also a reason for a lot of changes in the Indian society. The population which was 84.6 crore in the year 1991, increased in the year 2001 to 102.7 crore. During the span of these ten years, India's population has increased by 18.10 crore. According to United Nation's population projection, India's population will be 1.6 billion by 2035 and it will become world's most populous country. The child mortality rate in India in the year 1991 was 146 per 1000, which reduced to 68 per 1000 in the year 2000 presumptively. According to the last available figures, India's population accounts for 16.87 per cent of the total world's population. Even if the national income has increased five folds during last 50 years due to this explosion in the population, the per capita income has only jumped two folds. To deal with this situation, under 10th five year plan (2002-07) a target has been set to fulfill all the needs related to family welfare. Due to this explosion in population, the unemployment rate at the end of first five year plan increased

presumptively from 80 lakh to 650 lakh at the end of 8th five year plan. Due to extremely high population, only 4 rupees per person is spent on the medication. Whereas, ₹ 193 in America, ₹ 197 in France and ₹ 117 in Japan is spent. Only 6 crore people knew how to read and write at the time of Independence. The count increased to 44 crore in the year 1991. But, even now the proportion of education in the population is not more than 30. The production of cloth in India has also increased in India; but why people are still without clothes? The answer to this question can be found in the ever increasing population. Due to an increasing population, there will be a shortage of 310 domiciliary units before the start of 9th five year plan in this country. In the industrial cities the common man has to do with dirty slums, cabins and footpaths. Every year this shortage only increases by the rate of 20 lakh houses. Due to too much increase in the population the problems like poverty, unemployment, serious ailments, starvation etc have reached at deplorable levels in this country. Hence, it is clear that many social changes in India have occurred due to an overwhelming increase in the population.

Notes



Task Express your thoughts on the western culture and civilization.

- 10. Planning**—The plans formulated by the Government have a big role in bringing about some pre-specified changes in the Indian society. How to change the whole social-economic mould of society so that more and more social welfare can be done with those changes and the society develops subsequently, all of this is decided through planning only. The Planning Commission of the Government of India has written, “Planning actually is the system by which the resources are organized and used with the view of benefitting maximum from them as according to the pre-decided social targets.” Likewise, the five year plans formulated in our country are planning only. Through these five year plans, efforts are made to bring about planned changes mainly in the economic life and generically in the social and cultural life. The changes that we witness in agricultural production, big industrial businesses, commercial trade, transport, communication, rural, industry, housing, labor welfare, backward classes, tribes and other sections etc, have all been outlined in the five year plans. Similarly, multidimensional changes have been brought about in the Indian rural life through community development schemes, whose account can also be seen in these five year plans. But apart from these plans, a lot of success has been achieved in changing the birth rate in India, in other words, reducing the birth rate through family planning. The yearly birthrate under the family planning which was 41.7 per thousand in 1961 reduced to 30 per thousand till the seventh plan and is 29 per thousand till 1990–95.

According to official estimates if these tendencies are maintained further and the family planning programs get the requisite fruitions then by the end of the twentieth century the birth rate in India is expected to go below 24 per thousand. This shows that the effect of family planning is more than expected.

Self Assessment

State whether the following statements are true/false:

7. Western education has connected us with the societies of the rest of the world.
8. Women have been a flourishing part of the Indian society.
9. Social legislations passed by the Government have played a laudable role in bringing about important changes in the Indian society.
10. ‘Special Marriage Act, 1954’ has done away with the racial discrimination and opened the door for inter-caste marriage.

Notes

20.2 Summary

Several political parties have also played their part in bringing about a social change in India. There was lack of political consciousness amongst Indian people earlier. They were not aware about their rights, social duties and various social problems. Following their own values and objectives, the political parties have been successful in bringing about a political and social awareness amongst people through their own ways promulgation. A lot of changes have happened due to these political parties' activities and promulgations.

20.3 Keywords

1. **Social Change**— Social transformation
2. **Western Civilization**—Occidentalism

20.4 Review Questions

1. Mention the western civilization and culture.
2. Write a note on 'female education'.
3. Express your thoughts on the increasing population in India.
4. What do you mean by planning? Explain.

Answers: Self Assessment

- | | | | |
|---------------------|----------------|---------|----------|
| 1. Female Education | 2. Agriculture | 3. (a) | 4. (b) |
| 5. (a) | 6. (b) | 7. True | 8. False |
| 9. True | 10. False | | |

20.5 Further Readings



Books

1. The Social and Philosophical basis of Education—*Mathur, S.S, Vinod Pustak Mandir*
2. The Philosophical basis of Education—*Sharma, Yogendra Kumar, Madhulike Sharma*
3. The Philosophical basis of Education—*Sharma, O.P.*
4. Education and Psychology—Measure and evaluation: *Sashi Prabha*
5. The philosophical basis of Education—*Pandey, Ramshakal.*
6. The Sociological basis of Education—*Chaubey, S.P., International books, Meerut*
7. The Philosophical basis of Education—*Sharma, Dr. N K.*

Unit 21: Education as Mode of Social and Economic Change and HRD

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Objectives

After going through this chapter, the students will be able to understand –

- The meaning of production oriented education.
- The meaning of commercialization of education.
- Stuff to know the school and education system.
- The meaning of human resource management

Introduction

For the solution of Indian economic problems, our nation builders had already included them in the Constitution under Article 16, 19, 23, 24, 39, 41, 42, 46, 49, but we have not yet been able to establish an economic democracy. Theoretical solutions do not actually solve problems. We have to find an effective practical solution. Education is the effective mean to bring changes in a conventional society.

Notes

While confirming this opinion, Planning Commission has written, "If a change has to be brought with any violent revolution, there is only tool which can be used that is Education. Other factors can also help and sometimes their impact is seen on the outer surface, but the national system of education is the only mean which can reach the people."

Education can be regarded as an effective tool to fulfill our basic necessities. This is possible only the objectives of our education are based on real grounds.

21.1 Economic Needs

If we count our economical necessities in today's perspective, these following necessities emerge –

- (1) Increase in skilled manpower
- (2) Development of physical resources
- (3) Increase in production
- (4) Improvement in agriculture and livestock breeding.
- (5) Equal distribution of national income
- (6) Cessation of unemployment.

The objective of fulfillment of above mentioned necessities is our economic development, which is the major objective of our national life. So the first target of Indian education should be "economic development." Following are some important factors related to it –

Aims of National Economic Development

India is trying to adopt a democratic socialist social-system. It is possible only when all the sections of society are provided the education which help in increasing the productivity of all sections. Product increase will result in increased national income which will accelerate the economic development. Unemployment will be decreased and everyone will get more and better opportunities of earning. Our physical and human resources will be increased. The major industries in India-Agriculture and livestock breeding – will be developed. So In this view, the education should be production oriented.



Notes India is trying to adopt a democratic socialist social-system.

Production Oriented

Increase in production is the base of economic development. Until the education is not connected with means-productivity, our economic necessities cannot be fulfilled. So the first target of education is to relate with productivity and for which we have take following steps –

Inclusion of Physical Labor in Education

In the British era, education was related to job which created inferiority against physical labor in the minds of educated people, which resulted in the distance between education and productivity.

Mahatma Gandhi recognized this deficit in the field of education and tried to incorporate labor in the educational system. In the socialist countries of Europe this subject is included in the curriculum compulsorily with different names like physical work or work experience. The

Education Commission christened it as “Work Experience” proposed it to be a compulsory part of physical education. Work Experience meant to participate in the productive activities in any school, home, field, factory or any other organization. This can integrate education and work and the educated manpower can be transformed into skilled manpower and become the important means of production.

Ishwar Bhai Patel designated as this as socially useful productive work (SUPW). He combined this program of physical labor with usefulness and productivity to specify its direction.

Notes

Adopt the Socially Useful Productive Physical Work as an Essential Part till Medium Stage

Due to the English education, there was a wide gap between the labor and education and the physical labor was seen disdainfully. This resulted in the closure of cottage and small industries and there was a flood of unemployment in the country. There was a decrease in production and the economic development slowed down. So the first need to proceed in the direction of economic development is to grow faith in the physical labor in the productive works through technical education. While incorporating this in the educational program following things should be kept in mind—

- (i) A realistic approach should be adopted in its execution.
- (ii) It should be allied with the agriculture and small industries where the productive activities are done with the help of science and technology.
- (iii) Some earning should be its objective So that the education can proceed further through “Learn and Earn” system.
- (iv) Education should not be considered as complete until one is able to earn through productive activities.
- (v) Following values of the student should be developed through it—
 - (a) Faith in physical labor
 - (b) Faith in production work
 - (c) Readiness for hard work and austerity.

Besides being an effective educational means socially useful work will also do the following important works—

- (i) It will reduce difference between the intellectual and physical works and also reduce the intensity to create social classes on the basis of this difference.
- (ii) To get the youth entry in work area.
- (iii) To ease out the problem of employment.
- (iv) Participate in the increase of national income—to develop the habit in the students to use the science and technology and also develop the spirit of readiness to do hard work and take responsibility.
- (v) Participate in social and national integration—by strengthening the relation between society and individual and also by developing the sense in the people to understand each other.



Did u know? Increase in production is the basis of economic development.

Notes

Adopt the Science as a Root of Education

India is stepping towards becoming a modern society from a conventional one. The modern society uses the new science based technology and by developing the agriculture and industries also develops itself. So in the process of economic development India has to develop the system of science based education. Research done in the field of economic development also confirms that education, science and technology have 50 percent share in the economic development. On the basis of this we have succeeded in increasing the national production of our country. So we make science an integral part of our academic education. On the university level, science should also be included in the humanities and social sciences curriculum.

Teaching of science should have the objectives of subject matter and its usage in life so that the national development should be accelerated. Because with the study of science of following objectives can be achieved –

- (i) Promotion of the trend of successively understand the basic principles.
- (ii) Development of analytic skills to solve problems.
- (iii) Use of analytic skills to solve the problems related to social life and physical environment.
- (iv) Promotion of the curiosity and practical trends.
- (v) Development of engagement toward research of truth in the form of duty and responsibility.
- (vi) Languished shackles of dogma.
- (vii) Removal of superstitions, fatalism, fanaticism and quiescent.
- (viii) Decrease in ideological stresses, to understand the mystery of natural environment.
- (ix) To understand the place of self and world.

Give an Importance on Education and Research of Agriculture and Related Science

India is a agricultural country. Seventy percent of its population earns their living by agriculture and related trades. With the modernization of agriculture and related trades, our economy can improve. Maximum emphasis should be given to the agricultural education, related industries, and related research. Maximum students should be inspired in this field of study and research.

Vocationalisation of Education

Indian economy is an agricultural one. In this type of economy, 7-8 years of compulsory education is useful, but the high and higher education cannot be regarded as useful. Here after the elementary education, commercial education is beneficial. So after the compulsory education, 2-3 years of commercial education should be given. So that on the one hand we can make the youth ready for their entry in the professional life and on the other hand we can increase the national economic development by increasing national production. In this way we can also relate education with productivity.

In the commercial education, education of professions which are related to agriculture and or where there is scarcity of skilled manpower. Emphasis should be given to technology in agriculture.

Self Assessment

Fill in the Blanks:

- 1. Indian economy is a economy.
- 2. India is a country.

21.2 Education in Social Change

Notes

Indian is an ancient country. The scientific social system of caste and religion was developed here but it gradually turned towards deformity. Caste was decided on the basis of birth instead of virtues and actions. Social discrimination increased and reached to the extent of untouchability. Women were regarded as the second grade citizens in the same country where they were worshipped in the past. They were regarded as a commodity. Our foundations of social relations started loosening. We proceeded towards social dissolution due to which today social institutions like families, marriage etc. are also heading towards dissolution.

Social corruption is also increasing due to caste system, dynasty, and valueless social life. Dowry is on its peak. Rape, suicides by women and burning them alive are some stains on the face of Indian society.

So the objective of education should be by eradicating the following problems establishment of a social system based on equality –

1. Casteism
2. Dynasty
3. Untouchability
4. Discrimination on the basis of caste
5. Inferior place of women in society
6. Misbehave with women
7. Increasing gap between developed and backward classes
8. Destruction of social values
9. Dissolute form of families
10. Distorted form of marriage (Dowry system)

21.3 Social Change by Education

Aims of Education: Social Development

Education is an effective tool to bring and confirm social changes and to carry forward this task of social revolution. To fulfill this task of social development in the present Indian situations it becomes important to first of all strengthen the social values absence of which have given rise to the hurdles described above.

Development of Social Values

Sociologists like Machiver and Page the society is a web of social relations which are based on the social values. Under the directives of these social values, social norms are created which control our social behavior. A society can survive only on the basis of respect of human identity, equality among humans, mutual harmony and self control. It is also based on respect of elders, obedience, allegiance, faith and honesty. So a serious effort will have to be made by educational institution to develop these virtues. These values can be developed only when education becomes an integral part of our social programs.

Make the Centre of Social Life of School and Collages

It is necessary for the growth of social spirit that school and colleges should be made the centre of social activities. Our educational institutions should transform themselves as social seminaries so that they

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can make the social life more developed. This will help in increasing cooperation, service of students, and tolerance which will lay the foundation of this development in the student in their teenage.

To Make Social Service Programs an Integral Part of Education

Literacy is not the beginning or end of education. So the practical education for behavior transformation should be more emphasized rather than limiting it to the theoretical knowledge. So to achieve this target, schools should run various programs for backward communities and in the slum areas.

Necessity to Participate in the Programs of Communal Development

Literacy is neither the beginning nor the end of education. Therefore, stress should be laid so that education is not confined only to knowledge but is made a behavioral practice. For this purpose, schools should run programs for the underprivileged, people from the backward classes of the society.

Necessity to Participate in Community Development Programs

Educational institutes should accept community development programs as an integral part of it. They can vary depending upon the age group of students, interests but participation should be made mandatory. It should be made a rule that certificates are not awarded to the student who does not participate for a minimum of 30 days. Some of such programs are as follows –

- (i) **Health Service programs –**
 - (a) Regular health service camp
 - (b) Vitamins, medicine distribution camp
 - (c) Workshop on epidemic
 - (d) Camp on treatment of different diseases
- (ii) **Adult education program –**
 - (a) Practical/productivity related literacy camps
 - (b) Camp spreading information on culture
 - (c) Camp for general knowledge
- (iii) **Business/Industrial development program –**
 - (a) Agriculture training program
 - (b) Farm related industrial camp
 - (c) Manure, pesticide. Medicine distribution-program service
- (iv) **Flood-drought relief program –**
 - (a) Flood assistance camp
 - (b) Relief program

Such programs can be made effective through National Service Scheme (NSS). On the lines of this; other organisations can also be trained. The programs can be either full-time or part-time. Full time for 20 days in a year and 1 and-a-half month should be the duration of part-time in a month.

Similar Necessary and Free Education for Children up to 6-14 years

Free education should be imparted to students between the age group of 6-14 years irrespective of their caste, creed, color or sex in order to remove discrimination in education, thereby obliterating social

inequality so that students of all sections could come together, study and remain free from such social practices.

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Similar School and Education System

Common schools, public schools, convent schools and gurukuls in India are the examples of discord of socio-democratic pattern of education in our country. This is responsible for encouraging the gap and discrimination among students of different castes thereby increasing struggle among them. Similar schools in the country, therefore, the incentive is to get this type, which religion, caste, character, full of family secrets. The education committee has proposed for the following form of public education –

- (i) The one which is free from caste, creed, religion, particular committee, prestige and is easily available to the students.
- (ii) Which provides opportunity to study on the basis of merit and is not dependent on caste, creed or social status of the person.
- (iii) One which is free of cost.
- (iv) The one which keeps in mind an average father who cannot afford to send his child to an elite school and does not feel the need to do so.

Encouragement to Women's Education

A society cannot progress till its women do not get their due share of respect. Women in India belong to the weaker section. In order to uplift their condition, special arrangement should be made to include women's education at all levels of education in our country. Due amount of money should be spent in this direction. Such education should be in accordance with their interests, nature, skills. Many efforts are needed in this direction. Provision for schools, hostels and other necessary study materials is necessary to achieve the desired results.

Education of Backward Classes

A major section of Indian society comprises people from the backward section. To improve their condition in the sphere of education, the following arrangements are needed –

- (i) Reservation of the backward classes at various levels of education.
- (ii) Free education for backward classes.
- (iii) Scholarships for students from backward classes.
- (iv) Hostel facility for students belonging to backward classes.
- (v) Arrangement of free food, study material for such students.

Reformation of Curriculum

We need to frame our curriculum in such a way that in principle or practically it helps in bringing following changes in the behavior of the educated people.

- (i) Disbelief towards casteism/racism
- (ii) Merit to be considered in place of lineage
- (iii) Believe in social equality
- (iv) Disregard towards untouchability
- (v) Feeling of equality towards women

- Notes**
- (vi) Respect towards backward sections of the society
 - (vii) Inclusion of social values in behavior
 - (viii) Hatred towards practices such as dowry
 - (ix) Disbelief in superstition, other malpractices
 - (x) Belief in the social culture of the nation
 - (xi) Efforts to co-ordinate modern with the ancient values

Educational Aims for National Necessity and Need

National unity is our top-most priority in today's time. Our dream is to have a strong, independent and prosperous nation. Problem of immigrants in Assam, Khalistan in Punjab, Rehabilitation in Kashmir, Telugudesam agitation in Andhra Pradesh, oppression of Hindi in Tamil Nadu are some of the impediments in achieving this goal. Regionalism and communalism are paralyzing the soul of the nation. Strong lingual affinity is dividing the country readily. Communalism is spreading across the western region, Gujarat, Assam like a wildfire. Therefore, in today's time the major goal of education is national unity.

Major obstacles in achieving the above goal are as follows –

- (i) Communalism
- (ii) Regionalism
- (iii) Lingual affinity
- (iv) Communalism
- (v) Mad race for non-valuable position
- (vi) Lack of selfless leadership
- (vii) Priority to obtain right than fulfilling duty

Only when the aforesaid impediments are removed, the following objectives should be practiced for achieving national goal of education –

Encouragement to national spirit – To integrate the spirit of unity in diversity among sub-cultures, communities, region as was the aim of our forefathers at the time of freedom struggle for achieving the goal of national development, that should be the prime objective of education so that we are proud of our national culture. For achieving this Kothari commission has proposed for the following two programmes to be included in our educational curriculum –

1. **Re-evaluation of our national heritage and to know it in a better way** – This objective can be achieved by adopting following measures:
 - (i) Arrangements should be made for organized study of Indian language, its philosophy, religion and history.
 - (ii) Indian painting, sculpture, vastu, dance and music, dramatics to be included as a compulsory part of the curriculum.
 - (iii) India and its various natural and political regions, their specialities should be made a part of discussion.
 - (iv) Mutual interaction among teachers of various regions.
 - (v) Organising holiday camps, summer camps on a national level.
 - (vi) Establishing national/ All India level institutes to promote study of Indian culture and its heritage.

2. Development of inspiring and strong faith for future – This can be done by following ways –

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- (i) To educate the students about their citizenship, Constitution, its aims, provisions and principles.
- (ii) To educate the students about the model of development of democratic and social society.
- (iii) To inform the students about the five-year plans and other development programs of the country.

3. Concentrated efforts – To achieve the goal of national unity, concentrated efforts in the following directions are required –

- (i) Due importance be given to all modern Indian languages included in the syllabus.
- (ii) The modern Indian languages to be used as a medium of education, in thought process.
- (iii) Acceptance of three-language principle as discussed above for study purpose.
- (iv) Including regional language/mother tongue as a medium of instruction.
- (v) Development of national language Hindi by promoting it in communication.
- (vi) Compulsory promotion of national service program in the country.

Political Development

Our efforts towards promoting national unity will remain unsuccessful until our political development does not correspond with the pattern of political set up in our country. This challenge has following parts –

Assimilation of democratic values in citizens' behavior – These values are –

- (i) Respect towards personality of a person
- (ii) Generous patience
- (iii) Self-control
- (iv) Mutual co-operation
- (v) Mutual respect
- (vi) Sacrifice and service
- (vii) Mutual exchange etc
- (viii) Awareness towards our duties other than knowing our rights
- (ix) To make our country economically independent.

The goal of social and national integration of our country is attainable only if through education we promote in our students –

- (i) Social development
- (ii) Political development
- (iii) Accustom them according to the democratic set up of our country

Produce the Feelings of All Religious Good will

India is a multi-religious country. We have established a secular democratic country. Our Constitution provides freedom to every citizen of our country to practice religion of his/her choice and manage their religious. Only through education, the right to practice freedom of religion is possible. We cannot impart religion specific education. All religions are given equal importance in education. In this direction, the educational institutes should practice following activities –

- (i) The school/college should begin by an all religion prayer.
- (ii) The useful sayings from all religious texts should be read.

- Notes**
- (iii) The birth anniversaries, remembrance day of saints from various religions should be celebrated.
 - (iv) Festivals of all religions to be celebrated in schools/colleges.
 - (v) Lectures from all religious leaders should be encouraged.
 - (vi) Standard syllabus should be made wherein principles of various religions are informed to the students through general awareness and language at primary and secondary level and at the higher level as a separate subject.
 - (vii) Comparative study of various religious at higher level should be made.

Adopting the above mentioned ways and inclusion of them in our education system can surely help in promoting all religious feeling across the nation.

Education for International Goodwill

India is a country “Sarve Bhavantu Sukhina, Sarve Santu Niramaya” and “Vasudhaiv Kutumbakam” tradition. This spirit or tradition is also necessary in this world where increasing stress, terrorism, arm race, and challenges to the sovereignty are dominant. Science and technology should be used for peaceful and developmental works for which an environment of international goodwill should be created. In the independent India we also contributed in it through the theories like panchsheel and neutrality. This spirit should also be incorporated in our education system with a view of individual development.

For us to become a global citizen, our study of humanities and social sciences should be of following type –

- (i) Knowledge of the neighboring countries and other world of the nations should be given in the curriculum so that proper information about these countries can be given to the students.
- (ii) This knowledge should be neutral and free from any biased approach.
- (iii) Various exchange programs between countries should be promoted.
- (iv) Objectives of United Nations and its various other organisations and their adopted programs should also be given due importance in our educational programs.

Coordination of Antiquity and Modernity

It would also be important for international goodwill that we should also adjust with the modernity based on new science and education of western countries. Indian society is a traditional society and we can develop the international goodwill until we do not adjust our antiquity and modernity. So in the educational system we have incorporate antiquity and modernity.

In the form of antiquity, India has got the heritage of great social, moral, and spiritual values. These are the universal human values which made India the messiah, pioneer and master. Today these values are badly needed in this world. The most powerful instruments of the process modernization are science and craft which are carrying the humanity towards destruction. Race of scientific arms and ammunitions is increasing day by day. We have already witnessed these large scale mass killings in two world wars. So rather than accepting science as our master we should use it as for the betterment of the humanity. Coordination of value-based antiquity and science-based modernity should be our objective. Late Pandit Jawaharlal Nehru said, “Can we not coordinate the progress of science and educational science with the progress of spirit and self? We cannot deny the importance of science because this is a basic thing of today’s life and the values which were followed in India since the ancient times cannot be avoided as well. So we should proceed on the path of industrialisation with full force and never forget that without patience, mercy and wisdom, physical assets may turn into ashes.” With the coordination of this antiquity and modernity we will be able make an Indian who will use the worldly scientific achievements while following the values like renunciation, tolerance, generosity, and peace. And with this our education can be regarded successful.

Self-Assessment**Notes**

Multiple Choice Questions:

3. With the help of Agriculture and related works, seventy percent of the Indian population determine its –
 (a) Living (b) Work (c) Profession (d) None of the these
4. Indian Economy is –
 (a) Agricultural (b) Birth based (c) Work-related (d) Strong
5. Indian women is in the –
 (a) Strong section (b) Weaker section (c) Higher class (d) Lower class
6. A major part of the Indian society comes in the areas of –
 (a) Backward classes (b) Higher classes (c) Prosperous classes (d) None of the these

21.4 Human Resource Development

“Knowledge is only for the sake of knowledge; Education is only for the sake of education,” has become a universally accepted theory. The tradition of education is for the development of characteristic, mental, and spiritual qualities of a child. Education was regarded as a nonproductive activity.

When education services expanded, enrolment started increasing, expenses also swelled up and now the state had to spend more on education, then the focus of educationists turned towards the financial side of education.

In the present notion of economics, the activities which are related to money were given more priority. The social activities related to money are dominant in this field. Man lives in society and he faces various economic problems in the society. These economic problems are analysed in economics. According to **Dr. Sieger**, “Economics is a social science which analyses that part of human efforts which are related to livelihood.” Famous economist **Marshal** says, “Economics studies the human financial activities in the ordinary life. It studies how he earns his livelihood and how he uses it. So on the one hand it studies money and on the other hand it studies the more important factor, human.” According to **Professor J. K. Mehta**, “Economics is a science which studies human behavior, which are done for fulfilling the needs.”

Now the area of economics has expanded, now it is not only regarded as a science of money but also as a science of human and human welfare. So in this way this is also related to education science. Educational science also takes care of child welfare. It also comments on human and social moral values. It materializes the notion of social and human welfare. This work is accomplished through establishment of schools, appointment of teachers, building construction, arrangement of playgrounds and examination arrangement and other educational activities. This needs money and the management and arrangement of money is possible through economics. So the economics of education is developing. Economical situations are also affecting education and the plan related to it. In America, economics of education is specially developed. Famous economist Theodore Schultz has done remarkable work in this field. In Russia, Mr. S G Stumilin has also done the pioneering work in this area. John Vejie in England and Michael Devanesh have also developed this branch. Adam Smith by combining the static capital with the profitable capabilities of the members of society and Thomas R. Malthas by emphasizing on the education and literacy of laborers for social coordination and economic peace prepared the fertile ground for educational economics. Alfred Marshal said, “The most valuable capital is the one which is applied in humans.” Alfred Marshal emphasised on increasing the technical skills of labor. Marshal also stressed on the financial side of education and supported the idea of combining education with economical development.

Notes

21.5 Man Power Planning

According to Economics, Human is a capital. As money is needed for the economic development of the country, similarly man power is also needed for the development. If the laborers who work in the factories are educated, production of the factory will increase. Educated farmer will grow more crops in the fields as he will have the knowledge of fertilisers, seeds and instruments. So in this way educating a man is a capital investment. Man power management means to increase the working power of man, giving him knowledge of new techniques and making him aware of changes in the industry and agriculture.

Man has infinite powers but these powers should not be taken as any spiritual power. Economic vision, the capital, as strong economic enrichment as a means strength. It is a means, a forceful tool in factories.

Human resource is very important in economic development. It accelerates economic development and the country progresses. So the more qualified the means is the more is the possibility of economic development. So it is essential to increase its capability, ability and efficiency and this is the responsibility of education. Education is essential for achieving an integrated personality, character building and prosper lifestyle. It is also needed for self introduction and satisfaction so that a man can attain a complete personality. After understanding this dual tendency of education we can properly analyze its contribution in economic progress.

The purpose of education is not only economic growth. Education is essential for economic growth on the one hand, on the other hand it is also indispensable to the enjoyment of life. To become a good man to achieve integrated personality, character - build and enrich education is essential for survival. Self-introduction and self-satisfaction, which required education for the entirety of human personality could be obtained, take the dual operative to understand the law of education on economic growth in its contribution can be evaluated properly.

The purpose of economic development is to alleviate the living standard of man. In India, eradication of poverty and alleviation of living standard is its criterion. It promotes the spirit of self-reliant through modern technical ability instead of depending on natural resources. It will eradicate the tendency of fatalism and will check the depreciation of sense of responsibility. A minimum basic education will also be needed to make them able to be self confident, understand the nature of business to create a new environment.

Self Assessment

State whether the following statements are True/False:

7. India is a multi religious country.
8. According to economics, human is not a capital.
9. Adult education is the foremost need for economic development.
10. Primary education creates the base for education.

21.6 Means of Human Resource Development

Adult Education

Adult education is the foremost need for economic development. More than 63 percent of people are illiterate in our country and the country's development depends on these illiterate adults. So they will have to be educated through concentrated efforts of literacy programs and social education so that they will be able to read and understand the content related to agriculture and industry and excel in these fields. Education increases technical knowledge, prudence and courage which expands economic activities, makes the proper usage of resources possible and increases production which accelerates economic progress.

Primary Education

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Primary education creates the base for education. It brings literacy, elementary proficiency and positive mentality. After being able to read and write the people benefit themselves with the related work literature. After getting knowledge of the surroundings people do not believe in superstitions and can face any barrier in their progressive efforts. They have a scientific point of view towards new techniques, work experience and instruments, which helps them to understand the modern production activities. Their mentality also gets sophisticated. This produces spirits like sympathy, brotherhood, tolerance and cooperation which makes human a useful member of a nation, society and workplace.

Secondary Education

For most of the students, secondary education is the last stage of education, after that they become indulge in financial activities. This activity may be their own business or they work as an employee in a factory or office. Whether they work in agriculture, craftsmanship or they work as a clerk or laborer, they are always contributing in economic progress. Secondary education produces maximum number of skilled or half skilled laborers. After completing secondary education students get admitted for higher education, after which they are available for production, organizational and administrative activities as a skilled human force. So th secondary plays a very important role in economic development.

The diverse syllabus of multi-objective schools has been unable to produce skilled labor. Junior level schools have also been failed in achieving their objectives. Some industrial training institutes are successful to a certain extent but they are under control of labor department. Agriculture is the biggest industry in India. There is always a scarcity of school which can produce skilled laborers. The students who opt for higher studies after completing their secondary education are so poorly prepared that they are unable to get complete benefit of the higher education. Our secondary schools are unable to give employment training and capability of higher education.

Higher Education

Education produces employees of higher classes. They either operate big factories or manage big offices. The progress in production depends on their decision making and management. Higher education if of two types – First, general and second, special. By general education, administrative and organizational employees are produced. On the other hand the special education produces highly technical employees. Generally, special education is given more emphasis for economic progress but specialization narrows the outlook. The fast progress in science and technology also change the techniques. So demand for the employees who can adopt with the changing scenarios increases. For this objective, good general education is essential.

21.7 Role of Education in Man Power Planning

Indian Constitution – The prologue to the constitution has a thoughtful clarification of new values of the nation. There is a combination of new thought process and new decision behind it. If we want to inculcate the constitutional values in our life our education planners have to arrange the educational system constitutionally. The values and principles of the constitution can only be expanded through education.

The constitution has a close relation with complete national life. Constitution has a very high place in democracy. It gives guidance to the nation. So the works should be executed as per the constitution. The constitution has directives for every aspects of the national life. To execute those directives is the foremost duty of the government and the society.

Notes

Education Related Directives – These are the following education related directives in the constitution –

1. **First Directive** is in the prologue of the Constitution according to which every citizen will get justice, freedom of speech and expression, equality and brotherhood. This role of education should be kept in mind during planning.
2. **Second directive** is in the chapter of the fundamental rights which says that every citizen have equal rights and they have right of cultural and education development.
3. **Third Directive** is derived from moral directives for the states which says every child upto 14 years of age will get free and compulsory education.



Task

Express your thoughts on the commercialization of education.

21.8 Important Change in Education

If we expand the true pattern of democracy we have to make some fundamental changes in the education.

1. Every citizen in India has equal opportunities and right for education. So there should be discrimination in the education on the basis of caste, religion and section. Every should get education so that he can develop himself as per his wishes and interest. In ancient India, education was only the right of higher classes but now every class and section can get education. So the stated have established adequate number of schools and have to arrange different programs so that the students from different sections of society can be benefitted from education and become a responsible citizen.
2. India not only has social differences but also have social and economical differences. In the present education system these imbalances have increased. The rich has become richer and the poor has become poorer. If we want to build democracy in our country then we have plan an educational system which promotes equality among the educated people. There should be minimum difference in their pay scales, environment and other facilities. On profession should be regarded higher than the other engineers, doctors, teachers should get equal pay and facilities.
3. There is a complete scarcity of the freedom of speech and expression in the present technical and practical education system. The syllabus which is planned by the education officer is taught in the schools and the students get no opportunity of discussion or self study. These examination bound school do not have any time for free discussions and spiritual progress. The students are indulging only in the bookish knowledge. So If we need thoughtful, independent and freedom loving citizens, we have to make some fundamental changes in the syllabus and education system. If the schools are the mirrors of new national life then the character of the students should according to the new values. Until the children are not taught about the democracy in the schools we can make them believe in socialist values. They will not be able to create a new nation and will not become of scientific instinct. They will not be able create free humans. So to change the traditional society it is necessary that its citizens are free for speech and expression.
4. Mutual sympathy and affection is expected from education. The citizen should have the spirit of one language, one nation and one sentiment. According to the Constitution, Hindi should be expanded as a connective language which consists of all the national characteristics so that all citizens can easily communicate and the caste difference could be minimized. It is true that in the absence of a common language mutual discrimination becomes a big issue and this increases misconception among people. So it is essential for the schools that they keep on spread the notion of one language and provide guidance to future generations.

In 1953, Mudaliyar Commission proposed some ideas and after 12 years, Kothari commission also suggested some, but they have very minimal impact. So if the school manager, education officer and society are aware of the new values of education, familiar with the Constitution and adopt the way of progress, they may bring revolution in the educational field. Education planning is the base of society which inspires all social trends. Even the principles of planning have special place in the field of education.

5. Education planning in the field of education has become more important after the independence. Earlier education was managed through donations and the incomes of temples. But after the Independence, even there was more necessity of education, the funds for the education diminished. The sources of fees also drained up due to free education programs. The situation in local bodies became more pitiable this resulted in minimum financial support for education. Now the government have become more responsible for the arrangement of educational expenses. Now it has to bear the three fourth of the expenses.

With the development of educational economics, educational objectives also changed. The reason behind this change is global education. When it was believed that educated people are much better citizen and laborers than uneducated one, the government started the free education program. It increased the expenses and people started thinking about results. With the progress of science and technology, the demand for skilled labor was also increasing. The good impact of all this was that the educational economics flourished at a rapid pace.

21.9 Summary

Mahatma Gandhi identified this shortcoming in education and tried to related education with productivity by incorporating the notion of labor in the fundamental education. In the socialist European countries this is incorporated in the syllabus as compulsory subject with different names like physical work, work experience etc. The Education Commission also recommended it to be included in the education by christening it as "Work Experience". Work Experience is to contribute in the productive activities in schools, fields and factories, so that the education and work can be integrated and the educated man force can be transformed into skilled man force and become an important factor in production.

21.10 Keywords

1. **Socially Useful** : Useful for society
2. **Adopt** : Accept

21.11 Review Questions

1. What is meaning of national economic development? Describe.
2. Describe the incorporation of physical labor in education.
3. Comment on the commercialization of Education.
4. Define the same school and education system.
5. Describe the means of human resource development.

Answer: Self Assessment

1. Agriculture
2. Ancient
3. (a)
4. (a)

Notes

Notes	5. (b)	6. (a)	7. True	8. False
	9. True	10. True		

21.12 Further Readings



Books

1. Philosophical and social basis of Education— *S. S. Mathur, Vinod Pustak Mandir*
2. Philosophical basis of Education— *Yogendra Kumar Sharma, Madhulika Sharma*
3. Philosophical basis of education— *O. P. Sharma*
4. Education and psychology — *Measurement and Evaluation: Shashi Prabha*
5. Philosophical base of Education— *Pandey, Ramshakal*
6. Sociological basis of Education— *S. P. Chaubey, International books, Meerut*
7. Philosophical basis of education— *Dr N. K. Sharma*

Unit 22: Education: Social Stratification and Social Mobility

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Objectives

After reading this chapter/unit the students will be able to –

- Social mobility
- Social stratification
- Basis of Social Stratification

Notes

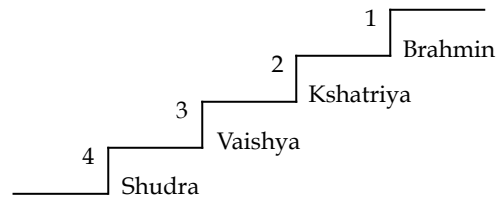
Introduction

Education has a deep association with Stratification. The boy who comes from a low or middle class in society mostly receives education for the reason that by getting educated he can elevate his section/class whereas, the boy from the upper class receives education so that he can lay his claim on his position and respect. What is social mobility; several scholars have discussed it according to their own viewpoints. In this regard, Ublu. C Headrick says that, " Social mobility marks the shifting of people from one social group to another."

22.1 Social Stratification

India's socialist structure has been discussed within the Indian society and it has been also been completely strived to consider every individual in the society as equal on social, political, academic and economic basis. But, we cannot rule out diversity while establishing unity and equality. Even if we look at the nature, then on the basis of physicality also people are either fair or black, thin or fat, tall or short, in other words, in some or another form, people are diverse from each other. Due to this reason, the psychologists believe that personal distinctness is an eligible attribute we should accept. This situation is also found in society. Social inequality also arises at each level in society. In order to run the social set up smoothly, it is important to give every individual specific position or work and the moment we figure out the situation, the repute of an individual or a group vests spontaneously. And, this repute itself is called social stratification.

Social stratification divides the society into various sections. Due to this reason, we call only that society a stratified society which is divided into various groups. Social stratification is going on in our society since before. For the purpose of the organization of the society when it was divided in four parts, that also is a part of this stratification. We can define this stratification through this sketch this way –



22.2 Definitions of Social Stratification


The thoughts expressed by various scholars regarding social stratification are as follows –

1. **H.P. Fairchild** – "By social stratification we mean the arrangement/organization of societal elements into groups on different horizontal levels and establishing each element's superiority and inferiority while granting each a position/status."
2. **Vilhelum Aubert** – "Social stratification illustrates on how to arrange/organize a society, which assigns the people or roles above or below each other."
3. **P. Gilbert** – Social stratification is the division of society in permanent groups or categories which are linked to each other through the relationship between superiority and subordination."

22.3 Forms of Social Stratification

Sociologists state the following forms of social stratification –

1. Slavery, 2. Estate, 3. Caste, 4. Class.



Task Express your views on the social changes of education.

Notes

Self Assessment

Fill in the Blanks:


1. Social Stratification to arrange/organize the society.
2. can't be brought in closed stratification.
3. Social mobility means the shifting of from one social group to another.
4. Downward social mobility is completely from upward social mobility.

22.4 Types of Social Stratification

1. **Closed Stratification** – This is that stratification in which no change can be brought. Once a person is granted a position/status, it is attached to him all his/her life.
2. **Open Stratification** – In this kind of stratification, an individual has the freedom to bring about a change in his position/status. He can incline from it either upwards or downwards.

22.5 Basis of Social Stratification

Age	Sex	Religion
Politics	Basis of Stratification	Caste
Occupation	Locality	Ssocial Class



Notes A lot of change has come about in the Indian society and the major reasons for this are- inculuturation, westernization, urbanization and industrialization.

22.6 Education of Social Stratification

There is a deep connection between education and stratification. The boy who comes from a low or middle class in society mostly receives education for the reason that by getting educated he can elevate his section/class whereas, the boy from the upper class receives education so that he can lay his claim on his position and respect. Any nation wants to progress in technological education so that it can elevate its level. The education is developing due to progressive technological education and new dimensions of education are unfurling, which are giving birth to new stratification. The class consciousness can be invoked/roused in a boy through education which results in a boy constantly trying to elevate himself to the upper class level while developing his might/power. We can say that social stratification also has an effect on our education. There are various educational institutions for different communities in

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the society, where the higher class educational institutions want to impart better and quality education than the lower level educational institutions, which has also resulted in education's stratification. The psychologists have considered stratification as a desirable attribute as intellectual stratification inspires us to structure various types of curriculums. That is why we believe that social stratification and education have a deep connection. We will explain the need for social stratification in the following lines –

1. It provides various individuals of different levels for various roles in the society.
2. Stratification facilitates decentralization of work whereby, every individual understands his/her responsibility.
3. It is possible to train people ideal to stratification in various fields and increase their productivity.
4. Labor division becomes easier on this basis.
5. It helps to maintain the social set-up by placing people on various positions according to their capabilities.
6. It also helps in keeping safety and dispelling interpersonal conflicts/frictions/struggles.

22.7 Social Mobility

If we look at historical India's society, we will find that the society was majorly split into various-Brahmins, Kshatriya, Vaishya, kshatriya, shudra. These castes were made on the basis of their work/role but slowly and gradually they imbibed the basis of birth and people were not given the freedom to go out of the periphery of their respective castes. But a change has come about in today's Indian society and the main reasons of this change are-inculturation, westernization, urbanization and industrialization. Where on the constitutional level, we think of social equality, freedom and justice, on the other hand, we also think of the composition of education which does not differentiate on the basis of socio-economic level. At each and every level we have tried to erase the social discrimination trying to bring various groups/communities closer to each other, and, this closeness is not possible till we don't give the community/group the opportunity of mobility. What is Social Mobility? Several scholars have described it according to their viewpoints which are explained as follows:-

22.8 Definitions of Social Mobility

1. **P. Sorokin** – "By social mobility we mean-any transition of an individual from one position to another in a constellation of social group and strata."
2. **W.C. Headrick** – "Social Mobility is the movement of persons from one social group to another social group."

Hence, we can say that social mobility is the change a person makes in his place and it is important that this change is stable.



Did u know? Social Stratification divides the society in various sections/classes.

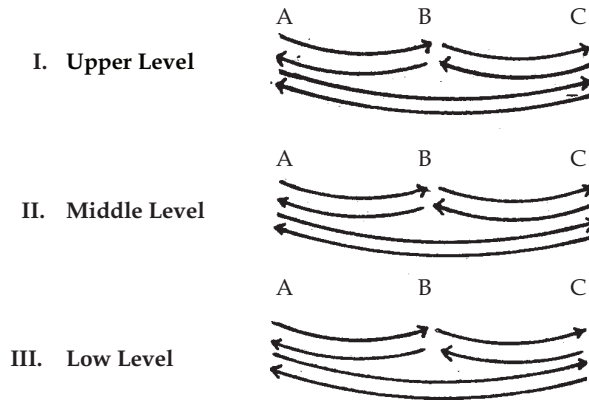
22.9 Types of Social Mobility

Headrick has mentioned to forms of social mobility –

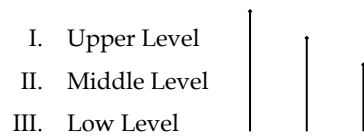
1. Horizontal Mobility
2. Vertical Mobility

- Horizontal Mobility means the movement of the individual or group from their social group/community to another social group/community at the same level. Example-if we are the spokesperson of Agra University and if go to Kanpur University, then that is called horizontal mobility. We can explain it through the following sketch.

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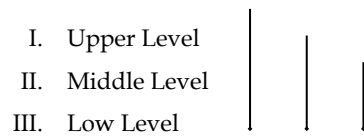


- Vertical Mobility means the movement of an individual from one social position to another social position. For example-if we are backward economically and we win a lottery, then we will become a part of upper economic group. This type of mobility is called vertical mobility which can be explained through following sketch-



Havighurst and **Neugarten** have made some change in the thought given by Headrick. They have explained two types of social mobility-

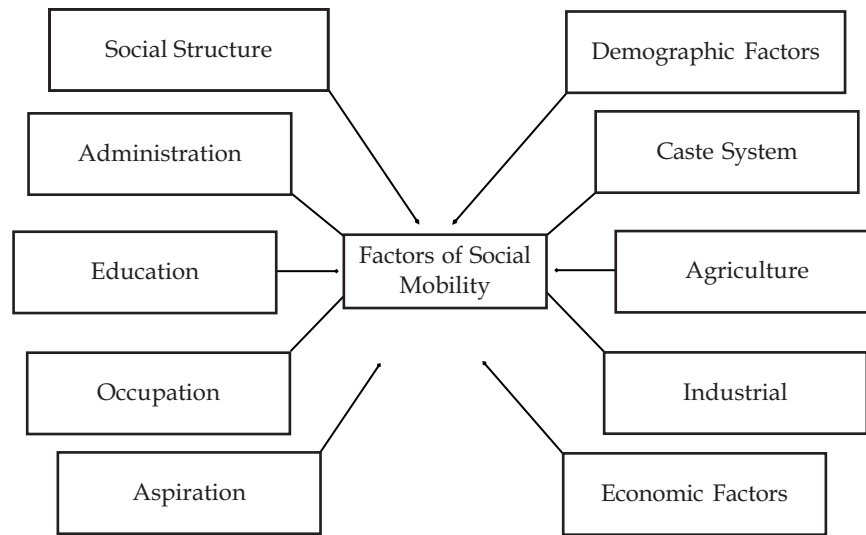
- Upward Social Mobility
 - Downward Social Mobility
- Upward social mobility is like vertical mobility, where an individual raises his level from the level he is stable at and after that, he learns the culture of the new group he enters and moulds his behavior according to that.
 - Downward mobility is opposite of upward social mobility, where an individual goes down from the level he was at. For example-an individual is big trader, but he goes bankrupt if he suffers loss in trade, then he comes down to the low economic level from high economic level. We can explain this mobility through the following sketch-



22.10 Factors Affecting Social Mobility

Factors affecting social mobility are as follow:

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If any change happens in any of the above mentioned factors for the purpose of advancement or Declension, then that affects the social mobility. If the society is structured on the basis of caste and in case there is a change in its character, then society will head towards mobility or there would also be mobility in the society if education progresses.

22.11 Education and Social Mobility

Equality in academic opportunities has been discussed in the Indian constitution, the major reason of which is to do away with the gap between various groups/communities through development/progress of education and furthermore, we want to improve an individual's level and standard of living through the development/progress of education. In other words, we can also say that education ends the class difference based on birth and destroys the rigid stratification prevalent in the society. Teachers and students who are involved in the process of education also have a positive relation with social mobility. Any teacher who progresses towards a higher position after joining his job means he is accepting mobility. Furthermore, the students use education to attain a higher level in the society, in other words, teachers and students both head towards upward social mobility. This mobility is a desirable process and every individual should get the opportunity to attain it on the basis of his capability and aspiration. This process is slower in Indian society as compared to western societies but the Indian society is involved in the process of development and surely headed towards social mobility.

Self Assessment

State whether the following statements are True/False:

5. The process of urbanization is apparently related to academic progress.
6. Social mobility means the disengagement/ split of people from one social group to other social group.
7. The society in historic India was majorly divided in four castes-Brahmin, Kshatriya, Vaishya, shudra.
8. Equality in academic opportunities has been discussed in the Indian constitution.

22.12 Summary

Teachers and students who are involved in the process of education also have a positive relation with social mobility. Any teacher who progresses towards a higher position after joining his job means he

is accepting mobility. Furthermore, the students use education to attain a higher level in the society, in other words, teachers and students both head towards upward social mobility. This mobility is a desirable process and every individual should get the opportunity to attain it on the basis of his capability and aspiration. This process is slower in Indian society as compared to western societies but the Indian society is involved in the process of development and surely headed towards social mobility.

Notes

22.13 Keywords

1. **Social Change** – Changes happening in the society.
2. **Social Mobility** – The progress, new improvements, changes in society.

22.14 Review Questions

1. Explain the factors of social change.
2. What do you mean by social mobility? Explain.
3. What do you mean by social stratification? Explain.
4. Comment on education and stratification.

Answers: Self Assessment

- | | | | |
|----------------|-----------|-----------|-------------|
| 1. Explanation | 2. Change | 3. People | 4. Opposite |
| 5. True | 6. False | 7. True | 8. True |

22.15 Further Readings



Books

1. Philosophical and Social Basis of Education – *Mathur, S.S., Vinod Pustak Mandir*
2. Philosophical Basis of Education – *Sharma, Yogendra Kumar, Madhulika Sharma*
3. Philosophical basis of education – *Sharma, O.P.*
4. Education and Psychology–Measure and Evaluation: *Shashi Prabha*
5. Philosophical Basis of Education – *Pandey, Ramshakal*
6. Sociological Basis of Education – *Chaubey, S.P., International Books, Meerut*
7. Philosophical Basis of Education – *Sharma, DR. N.K.*

Notes

Unit 23: Democracy and Education

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Objectives

After studying this chapter students will be able to –

- Understand the need of education in democracy
- Understand democracy and curriculum
- Understand democracy and discipline
- Understand the equalization of educational opportunity in India

Introduction

Notes

Before understanding democracy and education, it is important to understand the meaning of democracy. The English word for the hindi word prajatantra is democracy. The word 'Democracy' is a combination of two greek words Demos and Cratic. Demos means people and cratic means rule/governance. So, this way the literal meaning of democracy is 'peoples' rule/governance'. Defining democracy Abraham Lincoln has said. "Democracy is of the people, for the people and by the people." Brice has written in democracy's context. "Democracy is that Government in which, the power to govern doesn't lie with any one individual or any group but it lies with the people collectively."

These definitions are considered traditional/narrow in today's modern world, because according to these definitions democracy's meaning has political connotations. According to them the meaning of democracy is used only in the context of governance system. Rather, democracy today is very comprehensive/pervasive/expansive. Democracy today not used only in governance system's context but it has also become a way of life, in which each and every individual of society gets equal opportunities to lead his/her life as well as the independence to develop his overall powers. According to Boyad, "Democracy is a part of living and living means-affecting each and every sphere of life deeply."

Endorsing this thought, the University education commission has said that, "Democracy is not a political set-up/system but a way of life. Democracy is based on the principle of equal rights and independence and these principles apply not only for any particular race, religion, sex or economic level but for everyone.

In today's age democratic beliefs and principals apart from political sphere are also used in social and economic spheres. Democracy in social sphere means the social set-up in which all the members are provided with equal rights irrespective of their colour, creed, caste, religion, community, character or sex. In social democracy all the citizens get the freedom to progress and work according to their ability or merit. The state and society grants everyone with equal facilities and opportunities. Dewy in this context says that common/public welfare is being taken care of in democracy and personal interests are being disciplined through social control. Democracy in economic sphere pertains to that economic system in which every individual is provided with equal opportunities to earn money and utilize it. All the citizens in economic democracy are given equal opportunities to attain a high standard of living. In this set-up, the economic power is not focused towards a handful of rich people, but, is managed by the common people of the country, which enables the apt use of the public money for public welfare and the citizens are able to lead a comfortable life. Economic democracy defies capitalism, believes in co-operation and considers everyone's right over money's generation and distribution. In the words of Bhatia, "Economic democracy means the concentration of economic power in the hands of all the people and not with a handful of capitalists or specific group."

Thus, we can see that democracy in the modern world not only pertains to political system but it is also a social and economic set-up. This is a way of life. Democracy in academic term means giving equal opportunities to all the people of society to attain education. In the words of I.J. Power, "the democracy is arranged in education with the reason to facilitate equal opportunities to all the children of people to attain education and they would be able to go schools regularly. To make it happen, there would not be any social discrimination between them, which causes hindrance in the academic sphere."

23.1 Need and Importance of Education in Democracy

The power of governance in democracy is not directed towards any one particular person but is focused towards the chosen representatives of people. These chosen representatives by the people constantly work for public welfare and function for more and more welfare of people. When these representatives start misusing their rights or powers, then the people bereave them off their right to rule and instead

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choose other people as their representatives. Thus, there is a provision of self rule in a democratic state. It is important for the people to be educated enough to self-rule. When people in democracy have the right to choose their ruler then they should also have enough knowledge and wisdom to choose apt rulers. They should choose those rulers who can be active for the welfare of the people. In the absence of required knowledge and wisdom people can give into the selfish, corrupt and treasonist candidates and would end up choosing unsuitable people who are not fit to rule and the society would not be able to progress under the rule of undeserving rulers. Therefore, it is important to educate people in democracy and they should be made aware politically. Democracy cannot be successful without an educated public. Thus, education is the backbone as well as basis of democracy.

Need and importance of education in a democracy is mainly for the following reasons:

- 1. To Create Capable Citizens**—The success of democracy is dependent on those citizens who are capable, efficient and have an excellent character, give importance to freedom, equality and justice and are away from the petty sentiments of racism, sectarianism, superiority and inferiority. These excellent citizens can only be churned out through education. Thus, education is important to create capable and excellent citizens in a democratic state.
- 2. To Education about Duties and Rights**—It is not only important for citizens in a democratic rule to be familiar with their duties and rights but they should also fulfill their duties properly and utilize their rights rightly. A state can function smoothly only when all its citizens are mindful/aware about their duties and rights and this can only be possible through education. Education is an important weapon of democracy because only an educated citizen can protect democracy.
- 3. To Develop the Feeling of Love for One's Country**—The responsibility of progress and protection of a democracy rests on its citizens. For this it is important that they have the feeling of love and devotion towards their country. They should have such a feeling of sacrifice in them that they should not even consider their personal interests as important and are ready to give up everything for the welfare of the country. They should feel that the country is their own, its progress is their progress, and thus, we should not even endear our lives for its protection. To breed this kind of feeling in the citizens is only possible through education.
- 4. For Political Awareness**—Citizens in a democracy choose their representatives first handedly to govern the country. Hence, they should be considerably familiar with the importance of voting. They should have the complete knowledge and information about the governance system. They should have the complete information about the way their representatives govern and fulfill their promises as well as the level of work they are doing for the public welfare. This is education's function. Education makes an individual aware about the importance of voting, informs him about the governance system, makes him aware about the political system and breeds the interest in him to take part in these activities. Hence, we can say that the onus of running a democratic set up lies on an educated public.
- 5. To Invoke Confidence in the Democratic Ideals**—A democracy has its own standards and values. The success of democracy depends on the fact that its citizens believe in these ideals and values and act according to them only. For this education is important and education only does this important work. Education only invokes confidence in the citizens for these ideals and values and develops in them the habit of acting according to these ideals and values.
- 6. To Develop Humane Qualities**—Those kinds of citizens are required for democracy who are full of humanly qualities. They should have the qualities of love, cooperation, goodwill, sympathy, patience, benevolence and sacrifice. The citizens full these humane qualities are the cornerstones of democracy. The success of democracy depends only on these citizens. These qualities can be developed in the people through education only. Hence, education is important in democracy.
- 7. For the Conservation and Devolution of Culture**—It is important in a democracy that all the citizens are familiar with the attributes like their culture, civilization, education and science etc and contribute in these attributes' development also. This can only be possible through education, because

education is the only medium through which our culture and social heritage can be protected and can be transferred from one generation to another generation.

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It is evident that for the success of democracy education is extremely important. If we want to make the democratic rule system a success, we need to educate the citizens. Hatherington has said it right – “Democratic government demands an educated public.”



Notes The power of governance in democracy is not directed towards any one particular person but is focused towards the chosen representatives of people.

Self Assessment

Fill in the Blanks:

1. Education tells a person the importance of
2. Education is the of every individual.

23.2 Democracy in Education


Democracy in Education or democratic education means the influence of democratic ideology in education. This influence has happened in the following way –

1. **Universal and Compulsory Education** – It is reckoned in democracy that education is the birthright of every individual. Any person in the country from any religion, caste, group, community, colour or territory, cannot be deprived of his right to get education. Thus, in democratic countries compulsory education is mandated for all girls and boys till a stated duration. In India, the provision for compulsory and free education has been made for all the girls and boys till the age of 14.
2. **Free Education** – In democracy every boy and girl has the equal opportunities for progress and development. The government gives free education to every child up to a specific standard so that a poor child can also get education. In all the democracies in the world, provisions have been made to provide free education up to a specific standard. In this context, Professor Humayun Kabir has written, “If the democracy want to be more effective and every person wants the guarantee of total development, the education should be universal and free.”
3. **Provision of Adult and Woman Education** – Professor S. N. Mukherjee has written, “If the child education is essential for the bright future, adult education is also essential for present existence of the democracy.” According to democratic idea of thinking education for adult, woman and disabled is being emphasized in various countries.
4. **Child-Centred Education** – In democratic ideology, child is being regarded as the centre of the education which is given according to his interests, qualification and ability. A such environment is being created by the education which is needed for overall development of a child.
5. **Curriculum According to the Needs of Person and Society** – In a democracy, curriculum for education is being organized in accordance with the society. The curriculum is being designed in these countries so that the social objectives can be achieved and the child can be made a responsible citizen.
6. **Method of Teaching** – Such teaching methods are being emphasized in the democratic countries which do not pressurize the student. These methods inspire them to find knowledge themselves and emphasize on learning by doing.

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7. **Importance of Teacher**—Due to the democratic ideology, teachers are being their due respect and they are being given more freedom in their work. They are free to change the teaching methods. They are also helping in the making the curriculum and textbooks.
8. **Emphasis on Self-Discipline**—According to the democratic ideology Students Union, Hostels and Welfare societies are established to develop a sense of self discipline in the students. In these establishments the students are responsible for the management. They make their rules and follow them which make them responsible and they become good orators and writers.
9. **Organisation of Co-Curricular Activities**—To express the thoughts and writing and to also develop a sense of responsibility in the students, various co-curricular activities like sports, debates, music concerts and tours are being organized in the democratic countries. The students organize these functions themselves which make them responsible and they become a good writer and orator.
10. **Relation Between Various Agencies of Education**—Due to effect of democratic spirit, efforts are being made to establish a sense of cooperation among various agencies like school, family, community, religion and the state, so that the students are benefitted.
11. **School is miniature of Society**—In a democracy, schools are regarded as the miniature of the society, where a child not only gets the moral education but he also learn the lessons of world brotherhood.

Many countries in the world have given these ideas a place in their education system. America is the fore runner in it and India is also not lagging behind. Until these ideas are not given their due place, no democracy can become successful.



Did u know? The citizens are responsible for the protection and development of a democracy.

23.3 Democracy and Meaning of Education

According to democratic point of view, education is a social process in which the personality of a citizen is developed and they are socialized which benefits both, the society and the citizens. Clarifying the meaning of education in Democracy, **Dyuv** said, "The education in the democracy should develop interest in social activities and should also develop such mental habits which can bring social changes without any disturbance."

In democracy, person and society are respected. A person makes society and the society works for the betterment of the person and this work done through education. In this context, Professor Humayun Kabir has written, "For the social coordination and development, the democracy tries to change the brutal force in persuasion. The meaning of the principle which regards prudence as the guiding force rather than the power is that the education should make the citizens, the creative members of the society."

Self Assessment

Multiple Choice Questions:

3. Education is the of the democracy
(a) Spine and base (b) Necessity (c) Utility (d) None of the these
4. Such citizens are needed for the democracy which are fitted with
(a) Human virtues (b) Inhuman vices (c) Godly virtues (d) None of the these
5. In the democracy, the citizens directly elect to govern the nation
(a) Leaders (b) Representatives (c) Saints (d) None of the these

6. According to democratic point of view, education is
 (a) A judicial process (b) A social process (c) A political process (d) None of the there

Notes

23.4 Democracy and Aims of Education

However the aims of education get changed according to the country, period and situation but still on the basis of the expectations and beliefs of the democracies there are some objectives of the education in the democracy, which are following –

1. **Harmonious Development of Personality** – One of the important objective of the education in the democracy is the round development of a person. The more powerful, knowledgeable and gentle the citizens, more the successful will be the country. If the citizens of the country are not healthy they will not be able to protect the freedom of their country. Similarly if the mental abilities such as concern, logic, imagination, and decision of the citizens are not developed, the political, social, and economic problems cannot be solved. So the education in the democracy should develop the citizens physically, mentally and characteristically.
2. **Development of Democratic Values** – In a democracy, it is very essential for the citizens that they understand the values and principles of the democracy, believe in it and behave accordingly, which can make the democracy successful. So one of the objectives of the democratic education is to develop the democratic values and principles in the citizens. For this they should be given freedom to live democratically. The whole environment of the school should be according to the democratic values.
3. **Development of Vocational Efficiency** – It is said that political democracy is not complete without economic democracy. The success of democracy depends on the economical progress and the country's economic progress. So the one of the major objective of the democratic education is to develop the financial efficiency in the citizens so that they become self dependent and make financial progress.
4. **Development of Good Habits and Interests** – Good habits and interests are the foundation of good works and also develop the character. They also teach the proper utilization of time and power, and bring prosperity in life. So the prime objective of the education in the democracy in the education is to develop good habits and various interests so that they can utilize their time and power to become a good citizen and make the society more better.
5. **Development of Social Outlook** – Human is a social animal and also gets inspiration from the society. So the main objective of the education in the democracy is to develop the social viewpoint and the spirit of socialism in the citizens so that he can sacrifice his rights for the betterment of the society. He should understand that he belongs to society and his whole life is for the society. He should think and act for the betterment of the society. So such activities should be emphasized in the education which can develop social virtues in the students and give education of social life and social service.
6. **Development of Civic Qualities** – The success of democracy depends on able and ideal citizens. So the objective of the democratic education is to make better and able citizens who politically conscious and are fitted with human virtues and who also have the ability to solve political problems of the country.
7. **Development of National and International Understanding** – The democracy believes in peace and coexistence. So one of the objectives of the education is to develop the national and international understanding in the students. Emphasizing on the development of national understanding is not only the main objective of the education but it also means the development of international understanding as a country also needs to take help from other countries for their existence.
8. **Development of Leadership** – Democratic education also has the objective of development of leadership qualities in the students. Today children will be the future citizens. So such leaders and path finders should be developed through education which can leadership in the fields in technology, medicine, and social service make the nation more successful and prosper.

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23.5 Aims of Democratic Education According to Henderson

Henderson has told following objectives of democratic education –

1. To develop the sense of faith and respect towards human personality in the students.
2. To help the students to get the resources for learning and also to get their right on their social heritages.
3. Also the teaching of self discipline and development in general betterment.
4. To develop the ability of self-communion according to democratic truth.
5. To help the citizens in understanding the democracy and make social development their objective.

23.6 Democracy and Curriculum

Such curriculum should be designed in the democracy which can be helpful in achieving the democratic values and ideals and make the students able to live a successful life in this democratic society. In this context the democratic curriculum should be designed on the basis of the following principles –

1. The curriculum should be flexible, detailed, and versatile and it should comprise all subjects and activities which are helpful in the all-round development of the student and can give them the education to spend a successful life.
2. The curriculum should be so flexible and detailed, that students should be able to select the subjects and activities on the basis of their interest, ability, capability, wisdom, and needs.
3. The curriculum should be made on the basis of local resources and necessities.
4. It should comprise such subjects and activities which can provide education at the time of vacations.
5. The democratic curriculum should emphasize specially on social activities. It should also develop social spirit in the students and should also be helpful in the fulfillment of social needs.
6. The curriculum should be made on the basis of financial needs of the students.

23.7 Democracy and Methods of Teaching

In a democracy, the teaching methods should also be selected on the basis of democratic values and ideals. The fundamental principle of the democracy is freedom, forcefulness and progressiveness. So the orthodox and inactive teaching methods have no place in the democracy. Following are the qualities required in the democratic methods:

1. Through the democratic method of teaching the student should be taught through learning by doing. In spite of sitting inactive in the class the student should remain active and himself find the principles and truths and reach to a conclusion.
2. The students should be given opportunity to learn through experience and the student should not be pressurized. He should also have the freedom of raising questions, consult, debate and express his view.
3. In the democratic education, the process of education should go on the basis of cooperation. All the activities of the class, teaching and students should be done in which the cooperation of students. A teacher should only work as an assistant and guide and should only help the student in getting achieving.
4. In the democratic methods of teaching, main emphasis should be given on the development of mental abilities like thinking, logic and imagination and its inspection approach should be followed.

23.8 Democracy and Discipline

Notes

Discipline is of great importance in the democracy. Any democratic system cannot be successful without discipline but it does not support suppressive discipline and supports self discipline. In democracy the self discipline is regarded as the best discipline in which students maintain the discipline without any pressure and physical punishment. To encourage the spirit of self discipline in the students of a school in the democracy following things should be done:

1. School's environment should be calm, effective and fearless so that the students could get better opportunities for development.
2. Such functions should be held in the schools so that the sense of responsibility should be developed in them. Total freedom should also be given to them to organize students and sports unions so that the spirit to follow their own rules can be developed in them.
3. Such social activities should also be developed in the schools through which the spirit of social control can be developed in them.
4. Students should also be given the opportunity to understand their duties and rights.
5. Teachers should behave lovingly and warm-hearted with the students. They should help their students at every step.

23.9 Democracy and Teacher

The teacher's place in the democracy is very important. Only able, hardworking and virtuous teachers can give good engineers, doctors, mechanics, leaders, teachers, lawyers and administrators. In the democracy, the teachers should be so able and capable so that they can bring proper change in the society and lead it to success. Teacher is one person in the democracy who can develop faith and love for the ideals of the democracy in the students. In democracy, following are the qualities in a teacher:

1. Teacher should possess great characteristic virtues.
2. Teacher's point of view should be vast.
3. The teacher should be aware of his duties and rights.
4. Teacher should possess virtues like love, sympathy, cooperation, tolerance, mercy, religion and dutifulness.
5. The teacher should also be just and should not be biased so that the students can give faith in him.

23.10 Democracy and School Administration

In democracy, the school is established on the democratic principles and ideals. In democracy, school's administration is run in a democratic manner with the help of students, teachers and Principals. They all together make policies, curriculum and determine the teaching methods. They also select textbooks, prepare the class works plans and do others works. In a democracy principals do not impose their policies on the teachers and students but work with their consent and cooperation. In this system, the mutual relations of principal and students, teachers and officers, teachers and guardians, students and principal, officers and guardians and principal and teachers are based on the democratic values. This system has several benefits like principals get full cooperation of the teachers in school administration. Teachers get more capable in their works and democratic spirit is developed in the students.

Notes



Task Express your thoughts on democracy in education.

23.11 Democracy and Education in India

In terms of population, India is the biggest democracy in the world. This great democracy in the world can only be successful when it's all citizens are educated and equal opportunities are available to them. Indian constitution has already directed the government that it should make provisions to provide free and compulsory education to all children up to 14 years of age. The government is also making efforts in this direction and firm determined in achieving this aim in the eighth five-year-plan. In addition, efforts are also being made to expand the education at intermediate and university level. The government has opened many intermediate schools and universities since independence. Technical institutes are also being opened in the country. Efforts are also on to provide education to the disabled and similarly woman education is also given more importance. For adult education, a detailed education program is also being made for adult education. Due emphasis is also given to the mountainous and north eastern regions. In this way our government is trying to provide equal rights, equal opportunities and equal facilities for education to children, boys and girls, woman, disabled and adult education. Our government is also determined to eliminate ignorance and illiteracy. It is also making efforts for the intellectual development of the citizens and they should also understand their duties and rights, should use their vote properly and execute their responsibilities properly.

However, democratic government is also making efforts to make the democracy successful in the country but unfortunately it has still not succeeded. As the democratic ideals and values are not deep rooted in the country and the democracy is not successful here as expected. In India, there are several reasons like casteism, communalism, regionalism, lingualism, social inequality, poverty, ignorance, and corruption which are also obstructing in the success of democracy. Due to illiteracy, most of the population of India is not able to understand the importance of their vote and could not understand the meaning of democracy. Most of the people in the country are so poor that are always busy in the arrangement of their basic needs and they do not get time to think about political and other issues. In addition our education system is so wrongful that it is unable to fulfill the democratic needs of the country. In our country neither the curriculum is determined according to democratic principles, nor the teaching methods. In our country the school administration is also not made according to the democratic principles and values. In our country there is also a scarcity of democratic spirit in teachers, guardians, students, principals, and administrative officials. In our democracy there are movements by the students and strikes by the teachers. If we want to make democracy the biggest democracy in the world we have to do two important things. One, we have to educate every child and adult educated and second drastic changes in the current education system. Our government and society both to emphasize on it have to arrange the resources for it. This is their first and holy duty. Our government and society have to actively work in this direction and should educate the countrymen in such a way which can develop democratic spirit in them and they can become ideal citizens.

Self Assessment

State whether the following statements are True/False:

7. Objectives of education get changed according to country, period, and situations.
8. The prime objective of education in democracy is the allround development of a person.

9. The more powerful, educated and gentle are the citizens of the country the more will be the success of the country.
10. Human is social animal.

Notes

23.12 Equalization of Educational Opportunity in India

Equalization of educational opportunities in India means – providing the equal opportunities of development according to the ability and capability of an individual without any discrimination on the basis of religion, caste, sex. Democratic India has adopted the socialist approach, so it is essential that every boy and girl should be provided equal educational opportunity for which following provision should be made:

1. There should a national education policy which should also be made compulsory for all state governments.
2. Free education should be available to all up to certain age in all over country. Free education should not meant by without any fees, textbooks, copies, midday meal, sports equipments everything should be provided free of cost.
3. Number of schools should be determined according to the population of the region so that all boys and girls can get registered for education.
4. Minimum educational resources should be provided to all educational institutions at all levels.
5. Every boy and girl should be admitted in the schools only on the basis of their qualification.
6. There should be separate schools for disabled and neglected.
7. There should be provision of scholarships for the poor students.
8. There should be separate scholarships for brilliant and concomitant students.
9. There should also be a provision of scholarships for the students from scheduled caste/schedule tribes and backward classes so that they can also get the educational opportunities.
10. There should be separate arrangements of education for the girls.
11. There should be same behavior with all the students in the school.

23.13 Summary

In terms of population, India is the biggest democracy of the world. This great democracy of the world can only be successful if all of its citizens are educated and get equal opportunity of education. Indian constitution has already directed the government that it should make provisions to provide free and compulsory education to all children up to 14 years of age. The government is also making efforts in this direction and firm determined in achieving this aim in the eighth five-year-plan. In addition, efforts are also being made to expand the education at intermediate and university level.

23.14 Keywords

1. **Democracy** – Government in which people participate
2. **Curriculum** – Syllabus

23.15 Review Questions

1. What do you mean by democracy in education? Clarify.

Notes

2. What are aims of democratic education according to Henderson?
3. Describe the democracy and teaching methods.
4. Write a comment on "Democracy and education in India".

Answers: Self Assessment

- | | | | | |
|-----------|----------------|---------|----------|----------|
| 1. Voting | 2. Birth right | 3. (a) | 4. (a) | 5. (b) |
| 6. (b) | 7. True | 8. True | 9. False | 10. True |

23.16 Further Readings



Books

1. Philosophical and Social Foundations of Education – S.S. Mathur, Vinod Pustak Mandir
2. Philosophical Foundations of Education – Yogendra Kumar Sharma, Madhulika Sharma
3. Philosophical Foundations of Education – O. P. Sharma
4. Education and Psychology – Measurement and Evaluation: Shashi Prabha
5. Philosophical Foundations of Education – Ramshakal Pandey
6. Sociological Foundation of Education – S.P. Chaubey, International Books, Meerut
7. Philosophical Foundations of Education – Dr. N. K. Sharma

Unit 24: Marxism and Integral Humanism

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Objectives

After going through this chapter, the students will be able to understand –

- The meaning of Marxism.
- The Fundamental Principles of Marxism.
- The study Marxism and Education.

Introduction

In the field of philosophy, on the one hand Marx was influenced by the Absolute Idealism of Hegel but on the other he was also impressed by the Materialism of Feuerbach. But he accepted only those elements from both of the philosophies which can be proven scientifically and criticized the remaining elements. Marx has answered all the philosophical questions on the scientific basis which also developed its own type of Cosmology which is called Marxism.

24.1 Meaning and Definition of Marxism

In the modern era, voices were raised against the dictatorship of the government administration, clergy of religionism, sectionalism of socialism and capitalism of the economy. In this context, the

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first name that comes in mind is of Rousseau (1712–1778), a revolutionary thinker from Switzerland. He migrated to France at the age of 25. At that time France was ruled by the dictators and the human rights were slaughtered everywhere. Intellectuals in the country were also exploiting the common people. Rousseau was moved by the pitiable condition of the people. The clergymen were also not lagging behind in exploiting the people in the name of religion. He protested against the state, social and religious system. One after one many of his articles and texts published at that time. In 1766, he was expelled from France and he went to England. He spent four years in England and he also continued writing there. In 1770, he returned to Paris and stayed there till his death. Though this revolutionary died in 1778, his fiery articles left such a great impression on the French people that gave birth to the French revolution of 1889. It resulted in the establishment of democratic system in France and many other countries of the world.

After Rousseau, the second revolutionary thinker who held the torch of revolution was Karl Heinrich Marx (1818–1883) from Germany. At that time, the capitalist system was flourishing due to the establishment of heavy industries in Europe and laborers were being exploited. Human rights were also violated by the administration and the people were being cheated in the name of religion. This divided the people of European countries into two sections – one rich and the other poor, one Haves and the other Have-nots, on the exploiter and the other exploited and the number of poor, have-nots and the exploited was much more than the rich. Marx described as the Proletariat section and raised his voice for the safeguard of the rights of this section. He obviously became the thorn in flesh of the then state administration of Germany. But before the administration could do anything about him, he left his country and went to France in 1843. In France he met another revolutionary thinker of the time Friedrich Engels. Due to the same thought process, they became friends and started raising voice for the safeguard of the rights of the proletariat section. In 1845, both were also expelled from France. From France they went to Brussels and established the “Communist League” and get their first revolutionary creation “Holy Family” published. The revolutionist materialistic philosophy is rendered in this creation. After this, their second joint creation “The German Ideology” was published. The theory of Dialectical Materialism and Historical Materialism is rendered in this book.

The second conference of the Communist League was held in London in 1847. The Communist Manifesto was also presented in the conference, prepared, by Marx and Engels. In this manifesto the theories for the safeguard of the rights of proletariat section were rendered. This is an immortal creation of Scientific Socialism. Its last sentence is “Laborers of the world be united.” In 1848, this manifesto was published and this resulted in their expulsion from Brussels as well. After wandering for some time Marx returned to London in 1849 and lived there till his death.



Notes Marxism is the branch of Philosophy which considers this universe as materialistic.

In London, Marx did a deep study of philosophy, civics, economics, and sociology for 18 years in the royal library. This study made the best revolutionary thinker of his time. In 1867, the first part of Marx’s greatest epic “Das Capital” was published. After that Marx wrote the second and third part of **Das Capital** which were later published after his death by his friend Engels. Das Capital has a detailed description of Scientific Socialism. This is a fundamental text of Socialism and regarded as the Bible of laborers. So basically Marx was a sociological thinker, however his sociological thinking culminated in the form of communistic political system.

One thing that is needed to be clarified here is that the form of communism we see today in the countries like Russia, Yugoslavia, Czechoslovakia, Hungary and China are different from the communism of Marx. Marx imagined that if the laborers worldwide get united and struggle they might become the rulers of their respective countries. In the beginning the government established by them would be a

dictatorship for the proletariats and they would change the all the sources of income and production from individual ownership to social ownership, and the remunerations would be given on the basis of one's qualification and capacity and in that state the difference between the exploited and exploiter would come to an end. Marx termed this theory as Socialism. Marx imagined a state in society where all will laborers one day and everyone has to work according to his capacity and ability and will get paid according to his needs which will also end the difference between rich and poor. In that situation there will be no need of a state and the state will reach to the extinction. Marx termed this state of the society as Communism. But what actually happened was completely opposite to the Marx's theory. The leaders of the laborer's uprising became the rulers and a single party system was established in these countries where the individual freedom of a person is violated and the citizens have become slaves of the state.

In the field of philosophy, on the one hand the Absolute Idealism of Hegal impressed Marx and on the other he was also affected by the Materialism theory of Feurbach. But he accepted only those elements of these thinkers, which could be proven scientifically, and criticized the other elements. Marx answered all the philosophical questions scientifically and developed his own cosmology which is known as Marxism.

To understand any philosophical theory, it is essential to understand its metaphysics, epistemology and logic, and axiology and ethics, so first of all we will try to understand these things.

Metaphysics of Marxism

Marx considered earth as materialistic. He was supported the principle of Darwin related to the development of the nature and considered that this world moves upward. As far as the development of inertia was concerned, he was agreed with the Dialecticism theory of Hegal. His argument was that a substance is a state, Thesis, and in this state other opposite powers, Antithesis, develop and then the struggle begins between the Thesis and Antithesis. This process results in Synthesis or the creation of a new substance. This new becomes the thesis for the future and an antithesis also gets created and the same process gives birth to new substances and this development cycle continues. For example, an egg of a hen is a thesis, the creation of a hen or cock from the egg is antithesis and the birth of new egg from hen and cock is the synthesis. This theory of Marx is called Dialectic Materialism or Materialistic Dialecticism.

Marx did not believe in the existence of God, deeds theory and heaven-hell. His logic was, since these things cannot be proven scientifically, they are unreal.


He considered soul as a animated element of the substance which develops gradually in the human. For example, there is no soul in an egg but when the bird hatches the egg, the soul gradually develops in it which appears in the form of a bird.

Marx hailed man superior of all living beings and believed that the man is a machine which functions with the help of food, water, air and sunlight. In his view man has no independent existence; it develops being a part of the human society.

Epistemology and Logic of Marxism

In the field of epistemology also, Marx rendered the Dialectic Materialism theory. According to it, every new thought (synthesis) is a result of the struggle of opposite physical and social situations (Thesis Antithesis) of its time and this process continues until a thought is accepted as a truth. Marx further clarified that there are continuous social and physical changes in the society, which give birth to new ideas. To clarify this statement he gave the example of scientific research, which develops new ideas continuously. But he also said that any idea that was developed at a time couldn't be denied later as that old works as thesis for new ideas. Marx further clarified that in the field of natural sciences there are new developments and inventions every day which gives us new information and due to it there is a continuous development in the human life. He suggested that we should consider the scientific knowledge a real knowledge and the scientific process the real process to attain knowledge.

Notes


Did u know? According to Marx, The most important factor for production is human labor.

Axiology and Ethics of Marxism

Marx considered man as a social being and society as volatile. According to him in a volatile human society, no values or axiology can be determined for human. In his view morality is proportional to time, society and economy. He has given a materialist explanation of the human history. He says that production is a basic necessity of human life, so we can understand the human history more clearly if we study the changes in the means of their production process. The fundamental reason in the human development is the antithesis in the production process of that time which brings changes (synthesis) in the production. Due to these changes, some changes also occur in its social relations and institutions and this process of development or changed continues forever. Marx imagined that all the resources and means of production will be controlled by the laborers, which will create a physical labor-intensive society. This society will consider the physical labor superior, and the people will increase the production with physical labor and alleviate their living standards.

Marx wanted to see the human beings happy and in this context he says that the first and foremost necessity is – to satisfy their physical needs. For this he emphasized on increase in production and equal distribution. He says that the second necessity for the humans is individual independence and this is possible only when people take care of each other’s liberty.

Definition of Marxism

Marxism has generally been defined as communism by the scholars, but the communism is itself a social system and Marxism is a philosophy at its base which has its own metaphysics, epistemology and logic, and axiology and ethics. The Marxism can be defined as the following on the basis of its metaphysics, epistemology and logic, and axiology and ethics:

Marxism is an ideology of philosophy which considers this universe as materialistic and believes that this materialistic world is a truth and there is no other world except it. It does not believe in the existence of God. It says that the soul is an animated substance and renders that the objective of a human is to live happily, which can be attained through physical labor, increase in production and the making a society without classes.

Self Assessment

Fill in the Blanks:

1. The second conference of Communist League was held in London in
2. The world famous text of Marx is

24.2 Fundamental Principles of Marxism

We can set metaphysics, epistemology and logic, and axiology and ethics of Marxism as principles as the following form –

1. **This universe is materialistic** – Marx considered the whole universe as materialistic. His logic on the development of the nature was that every substance has a stage (Thesis) and the opposite

powers (antithesis) also develops and then starts the struggle between them and a new substance (synthesis) is created. This new substance becomes a thesis for the further process and the process goes on and on. According to Marx this process continues in the nature that brings changes and development.

2. **Physical world is the only truth**—In the words of Angles, Marx is a materialistic philosophy. It considers the world as truth in the same form as it exists. Marxism says that this materialistic world is a truth and there is no other spiritual world.
3. **There is no existence of God and the soul is an animated substance**—Marxists say that as we cannot prove the existence of God scientifically, there is no God. They further argue that if the God is the maker of the world that there should be someone who made him. As far as the soul is concerned they consider soul an animated substance which develops in humans gradually. This animated substance develops with the birth of human and ends with its death.
4. **Human is a natural social animal**—Marx was the biggest supporter of individual independence of human being that's why some scholars consider him as a humanistic philosopher. In his words, individual independence can only be attained if all humans protect each other's independence and cooperate with each other. He argued that whatever progress the human kind has made is due to collective efforts. They work in a social organization and also behave according to these organizations. He said that the form of social organization depends on the methods of production. The social organizations change with the changes in the methods of production and the people also behave accordingly.
5. **Development of Humans depends on themselves and their methods of production**—Marx believed that humans himself and their methods of production are responsible for their development. His argument was that the more are the resources and methods of production in the society and the more the people of that society work and distribute the production, the more is the economical development of that society. This economic development affects their living standards and social institutions. In his view there is no godly power behind human development and a person should rely on his deeds rather than his luck.
6. **Human life's objective is to live happily**—Marx did not believe in any ultimate objective of like self-realization or salvation in human life. he considered this life as real and emphasized on the betterment of this life. He said that everyone wants to life happily and to achieve the happiness in life is his ultimate objective.
7. **Increase in production and justified distribution is essential for happy life**—Marx clarified that the first and the biggest happiness in human life is his individual independence. Second is the fulfillment of basic necessities like food, cloth and shelter and third happiness is the fulfillment of his timely necessities. These three are only possible when every commodity is produced as per its need and distributed equally in the society. He termed this state of the society as communism.
8. **Labor for increase in production and exploitation free social system is needed for equal distribution**—According to Marx, human labor is the most essential factor in production. He considered human labor as capital and believed that for the fulfillment of human needs a society that is free from exploitation is needed. It is only possible when the society has the control on all the means and methods of production in the state. Everyone has the equal status and to work according to one's ability and capacity is compulsory for all.
9. **There was no existence of state in a communist society**—Marx imagined a society where every one has to as per his capacity and ability and the remuneration will be given as per their labor. There will be no difference of rich and poor, everyone will be equal. In his view there will be no need of state in this society without classes. He termed this situation as communism.

Notes

Self Assessment

Multiple Choice Questions:

- 3. In 1867, Marx wrote his famous text –
 - (a) Das Capital
 - (b) Capital
 - (c) Das
 - (d) None of the these
- 4. Marx considered nature as –
 - (a) Materialistic
 - (b) Immortal
 - (c) Deathly
 - (d) Declining
- 5. Marx considered human as –
 - (a) Social animal
 - (b) Antisocial animal
 - (c) Natural animal
 - (d) None of the these
- 6. Marx rendered the principle of dialectic in the field of epistemology
 - (a) Spiritualism
 - (b) Materialism
 - (c) Naturalism
 - (d) None of the these

24.3 Marxism and Education

Karl Marx or his supporter Angles did not wrote any text related to education. They basically expressed their views on social and economic system and education related theories were also expressed in these views. According to Marx, the form of Marxist education can be understood by the education system of the countries where Marxist system of administration is established. On these two bases we will try to present the outline Marxist form of education.

Concept of Education

According to Marx, education should be of three types: Intellectual education, physical education, and polytechnic training. He wanted coordination between knowledge and action through education. That’s the reason why that present communist countries combined education with production. Marxism accepts education as utilitarian education.

Objectives of Education

Marx clarified that food, cloth, and shelter are the fundamental necessities of a human. Only after the fulfillment of these necessities human takes part in the social and political activities. He further said that to fulfill these necessities, production is needed which further needs human labor. Marx argued that for these basic necessities, the establishment of Proletariat or section less system is needed. In the view of Marx, education can be used to attain these objectives. Presently education has the same objectives in the Marxist countries. We can arrange them as following –

- 1. **Development of physical health and physical labor capability** – Marx considered production as the most essential thing for human life and human labor as most important for the production. This is the reason why in the Marxist countries, the prime objective of education is to develop the physical health and physical ability of the students.
- 2. **Development of mental and creative powers** – When Marxists talk about the physical development of the man the also include the development of mental abilities. They are aware of the fact that every human has a creative power to a certain extent. According to them if the creative powers related to

production are developed in the students, they will be able to increase production in an effective manner.

Notes

3. **Development of a class less social spirit**—Marxism emphasizes in the establishment of a society without classes where there is no difference between haves and have-nots. There will be no difference between higher and lower class and exploiter and exploited. Every one will be equal and will get equal facilities. Presently in the Marxist countries the students are given the same education and are trained in it.
4. **Development of materialistic scientific outlook**—Marxism is a materialistic philosophy and it does not believe in god, deeds, and heaven or hell. According to it, whatever can be proven on the practical terms is truth. Discovery of knowledge through experiments and authentication of knowledge through experiments is a scientific approach. The scientific approach also emphasizes that whatever technology or inventions are done with the help of natural sciences should be used for production so that maximum production can be done and the life of the man can become happy.
5. **Development of social morality and dignity of labor**—Marxists do not believe in any predetermined morality. They also consider religious morality a weapon of intellectuals and religious people to exploit the society. They don't even believe in social morality and also consider them changeable. They argue that as the society is changeable morality is also prone to changes. Marx predicted that the society in future would be a labor-intensive society free of class distinctions and then the labor will be biggest value of the life. Today this is also one of the objectives of Marxist countries.
6. **Development of mechanical education and production capability**—Marxism greatly emphasizes on production and means of production. Its argument is that the science has given the production technique, which increased the production manifolds. So the students should be made aware of these techniques and should also be trained to use these techniques in production.
7. **Training from communist life**—Marxists considered communist social system the best system and they emphasized on the establishment of this system through their articles. In their view training should be a main part or objective of education in a communist society.
8. **Faith in communism**—Marx imagined that there will be no existence of state in a communist system and it will reach to the extinction gradually. But what happened was opposite of Marx belief, leaders of communist movement himself became rulers. This is the reason why the main objective of the education in communist countries is to increase faith in communism.
9. **Absolution of religious superstitions**—Marx did not believe in religion and termed it as laudanum. He argued that the scholars and religious people teach a fictitious lesson of deeds and term the richness or poverty as matter of luck. They also increase exploitation in the society. Due to this reason in the communist countries instead of giving religious education students are told about religious superstitions and this termed as one of the objectives of education.

Curriculum of Education

Marx divided education in three sections: Intellectual, physical and polytechnic education. According to him all three types of education should be made essential for all children. In his curriculum, mathematics and history were included for intellectual education, exercise for physical education, and agriculture, livestock breeding, mathematics and technical education for polytechnic education. Marx termed religion as laudanum. He clarified that intellectual and the religious people make the ineffective by giving them the overdose of religious teachings. He strictly opposed the inclusion of religion and moral sciences in the curriculum of education.

Today education of mathematics, science, agriculture and industries is emphasized and these subjects are made compulsory in the curriculum of education in the communist countries. On the intermediate level

Notes mainly the financial and technical courses are conducted and every student has to work in the fields and industries. In the higher education, science and technical education are specially included in the education.

Teaching Methods

Marx considered the scientific method the best for teaching and learning, this is the reason why in the Marxist countries laboratory and workshop methods are used in the field of education.

But for the study of history Marx favored the dialectic method. In his view there is no benefit of learning the historical facts by heart, these facts can only be used for the creation of a new society if they are described through dialectic method.

According to Marx, teaching method should be action centered and education and production should go simultaneously. He said that for the students between the age group of 9–12 years there should be a provision of two hours labor at financial and industrial centre. Similarly, for the age group between 13–14 years the labor hours should be four hours and for 15–17 there should be a provision of six hours of physical labor. That is the reason why in the communist countries education and production go simultaneously and the action centered teaching methods are used in these countries.

Discipline

Marx was a supporter of individual liberty, but he accepted the importance of discipline in the social life. In his view no social system can be operated without discipline. But this does not mean that a person should not raise his voice for his rights for which every person is free. He termed individual liberty as the social liberty. This can only be possible when there is no sectional discrimination in the society; equality is the first and foremost condition for it.

But today the meaning of discipline in the communist countries is just opposite of the meaning that Marx defined. In these countries strict abidance of the orders of administration is considered as discipline.

Teacher

Marx favored the teachers who are capable of raising the voice for human rights, against human exploitation, who believe in labor and do the physical labor themselves. He also expected that teachers should also generate faith in labor in the students and also train them to indulge in production activities.

Current communist countries are the first teachers in the expectation that they will keep faith in communist organisation system and follow the orders of the regime harshly as well as generate loyalty in children towards system. Then they will have to accept the dignity of labor.

Student

In Marx's view the students should be healthy and have faith in labor. He also expects that the students should be free from all social and religious biases and should be ready everything through objective approach.

In the present communist countries, the students are expected to follow the orders of the administration and they also help in production activities.

School

In Marx view, schools should not only be the precursors of the modern ideologies but also be the centers of financial and industrial education. He further said that the schools should possess adequate laboratories and workshops and they should also be affiliated with local financial and industrial institutes.

In the present communist countries, education and production go simultaneously in the schools.

Other Aspects of Education

Notes

1. **Public education** – In the age of Marx, people were not even able to think about universal education. Marx voiced for the universal education and said this type of education system can only be possible if the governments make arrangements for free education, make laws for compulsory education and abolish child labor. In the present communist countries education is free for all.
2. **Woman education** – In the words of Marx, “To measure the level of a society, woman situation in the society should be studied.” It is clear from his statement that he was an advocate of woman education. In the present communist countries there is no discrimination in man and woman education and everyone has the equal opportunities for education.
3. **Commercial and industrial education** – Marx mainly emphasized on the labor oriented commercial and industrial education. In his view every child of the society should be given the commercial and industrial education compulsorily. Today commercial and industrial education is compulsory in the communist countries.
4. **Religious and moral education** – Marx termed religion as laudanum. He termed intellectual Always church religion opium innocent people by feeding him and his Anuplabdion Karmahin fortune to make the transaction by telling her every exploit. He was also opposed to religious bigotry. He was a supporter of social morality instead of religious morality. In this context he argued that society keeps changing so the social morality should also change accordingly. But the labor has its own importance in every situation and he regarded as the fundamental value of human life. According to him no religious education should be given in the schools but only education related to labor and social morality. Religious education has no place in education today in the communist countries and efforts are made to remove the religious superstitions with the help scientific knowledge.

Self Assessment

State whether the following statements are True or False:

7. Marxism emphasizes on the establishment of section less society.
8. Marx did not believe in religion.
9. Marxists does not believe in any pre determined morality.
10. Marxism is a spiritual philosophy.

24.4 Evaluation of the Contribution of Marxism to Education

Marxism is basically a social contemplation. It believes that the form of a society basically depends on its present production system. During the description of production system it also studied the economic system which later developed its own economic system. Marx and Angels also replied some philosophical questions; however their answers were based on scientific methods. On the basis of their ideology, Marx and his followers also prepared an outline of education. Today we can see its concrete form in the communist countries but with some changes.

As far as Marxism is concerned, It is unable to give a clear description of this universe the human life in it, as it is incomplete and confusing in itself. But its outline of education system which is based on dialectical materialism is very helpful in the physical development of the human.

Concept of Education

Marx discussed about three types of education – intellectual education, physical training and polytechnic training and emphasized for all the three educations for the students. Today the education is accepted as

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a process of production in the communist countries.

In this context, the first point is that Marx has discussed about the work related to education but not described its form and second he only emphasized in production only.

Objectives of Education

Marx basically discussed only five objectives of education – (i) Physical development, (ii) intellectual and creative development, (iii) development of materialistic approach, (iv) development of section less social spirit and (v) development of production capability. Two more objectives were also added by the present communist countries which are – faith in communist organization also the development of faith in the administration.

It is clear that Marx and his followers have ignored the cultural and moral, and characteristic development objectives of the education. They strictly opposed the philosophical development. Disregard of cultural, religious and moral sentiments means depriving the human kind from the fruit of its century's long hard work.

Curriculum of Education

In his curriculum, mathematics and history were included for intellectual education, exercise for physical education, and agriculture, livestock breeding, mathematics and technical education for polytechnic education. But he gave most importance to the production of commodities and the dialectical analysis of historical facts.

It is clear that due to the scarcity of detailed objectives of the education, Marxists were unable to create a detailed curriculum of education. They were not able make the man a good human being as they overlooked culture and religion in their curriculum. But anyway their stresses on the commercial and industrial training bear fruitful results. Production has increased in the communist countries which has further increased their living standards.

Teaching Methods

Marx emphasized on the scientific, laboratory and workshop methods out of all other teaching methods. In the theoretical subjects he advocated for the dialectical method of teaching rather than assignments method. Today the scientific methods of education are more emphasized in the communist countries. This is one of the important facts of Marxism that the student should be given the opportunity to learn through their own experiences by doing things but on the other hand it is also true that everything cannot be learnt through their experiences. But in this way we will not be able to learn through the experiences of the mankind. Then how can the teaching methods like self learning, questionnaire, or lecture etc. methods be overlooked. So we have to choose the teaching methods as per the requirements.

Discipline

On the one hand Marx emphasized on the individual liberty of the man but on the other hand he also advocated for the social discipline. Both of the thinking seems just opposite but Marx clarified that individual liberty is one of the most important condition of social liberty. It is clear that Marx is a supporter of relative social liberty.

But today neither the individual liberty nor the relative social liberty is essential in the education of the communist countries. Everyone is bound to live in the strict discipline of the government in these countries. Today it is neither called liberty nor the discipline. True discipline is driven by self discipline.



Task Express your thoughts on Marxism and education.

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Teacher

On the one hand Marx said that the education should be out of the purview and control of the state but on the other hand he advocated for the free education and determining the minimum qualification of the teachers. These two are mutually opposite ideas.

Today education is completely under control of the state in the communist countries and the teachers are not free to express their thoughts. They are being used as propagandist of the communist liberty.

Student

In the view of the Marx, student should be healthy, hard worker, and capable of production but they should also from the narrow mindedness of culture and religion. He was the biggest advocate of the individual liberty of students.

But in the communist countries there is no such liberty for the students and everything is essential for whichever is wished by the government.

School

Marx wanted to transform the schools from cultural carriers to the laboratories, workshops and industries and wanted to attach them with local businesses and industrial institutions.

Today the schools in the communist countries have become the center of the manufacturing the human machines. The life of the culture less human has become so inhuman can be seen today.

Other aspects of Education

Marxists are the biggest supporter of universal and woman education, which is good. They emphasized on the commercial and industrial education which is also good. This is the reason why the communist countries had rapidly progressed in the economic field and the living standards have also gone up. But there are some losses by overlooking the culture and religion. Humans have not been able to attain real happiness and peace. Probably the Marxists do not know that the religion and culture are the result of the hard work of the ages by the humans. These things differentiate us from animals and make us better than others. Marxists should also know that the education is also a part of the culture.

24.5 Summary

In total we can say the Marxist theory is only a materialistic theory and is incomplete in it. Being a materialistic theory, the Marxist theory which it dreamt has not even established till now and will not be able to establish. It has not been able to meet its own criterion.

But it is true that gave birth to communistic governance and the countries with this type of governance have formed its own type of education system. It has the production oriented education system which has resulted in the economic development. But it is also true that the human has remained a machine of production in these countries. In addition by overlooking the culture and religion it has also deprived

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the people of their ages old hard work. It has also distanced the people from the real happiness. Real education will be the one which develops the physical, mental, social, cultural and moral aspects of the human and prepare the students for the materialistic and philosophical lives both.

24.6 Keywords

1. **Haves:** Rich
2. **Have-nots:** Poor

24.7 Review Questions

1. What do you mean by Marxism? Clarify.
2. Describe the fundamental principles of Marxism.
3. Comment on 'Marxism and education.'
4. Evaluate the contribution of Marxism to education.

Answers: Self Assessment

- | | | | |
|---------|----------------|---------|---------|
| 1. 1847 | 2. Das Capital | 3. (a) | 4. (a) |
| 5. (a) | 6. (b) | 7. True | 8. True |
| 9. True | 10. False | | |

24.8 Further Readings



Books

1. Philosophical and Social Foundations of Education – S.S. Mathur, Vinod Pustak Mandir
2. Philosophical Foundations of Education – Yogendra Kumar, Madhulika Sharma
3. Philosophical Foundation of Education – O.P. Sharma
4. Education and Psychology – Measurement and Evaluation: Shashi Prabha

Unit 25: Theories of Durkheim and Parsons

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Objectives

Introduction

25.1 Theories of Durkheim

25.2 Theory of Parsons---Action Frame of Reference

25.3 Summary

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25.5 Review Questions

25.6 Further Readings

Objectives

After going through this chapter, the students will be able to understand –

- The theories of Durkheim.
- The theories of Parsons.
- The activity of contract.
- Social action-systems.
- Parson's reference structure.

Introduction

The abstract of the principle of Durkheim is social facts are very important in the birth of social activities. Social activities are actually a part or organ of social facts. According to Durkheim, social activities are the result of these collective representations (like collective thoughts, beliefs, emotions etc.). For example, the process of the education of a child is completed with the collective representations of parents, teachers etc. The child is constantly affected by pressure of the general thoughts, beliefs and emotions of these people. As a result the education process is not only happens but is also advanced and controlled further in the right direction. Parsons has also written that due to the different social, cultural and physical situations of a society, the actions frames are also different. In a specific type of social situations the social system flourishes due to the interactions of an active actor but after it flourishes it itself dominates the activities of the actor.

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25.1 Theories of Durkheim

Among the French social thinkers, Emile Durkheim is regarded as the heir apparent of Kompt. He was also a positivist and also wanted to maintain a distance from theological and metaphysical ideologies as Kompt did. He believed that social events are not simple and cannot be described on the basis of the imaginations of philosophical and spiritual basis. The factor behind the entire social phenomenon is the society itself. The real form and reason these social activities can be understood through a careful and scientific study on the basis of real inspection and analysis. That's why Durkheim opposed the theory that all the activities of human are based on utility. Social facts are itself the basis of the social activities and these facts are can be directly inspected and analysed. So in this way Durkheim refuted the hedonism in the analysis and description of social activities and rendered the theory of sociological positivism.

As this is clear from the above description that the abstract of the principle of Durkheim is social facts are very important in the birth of social activities. Social activities are actually a part or organ of social facts. So Durkheim has written, "Social facts are the parts of the behavior which can be analysed objectively and which has a compelling nature." Social fact is a part of objective environment which can be analysed only in objective form. Similarly social fact also has the nature of compulsion and inevitability because it is not according to human needs or it is not related to individual consciousness, it is actually related to collective consciousness and due to this it controls the human activities. These facts give birth to collective consciousness and collective representations. Describing the collective representations, Durkheim has written that in every society there are some thoughts, beliefs and emotions which get deep rooted in the society due to social interactions and individual consciousness. Most of the people of the society start adopting them and they start developing as social symbols. As these symbols are recognized by the members of the society so they represent the aspect of all the groups collectively. Durkheim called them the collective representations. As these collective representations have the social sanction so they are effective and they affect the people without affecting their individual wishes. So according to Durkheim, social activities are the result of these collective representations. For example, the process of child's education is possible only through the collective representation of parents and teachers. The child is constantly affected by pressure of the general thoughts, beliefs and emotions of these people. As a result the education process is not only happens but is also advanced and controlled further in the right direction. So in this way according to Durkheim, social activity is the result of social factors. Durkheim also tries to prove the authenticity of his arguments by analyzing various types of social activities. We will present some of the examples.



Notes Society itself is the reason behind all the social events.

In his study of suicides, **Sh. Durkheim** refuted all the accepted theories behind suicide. In his view the real description of the reasons of suicide is not possible on the basis of mental reasons, family transition or failure in love etc as all these reasons are individual and the action of suicide is a result of various social factors. A person commits suicide only when a negative pressure of people or society pressurizes him which result in favorable emotions of suicide in the person. Society or group pressure affects everyone. As the worldly pressure inspires a person to live it can similarly pressurize a person to die. It creates such situation in one life which can result in the destruction of his public life and (a) the person tries to commit to suicide due to frustration and loneliness or (b) the society makes the existence of an individual worthless so that a person do what the society wants. In this situation the society can even demands the life of a man. Further clarifying the role of social factors behind the act of suicide Durkheim writes, "If women commit fewer suicides than man the reason behind it is that they participate less in the social life rather than men, so they also experience lesser the good or bad affects of the society. This

applies on all the age group including children however they experience lesser affects of the society due to some reasons. In the end, the reason behind an increase in the rate of suicides from January to June which decreases in the later months is the seasonal changes in the social behavior. It is obvious that the various effects of social behavior change according to the seasons and suicide is also one of them. Actually in every social group there is a specific collective inclination towards this act of suicide which only gives birth to these individual tendencies and is not the result of these tendencies. In effort to understand the situation of indifference in his life, a person makes the current situations responsible: his life is in sorrow because he is in sorrow. In reality he is unhappy because of outer situations. But these outer situations are not his life but the group of which he is a member.

Durkheim also expressed his views on the action of contract. In this context he has written that anything a person do which is related to the contract ahas its own rules, but it will be not true if we think that these rules are made by the people engaged in the process of contract. The rules under which the process of contract is done are actually the rules of the society which are made by the social or a group. Durkheim supported the theory of Hobbs in this context that the contract system will not work in the absence of social system. So the process of contract starts under the rules of the society and remain active under this system. The state (which represents the political organization of a group) tries to maintain the system through justice, however, the society established the system through the principles and beliefs and till this system remains in place, the contract system can also executed properly.

Durkheim also studied the religion. In his view the basic reason behind the origin of religious works is the society itself. He says the society is the god itself. In an effort to prove his version of theory he presented a detailed study of Arunta tribe of Australia. After studying the life style of this tribe he knew that collective excitation is the origin of religious experiences. When the people of a clan gather on the occasion of a festival or celebration every member of the group feels that the group's power is much greater than individual powers. This results in emotions of faith, fear and power in a person's heart. Then he considers the group more powerful and great. Actually the group itself becomes a symbol of religious activities.



Did u know? According to Durkheim, social activities are the result of social representations.

In the deliberation of works, **Sh. Durkheim** has also clarified the importance of norms. He has divided the facts which affects the person's work in two categories: internal and external. To clarify his argument he gave the example of crime. The social norms become the part of person's personality who has internally imbibed the social norms. Social norms as the part of the personality check the person to commit crime, as they remain active as an internal power or inspirations. But in the absence of these internal powers, the people commit crime without any hesitation and hindrance. Similarly there are some external forces which affect the crime activity. Law is one of the important factors which is collective representation of social and group consents therefore a binding power affects the human's activities. There is a provision of punishment in the law to the people who violate the rules. This punishment works as a hurdle which checks the people to commit crime.

So it is clear that **Sh. Durkheim** has believed that social activities are based on social facts. Durkheim has tried hard to prove the importance of social representatives as a factor in checking these activities, but this has also become the disadvantage of Durkheim's theory. It will be not appropriate that we consider society or group as a determinant of social activities. In this matter no one will disown the importance of society or a group but the statement that "society is a factor in social activities" is wrong on basis that various human activities can be termed as social activities. As these activities are social, their determinant factors will only be social - these findings cannot be scientific.

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Self Assessment

Fill in the Blanks:

1. is itself the basis of social activities.
2. Social facts are a part of environment.

25.2 Theory of Parsons – Action Frame of Reference

A sequential and sociologically psychological analysis of the nature and meaning of social activities was first presented by Talcott Parsons in his book, "The Structure of Social Action" which was published in 1937. In this book he analyzed the work-related theories of Pareto, Durkheim and Max Weber. According to him, in this context, residues and non-logical actions are the most important gifts of Pareto. He tried to prove that there is so much abundance of logical and non-logical activities in the social life and which are inspired from specific derivations. The most important gift of Durkheim is that he directed us to be attentive towards non-natural normative element of action. According to him the determination of social activities is done through non-natural or social reasons. The society gives birth to social events. In his idea of social action, Webber put emphasis on the subjective meaning and the affect of other people. Parsons has written in the mentioned book that if we comment collectively on the theories of the scholars, we can easily invent the main elements for a new theory for action. As soon as these elements are combined a new theory will be formulated. In the words of Parsons, "If this generalized system of fundamental series of these thinkers as a total system then it is a new development of principles which are not taken from the tradition on which they are based.

Self Assessment

Multiple Choice Questions:

3. Social action is a of social factors –
(a) Result (b) Pressure (c) Proof (d) None of the these
4. Durkheim has all the accepted theories related to suicide –
(a) Accepted (b) Refuted (c) Rendered (d) None of the these
5. According to Durkheim, the fundamental factor in the origin of religious activities is –
(a) Society (b) Country (c) Nature (d) God
6. The third base or factor in the religious action is –
(a) Cultural System (b) Social System (c) Necessity (d) Definition

According to **Sh. Parsons**, the modern infinitival system of the action has four elements – 1. Heredity and environment, which are the ultimate conditions of action, 2. Means and ends, 3. Ultimate values, and 4. Effort – this is the factor which combines the normative and conditional elements of action. In the first element two bases of action have been mentioned – First is the biological heritage of the actor and second is the outer world and surroundings of the actor which surround him. According to sociological point of view, the whole environment is a surrounding of all the material-immaterial and situations and humans which affects a person internally and outward situations. Its first element – heredity and environment can also be described through a different approach. The physical and mental characteristics which a person gets from his parents during the biological process are called hereditary. These characteristics are the raw materials which comprise a human personality. In action, this social personality is the ultimate condition.

The **second** element in the action system is Means or ends. The work is affected by the aims or we can say that the nature of work is determined according to the objective. Sociologically the work cannot be

done aimlessly. The means or resources are also an important factor in the work along with objective. Means are the instruments which help to complete the work. So means and objectives both are essential for the action system.

The **third** element in the action system is the ultimate value. The aims and means are also affected in one or other form by these ultimate values. In other form we can say that all the action is directed towards achieving these ultimate values. Parsons has written, "In any solid form of action the process of change can only forward in the direction where there is a possibility of achievement of the logical principles is possible." In brief such process of action can go forward in the logical ultimate values. It means that in every action there is a ideal or value in it and the actor transacts his activities to achieve this value. The more logical is the action, the more will it be difficult to understand.

The **fourth and last element** of the action is the effort. **Sh. Parsons** has himself written that this indicates the factor which combines the idealistic and disorganized action. The actor cannot be permitted to achieve his ideals, aims or values in the way he wants. If the actors become active in their self-willed way, the society will be destroyed in a day. So there are some conditions determined by the society and the actors have to do their activities within these limits. The actor also does not have endless means and he has work with limited resources. So the actor has to do efforts to achieve his objectives within these established conditions. So the effort is the factor which establishes a relation between ideal and system. So Parsons has called the effort a factor which combines the idealistic and disorganized elements of action.

Sh. Parsons has written that every society have their own work systems due to the differences in physical, social and cultural situations. The social system flourishes due to the interactions of the actors in specific types of social situations, but after flourishing this system also affects the activities of the actors, because these social situations grow in a social system in which the actors work. It should not be forgotten that every social situation has a physical aspect (geographical area, period, and specific group). The actors enter into a social situation on two basis – status and role. On the basis of traditions practiced in the society the status of a person among others is determined. It cannot be possible that a person live in the society without any status. In family he has the status of father, brother, husband; in college he is a student; and in factory he is a laborer. In every situation there are some roles related to the status. Father has a different role to play than a student, and a student has a different role than a laborer. A person may have various statuses and he does the works related to these statuses. So it is clear that from his group a person gets his status which is important in determining his activities.

By entering the social situation people not only gets the knowledge of his status and work but also get the information of the status and works of other people. Through this he estimates the probable works of other people and knows about the reaction of his works on others. So in this way by keeping in mind the reaction of others he tries to fulfill his necessities with the help of techniques and means recognized by the society. He gets the knowledge of processes, means, values and ideals recognized by the society by the process of socializing while living in the social situations. Parsons also attract our attention on the following points related to the introduction of human with social situations and the execution of action –

1. When a child is born, he does not have the capability of doing anything socially. This capability develops with the development of his organism. But for this type of mental and physical development he needs help from other people who arrange the resources essential for his development. While interacting with other people, a persons' thoughts, emotions, habits and values are developed which gradually are imbibed in his personality and makes his personality. Parsons has termed the combination of organism, motives and values as personality. This personality is the basic element which is much needed for this work-system.
2. In a social situation, where the introduction of a person becomes solid with the development of his personality. There are two elements in the social situations – one social and the other anti-social. People and the groups comprising people come under the social element while the antisocial element is comprised on one hand of physical instrument and on the other hand the cultural heritage like

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ideals, traditions, values etc. So in this way the effective situation of person's action is determined by on one hand by the people and the groups of people while on the other hand by physical instruments, values and ideals.

3. The organization of organism is not same in every person so the reaction of every person to a social situation is also not the same. So in the social situation, neither the same personalities are developed nor the same activities are performed. This is the reason why we have distinctness in personalities and activities.
4. This not the case that for the fulfillment of a necessity only one mean or method is available. Actually there are different options available. These options combine to make different patterns. Parsons has termed it paradigm distinctness. In the same way values also have options which are chosen by the person according to the group's situation and his chosen patterns decide the form and direction of his work.
5. For the analysis of the action, Parsons developed the theory of Frame of Reference. The Frame of Reference comprises all the facts (actor, situation and group) in the context of which the action can be understood. The relations of means-end, fully organized group and logic are believed to be as frame of reference. In this theory it is believed these different facts of action have a relation and this action can be understood in the relational context. Parsons has taken theory from **Sh. Znaniecki**. Znaniecki thinks that the education of a social person is done by social activities, social relations and social and group personalities.

As it is mentioned earlier, the thoughts of Parsons related to activities can be found in his book "The Structure of Social Action" (1937). Later in 1952 his second book "The Social system" was published. In this book Parsons present his theory of social action in a more refined and elaborated form. In brief, the theory is as following:

According to Parsons, Society is an area of mutual relations of humans which flourishes by social actions. So it is clear that social actions give birth to social relations or society. But what do we actually mean by "Social action?" Parsons begins his theory of action with the answer to this question. According to him, "The action is a process in the actor-situation system which has an importance to the actor only or to the group of people."

From this definition it is clear that there are three basis of social actions—**first** actor, **second** situation, and **third** the motive. The person or the people who perform the action are actors but the any form, type and nature of his action depends on its actual situation. However, the situation alone cannot create action until the action has a motivational significance for the actor. Motivational significance is the power which motivates the actor to do the action. The actual situation of an actor is a stage on which the action is performed. We get to know this point of view that a general motivational power behind every action is the desire to get a thing or an effort to stay away from an unwanted thing, no matter what type of these desires or efforts are according to the personality of the actor. In other words, a person performs an action either he desires for the thing or stay away from any unwanted thing.

So from the above analysis it is clear that a person gets the power or motivation to perform an action from his organism. In other words, organism is the ultimate source of the effort factor which initiates the process of action. So the organism generated that effort power which inspires a person to perform an action, because the body has desires and wants its gratification. So the process of action gets its power from the body. Not only this, even the compensation and decompensation of the desires also have an organic importance. After the compensation of desires the person gets satisfaction and gratification and feels pain and sorrow if they are not fulfilled. But it does not mean that the concrete organization of motivation for the theory of action can only be analyzed in the context of organic necessities of organism. It means that whole action cannot be described in the form physical necessity. So this organization of action elements is a function of the relation between the actor and his situations. Ego's expectations are also have importance in the process of action. The situations are related to the relation between the person with others, social situation and culture. It happens because neither the man lives in the

vacuum not it performs actions in the vacuum. He develops himself while being in relation with other in the social environment and performs action by being affected by them. Actually the desires and expectations are affected by his social relations, social situations and culture.

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Task Express your thoughts on the theory of Parsons.

So in this way, According to **Sh. Parsons**, the social action system has three factors or basis – 1. Personality, 2. Culture and 3. Social system.

1. It is clear from the analysis of the basis of relation between action and personality that the desires, emotions and expectations of a person are according to his personality. He gives birth to desires and wants their fulfillment or compensation and the social action are the outcome of efforts to fulfill these desires.
2. As it is mentioned earlier that social action are not performed in vacuum and the person performs them in his cultural system. But what is this cultural system. While replying this question, Parsons has written that every action has some situations and the person derives different meaning as per his expectations. This meaning later become signs or symbols. Later during social interactions these symbols or signs get the recognition of the society and they get their common meanings. They are then used as means of transactions between actors. When the symbolic system which can become a means of transaction, develop it is called the beginning of culture which become a part of action systems of related actors. In other words when these symbols or signs are arranged in a form we call this form a cultural system. This cultural system provides meaning and base for the action of the people.
3. The third base of the social action is social system. Social system grows when the people are engaged in social interaction for the maximum fulfillment of their desired in a specific social situation. In other words, building of social system happens by the people engaged in social interaction in a social situation. These types of situations have the least physical or environmental aspect and the purpose of the actors is to fulfill their ideal desires. The relations of the people engaged in these interpersonal interactions with each other and with the situations are transmitted culturally and defined and mediated by a system of symbols. Thus, in brief, the social system is an outcome of interactions and inter-relations of the people engaged in fulfilling their desires and these interactions or relations are organized, defined and unified by a cultural system.

It is clear from the above analysis that all the social system is a part of whole action-system. (1) Social system and the individuals involved in the social actions, (2) the structure of personality and (3) the cultural system -- these three together build solid systems of social action. The analysis of each of these three systems of social action system, i.e., personality, social systems and cultural analysis should be done as an independent part of the organization of the elements of the action system and should be in the sense that theoretically any of these cannot be reduced in numbers by combining two of them as one. In addition, everyone is indispensable for each other because a social system cannot be built without personality and culture. The same thing applies for the other two.

Self Assessment

State whether the following Statement are True/False:

7. In his theory of social action Weber has greatly emphasized on the symbolic meaning and impact on other individuals.

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8. The second element in the action-system is the resource and the objective or aim.
9. A person derives the power or inspiration of social action from other organisms.
10. According to Parsons Social action system has three aspects or parts.
 1. Personality
 2. Culture and
 3. Social-System.

25.3 Summary

Durkheim considered that social actions are based on social facts. Durkheim made tireless efforts to prove the importance of collective delegations as the factor in preventing or inspiring a person to perform such actions but it also became the weakness of his theory. According to Parsons, society is a complete area of the human relations which is developed due to the human actions. Therefore, it is clear that human or social actions give birth to social relations or society. But what do we really mean by the word 'Action'? Parsons begins his theory of social action with the answer of this question. According to him, action is a process in an actor-situation system, which has a motivational importance for the individual actor or for some of the people in a group collectively.

25.4 Keywords

1. **Social Phenomena** – Events that happen in the
2. **Suicide** – Self Murder

25.5 Review Questions

1. Tell the essence of theory of Durkheim.
2. According to Durkheim, Why do people commit suicide?
3. Mention the principles of Parsons.
4. Action system is the fourth or last attempt? Please justify.

Answers: Self Assessment

- | | | | | |
|-----------------|----------------------|---------|----------|----------|
| 1. Social facts | 2. Individual Person | 3. (a) | 4. (b) | 5. (a) |
| 6. (b) | 7. True | 8. True | 9. False | 10. True |

25.6 Further Readings



Books

1. Philosophical and Social Foundations of Education – *Mathur, S.S., Vinod Pustak Mandir*
2. Philosophical Foundations of Education – *Sharma, Yogendra Kumar, Madhulika Sharma*
3. Philosophical Foundations of Education – *Sharma, O.P.*
4. Education and Psychology – Measurement and Evaluation: *Shashi Prabha*
5. Philosophical Foundations of Education – *Pandey, RamShakal*
6. Sociological Foundations of Education – *Chaubey, S.P., International Books, Meerut*
7. Philosophical Foundations of Education – *Sharma, Dr. N.K.*

Unit 26: Women Education

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- 26.1 Meaning of Gender Equality
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Objectives

After going through this module, the students will be able to understand –

- The meaning of gender equality
- Development in women education during British rule
- Post Independence women education
- Administration and control of women education

Introduction

“Women empowerment movement in India had explicit the demand of gender equality and now it inevitable to accept it”.

Indian women had guidance and leadership in many areas. Great Women like **Luxmibai** (Rani of Jhansi), **Sarojani Naidu**, **Kamla Nehru**, **Kasturba Gandhi**, **Indira Gandhi** had highly contributed in fields of battles, social reform, Political reform economic planning.

26.1 Meaning of Gender Equality

Gender equality is necessary for equal educational opportunities. Women education is equally

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important as men. But inequality is found in many countries. Girls are not given the position as boys in society. Each couple wants to have a baby boy. Some people ensure it through Fetus Test and some discriminate in girl and a boy after birth. Their raising, their education is discriminated. Particular class of society even does not want to educate girls or it is discontinued.



Notes Gopal Krishna Gokhale was the first Leader to demand the compulsory education for Indians during British rule.

26.2 Objectives of Women Education

- 1. Woman Oriented and All Round Development of Personality** – After independence many constructive educational efforts have been made for women' physical, intellectual, mental, spiritual and social development for women empowerment .They are trained for sports, exercises, stance and many intellectual and mental development. As above educations are available in limited women colleges, their development and expansion is carried out.
- 2. Management of Training, Education and Atmosphere for Femininity** – The femininity of woman is contiguous to her modesty,celibacy and politeness but fearlessness. This is possible only when they are made convergent of their duties. In the Indian culture the status of women is very significant. She is mother, Wife, Sister and Daughter. They must be educated about their duties and rights and social behavior while playing these different roles.
- 3. To Develop Qualified Housewife, Wife and Operatives** –In Indian culture mother is the first teacher of the child. She decides the rituals of the child and ensure proper atmosphere, education, upbringing and affection for his physical and mental development. As a housewife she performs the duties of mother, homemaker and wife. There education must help to may make them a perfect mother, homemaker, mother and life partner.
- 4. Making them Source of Religionism, Morality, Character Formation and Establishing Peace** – Women reform the moral customs of children through religion education. She is deity of kindness, forgiveness is her belief, she is submissive, generous and cooperative. Woman establishes these virtues in children to make them capable citizens. It is essential to impart them with religious, moral and Characteristic guidance.
- 5. To Make them Source of Cultural Expansion** – Different cultural traditions in a society are founded by women. They are there protector, nourient and propagator. They help in expansion of culture within a family as well as in society. They always guide men by virtue of her costumes, lifestyle, religious rites, tradition, social beliefs, and development of mother tongue, family education and socialization. Therefore, the Indian culture should be intermingled with the education of women so that they may take the responsibility for expending their culture.
- 6. Perfection in Business, Earning Livelihood and Art** –After fulfilling the household duties the spare time can be devoted for business and earning livelihood. Thus the woman highly contributes in the financial status of the family. After a sudden death of head of the family, the burden family responsibilities including finance come to woman. That is why the woman must be empowered and in the education should include the practical syllabus.
- 7. Expansion of Sense to Protect Democracy and Reliance in Republic** –Family is the first step of education of a child. The parents and other members of the family provide him education of qualified citizen. If the woman is convergent of democratic norms she can make the atmosphere of the family likewise. The children brought up in such an atmosphere become believer of democracy

and contribute for its betterment. In education of woman, thus, there must be included lessons of citizenship and norms of democratic patterns.

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8. **Expansion of Capability of Leadership and Responsibility** – Indian women had guidance and leadership in many areas. Great Women like Luxmi bai (Rani of Jhansi), Sarojani Naidu, Kamla Nehru, Kasturba Gandhi, Indira Gandhi had highly contributed in fields of battles, social reform, Political reform economic planning. At present India is in urgent need of such leadership. In modern times equal facilities and opportunities must be provide to female students like males for their development of leadership in every field of life, so that they may serve the country as efficient doctor, engineer, teacher and social reformer.



Did u know? According to Indian culture mother is the first educator of child.

Self assessment

Fill in the Blanks:

- is necessary for equal educational opportunities.
- Different cultural traditions in a society are by women.

26.3 Development of Women Education in British Period

- Before independence, for the first time it was recommended in the “**Declaration Letter of Wood**” to encourage women education by providing grants generously. In this letter those people were praised who provided funds to encourage women education. In India a complete help from government should be provided for women education. As a result, newly created education departments recommended facilitating proper training for the girls by primary education. This is how company started development of neglected women education.
- In 1882 the total number of women schools was 2,697, in which 1, 27,666 girls student were getting education. In 1982, out of these 1, 27,666 girls’ students, 1, 24,491 girls were student of primary girls school. By this time Indians realized the need of primary education for women, but they were not in favor of secondary and higher education.
- The important part of this era is that women were getting educated to become teachers in primary schools. In 1982, the number of such student teachers was 515. Missionaries were the first to focus in establishment of training schools. Missionaries have two main reason behind it:
 - To train teachers for the women schools of Missions.
 - To appoint converted Christian women as teachers and solve the problem of their livelihood.

Mission training schools were failed to gain popularity. Elite people don’t want to send their daughters there, as reading bible was compulsory in such schools. Other than mission training school; there was no school operated by government or Indians. The reason for Indians not to work in this direction was that highly educated women were not available in society to be appointed as head mistress. Government did not take any action on training of teachers even when it was ordered in declaration letter of 1854.

- Hunter Education Commission (1882)** suggested providing more necessary facilities in order to make women education more effective. It recommends opening girls’ normal schools for girls, to increase

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number of such schools, to design easy and useful curriculum & to appoint women inspector for women education. On the basis of recommendation of this commission government started providing grants for women education centers. By the year 1892 the number of primary schools reached to 5628 and an arrangement to educate 4, 47,470 girls were done.

5. In 1901, Arya Smaaj noticed the increasing effect of missionaries and realized the importance of establishment of schools for girl for the development of education. Many Girls School were established in major centers & towns. In affect of national movement "Arya Pratinidhi Shabha" Punjab started Girls Gurukul in Hardwar and Vrindavan. At the same time in 1901, **Ravindranath Tagore** started women education department in Shanti Niketan. In 1904, Mrs. Anne Besant founded Central Hindu Girls School in Banaras. Form 1882 & 1902 a regular progress was made in field of women education. The major development was seen in field of primary education. The number of girls student was 1, 24,491 in 1882. In 1902 the number of girl student raise to 3, 48,410. The syllabus was different for girls and boy in Primary schools. Instead of mathematics, geography and history, girls were taught music, painting, sewing & stitching etc. Especially Hindus realized its importance. Enthusiastic social worker like Iswar Chandra Vidhyasagar and Agarkar raised funds from public and establishes many girls' schools in different part of India and played an admirable role in development and expansion of Education.
6. Gopal Krishan Gokhle was the first leader to demand compulsory education for Indians in British Parliament. Due to his foresight **Gokhle Bill** (1911) was passed. Due to social evils and practices it was very difficult to adopt compulsory education, even then he advise government to make primary education compulsory for the age group of 6yr to 10yr (4 years). Arrangement for compulsory education should be done first for boys & later for girls. But this bill was not passed. Due to First World War in 1914 the development of education was adversely affected. The main points of Gokhle Bill were as follows:
 - (i) Compulsory primary education act should be implemented in those local boards, where a particular percentage of children is already getting education in primary schools.
 - (ii) Local boards can implement this act after getting prior permission from government.
 - (iii) For the expenses of primary education local boards can implement education tax.
 - (iv) It should make compulsory for parents to send their male children of age 6 years to 10 years to school. They should be punished if they don't obey the rule.
 - (v) In future primary education should be made compulsory for girls also.
 - (vi) No education tax should be charged to the parents whose monthly income is less then ₹ 10.
 - (vii) Government and local boards should shoulder the expenses of compulsory primary education. Government should pay two third of total expenses.

Presenting the above draft Ghokle addressed Governor General and said Sir, in brief this bill can be explained as a "**very small effort in order to begin compulsory primary education**".

In order to get public opinion this bill was sent to local governments, universities and few private institutions. On March 17, 1912, debate was called on this bill. After a long debate of two days this bill was dropped on 19 March 1912. Bill got only 13 votes in favor and 38 votes against it.

7. During the period of **Lord Curzon** only 4,24,000 girls were enrolled in different type of schools all over the India. One third of which were Anglo Indian and Indian Christians. Curzon decided to encourage women education, but he faced the problems of orthodox Indian rituals like child marriage and parda partha. Few model schools were founded for girls and eligible teachers were appointed in order to develop women education.
8. Attention was given to women education in government proposal regarding Education policies. It was accepted that social rituals of Indians are proving obstacles in educating women. It is not possible to educate women by neglecting these rituals. Regional governments were asked to send

suggestion and proposals on how to encourage women education while keeping Indian social and orthodox condition in mind. In government proposal following general guidelines were mentioned in order to develop women education:

- (i) The education provide to girls should be useful in life; this education should help women to get her deserved place in social life.
- (ii) Girls should be provided with different education then of boys and examination should not be considered important for them.
- (iii) Health science should be given special attention in girls' education and local social environment should be kept in mind.
- (iv) Only women should be appointed in girls' schools for teaching and inspection jobs.

In 1921 the number of girls studying in primary schools reached 11,98,550, while it was only 3,48,510 in 1910. During this period there was a surprising increase in graduating girls. The number of graduating girls in year 1881, 1901 and 1921 was 515, 1412 and 4391 respectively. In 1907, women Education Committee was founded in Bengal in order to encourage women education.

9. Following are the recommendation of **Hurtog Committee 1927**:

- (i) In order to inspect girl's school, number of women inspector should be increased.
- (ii) Maximum number of girls' schools should establish in rural area.
- (iii) Subjects like home science, music, art, health & care etc should be plan for girls.

10. Due to private & government effort, a progress was seen in girls' education during 1921 to 1937. In 1929 Harvilas Sharda of Ajmer brings a restriction in child marriage by purposed **Child Marriage Bill** and "**Sharda Act 1929**" was made. This allowed young girls to gain education. Women got the right to vote. Due to above mentioned social and political improvements self respect was developed in women. Eve women founded "**All Indian Women Union**" in 1926 and All India Women Education Convention was held in 1927, in which they raised their voice for their right to avail same versatile education as men.

11. A serve progress was noticed in women education during 1937 to 1947. During Second World War demand of educated personal in government and private offices raised. As a result many women started working there. Due to these jobs women started enjoying the economic freedom and this freedom becomes an inspiration for women to get educated. Up market during world war pushed middle class into financial crises. As a result the generous men allow their wives to start doing job outside. This changed attitude added a great progress in the field of women education. In 1947 there were 16,951 institutes for general and specific education for women and 3,55,05,503 girls were getting education there.

Self Assessment

Multiple Choice Questions:

3. Women should be made
 - (a) Powerful
 - (b) Powerless
 - (c) Educated
 - (e) Uneducated
4. The first step in education and training of child is –
 - (a) Family
 - (b) System
 - (c) Mother
 - (d) Father
5. In 1882, the number of all kind of women schools was –
 - (a) 3500
 - (b) 2697
 - (c) 3697
 - (d) 4000
6. In government proposals regarding women education attention was given to –
 - (a) In Women Education
 - (b) In Men Education
 - (c) In up Market Prices
 - (d) None of these.

26.4 Women Education After Independence

It is mentioned in article of Indian constitution that any citizen should not be discriminated on basis of gender. According to Act 15 of Indian constitution state will not discriminated any citizen on the basis of religion, caste, gender, and birthplace or any one of these. Under the leadership of **Smt. Jayanti Patnayak**, a National Commission for Women was established by government in order to progress of women. It was considered that this commission will prove effective for progress of women.

After Independence following task has been done by committees and commissions in the field of women education:

1. **Radha Krishnan Commission (1948-49)**—Putting stress on women education they said, “it is impossible to have educated people without doing work in field of education.” This commission suggested some points for development of women education;
 - (i) Education should be provided to women to make her good mother and a good house wife.
 - (ii) Expansion in the field of women education should be done.
 - (iii) Women should be motivated to study home management.
 - (iv) Female teachers’ should be given same salary as male teachers’ for the same job.
 - (v) Curriculum should be designed in a way to provide women an equal status in society.

After independence, central government was keen to work in order to expand development plans in field of women education. The purpose of new constitution is to compose a constitution where all citizens will be treated equally despite of any religion, caste or gender. That’s why government took major steps in field of women education. In 1949-50 the percentage of girls in primary schools was only 28%.

2. **Planning Commission-First Five Year Plan**— In this period goals were set for the development of women education. By the result the percentage of school going girls raised to 40% in 1955-56, which was only 3% in 1950-51. Special plan was done for the education of very backward women and girls & with the help of social groups effort were made to educate them.

During this period the number of girls in education center raise to 81 lakhs from 61 lakhs. Due to this sudden increase girls took admission in co- education schools. During this period the number of girls school was increased to 18,671 from 16,814, on the other hand the number of girls student has been reached 93 lakhs from 64.7 lakhs, which was about 42.6%.

During the Planning period of 1951-1956 government passed two laws in order to bring developments in women education. One was Hindu Marriage Act, which was passed in 1955, in order to maintain harmony & sweetness in married life. Other was Special Marriage Act, which was passed in 1952, in which inter caste marriage was made valid & the legal age for marriage was set to 18 years and 21 years for women & men respectively. In 1954, when UGC bill was presented in parliament, **Sh. D. Sharma** urged that women should also receive same education as men. He said women should also be nominated for recruitment of teachers, in admissions in colleges and in all other fields in same manner as they do for men.

Second Five Year Plan: Special attention was given to Women Education during this period. Special arrangements were done for the training of women teachers during this period. Due to shortage of women teachers the development of women education was not going on in a proper way. In this plan, stress was put on providing facilities like housing etc, to the women residing in rural area. Scholarships were granted to women & States were urged to provide under given grants to the women:

- (i) Free accommodation for female teacher in rural areas.
- (ii) Recruitment of nannies in schools.
- (iii) Granting scholarship to the female teachers for training etc.
- (iv) Arrangement of refresher courses.

During this planning period Hindu Minority and Guardianship law was passed by government in 1956. This law helped in development of women education.

3. **National Women Education Committee (1958)** – It is also known as **Durgabhai Deshmukh** committee. This committee was established under direction of Durgabhai Deshmukh to provide special attention in the field of women education. The motto of this committee was to suggest solutions to solve different problems in women education. In 1959 the committee comes up with following suggestions:
 - (i) For few years special attention is needed for girls' education and a separate administrative system should be provided for women.
 - (ii) Easy approvals for the development of women education in rural area should be implemented.
 - (iii) It should made mandatory to utilize available funds to construct Girl's middle & secondary schools, hostels for students, hostel for female teachers & for training of teachers'.
 - (iv) To establish State Council of Girls & Women education in every state.
 - (v) Eliminate the unevenness between boys and girls education.
4. **National Education Policy 1986** – Following suggestion was given in this policy:
 - (i) To develop favorable environment for the girls education.
 - (ii) To increase the facility to provide both formal & informal education.
 - (iii) To expand ongoing programs & to start many new subsidiary programs to raise the level of girls' education.
 - (iv) To design supplementary curriculum for fulfillment of requirements.
 - (v) To provide education to the illiterate women in a large scale to eliminate the illiteracy. NGOs and other welfare groups should be called for help for this purpose.
5. **Professor Rammurti Committee 1991** – Under given are their views on Girls education:
 - (i) To recruit more and more female teachers.
 - (ii) To integrate nutrition, health and child development in schools.
 - (iii) To establish Women Research Centers at different levels.
 - (iv) To provide separated funds for the women education.
 - (v) To maximize scholarships, maximize free distribution of books and maximize number of other encouragements.
6. **Plans of Increase in Number of Enrollment** – Government started many schemes to increase the number of girls' enrolment in school. During year 1978-79, in age group of 6yrs to 14yrs children, 66 percent of girls were not enrolled.
7. **Organization of National Committee** – In 1974, the national committee established by Indian government for women education, recommended the following points on its 13th anniversary:
 - (i) Central Government should provide monetary grants to state government and NGOs for the development of women education.
 - (ii) Special facilities should be provided in order to increase enrollment of girls.
 - (iii) Women should be educated through training courses.
 - (iv) Try to encourage local women to work as teachers.
 - (v) To design a special curriculum for the girls who give up their studies before completion of school. This curriculum should be in such a way that those girls can study and adopt it as informal education.
 - (vi) To construct staff quarters for the female teachers in towns and cities and there should be provision of their safety and security.

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Central Government noticed that most of women are still affected with social and economic differences. The policies made for women education were not implemented properly and no positive progress was seen in life of women and as well as in education.

8. Report Regarding Educational Level of Indian Women—On May, 18, 1975, this report was presented in Council of States (Rajay Sabha). While briefing the report, Mr. Hasan, Education minister of that time, said **“During last 28 years the position of women has been improved expansively.”**

Mrs. Indira Gandhi, Prime Minister of that time, also took part on this debate and said, “The progress of any society is measured by the progress of women in that society. Women are still living in male oriented society.” In every field they have to pass through a mental stress throughout their life. Even if it is field of education or if it is living in society. The low status of women and the provision of fewer opportunities for them to progress lead to undeveloped and sick society. Raja Deshpande while describing a true picture of women in Parliament said, “This Year is Women’s year. I would like to know what Government is thinking about women. If you tell me that you are going to provide women same status, as of men, then I am very thankful to you. I had seen many places, where there are schools and hostels, where female students can stay and study themselves, but if we see the education of girls in village then a picture is completely different. Sending girls to schools is not favored there. We have to change this situation. We have to establish more schools and hostel to provide more facilities to girls to study. Especially during this Women’s Year, we need to pay special attention in field of girls’ education.

9. National Women Commission—In 1990 Women Commission Regulation was passed. It consists of one President, one secretary and five complete members. This commission was come in effect on 31 January, 1992. Following were the task given to this commission:

- (i) There is provision of Legal security for women. Suggest how to implement it in an effective way.
- (ii) To provide suggestions on loopholes, errors and ineffectiveness of laws affecting women.
- (iii) To be attentive on the complaints of women and to reach the concern officer where there is violation of laws.
- (iv) To involve women in the process of social and economic development planning.
- (v) Recommendation for the rehabilitation and improvement of women in penitentiary center, prisons & other places.

10. During 7-8 October 1992, Commission organized a seminar on topic Girl Rape, in which the different means to avoid and stop rapes were discussed. In 1993 a seminar on women perspective was organized for Electronic media. The motto was to draw awareness about news papers and printed media.

Literacy Percentage of Male and Female

Year	Male	Female	Total
1901	9.8	0.6	5.3
1911	10.6	1.6	5.9
1921	12.2	1.8	7.2
1931	15.6	2.9	9.4
1941	24.9	7.3	16.1
1951	24.9	7.9	16.7
1961	39.9	13.0	24.4
1971	39.5	18.7	29.5
1981	46.9	24.8	36.2
1991	63.86	39.42	54.11
2001	75.8	54.16	65.38

This is clear by the given table that in year 1951 only 7.9% of women were literate while in year 2001 only 54.16% women are literate. It shows half of female population is still illiterate.

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Self Assessment

State whether the following statements are True/False:

7. It is mentioned in article of Indian constitution that any citizen should not be discriminated on basis of gender.
8. Special attention was not given to the women education in second Five year plan.
9. According to Mrs. Indira Gandhi the status of any society is measured by the status of women in that society.
10. Women Commission Regulation was passed in 1990.

26.5 Administration and Control of Women Education

Education in India is a subject of States' responsibility. State is the one to develop it. Every year central Government provides development grants to states. In this way all schools of women education, from primary level to higher level, are controlled by four administrators.

- (i) Administration of Central Government.
- (ii) Administration of State Government.
- (iii) Administration of local council.
- (iv) Private or social administration.

Central government does not provide any separate system for women education. They organize it same as general education by the mean by education, but they appoint special commission or committee to survey the position of National Women Education Committee. After accepting the suggestions for the development of women education they draft a national policy. These policies then forwarded to states. State governments follow and implement these policies to achieve desired goals in women education.

State government, with help of education department, control administration and plan education of every level. The primary education of state is operated by education department (regional). Women Education Director of education department is responsible for planning of education in state. These Women Education Director set limit of their charity board (Mandal) and then appoint Inspectors of School. The entire task like education planning, administration and monetary responsibilities for all the Girls school in one board (Mandal) will be accomplished through Inspector of school. In this way women education is controlled by two administrative bodies up to secondary education level. Administrative and control that may be out of sight. Similar to the male student in viddhalyon district viddhalay institutions the Inspector orders; And on the other hand in terms of economic and administrative control orders them to follow District Co-Inspector. This woman - dual impedes the development of education.

In 1958 National women Committee was established by Central Government and as suggested National Women Education Council was formed and appointed in 1959. They suggest forming a separate women education department in Central Education Ministry, which will determine policies, program and development plans. Similarly a separate women education sub-department should be formed in states under State Education Department and Joint Director of Education should be appointed. They also suggest forming an Advisory committee for women education to have a single policy of women education for entire state. This plan is still pending for approval of central government.

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Task Express your thoughts on women's education since independence.

26.6 Curriculum of Women Education

Indeed the main purpose of women education is to make woman a deserving housewife and a worthy mother. Other than this she can avail her rights in society as a common citizen, same as men. In Indian constitution women also have same rights as of men.

All education Commissions recommended that women education should have same curriculum as for men education and an additional exclusive curriculum should also be designed for women. This exclusive syllabus should be consisting of subject like home economics, home management, music, painting, dance etc.

Kothari commission suggested that women must get curriculum consisting subjects of women interest but women should be the one to choose the curriculum she want to study. They should not be forced to study home management and home economics. Up to high school level it is essential to learn home management by the mean of home science. These subjects can be made mandatory till high school level.

Many women are unable to continue education after high school on a regular basis. There should be such arrangement that they can get Higher Secondary Education and other higher studies in their home. Correspondence Education system is going to be ideal for that. There should be arrangement for women to have proper seat and privacy. Women can also become doctor, engineer and social worker after enrolling themselves in men's study curriculum. So they must have independence of doing any job.

26.7 Summary

It is mentioned in article of Indian constitution that any citizen should not be discriminated on basis of gender. According to Act 15 of Indian constitution state will not discriminated any citizen on the basis of religion, caste, gender, and birthplace or any one of these. Under the leadership of Mrs. Jayanti Patnayak, a National Commission for Women was established by government in order to progress of women. It was considered that this commission will prove effective for progress of women.

26.8 Keywords

1. **Development of Education:** Spreading Education.
2. **Equality:** Sprit of Equality.

26.9 Review Questions

1. What does it mean by gender equality? Please explain.
2. Write a note on development of women education during British period.
3. Given an explanation of women education after independence.
4. Mention your views on the curriculum of women education.

Answers: Self Assessment

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- | | | | | |
|--------------------|----------------|----------|---------|----------|
| 1. Gender Equality | 2. Institution | 3. (a) | 4. (b) | 5. (b) |
| 6. (a) | 7. True | 8. False | 9. True | 10. True |

26.10 Further Readings



Books

1. Philosophical and Social Base of Education—*Mathur, S. S, Vinod Pustak Mandir*
2. Philosophical Base of Education—*Sharma, Yogendra Kumar, Madulika Sharma*
3. Philosophical Base of Education—*Sharma, O.P.*
4. Education and Psychology—Measurement and Evaluation: *Sashi Prabha*
5. Philosophical Base of Education—*Pandey Ramsakal*
6. Sociological Base of Education—*Chaubey S.P, International Books, Meerut*
7. Philosophical Base of Education—*Sharma, Dr. N.K.*

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Unit 27: Globalization: Concept and its Relevance in Contemporary Situation

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Objectives

After going through this module, the students will be able to understand –

- About the Economical Globalization.
- The Impact of Economical Globalization.
- The communication revolution and Globalization.
- The cultural pluralism.

Introduction

Globalization is the truth of today. This process is influencing all aspects of human life. This process is challenging religion, culture and nation. Today's growing globalization has forced the reconstruction of religion, culture and nation. This process has also forced the rearrangement of economic activities of societies and communities.

Globalization is a double edged sword. On one side globalization has created encouraging prospects. Other side globalization has also created many deforms. Globalization emphasis on liberal and secular culture. This generates a painful relation in national and international relations.

Globalization is a complicated process. In this process world is very interrelated through economic, social, political and cultural relations. Emphasis is given on global interrelation, arguments for movements and mixed world, connection and contact, sustainable cultural interaction and exchange.

It results that the world is shrinking in context of time and distance. Sophisticated improvised communications and fast transports have also increased the intensity of this process. Globalization is being presented in a symbolic form where a new method is advocated for being a human of new changing world. Globalization crosses the boundaries of state and nation. It is a process to connect the things, capital, profit, information, opinion, talents, and risks from state or national limits to social network and political institutions. In other words globalization is integration of cultures and communities in new time and places and interrelation of whole world.

Many scholars believe that globalization is not a new process. Globalization was started with Colonialism. Raw material was sent to colonist countries from countries under colonialism. Industrial manufacturers used to obtain raw material from them. The products made by this raw material were consumed by these under colonialism countries. Different countries had an opportunity to come closer during colonialism.

Some scholars accept the rapidity in modernization as globalization. Even today the impact of modernization is expanding in world and the world is shrinking. It consists technological inventions and industrial revolution.

Some scholars see globalization as a process to speed up the modernization. Modernization is connected to technical inventions and industrial revolution. Globalization is connected to modernization which is shrinking the world through the impact of modernization.

One of the ideologies believes that though globalization is not a complete new process but it cannot be considered similar to colonialism or modernization. According to it globalization is a new process. By the decade of 1980 the scenario of dual world started to change.

After the disintegration of Soviet Union, such capitalism was born that no one was to challenge it. One dimensional world was dominant. Capitalism created many phenomenal political and social changes in world map. World tried to readjust according to this new changed arrangement.

27.1 Economic Globalization

Bretton Woods Conference introduced New Economic Policies and Liberalization Program by its 4th Structural Adjustment Program (SAP). During this period Information Technology especially internet has boosted the speed of global relationship and contacts. People migrated for different Geographical areas in search of better opportunities. Due to which globally a situation for new structure of Economy and Politics raised. Global integration started with the beginning of industrial revolution. This development took place beyond the limits of a nation or state. According to **Friedman** globalization is an integration of markets, finance and technology. With effect of this integration the middle world is shrinking into its shortest form, so that we can immediately reach any part of the world at minimum cost. Like all the earlier international civilizations it is also directly or indirectly providing a new shape to domestic politics, Economic Policies and Foreign Policies of every nation.



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Globalization is a Multidimensional difficult Process. Markets Finance and Technologies are integrating under the process of Globalization.

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The World is getting such contraction that we are reaching at every part of it in shortest time and at minimum cost which was not possible earlier. Like all the earlier international civilizations it is also directly or indirectly providing a new shape to domestic politics, Economic Policies and Foreign Policies of every nation. There is an extreme importance of different aspect of Economic, Social and Political and Cultural Globalization over human life.

The meaning of Economic Globalization can be understood as: The economic policies of the government of a nation are fixed by the movements of international finance market. It causes a decrease or down fall in economic freedom of a nation or state. Globalization treats world as an economic unit and market as its tool. The main characteristic of a globalize world is an open and liberal market and open trade. It is marked by international investment and Current capital. National economics are now coming in best economic circumference and they are integrating with international trade and finance market, which is immediately completed through computer. The speed of Foreign Direct Investment and its scope the flow of current capital at different parts of the world can be treated as Economic Globalization.

As a result, International Companies (MNCs) are trying to reach those countries and Areas where labor is available at cheaper rates. People migrating from boundaries of a Country and changing their work-areas and residence and adjusting themselves in a new cultural environment.

International financial institutions are continuously increasing the gap between the rich and the poor. Globalization is creating a new sense about cultural, national, environmental relationship and social life, which is affecting our traditional style and to the different matters related to world. In cultural context globalization is a symbol of inter-relationship among different cultures of the world.

Due to the migration, tourism, global economic and political institutions it can be treated as a way of earning livelihood at different part of the world. Globalization creates opportunities for regional culture. Regional thoughts are presented with new approach about Human rights, democracy, market economy, new production techniques, new consumer products and luxury. It automatically emerges the sense of new culture, nationalism and what is the meaning of 'Self' in context of the world for a foreigner? for a citizen of the country? how should be people's political participation and different aspects of social life.

Globalization is a new concept, it does not have a unanimous definition, still some scholars tried to define globalization.

According to Friedman, Globalization is actually an integration of markets, finance and technology. The World is contracting and we are reaching at every part of it in shortest time and at minimum cost which was not possible before eariler. Like all the earlier international civilizations it is also directly or indirectly shaping the domestic politics, Economic Policies and Foreign Policies of a country.

According Inda and Rosaldo, Globalization is a complex process in which world is interrelating through economic, social, political and cultural relationship. It emphases over exchange of long-lasting cultural activities and relationship with a perfect world having a combination of movements and interrelationship.

Self Assessment

Fill in the Blanks:

1. All Countries have a common currency Euro.
2. SAARC countries conference was held on
3. also have negative results.
4. The policy of liberalization boosted/ encouraged
5. Currency is during globalizations.

27.2 Impact of Globalization

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Globalization is with positive as well as negative energies. Globalization is a double edged sword. Globalization is resulting positive changes in some areas whereas it is also causing negative changes in some areas. It is also creating the conditions of deprivation and destruction. For logical and scientific evaluation of globalization, it is important to deliberate the both aspects to understand the impacts of globalization. Science, medical and other such invents are available for all. Today transnational organizations are establishing. Through Green peace, Women's Movement, Concern for Empowerment of Local Communities and Indigenous People etc movements people of all over the world are feeling unity. People are connecting with the word through International Government Organizations and NGOs and developing a way for International Governance System.

Globalization is promoting the interaction between humanity and charitable implementations in large scale. Like Oxfam Grant, Human rights, Christian Grants etc. Along with this scientific and commercial organizations like International Association of Nutritional Sciences, International Sociological and Anthropological Association are spreading their thoughts and relationship globally.

Globalization has many negative consequences too. Unemployment is increasing. Nath has underlined the side effects of globalization. It is advocated that multinational companies which are majorly operated by developed countries have continued the division of labor in colonial countries and using the raw material and cheaper labor from undeveloped countries. Developed countries have adequate data collection and information technology. It is used by the developed countries in production and financial investment. They also use it to send information to distant places, operate the finance of overseas countries and managing the multinational companies.

Every moment a new picture is presented through internet, satellite, email and other means of communication. A new world of fashion is presented. This is creating new global conditions. A new taste is developing through cultural objects, food, costumes, music, Architecture and film etc., which is promoting a new global behavior and destroying the local identity.

Impact of Globalization can be explained in following points –

Integration of world Economy – In today's world, globalization, open economy and free market system is implemented. Direct meaning of this is integration of world economy. World Bank, W.T.O (World Trade Organization) and different economic and commercial organizations are controlling the economy of developing and undeveloped countries. Economic policy of developed countries is playing an effective role in it.

Common Currency – During Globalization integration of the currency is taking place. In 2001 in all countries of Europe has a common currency. It is named as "Euro". It has made currency exchange easier for all European countries. The problem of exchange of currency is solved.

In November 2003 conference was organized of all SAARC countries. There issue was raised for a common currency for Asian countries. If it is implemented in future there will be a ray of hope for developing countries.

Economy of developing and undeveloped countries is majorly based on agriculture. Major population is depends on it. It will be suicidal for these countries to exempt agriculture for the World. Whereas, there is a pressure for this. This is a negative aspect of economy integration. There are facts regarding it. In Kankun Conference held in December 2003 developing and undeveloped countries were pressurized to leave their agricultural fields. It was advocated that it will increase the Gross domestic Production (GDP). Gross Development Production rate (GDP) id determined by agricultural, industrial and employment. Most of the countries have accepted liberalization and open economy for industries and employment. But India, A major agricultural country has not opened its agricultural fields for the world. Constant economic pressures are there for this.

Integration of World Market – 20th century was the end of Colonial regime in world. Colonial regime was vanished from many countries. Freedom fights were there for the same. First and second world

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wars were also during this period. Intense nationality was born from these national wars. Nationality is followed by Nation building. In order of nation building intense nationality reestablished the national markets.



Did u know? Globalization is actually an integration of markets, economy and technology.

During the decades of 1980, political Colonialism reborn as economic Colonialism. It was named as Globalization. Free market system, free economy, policy of Liberalization, modern communication technology nourishes it to flourish. Today world market is integrating. Markets of most of the countries are open for the consumption of raw material from most of the countries. Both positive and negative results are revealed of it. Integration of world market has opened all markets to everyone. It has created sufficient opportunities for business and finance. Man power of developing and undeveloped countries has more prospects for employment and foreign exchange reserves are increased.

It has negative results too. National policies are determined by the pressure of market. Markets direct interference is increasing in national issues. Multinational and transnational companies have a strong grip in market. Small and cottage industries are marginalized by marketplace. Participation of economically weak people in market is Insignificant. It has promoted unemployment and exploitation. Marketplace is dominating. Market is being creating according to the production through advertisement. It has led to consumerism. So human consciousness is asleep.

Integration of Indian market with world market started in last decades. It was a flick to it on 26 May, 2004 when Government of India ended the Disinvestment ministry. Then on July 8, 2004, Finance minister made the provision for more foreign investments in budget. It has given a new shape to market integration.

27.3 Nationalism Versus Globalization

Like other social elements nationalism is also a historical element. In the process of development of human life after maturity of both objective and sentimental things nationalism raised. E. Echcar said, "Actually nation arises after the end of middle age. **A. R. Desai** believes that "Nation rose during the specific period of social, economic and cultural development". Before the era of social existence non-nationalist are different due to following properties: all the members of nation were communicated at a specific geographical part in a single economic system, due to which there was an absence of mixed economic existence, they generally use same language and have a similar psychology. In India Dalit community have a right to seek answer on the incidents violation of human rights. In the year 2001in World conference against racism, xenophobia and discrimination held at Durban a provision was made so that a schedule cast person can complain.

Characteristics of Nation-State are Changing—Globalization has influenced and changed the basics of nation characteristics. It is the responsibility of a nation to provide civil convenience like education, health and employment. it should be the priority of a nation-state to provide basic facilities like electricity, drinking water, roads, bridges etc. unfortunately it is not so.

Liberalization policy emphasizes privatization. The role of voluntary organization has increased. NGOs have strengthened the tendency of fulfilling the duty for the nation. Because of privatization of education, health and employment nation-state is not fulfilling its basic responsibilities. Primary motive of private sector is to earn profit. Therefore problems regarding education, health and employment are increasing day by day.

Now a days there is a policy in trend in which private sector are operating basic facilities like electricity, drinking water, road etc. due to which nation-state is avoiding its responsibility. Due to the liberalization

and privatization large industries are now independent to spread their empire. Industrialists put pressure on government of the nation-state to make such policies that will fulfill their own interest, which are generally against public interest. International agencies/institutions like United Nation Organization, World Bank, World trade Organization and World Health Organization are dominated by developed countries. Through these institutions developed countries are pressurizing under-developed and developing countries and changing their basic characteristics.

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27.4 Communication Revolution and Globalization

Communication revolution has given a new energy to the world. Ultra modern means of public communications are main conductor of globalization. They are providing information very quickly from one corner of the world to another corner of it. Because of this order the boundaries of nation-state are shrinking. Now the world has become a village unit. Information technology has created a new era.

With the maximum use of information technology and with the development of internet a revolutionary change can be experienced in different areas of human life. There is a widespread influence of information technology on society, economic system and administrative system. In activities related to trade and commerce this technology has earned a place and has created a new economic system in form of 'e-commerce'. E-commerce has given a new direction, pace and energy to business by working with intranet and extranet factors of technology. E-commerce has played a remarkable role in the integration of international trade. New criteria of trade are now established by exhausting the limits of nation-state and by skipping its geographical boundaries. There is an important role of e-commerce in this international trade

It is a structure and its culture. it is just an emotional imagination of an ideal nation and in which all the characteristics are present, because there is always an involvement of its past in every element whether it is economic system, social organization, thinking nature or culture. Still since 16th different communities manifested during different national consolidation in human history . Each country has a unique nationalism.

Most of the nation formed during 17th, 18th and 19th century, for a complete development newly formed countries fight against internal and external forces. Various wars fought during this period for existence and extension. The process of nation formation or nationalism continued during 20th century. Globalization came into existence since the decade of 1980s. It is new face of development for nationalism. Today globalization is overtaking nationalism. Nationalism is declining and globalization is continuously rising.

Declination of Nationalism—Open economy, open market system, liberalization, development and expansion of Multi National Companies and Trans-national companies and information technology has created a new international system. This system came into existence after crossing the boundaries of various countries. The latest technology of communication is promoting the universal culture. It is also possible only with skipping those boundaries of country. Agencies like World Bank, World Health Organization, World Trade Organization; World Human Right Commission has made national limits of less important, as a result globalization has dominated over the concept of nationalism. Different activities like Foreign Investment, encouragement to NRIs, integration of International Market, e-banking, e-commerce, e-journalism, e-learning has also exhausted the boundaries of nation-state.

Declination of Citizenship—Nationality is the primary condition of nationalism. As the nationalism declines citizens are also getting weakness. With the freedom of foreign investment, investors got opportunity to participate in respective nation-state. New international marketing system is creating jobs or employment they are providing new opportunities to get employed in any country. European Union was formed for the integration of market, economics and technology. European Union created a simple transmigration is working there in Europe, means a European person can go anywhere in Europe without any resistance. A developing country like India accepted dual-citizenship to NRIs (Nonresident investment) for investment. All these factors undermine the Citizenship.

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Integration of Legal System—Some countries challenged faulty international laws. For example Nuremberg Tribunal law formed. It have a provision that whenever conflicts arises amongst national and international laws for the safety/security of human rights, international laws have priority means international laws should be followed. For the safety or security of human rights and fundamental freedom Europeans council (1950) decreased its authority.

Telephone telex, teleprompter, television, radio, digital Microsoft, optical fiber, cable, dotcom, internet, software, and hardware means newly introduced communication technologies are more effective than earlier technology. Basic/fundamental means of modern communication technology is computer. Internet is worlds largest network which is spread allover the world. It creates basic change in ideology/view point of the world.e-banking, e-learning are widely in use. A person can deposit or withdraw money from bank situated at any other part of the world. In same way a person can get training from a distance of miles.

Various T.V. channels broadcast live news report to us from all over the world. Because of it world is now a family—satellite has connected a world together. Most of the I.T in others words Information technology means are creating a new way of development and spreading knowledge. There is a interrelation between globalization and information technology. Those countries where the rate of globalization is high, they also have a high rate of use of information technology.

E-Journalism—Communication has provided momentum and energy to globalization. In the book by media specialist Marshal McLuh (the medium is message) specifies that means is more important than message. (The Medium is Massage). Today information is emerged as deciding power. Its system is not only independent of control of ideology but communication system also is controlling the ideology. Communication system has a determining role in economic, social, political and other area. The nature of share market is decided by fast communication not by dynamic growth rate. Information and communication systems are integrating at international level.

The tools of information telephone, telegraph and tablets are getting older with a new day. e-mail, e-fax, cellular phone, pager, teletex and computer datas are proceeding. Microchips, satellites, micro waves and robotic discoveries are in trend. Computer networking has embarked setting foot. The flow of information is very high with the help of foreign communication system limited, national informatics center, c-dot (center for development of telecommunications). By combining the multidimensional activity of internet and technical skill with the huge world of news had created a easy way for the revolution where news provider and receiver knows each other very well. Where consumerism is not treated as a dustbin but they are served with information according to their interest.

Communication has become an integral part of the world of e-journalism. It has proved its quality and availability. It is proving a boon for the world.. But it also have an another aspect.

There are several allegations on the child named as globalization who was nourished by communication revolution. According to Professor Herbert Shiller media is in a deep relationship with politics and economics. Shiller commented on the role of media for defining global superiority in his book 'mass communication and American empire' (1969) and 'the mind managers' (1973). He believes that every change in the name of super highway is happening on the cost of public property. 'Radio spectrum frequency' is in use for corporate interest. There is no debate or discussion on this. Radio Spectrum Frequency is national property, a natural source. Initially radio was used as a resource for public use. Later it was misused. Whoever receive license for radio broadcasting, forget their promises towards public. They use radio for increasing their profit. Radio spectrum frequency is now in use for business purposes without the permission of public. The same situation is now in our country because of globalization. Radio spectrum frequency is now in use for business purposes. Especially in the area of media and tele-communication. Public is now the consumer of different media and tele-communication apparatus. Mind and psychology of public is now changing. Hunger for the consumption of modern consumable products is emerging. Dissemination of consumer culture is being fiercely. There is an important question in the order of

the thoughts of Shiller. Communication revolution created various opportunities for benefit of the world. However, the modern means of technology is getting misused for the fulfillment of self-interest. Here a question arises i.e. who is responsible for it, Revolution or people misusing it? – It a point of concern.

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Cultural Pluralism—When a large number of people of different culture live together in a locality, and they get support for that, and then this condition is called cultural Pluralism. India is the perfect example for this. Here people of different opinion have freedom to participate in great culture of India, with nourishing their own customs. In this era of globalization it is obligatory for a person belongs to a particular custom to interact a person of other culture or custom. This interaction is globally acceptable. Transmigration increases with all these. Transmigration also developed because of trade, commerce. Political, social or due to other reasons. Due to which cultural Pluralism is increasing. Today cultural inter-relationship is increasing.

Main reasons behind it are public-communication, migration, tourism, foreign companies etc. Migration towards metro cities of developed and developing countries is increasing. It is causing a problem for people that, how to adjust their traditional customs, nationality, citizenship and other phases of social life at their home town.

In process of globalization it is compulsory for a person of any culture to interact with the person of another culture. This interaction is approved by world community. Transmit is increased due to commerce, finance, political, social and many other reasons. Along with the transmit from one country to other is also increased. It has promoted the Cultural Pluralism.

Today cultural internal relationship is promoted. Main reason of it is mass communication, emigration, tourism, foreign companies etc. Due to globalization, emigration towards the big cities of developed and developing countries has increased very fast. So people are facing a problem to live in their home town by coordinating with their traditions, culture, nationality, citizenship and other aspects of social life.

Some socialist believe that globalization in encouraging Multiculturalism. Food habits, life styles, costumes, different necessary commodities and production of a country are consumed in other countries. It is also a mean to transfer the culture of a nation to another. Foreign culture is entering in our home through satellites. Various television channels are the mode of foreign culture. Few people named it as cultural attack.

Linguistic Dominance—Globalization has an adverse effect on the languages of small countries. It will not damage Hindi to that extent as Hindi consist an internal power of the country. Countries who are weak, poor, having low population their language will be affected if not completely but will be cause a serious injury. If they want to compete with world they have to come with internet. To use internet they should know English. Complete information in a very short time, is only available in a language that is English. The most promising and effective means of globalization is internet which is the most appropriate Carrier of English. Multinational companies and transnational companies are also the carriers of English. English is also attacking through satellites, i.e. t.v. channels.

Due to globalization a future is arising beside nationality and language absoluteness. If we concern our self with the cultural phase of globalization, then disputes related to colonial cultural front attracts towards it. In this concern issue of vanishing of languages is emerging, UNESCO is also worried about it. Due to all these a question of superiority of some languages especially English will be establish? At the same time a question of disappearance of other languages is also arising. This question is specially relevant to under-developed and developing countries.

English is the language of most of the International trade-business. French was in-corporate in international diplomacy and due to the cultural experiment of France, French get an special attention at international level. But at current stage of globalization, French is also not capable to resist the tremendous flow of English. Just before two or three decades there were few people to know English in France. All the sign-board or bill-board were in French in Paris. Today advertisement in English can be

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easily seen on main roads/highways. Gulf countries have the same situation. Business authorities of the nations using Arabic, Urdu, and Farsi languages have dual-language sign boards. It is essential to have advertisement in English. Pakistan and Bangladesh is also now the victim of this ailment.

In India vitality of English is increasing because of globalization. India has the population of more than one thousand million, in which seventy percent people speak and understand (know) Hindi. The language used in Pakistan, which is called Urdu is also a form of Hindi. The languages of Meerut and Delhi developed both the languages Hindi and Urdu. The mix language of Hindi and Urdu is used by people, Mahatma Gandhi named it Hindustani. Hindi or Hindustani language used in other than Pakistan is like Afghanistan and gulf countries to some extent. Neighbor countries like Nepal and Bangladesh, some other countries like Singapore, Morasses, Trinidad, Guyana etc. use Hindi. Almost 80 crore people speak in Hindi all over the world. Actually there is no country where more than this people can speak a single language. The main language of china is Mendrin, but all the Chinese does not speak Mendrin. Indisputably people speak in Hindi have largest population. Still, the superiority of English is increasing in this Hindi world. Internet is the major carrier of English. It is a consequence of globalization.

Outsourcing— Outsourcing is the main agent of globalization. Outsourcing is a hot topic for discussion in American and European countries. It was initiated by America. But today America is trying to stop outsourcing, because developing countries are getting benefit of it. N.T.C. (National Intelligence council) is an intelligence department of America that provides secretes information to American government. NTC chief Mr. Robert L. Hickwis handed over a secrete report to American government on March 2004. This report published in the media on 21st March, 2004. According to this report related to outsourcing business is a new inclination. It helps companies to reduce their production cost. This report notify Americans and the report said, through outsourcing foreign companies are stealing American information and technology. It will cause a serious damage to import of computer codes and import of hardware.

In his report intelligence chief warned and said that due to this theft of economic and other secretes through outsourcing, after 15 years 30 lakhs employments will go outside only in software sector. Out of which 70% to India, 20% to Philippine and 10% will be exported to China.

As a result of globalization outsourcing is increasing. Through outsourcing developing countries will get million of employment. This is inspiring news for developing countries and is disappointing news for developed countries. That's why American government is trying to prohibit outsourcing for foreigners.



Task

Comment on communication revolution and globalization.

Migration—Migration is known as the permanent settlement from one geographic place to another geographic place. There is a difference between tourism and migration. Tourism is temporary whereas in migration there is an involvement of an element of permanent.

There are two concepts, emigration and immigration. The process of leaving one's own nation to another is called emigration. Whereas the process of coming in of a person from his nation to our country is called immigration. In addition to this there is another form of emigration, which is called inter emigration. In this kind of emigration a person changes his place in the same country.

Globalization has encouraged emigration. a large number of people from under developed and developing countries are moving toward American and European countries in search of employment. Settling there. Globalization boosts up this process.

Government is inviting NRIs for investment in India. For this various facilities are providing to NRIs at government level. Acceptance for dual citizenship gets encouragement for increasing the rate of investment by NRIs. This is attracting NRIs. They are interested for investment in India. This process

is also continued in various countries. The process of immigration is now growing up. although it is a cause of concern in India that how it will affect us, after dissolving investment ministry on 26 may, 2004 and presenting the budget in parliament on 8th July, 2004 with a provision for increasing foreign investment.

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There are multi dimensional results of migration, emigration, immigration. How to adjust with new culture of the new nation? Rising of new functional relationship. Conflicts or unity of follower of a customs with another, at the level of behavior, measurements, value and inter-activities etc. (Demography) related problems. These issues arise as a result of globalization. There is an essence of sociological study of these issues, so that we can study the effects of globalization.

Self Assessment

Multiple Choice Questions:

- 6. Globalization is a process
 - (a) Complicated
 - (b) Easy
 - (c) Difficult
 - (d) None of these
- 7. Took place during globalization
 - (a) Depreciation of the currency
 - (b) Integration of currency
 - (c) Trend of currency
 - (d) None of these
- 8. Liberalization policies encouraged
 - (a) Privatization
 - (c) Liberalizations
 - (c) Development
 - (d) None of these
- 9. Basic condition of nationalism is
 - (a) Currency
 - (b) Citizenship
 - (c) Economy
 - (d) None of these.
- 10. Communication revolution provided globalization
 - (a) Speed and energy
 - (b) Currency
 - (c) New energy
 - (d) None of these.

27.5 Middle Class: Carrier of Globalization

That class of the society’s economic and social level, which is neither too high status nor too low is middle class. Middle class is placed in the middle of the two sections of society i.e. the rich and the poor. This section mainly includes white collar people and those, who are working in Low managerial business.

A new social system is emerged after European renaissance. Modernization made multidimensional change in it. Indian renaissance also a part of it. New opportunities for employment and trade formed. Bureaucracy, Technocracy, Advocate, doctor’s engineers, teachers, small scale industries, middle traders, local political leaders etc. not only came into existence, but also slowly they became a part of an influential class, it is known as middle class. It has played the role of Executor.

Today the central carrier of globalization is the middle class. They are the main consumers of market. Middle class of the society is the viewer of various television channels. They are leading the consumption of products by Multinational companies.

Notes

27.6 Summary

In India vitality of English is increasing because of globalization. India has the population of more than one thousand million, in which seventy percent people speak and understand (know) Hindi. The language used in Pakistan, which is called Urdu is also a form of Hindi. The languages of Meerut and Delhi developed both the languages Hindi and Urdu. The mix language of Hindi and Urdu is used by people, Mahatma Gandhi named it Hindustani. Hindi or Hindustani language used in other than Pakistan is like Afghanistan and gulf countries to some extent. Neighbor countries like Nepal and Bangladesh, some other countries like Singapore, Morasses, Trinidad, Guyana etc. use Hindi. Almost 80 crore people speak in Hindi all over the world. Actually there is no country where more than this people can speak a single language. The main language of China is Mendrin, but all the Chinese does not speak Mendrin. Indisputably people speak in Hindi have largest population. Still, the superiority of English is increasing in this Hindi world. Internet is the major carrier of English. It is a consequence of globalization.

27.7 Keywords

1. **Integration** – to be combined, the act or process of making whole or entire.
2. **Common Currency** – a money system used in more than one state or country.

27.8 Review Questions

1. What do you mean by Economic Globalization? Clarify.
2. Describe the impacts of Globalization.
3. What is “Nationalism Versus Globalization”?
4. Describe Communication Revolution and Globalization.

Answers: Self Assessment

- | | | | |
|----------------|------------------|------------------|------------------|
| 1. Europe | 2. November 2003 | 3. Globalization | 4. Privatization |
| 5. Integrating | 6. (a) | 7. (b) | 8. (a) |
| 9. (b) | 10. (a) | | |

27.9 Further Readings



Books

1. Philosophical and Social Bases of Education – *Mathur, S.S., Vinod Pustak Mandir*
2. Philosophical Bases of Education – *Sharma, Yogendra Kumar, Madhulika Sharma*
3. Philosophical Bases of Education – *Sharma, O.P.*
4. Education and Psychology – Measurement and Evaluation: *Shashi Prabha*
5. Philosophical Bases of Education – *Pandey, Ramshakal*
6. Sociological Bases of Education – *Chaubey, S.P., International Books, Meerut*
7. Philosophical Bases of Education – *Sharma, Dr. N.K.*

Unit 28: Human Rights and Education

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Objectives

After going through this module, the students will be able to understand –

- The concept of Human Resource Development.
- The Man power planning.
- The educational planning.
- The role of education in economic development.

Introduction

Education develops ability, capacity and skills of human and only a qualified, worthy and skillful person can develop its society, country and economy. As money is a capital, an asset, in same way human is also an asset and capital and we can develop our human resources by educating it. Now every nation is accepting the concept of Human Resource Development. Earlier in our country also, Education Ministry was responsible for the development of organization, management, planning

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and administration of education, but during the period of Rajeev Gandhi it was renamed as Human Resource Development (HRD) Ministry with expanded concept, so that pre defined goals can be achieved and Education can really develop human resources. Education plays a very important role in economic growth of a nation, that's why education is called capital of a nation.

28.1 Concept of Human Resource Development

It is the period of planned development. Every nation of the world is moving towards Economic Development with planning. In this form of development every nation is managing its natural, human and other resources so that it can be fully utilized. Education is very helpful in this planning. A country having a well planned education system will have a good growth rate. If a country has a skillful, trained and adept man power, it will have a high growth rate. Education is the key factor in development of men-power. It is important that education and economic development work together. If education is only aimed to increase knowledge or literate people, or teach mathematics or only to increase intellectual capacity, then it will adversely affect economic growth of the nation. Because of it will be difficult to get skilled people in various areas of Economic development, for which the nation will have to be depend on other countries and it will resist our growth. Therefore it is important to plan education system from the point of view of economic growth. Today education is not only for acquiring knowledge but it is also for economic growth. Education develops ability, capacity and skills of human and only a qualified, worthy and skillful person can develop its society, country and economy. As money is a capital, an asset, in same way human is also an asset and capital and we can develop our human resources by educating it. Now every nation is accepting the concept of Human Resource Development. Earlier in our country also, Education Ministry was responsible for the development of organization, management, planning and administration of education, but during the period of Rajeev Gandhi it was renamed as Human Resource Development (HRD) Ministry with expanded concept, so that pre defined goals can be achieved and Education can really develop human resources. Education plays a very important role in economic growth of a nation, that's why education is called capital of a nation.



Notes Education plays a very important role in development of any nation so it is called the capital of nation.

28.2 Education as an Investment

Investment refers to that capital asset, which can be expended over some beneficial products and will earn more than expenditure. In other words, when money is invested for of more earnings is called investment. Education is investment as money expended on education is reproductive and that produces in large scale. Generally the capital invested in a business, in future it earns more than investment. In same way the expenses made in school buildings, furniture, educational equipments, salary of teachers etc. that produces good administrators and technical-experts, they introduce new technology that increases productivity and profit share, increases national income with per capita income and economic development takes place. In this way the investment made in education returns to nation with a high rate of interest. Growth rate of a nation also depends upon the capital invested in education by the nation.

Marshall said that most valuable capital is that, which is invested on human. Motivator of Communist ideology Karl Marx said about education of laborers. In America Education also emphasis on economics

of education and they analyze the result of educational attempt with economic achievement together with beneficial education. With the development of teleology education in America, educationist have to focus on the economics of education and they started to evaluate all the educational efforts as economic achievement. In Russia Strumilin proved that if labor get primary education, production increases to 44 percent. In same way British Economist Fabricant and John Baji and Maybaj Dewanesh of France said that there is remarkable impact of education on national production. After 2nd world war various researches held on this, that concludes as expenditure made on education is productive. UNESCO supported very strongly 'Education in the form of planning' and said Education is an Investment in Itself. Today every Economist, educationalist, Businessman and every nation agree that expenditure on education is equally beneficial to the expenditure on business. Today everyone agrees that it is impossible to have industrial, occupational, technical and scientific development, without development of education. That's why today every nation has started to spend maximum on education and various researches took place on its consequences. These researches proved that expenditure on education is investment.

Notes

1. Expenditure on education results as increase in national income. Nation that spend more on social, technical and scientific education, have high growth rate.
2. Returns depends on the arrangements done according to the demand of society during educational planning.
3. Expenditure on education of a person affect its income, an ordinary trained person gets low salary, diploma holder gets more and engineers get high salary.
4. In any work more educated person have better performance rather than that of a low educated person.
5. Highly educated person have higher ability to adopt new ideas and new equipments, thus he succeed in economic development.
6. Knowledge has a direct relationship with earning. Person who has acquired knowledge about agriculture will produce more than the person who does not have any knowledge regarding it. A highly educated D.M.M.S., M.D or Doctor earns more than an ordinary graduate person. In this way expenditure made on their education is investment in itself.

Capital invested in education results in four ways: (1) Return in the form of monetary return. (2) Non monetary return. (3) personal return (4) Social return. If a person earns money after getting education or after being educated is called return in form of money. This income of the educated person is his personal income, but when a part of his higher education is taken by the institute providing employment to him or by society, that return is called social return. It is also possible that educated person do not have enough income, but still he is satisfied, this satisfaction is called non-monetary return.

Self Assessment

Fill in the Blanks:

1. Education develops ability, capacity and of men.
2. Education is a powerful means of

28.3 Education as Human Capital

Education is called capital as it plays an important role in economic development of a country. According to Marshall, "the most valuable capital is that which can be invested in all creatures". Actually education is human capital, because it increases ability and skill of people.

Notes

Following logics are given in favor of it.

1. Education is helpful in economic development.
2. Men power is increased by spending on education, this men power increases national income by increasing production.
3. There is difference between style of working of an illiterate and unskilled person and in the style of a well trained person in different jobs.
4. Education increases the ability and skill of a person so that he can earn more than what he spends on his education.
5. Formal education is the most important means in formation human capital, because it increases the economic value of men. This increases the capacity of earning of a person.
6. Human capital is not only a physical labor, but it is an intellectual capital too.

Thus it is necessarily human capital. It makes qualitative and quantitative improvement of human being and thus forms social capital.

28.4 Man Power Planning

Development and progress of nation not only depends upon its physical assets but also depends on skilled work force. Education is the key to make this workforce skilled. There is no doubt that physical resources like electricity, transport, steel and coal are supporting elements in economic development, but these resources are operated by human being. A person cannot use these natural resources without scientific knowledge and technical knowledge. For economic development it is essential that people should have scientific and technical knowledge of working and this is done by education. Education introduces people with new scientific knowledge of production in small and large scale industries. Thus the way of economic development is open by education. Human resource planning means increase the work capacity of a person, provide him new technique and introduce him with the changes taking place in world in the area of agriculture and industries. Human being is a power in itself. From the view of economy as in the form of capital and in the form of an effective means of economic prosperity.



Did u know? Investment means that capital, which is engaged in some beneficial production?

28.5 Role of Education in Economic Development

Economic development of a country refers to Net National Income, Gross National Profit, Per-capita Income and regular increase in production. It requires capital, resource, labor, organization and audacity. Production requires both the natural and human resources. Natural resources include raw material, minerals and proper environment and human resource includes physical and mental attempt of human being. Human beings work hard, absorb raw material from nature, use machinery and turn it into product useful for society and use the commerce and trade organization to convey the final product to consumers. So every part of economic development requires men-power. Generally economic development of a nation depends on two factors. First is availability of natural resources to the country, and second is what kind of labor is available for its utilization. The country which have utilize its natural resources by skilled and enough labor will have better growth rate. The skill of tapping and consuming the natural resources can only developed trough education.

Education increases the Net National Income, Gross National Profit, Per-capita Income and average income of a country. Cost of production is minimized by education by improving skills and knowledge of laborer and increases the quality and quantity of production; it has positive impact on Gross National Profit. And Gross National Profit increases. Education does not only tell about production but also about its consumption. People increase their income by following the principles and regulations of consumption, it results as increase in the income of society and country and the country develops economically. In this context education plays an important role in economic development of a country. There are various countries those develop their economy through education. Such as Japan, its economy was destroyed during 2nd World War but, through education Japan managed its economy and is now one of the developed countries of the world, who is challenging other economic powers of the world. Today United State of America ranks first in the world, by maximum consumption of its natural resources by improving its professional, scientific and technical education. Denmark adopted milk trade, developed this trade and took it to the height of success and got surprising economic development. Countries like Russia, Germany, Canada and other countries develop their economy through education.

Notes

Education is a very powerful means of economic development. In this regard American economist Schultz said, "Imagine that an economy have good geographical conditions, enough capital and technique of production, but do not have trained workers who have acquired education in any institution, who just have knowledge about only domestic economy, do not have knowledge about other economies of the world, it is sure that in those circumstances there will be low production, rigidity in economic organization until there is no investment is made on human resource and improve their skill". For the high rate of growth in economy it is essential that the country should invest for education of people, so that their skills and ability can be improved. They will be aware of sale and purchase of product, this will improve the production. Researches made in this regard conclude that economic growth of a nation is more dependent on development of human resources rather than of natural resources, and human development depends on education.

Education develops human resources in following ways:

1. Education creates a way for economic development by utilizing natural resources properly. Various countries of the world like Arabs, Brazil, and México etc. have sufficient natural resources but in the absence of educational facilities they were unable to utilize these resources in properly. In just contrary Germany, Switzerland, Denmark etc. effectively utilize their limited resources and achieved incredible economic development.
2. Education brings revolution in technical fields. Technical revolution affects production capacity of the nation and this increases production.
3. Education avails new ways for prosperity in rural areas. Villagers increase their production by using agricultural knowledge and adopt co-industries.
4. Education improves work efficiency of workers. Develop aspiration among them.
5. Education removes flaws of economy and makes it more effective.
6. Education develops the spirit of thinking, making distinction, making argue, comparing and analyzing, that affects the life-style, work-style and production capacity of a person.
7. Education gives a new direction to the perspective and Contemplation, due to which changes occur in production, management, organizing capital etc.
8. Education emphasis on scientific and technical researches that develops new technology.
9. Education helps in developing industrial administrators.
10. Education prepares technical and agricultural specialists.
11. Expenditure on education is like expenditure on other capital investments.

Notes

- 12. Education improves the productivity of workers by introducing them with new technique, which puts positive impact on gross production.
- 13. Education develops quality of workers. Develops behavioral qualities in them, protects their health. With good health they can work hard.

For economic development both the general and specialist education is required. General education helps in physical, mental, social and moral development of children. In this more emphasis is on language, personality, adjustment and the variability. These qualities affects production and distribution almost equal to the knowledge of elements related with production and distribution. It means before specialist technical knowledge it essential to have general knowledge. Specialist education prepares people to work in special work areas like, agriculture, heavy industries, small scale industries, education, health, construction, law etc. Its objective is to prepare skilled farmers, engineers, doctors, technicians, administrators etc. thus education can increase production by preparing able, hard working and skilled men-power. Conditions of distribution can be improved and management and system can be shaped very well and economic development can be made in a country. Thus it is apparent that education plays an important role in economic development of any nation.

Self Assessment

Multiple Choice Questions:

- 3. Education is in Economic development.
(a) Helpful (b) Resistant (c) Obstructive (d) None of these
- 4. Expenditure on education causes in National Income.
(a) Decrease (b) Increase (c) Loss (d) None of these
- 5. Earning has with knowledge
(a) Direct Relationship (b) Profit (c) Earning (d) None of these
- 6. Capital invested on education can generate return of
(a) Six Types (b) Four Types (c) Two Types (d) None of these.

28.6 Educational Planning

Educational goals can be achieved through well planned programs. Planning system can create a social system which is based on basic values and objectives. Planning involves economic, cultural and political aspects with social aspects. India is a large country. There are various kinds of resources human resources, minerals etc, nevertheless it is standing with developing countries. It is essential to have social change in the country for its development programs. Education is treated as a good investment. Today we need technology to consume our natural and human resources properly. It is important to have a good planning in the country. Educational planning should get special attention in this planning. We can bring better social change by educational planning, every citizen can be developed to a standard of education and we can prepare good citizens for the democracy and can develop required science and education. Developed countries believe that educational planning is very essential. We also require well planned programs for our Indian society, so that we can challenge other countries in this changing economic and social environment.

Meaning Planning

According to dictionary planning means to sequent a work before doing. Planning includes both the objective and selection of work. Planning is process in which various decisions are taken. Discussion is

made over decision, through which directed works can be done with appropriate resources in future. Following elements are involved in this definition: (1) It is a process; (2) Objectives are pre discussed; (3) Orientation is important; (4) emphasis on future settlements; (5) In planning those decisions are identified which will be helpful in achieving objectives; (6) A process is developed for optimum utilization through various prospective alternative.

Notes

Meaning and Characteristics of Educational Planning

Educational planning is a kind of procedure, in which decisions are made for achieving pre-decided goals, so that they can be easily implemented. In the words of J.P. Nayak, Educational planning means making decisions for future activities, by keeping in mind that pre-decided goals can be achieved by proper use of rare resources.

For pre-decided goals it is important to analyze various aspects, which includes, develop relationship between education and national development, subject material of education, educational measurements, expansion of education facilities, culture of the nation, social system and social changes etc. In rare resources deep research is made on time, physical resources, buildings, goods, scientific equipments, money and able man power. With all these taking decision is of an importance.

Following characteristics should be involved in educational planning:

1. Educational system should be goal oriented. Education system should work properly without any wasteful expenditure. It is believed that education system is a kind of mechanical system, through which desired goals can be achieved successfully.
2. Educational system should be development oriented. The political and social environment affects its production. In the same way education also related with productivity. Education system should improve national wealth.
3. It should have the attribute for integration. Educational planning should have the capacity to integrate various aspects related to development.
4. It should be based on the requirements of society. The procedure of development is continuous in every society. This development process has direct relationship with requirements. Educational planning should fulfill these requirements.
5. Education planning should concentrate on future requirements. Knowledge explosion is now very high, which is changing society. Science and art are highly affecting human life. These should be analyzed and education system should concentrate on future requirements.
6. It is important to emphasis on social and moral values. Today men's life is very mechanical. Criteria for social and moral values are also getting mechanical. Today violence, enmity, conflicts are deeply involved in human life. By learning the social and moral values can be properly installed.
7. In educational planning comfort of life should be keep on mind. Today men are wasting life for achieving physical comfort. After a certain level he realizes the reality that, only physical pleasure is not comfort life. It should be kept on mind in educational planning.
8. Educational planning should be flexible. There should be provisions which can be easily modified according requirements. But this modification should not affect basic educational planning.

Educational Planning at Different Levels

Educational planning is made at different levels, it is important to coordinate them. These four levels are— (1) National level, (2) State level, (3) District Level, (4) Institutional level. Important decisions are made at each level. In our education system various decisions are taken at National level and some other are of very important at state level. In our education system some decisions are taken at state level, such as syllabus of different classes, pay grade of teachers etc. in this way it is not appropriate to discuss these aspects at district level.

Notes

Educational Planning at District Level

It is not a new concept to make educational planning at district level. District level education planning only involves those activities which are changeable at district level. At district level planning these activities to be keep on mind. These should be bases on reality and should practical. Officers of State Education Directorate should provide appropriate instructions/ directions to district level planning. **J. P. Nayak** suggested that suggestions from the teachers of related Schools should be taken by Education Officers. Following activities may be involved in district level educational planning –

(1) Development of educational facilities in schools, such as school building, play ground, laboratory, library etc.; (2) Work experience; (3) Social service programs; (4) Community decentralized programs; (5) Social and adult education programs; (6) Use of resources of the community; (7) Fixation/ assessment of place for opening schools; (8) Develop relationship of education with employment available in District; (9) Develop instruction facilities; (10) Provide services to the environment around institution; (11) Assessment of registration at district level; (12) Environment programs; (13) School inspection; (14) Professional development programs of teachers; (15) Developing good human relations etc.

Institutional Planning

According to **J. P. Nayak** Institutional Planning is to make decisions about activities to be performed in future, through which pre-decided goals can be achieved by utilizing various resources. Objectives of institutional programs cannot separate from educational planning, few differences can be made in pre-decided activities and their quantity. Following aspects should be keep on mind when preparing institutional programs –

(1) To improve the instruction of education, (2) Improvement in the facilities of schools, (3) Essential and proper use of resources. (4) Co-operation of local communities in various programs of school. (5) Development of programs to make community based schools, such as social service, adult education program, youth service etc. (6) Maintenance of School building, (7) Organizing activities related to syllabus, (8) Identifying the requirements of schools, (9) Proper use of local resources, (10) Improve examination and assessment rules, (11) Co-ordination with instruction services, (12) Co-ordination with district level planning, (13) School registration, (14) School supervision programs, (15) Implement suggestions received after school inspection, (16) To maintain healthy environment in school.

Problems related to Educational Planning

Developing countries such as India has to make provision of high budget in educational planning. Countries economy is affected by population explosion, wars against other countries and inflation. From economic aspect education is a very large industry, in which government has to increase its budget for education. But it is true that social, economic, and cultural development of the nation is only possible by education. For performing these jobs importance of making good educational program increases, several problems are faced during its preparation and for its implementation, which affects education development programs.

Some problems are –

(1) Effects on finance system. (2) Differences are made from time to time. (3) Difficulties at different level arise by not defined educational objectives. (4) Educational development is not co-operated with rural development. (5) Which process is to be adopted for which aspect? (6) How to take coordination from teachers and parents for planning process. (7) Lack of appropriate policy for regional development. (8) Lack of trained staff for planning. (9) Problem of nomination. (10) How to co-ordinate institutional planning with district level and national level educational planning. (11) How to motivate education department for implementation. (12) How to select and motivate a good employee group to work in education department. (13) Implementation of planning due to several geographical, social and psychological causes.

Suggestions**Notes**

Government should give preference to educational planning. Experienced and able specialists should motivate towards it. Programs should be made in various universities for this. Research work related to educational planning is almost negligible. This work should be proceeding. It can be done with education specialist and specialist of social studies, try to solve different problems, which are acting as hindrance in this work.

Self-Assessment

State whether the following statements are True/False:

7. Educational objectives can be achieved only with well planned programs.
8. First eight years education which is called primary education is most important.
9. Father of the nation Mahatma Gandhi believed that illiteracy is slur for the nation.
10. According to Indian constitution there should be no arrangement of education.

28.7 Sources of Human Resource Development**Primary Education**

First eight year duration schooling is called primary education, it is most important, because it creates the foundation for personality, psychology, social trust, habits and research ability. At this level basic education for reading, writing, and mathematics is earned, values are created and environment related awareness arises very quickly. It is a situation where physical development can be made, interest can be created in sports and adventure activities and hand craft can also be developed. At this stage their mentality changes, sympathy, brotherhood, tolerance, humanity, cooperation and other emotions can be generated in them, which is helpful in making them a useful person of the society and country. If a child got good education at this stage he never fails in his life because he is prepared to make efforts for achieving goals.

Secondary Education

Secondary education is that education which is mainly for the age group of 12 to 17 years. Here a student learns owing equipments of studies, personality, thinking area and their use expansion in life. It emphasis on learning, mental development, interest, ideals and habits. Secondary education acts as back bone of educational area. As back bone balances the whole body of a human being, in same way secondary education is helpful for his life. It is a stage where revolutionary changes take place in physical and mental development of a child. It creates foundation for higher education and its preparation. In this form standard of higher education is decided in sufficient quantity by secondary education. Secondary education is a complete and independent in it, because after completing this education children enter into its practical life. In this way secondary education prepares a child for his upcoming life.

After completing secondary education some children take admission in higher education and acquire general or specialist higher education and present themselves as skilled and able man-power and make themselves available for production or administrative activities, but after completing this education most of the children employed in some activities. Whether in agricultural activity, work in an industry or office, or start their own business, and work as clerk, technician or labor. In this way secondary education prepares able or semi-able workers and secondary education plays an important role in economic development of the nation.

Notes

Higher Education

Higher education is given great importance, because it prepares those persons, or develops those ideas, which can be implemented in future. Quality and the speed of its development depends on wide spread knowledge of its thinking environment, history, culture, custom and values and on the capacity of its people to defeat physical/geographical, social and spiritual problems. Awakened class arose from education plays an important role in deciding the quality of environment. Higher education avails man-power for continuously increasing and changing necessities of industry, agricultural administration and services.

Higher education is of two types, first general and second specialist. General education provides officers to organization and administration and specialist education creates higher technical and mechanical officers. Thus, general and specialist education creates those officers who are responsible for working of various business institutions, large industries and factories and other organizations. For best adjustment it is felt that, arrangement of general education should be made for those who are acquiring specialized education.

Adult Education

Adult Education has its own importance in economic development of the nation. Due to the failure of primary education, number of illiterate people has increased very much. Father of the nation Mahatma Gandhi believed that illiteracy is the slur for the nation. For the development of India we can't wait for the day when every child of the nation will get necessary and free of cost education and those children participate in economic development of the country. A Growth of today's India is dependent of these illiterate elders, therefore they should be made capable by literacy and adult educational attempts, so that they may be able to acquire knowledge about agriculture and industry, can study the books related with them and on these bases they can develop agriculture and industry at their level Adult education will provide them knowledge about different meters and regions and it will develop self confidence in them. Definitely it will increase production and country's economy will develop.



Task Comment on Educational planning.

28.8 Need for the Change in Education for Human Resource Development

Undoubtedly Indian schools, colleges and universities are preparing world class engineers, doctors, technician, managers and higher officers. Whose schools were drawn from the world's finest world can be good scholars. But it is also an open truth that they are few in comparison of that large number, which have some bookish knowledge, the degree, and diploma but have very limited practical knowledge and self studying capacity. They have a very weak language and their communication capacity is limited, their ideology is much contracted and they have lack of interest for accepting social and national responsibility. The level of general education in the country is very low and specialist education not so practical. Due to lack of promotion of industries it is difficult to use those educated people in the country. Miss spending and resistance is increasing at every level of education, it not only causing miss spending of investment money in education also to the miss use of man power. Therefore it is necessary to improve the quality of education. For acquiring benefit from investment on education it is important to stop miss spending of that money and there is a strict requirement of developing a relationship

between education and development so that education can truly participate in developing country's economy.

Notes

For development of human resources following changes are required –

1. According to Indian constitution there should be arrangement for education. Our constitution includes four indicating words, justice, freedom, equality and brotherhood. Constitution is bounded to provide these to every citizen of India. Every citizen of the country should get equal opportunity to acquire education without any kind of difference on the basis of cast, religion, community, color, rich or poor. For this sufficient education institution should be opened.
2. Indian society does not only contain cultural difference, but social differences also. In today's education system these differences are increasing. Rich are becoming more rich and poor becoming poorer. Therefore, education system should have the capacity to reduce these inequalities/differences and equality can be increased.
3. Through education country people should realize the feeling of 'one language and one nation'. Hindi should be use as a language of communication, which will create feeling of love, cooperation, sympathy, patriotism and trust among citizens of India.
4. The language of current education system is completely mechanical. There is lack of expression of thinking and voice of children in this. Therefore it is very important to provide opportunities for debate, expressing thoughts, defining and making justice to the children. For that it is required to make changes in educational technique and syllabus.
5. Every philosopher/thinker of the nation is worried about the downfall of moral and social values of the society, which is polluting the social life. This downfall of values is not only polluting other areas of life, but it is also polluting to the educational institutions. Therefore it is very important to teach and make them realize that we cannot stop exploitation, insecurity and violence and we cannot established an organized society without accepting or following some social and political measurements.
6. Country is feeling that, the student who have passed out these educational institutions thought that the hand work/craft work is a cheap work in comparison of clerical work. This can be a great resistance for a country who is entering in modern era. Developed countries are out of these thanking, Indians should also remain out of it. It can be done only when we make it sure that any children cannot complete his/her school life without any kind of hard work for it.

For making changes in education Radha Krishanan commission (1949), Mudaliyer Commission (1953), Kothari Commission (1966), New Education Policy (1986), Rammurti Council (1990) etc. presented various suggestions. Their many suggestions were accepted but there is no remarkable change can be experienced in our education system. It is very important to emphasis on education without any personal of political interest. It is very important and essential for economic development, human resource development and democratic system of the nation.

28.9 Summary

For the development of India we can't wait for the day when every child of the nation will get necessary and free of cost education and those children participate in economic development of the country. A Growth of today's India is dependent of these illiterate elders, therefore they should be made capable by literacy and adult educational attempts, so that they may be able to acquire knowledge about agriculture and industry, can study the books related with them and on these bases they can develop agriculture and industry at their level. Adult education will provide them knowledge about different meters and regions and it will develop self confidence in them. Definitely it will increase production and country's economy will develop.

Notes

28.10 Keywords

1. **Adult** : grown-up, mature
2. **Change** : Transform

28.11 Review Questions

1. What do you mean by man power planning? Clarify.
2. What is the meaning of educational planning?
3. Describe sources of Human Resource Development.
4. Comment on Education as an Investment.

Answers: Self Assessment

- | | | | |
|-----------|-------------------------|---------|---------|
| 1. Skills | 2. Economic development | 3. (a) | 4. (b) |
| 5. (a) | 6. (b) | 7. True | 8. True |
| 9. True | 10. False | | |

28.12 Further Readings



Books

1. Philosophical and Social Bases of Education—*Mathur, S.S., Vinod Pustak Mandir*
2. Philosophical Bases of Education—*Sharma, Yogendra Kumar, Madhulika Sharma*
3. Philosophical Bases of Education—*Sharma, O.P.*
4. Education and Psychology – Measurement and Evaluation: *Shashi Prabha*
5. Philosophical Bases of Education—*Pandey, Ramshakal*
6. Sociological Bases of Education—*Chaubey, S.P., International Books, Meerut*
7. Philosophical Bases of Education—*Sharma, Dr. N.K.*

Unit 29: Consumer Rights and Right to Education

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Objectives

After going through this module, the students will be able to understand –

- The opinion of Court about compulsory and Free Education.
- The constitutional Provision about Right to Education.
- The shortcomings and Suggestions of Act.

Introduction

Vision of free and compulsory education came true after six decades of independence with “right to free and compulsory education act 2009”. After the implementation of this act from 1 April, 2010, every child between 6 to 14 years got the legal right to get free and compulsory education in his nearest school. The special thing of the Act is the provision of 25% reservation in private schools for the children of poor family who are deprived of education. Law commission had suggested 50% reservation in private schools for the children of poor family who are deprived of education.

This Act was approved on 2 July, 2009 by cabinet and was passed by Rajya sabha and Lok sabha on 20 July, 2009 and 4 August, 2009 respectively. After approval from President on 26 July, 2009 it was published in Indian Government Gazette. It had been applied from 1 April, 2010.

Constitution makers were willing to include right to education in fundamental rights, but then circumstances of India were not favorable, therefore they included it in Article 45 of Directive Principles of State Policy and was left to the state which was not enforceable in court. Realizing its importance by 86th constitution amendment act 2002 in year 2002 article 29 (A) was added and was included in chapter 3 as fundamental right and thus it was enforceable. Due to the addition of above

Notes

Article 29-A, Article 45 was also amended as “State is liable to provide education opportunities to the children up to 6 years of age”, thus by amending Article 45, states were made liable to provide free and compulsory education. Along with above two amendments a new amendment was made in Part-4 of fundamental rights and Article 51(A) (T) was added to it. According to this “parents and the guardians of the children will be responsible to provide opportunities for compulsory education to the children who are under 6 years to 14 years of age”.

With the providing the status of fundamental right to the right to education it was also included in Directive Principles of Policy and fundamental duties, therefore it became the duty of state and parents. But there was no such positive means for implementing these duties, therefore for the accomplishment of its needs, under these notification responsibilities were secured for state government, and parents and guardians of children and provision were made for fine in the case of violation.

29.1 Opinion of Court about Compulsory and Free Education

In the case of Mohini Jain v/s Karnataka state 3 SCC 666 (1992) high court made a historic decision, which says, under Article-29 right to education is fundamental right of every citizen. Right to education is also included with Protection of life and personal liberty in Article 21 and capitation fee demanded by private colleges is violation of this right. Providing education to every citizen is constitutional responsibility of State.

In the case of Uni Krishnan v/s Andhra Pradesh (1993) 4 SCC 645 owners of private institutions filled petition in the court to review the decision made in the case of Mohini Jain, their argument was “if above decision is to be followed then they would have to close colleges, judges accepted education as fundamental right and limited it to the children of 14 years in age and said in the relation of higher education it is dependent on the financial status of state.

In the case of M.C. Mehta v/s Tamilnadu state (1996) 6 SCC 756 Supreme Court ordered to the state to provide full opportunities to child labors in accordance of Article-45, it was also directed that it will be the responsibility of guardian to send child for education and related government will look after that their working should be not of more than 4-6 hours and every day he should get 2 hours for education and the whole expenditure made on the their education will be borne by the employer.



Notes Primary education includes education from class 1 to class 8.

Self Assessment

Fill in the Blanks:

- 1. Was passed for providing free and compulsory education.
- 2. Still there are many villages without

29.2 Constitutional Provision about Right to Education

In the year 2002 with the 86th Constitutional amendment that Article 21 A was added to Article 29 which made in such manner as prescribed by state law to free and compulsory education to all the children from the age of 6 to 14 years a fundamental right.

Article 41—Central Government Act Article 41 in The Constitution Of India 1949 41. Right to work, to education and to public assistance in certain cases The State shall, within the limits of its economic capacity and

development, make effective provision for securing the right to work, to education and to public assistance in cases of unemployment, old age, sickness and disablement, and in other cases of undeserved want.

Article 45—Highlights that “State will make arrangements for the care and education of every child under age of 6 years”.

Article 46— Article 46 in the Constitution of India 1949 46. Promotion of educational and economic interests of Scheduled Castes, Scheduled Tribes and other weaker sections The State shall promote with special care the educational and economic interests of the weaker sections of the people, and, in particular, of the Scheduled Castes and the Scheduled Tribes, and shall protect them from social injustice and all forms of exploitation Main Provisions of Free and Compulsory education to children Act 2001:

- Primary education includes education from class 1 to class 8.
- Compulsory education: responsibility of Government is to
 - (i) Provide free primary education to every child of the age 6 years to 14 years.
 - (ii) Make arrangements for the admission, attendance and education of every child of age 6 years to 14 years.

Right to free and Compulsory education

- Every child between 6 to 14 years of age would have right to get free primary education in nearest government school and for that he/she should not have to bear any fees (Section 3).
- If a child of 6 to 14 years of age deprived from primary education because of not getting admission in school, then he/she will be admitted in class in accordance of his/her age and such children will be authorized to get free education till the end of their primary education no matter that he/she had completed 14 years of age (Section 4).
- During admission children have the right to get transfer from one school to another school (in the state or outside) and the principal of the school will provide Transfer Certificate immediately to the students willing to have this kind of transfer and delay made in the process can't be a reason for not admitting in another school, strict administrative steps will be taken against the principal or any other related officer if he intentionally makes such delay in the process (Section-5)

*Duties/Responsibilities of Government, Local Authority and Parents

- According to the provisions of this Act government and local authorities where, there is no school in their area, will establish schools within 3 years of implementation of this act in its working area (section 6).
- Central Government
 - (A) With the help of educational officer a national structure will be developed that will concern followings—
 - (a) Multidimensional development of children.
 - (b) Development of the values that are merged in constitution.
 - (c) Development of mental and physical ability of children at maximum level.
 - (d) To teach children through children oriented and friendly activities.
 - (e) The means of instructions will be mother tongue as far as possible.
 - (f) Make the children fearless and help them to express their thoughts independently.
 - (g) Assessment of understanding/learning capacity of children and implementing it to their ability (Section 21)

Notes

Notes

- (B) Development and implementation of the measurements of training of teachers.
- (C) Provide support of techniques for School buildings and resources to the state government. (Section 7).



Did u know? Under Compulsory Education, free primary education will be provided to the children from 6 to 14 years of age?

- **State Government –**
 - (a) Will provide free and compulsory primary education.
 - (b) Will secure the availability of nearest school.
 - (c) It will also ensure that not a single child from the poor section of society will be deprived from primary education.
 - (d) Will provide basic facilities such as, Building, Teaching staff and learning equipments.
 - (e) Will ensure the admission, attendance and completion of primary education of each student.
 - (f) Will provide qualitative education.
 - (g) Training facilities for teachers (Section 8).
- **Local Authority/Administration –**
 - (a) Will provide free and compulsory education to every child.
 - (b) Have to keep the records of children of 14 years under its Jurisdiction.
 - (c) Will ensure the availability of nearest school.
 - (d) Will ensure the admission, attendance and completion of primary education of each student.
 - (e) Will determine the educational calendar, (section 9).
- **Duties of Parents or Guardian –**
 - (a) Provide primary education to their children in nearest School (section 10).
 - (b) Arrangement of pre-schooling of children before the age of 6 years (Section 11).
- * **Duties of School and Teachers –**
 - For achieving the objectives Act
 - ⇒ Schools will provide free and compulsory education to admitted children.
 - ⇒ 25 % of students will be of weak and deprived section (Section 12).
 - No School or Person will take any kind of capitation fee for the admission of children and children and their parents can't be a subject for any kind of screening process. For the violation of this, a fine of 10 times of capitation fee will be charged as forfeit. (Section 13)
Person/ school liable for the screening process of children will be charged a fine of Rs. 25,000/- at first time and thereafter Rs. 50,000/- for every screening as forfeit. (Section 13)
 - No child can be suspended or expelled before completion of primary education (section 16).
 - No child can be physically or mentally exploited and anyone engaged in violation of this amendment will be liable for administrative punishment according to the rules. (Section 17)

1. Criterion for the Schools established after the effect of Article

Notes

	Number of Students	Number of Teachers
(a) From class 1 to 5	Up to 60	2
	61 to 90	3
	91 to 120	4
	121 to 200	5
	more than 150	5 Teachers and 1 Principal
	more than 200	Student teacher ratio should not be more than 40 : 1
(b) From class 6 to 8		One teacher for each class and one teacher for following subjects –
		(i) Math and Science
		(ii) Social Studies
		(iii) Languages
	For 35	1
	more than 100	1 fulltime principal Prt time instructor for the following: (i) Art (ii) health and physical education (iii) Work education

2. Building–

- (i) One room for each teacher
- (ii) One Office room, one store room and one principal room.
- (iii) Barrier free reaches.
- (iv) Separate toilets for girls and boys.
- (v) Clean drinking water for every student.
- (vi) Kitchen for cooking the Mid-day meal.
- (vii) Playground.
- (viii) Boundary wall for safety of the school.

3. Minimum Working Days– Minimum days/hours in a Academic year:

- (a) From class 1 to 5, 200 days and 800 hours in a Academic year.
- (b) From class 6 to 8, 220 days and 1000 hours in a Academic year.
- (c) Working hours for a teacher in a week - 45 hours including preparation time.

4. Library – Library of every School should have all the books of every subject with magazine, newspaper and story books.

5. Sports and Athletics Equipments – According to the requirement of class (Section-19)

- **Criterion for the Schools established before the effect of Article** – Schools will take necessary steps to achieve above measurements at their own expenses within 3 years of implementation

Notes

of this Act otherwise their legality will be expelled. The person who will run school even after cancellation of registration will be liable for a fine upto Rs. 1,00,000/- and in the case of continuous violation fine will be of Rs. 10,000/-per day (Section 19).

6. Qualification of Teachers – Only that person will be Teacher, who is acquiring qualification decided by Central Government or local Authority.

Such teacher –

- ⇒ will be on time and.
- ⇒ will complete their syllabus on time.
- ⇒ will take parent teacher meeting regularly.

For the violation of the above rules, such teacher will be liable for administrative action according their service rules (Section 23 & 24).

Will be not engaged in other activities except disaster relief or activities related to elections (Section 27)

No teacher will take private tuition (Section 28).



Task Express your views on Compulsory and Free Education.

Self Assessment

Multiple Choice Questions:

3. Still today there are so many villages without –
(a) Schools (b) Hospital (c) Secretariat (d) None of these
4. Still today thousands of children are in factories
(a) Relaxing (b) Working (c) Protesting (d) None of these
5. Also made in private and government schools in this Act –
(a) Changes (b) Differences (c) Compromises (d) None of these
6. According to the Act all children will be provided –
(a) Free and Compulsory Education (b) Scholarship (c) Meal (d) None of these

29.3 Shortcomings and Suggestions of Act

This Act was passed with an objective to provide free and compulsory education. According to this, qualitative education will be provided to every child of age 6 to 14 years. But if we thoroughly analyze it there is doubt in success of this Act. In short following are the drawbacks and suggestions of the Act –

1. Shortage of classrooms in ratio with students, therefore schools are to be run in 2 or 3 sessions. Buildings of old schools are in ruined condition; which can cause big accident any time. Therefore, with increasing the number of schools old buildings should be renovated.
2. Still today there are so many villages having no school, therefore survey should be done and school should be established there.
3. Distance between School and residential area is the reason for achieving qualitative education, so schools should be establish at distinct areas and government should provide transport facilities in those areas.

4. Private schools have air conditioned class rooms, swimming pools and gymnastic rooms, where as government schools have lack of basic facilities, students of government schools can be seen as studying in the heat of sun and leaking roofs, this is presenting two different scenario of education in the country.
5. According to the Act a good library is established with some text-books and magazines, but considering modern education computer, internet etc. facilities are also important.
6. According to the Act more than 10% of teaching staff cannot be left vacant in any circumstance, but if 10% posts are vacant students will have to suffer, therefore to talk about qualitative education is just an imagination, because qualitative education needs qualified and capable teachers.
7. Pre-primary education was not part of the Act, whereas millions of children strictly require basic education.
8. Thousands of students have to work in dangerous/risky factories. There is no arrangement for rehabilitation and education of these children who are the future of country.
9. There is discrimination in private and government schools. Private Schools have to full fill the guidelines of the Act for recognition, whereas government schools are recognized automatically.
10. Act is silent about the education of disable children. Definition of disability is termed as it is in 'Disability of person Act 1995' for the education of disable children, which not complete the conditions under 'National Justice Act, 1999'.

It is to concern that appropriate and best Acts are made on various subjects in India but are not implemented effectively. It is difficult to say till what extent this Act can be implemented. It is a difficult job to avail schools at reasonable distance and providing teachers and other facilities to them. It requires immense finance and other resources. State governments always have a reason i.e. lack of money. Although Central Government is ready to bear 65% of expenses in this regard, but still how it is possible? Which government will do this? And till when? etc. questions are not answered anywhere. It is strictly require making some effective strategies and implementing them on time, so that positive results of the act can be seen immediately.

Self Assessment

State whether the following statements are True/False:

7. There are 200 working days and 800 hours in an academic year of class 1 to class 5.
8. From class 6 to class 8, there are 220 working days and 1000 hours in an academic year 9.
9. For teachers there are 45 working hours in a week including preparation hours.
10. Only those people are eligible to hold the post of teacher who does not have the qualification decided by central government and local authorities.

29.4 Summary

This Act is a commendable step in the field of education. It is the responsibility of all the democratic governments to provide education to deprived children. It is a step in accumulation of this. Rights are provided to the national and state commission under Act to ensure right to education of children. Local authorities are appointed to look after the complaints regarding children education. Primary education plays an important role in personality development of children. It is the only Act to affect the large population of children of the nation. Definitely it will proof worthwhile. With the cooperation of each and every citizen of the country, Act will successfully achieve expected objectives.

Notes

29.5 Keywords

1. **Shortcomings** – Drawbacks, Loopholes
2. **Compulsory** – Mandatory, Enforced

29.6 Review Questions

1. Describe opinion of court about compulsory and Free Education.
2. Describe constitutional provision about right to education.
3. Write a comment on “Right to free and compulsory education”.
4. Write the shortcomings of “Free and compulsory education Act 2009”.

Answers: Self Assessment

- | | | | |
|---------|-----------|---------|---------|
| 1. Act | 2. School | 3. (a) | 4. (b) |
| 5. (b) | 6. (a) | 7. True | 8. True |
| 9. True | 10. False | | |

29.7 Further Readings



Books

1. Philosophical and Social Bases of Education – *Mathur, S.S., Vinod Pustak Mandir*
2. Philosophical Bases of Education – *Sharma, Yogendra Kumar, Madhulika Sharma*
3. Philosophical Bases of Education – *Sharma, O.P.*
4. Education and Psychology – *Measurement and Evaluation: Shashi Prabha*
5. Philosophical Bases of Education – *Pandey, Ramshakal*
6. Sociological Bases of Education – *Chaubey, S.P., International Books, Meerut*
7. Philosophical Bases of Education – *Sharma, Dr. N.K.*

Unit 30: Peace Education

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- 30.1 Concept of peace
- 30.2 Meaning of Peace Education
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- 30.10 Review Questions
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Objectives

After going through this module, the students will be able to understand –

- The meaning of peace Education.
- The objectives of peace Education.
- The Curriculum of Peace Education.
- The Co-Curriculum Activities.

Introduction

Adward Bentwerth Baiti , Chancellor of Macgill University Canada mentioned in his speech On 26 May, 1920 , “We have started to ignore those spiritual values which are the parameters of humans progress. First world ended the best era of human progress and the reason of this war was only that we could not control the desire for materialism. Do not tell me this war was nothing but the Victory gluttony of Germany or Imperialism of British or capitalist desire of France. Britain has given management and physical culture to the world. Germany and France splendid world with art and music filled its dictionary with science and literature. Benefits acquired by capitalists due to war, was

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not actually by war itself. We should get down in more depth. The madness that drowns the world in the bloodshed and horror is, "the perversion of soul, not of mind." Although another world war took place after expressing these words and we are doubtful regarding future.

Dr. Sarvapalli Radhakrishnan said, that these words of Betty, "deformation is in soul, not in mind" means, People and nation can be happy only by maintaining coordination among Body, soul and mind. In the modern age we are emphasizing more on mental achievements rather than spiritual achievements and therefore we are afflicted. Spiritual powers are declining and the ratio of mental achievement is raised up to a terrible stage. Directly we have acquired the earth and the sky and we now understand the mystery of atom and stars, still we are surrounded with doubts. This doubt has compelled the world to demand for education of peace.

30.1 Concept of Peace

Though we say that Hydrogen bomb can be a weapon for peace establishment, because its capacity to destroy is able to stop the war. Actually the absence of war is not peace. It is a development of a strong sense of brotherhood, an innocent attempt to understand the thoughts, ideas and values of other people. Betty suggested to the youngster of time to not to be angry and abuse others, be ready to believe the best part of others, develop qualities like knowledge and innocence. These all are the basis for peace and satisfaction.

Peace education was proposed at International College of Vales in the beginning of 1980. Peace education is presented in three ways:

- (a) **Education about Peace** – From this point of view peace is Criticism of war. This point of view was proposed by Mitbuc Occamoton
- (b) **Education for Peace** – It is a positive concept. By this the foundation of non-violence is established in a person. This meaning is supported on the concept that wars are borne in human minds then, why don't we create walls of peace in those minds. Therefore from this point of view of peace education means walls of peace should be established in the mind of human being.
- (c) **Positive Peace** – It means a nonviolent social system, means a society without violence, exploitation, inequality etc. in fact that should be free of exploitation and injustice. From this point of view peace education is an establishment of co-operative society.

Dr. Sarvapalli Radhakrishnan said, "We are in an early morning of universal humanism. There is provocation of expectations, agitation of aspiration as it happens in morning when the sun rays make the earth wake up. We like or not but we all live in a single world, and we have to accept the notion/concept like human being. Various nations of the world have to live as the friends-partners who are engaged in the development of civilization, rather than as a unit of enemies. Powerful nation will help weaker and all human will be the members of worldwide organization of independent nations. If we protect ourselves from the control of irresponsible persons and un-fabricated powers, then we can form a liberal, large, co-operating society by collecting together all the species. Peace education helps human to protect themselves from these dangers."

From above discussion it is clear that there are various concepts of peace:

1. Absence of War
2. Peace of Mind
3. Salvation from exploitation and injustice.



Notes Peace Education is the education for the lovers of peace, which will be able to maintain peace on this earth.

30.2 Meaning of Peace Education

Notes

Peace education is the science which studies the moral necessities of human and real form of society, in which these requirements are fulfilled. This education or science makes the people aware about human rights. Peace education is that education that forms a non-exploitative, non-violent and just society.

According to **K.S. Vasavraj** – “Peace education is a program and a process which develops the feelings to appreciate the values of peace and feeling of intelligence in people (i.e. youth, and elders). This is the preparation for establishing a Just, systematic and coordinating society”.

Dr. Marshy Abraham – “Peace education is the education for the peace lovers, who will be able to maintain peace on the earth. Especially it is an emotional education. It is religious education. It is an education in itself.”

Peace education can be of four types –

- (a) Antiwar Education
- (b) Peace Education as Liberation

By this education human rights can be promoted, human necessities can be fulfilled and problems like social poverty, social differences, malnutrition, illiteracy and illness can be resolved.

- (c) Peace education is a learning process. This education develops endurance and creativity through educational environment.
- (d) Peace education is a life style. It brings changes in life style of people and establishes peace in the international society.



Did u know? Peace education is a learning process.

30.3 Objectives of Peace Education

Dr. P. V. Nayier emphasizes on following three objectives of peace education –

1. Make the students religious enduring. Make them able to respect other lineages, their values and see the other with respect.
2. Develop open mindedness, discriminative meditation and develop interest for discovery/research of universal perception.
3. Develop the feelings of co-existence among students.

Prof. K.S. Vasavraj emphasizes over following objectives of peace education:

1. Develop positive point of view towards peace loving people.
2. Make students ready for understanding the value of peace in human life and appreciating them.
3. Develop spiritual values among youngsters, so that they can get internal peace or peace of mind.
4. Develop awareness in children about right and wrong and justice and injustice.
5. Develop international harmony and brotherhood amongst students.
6. Make them aware towards the consequences of wars, violence, disputes etc. so that they can take steps to avoid these.
7. Aware students about their role in maintaining peace in family, nation and world.

Notes

Self-Assessment

Fill in the Blanks:

1. Peace education was proposed at of Whales in 1980.
2. Peace education is a program and

30.4 Curriculum of Peace Education

Prof. K.M. Simon has determined syllabus for peace education in schools at different level as –

At primary level

1. Stories, poems and plays related to moral values of life.
2. Stories related to various regions and cultures.

At Junior Level

1. Biography and work done by Mahatma Gandhi, Pt. Nehru, Vinoba Bhave, Abraham Lincon, Martin Luther King, Carl Marx, Nelson Mandela, Mother Teresa, Jujus Christ, Gautam Buddha for establishment of peace.
2. Role of Christian religion, Hindu religion, Islam and Buddhism religion in establishment of peace in the world.

At High School Level

1. Concept of peace.
2. Importance and need of peace.
3. Sources of maintaining peace in family, society and world.
4. Role of various organizations like United Nation Organization, UNESCO, Red Cross, Scout and Guide Movement, International treaties.
5. Criticism or reasons and results of wars and violence.

Self Assessment

Multiple Choice Questions:

3. Peace education is a learning –
(a) Process (b) Art (c) Endurance (d) None of these
4. All qualities are of peace and satisfaction.
(a) Basis (b) Dictionary (c) Sentiment/ideas (d) None of these
5. Peace education develops by the means of educational environment.
(a) Sentiments (b) Endurance and progressive (c) Education (d) Peace
6. Peace Education is presented in –
(a) Two types (b) Three types (c) Four types (d) Five Types

30.5 Co-curriculum Activities/Practical Experiences

1. Celebrating UNO Day, Earth Day, Peace Day etc.
2. Participate in the activities of Junior Red Cross and Scouting and guiding.

3. Participate in Social Forestry, Shramdan. (Voluntary labour)
4. Develop friendship. Give and take of photos, drawings, calendars, stamps, coins etc. by children.
5. Display/exhibition of educational movies/films so that mental level of children can be developed.
6. Celebrate Birthday of Great Celebrities.
7. Organize symposium, debate competition, assembly etc.
8. Organize lectures of visiting professor of the nation and foreigners.
9. Prepare albums of messengers of peace.

Notes

30.6 Curriculum for Peace Education Through Non-formal Education System

Syllabus for Peace education should be placed in the system of informal education –

1. **Concept of Pacifism** – This concept is based on the belief in peace and abhorrence for wars. It has faith on the purity of human life.
2. **Power of Peace** – ‘Non-violence’ of Gandhi and land donation of Vinoba Bhave were based on this concept. Therefore knowledge for this should be given.
3. **Concept of Vishva Manav** – This concept is based on world citizenship and wide international ship. In this limitations of contracted/mean nationalism are said and emphasis is given on establishment of world citizenship.
4. **Economic Self-sufficiency and Decentralization of Production** – in this economic view of Gandhiji to be shown and tell about his imagination of Sarvodaya Samaj. Also to be introduced with the concept of Aparigrah.
5. **Civic Education**
6. **Democratic Decentralization of Power** – In this people should be introduced with the municipal states of Plato, Gram-Rajya of Gandhiji and Shram-Daan of Vinoba Bhave.



Task Comment on the sources of Peace Education.

30.7 Ways and Means of Peace Education

Various philosophers and educationist believe that peace education should be not included as an additional subject in schools, colleges and universities. Infact syllabus of various subjects should be arranged in a manner that world peace become a part of syllabus, learning activities and work experiences. By this means students will feel that they are an indifferent part of the world, subjects of peace vested in syllabus can be study formally. Other than this means of mass-communication like radio, TV, Audio and visuals, news papers and magazines should be used to make students aware for world peace , world brotherhood and brotherhood.

As an option various Organizations should be used for giving the message of peace to the common people. For this centre for publicity of peace should be establish, organization of peace-force and arrangements for peace tours should be made. Non-violence means should be used for the removal of conflicts and tensions of the society. Small assemblies should be made for giving message of peace to the common men.

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Self Assessment

State whether the following statements are True/False:

7. Foundation for non-violence can be made through peace education.
8. Peace education is a negative concept.
9. Peace education is the education that forms an unexploited, non-violent and lawful society.
10. Peace education is specially an emotional and religious education.

30.8 Summary

Finally in the words of Sarvpalli Radhakrishnan we can say, "All religions preach to love the neighbor but it is very difficult to love. Development of spiritual life is that power that can provide the ability to love. Whether we cannot do that." Apicil of Saint James said, "From were wars and struggles come within you. It never comes from God. These are the results of humans contradictory ambitions. To avoid this we need to maintain congruence within ourselves .Unity in mankind can only realized through knowledge of internal life of human." So through peace education people should realize that there is not a monopoly of any caste or community in development of civilization. But all the nations have contributed in it. They should learn to recognize their achievements. It will be step towards universal brotherhood.

30.9 Keywords

1. **Non-violent** – Without Voilence
2. **Lifestyle** – Way of Life

30.10 Review Questions

1. What do you mean by the Concept of Peace? Clarify.
2. Clarify the meaning of Peace education.
3. Define the objectives of Peace Education.
4. Define the means of peace education.

Answers: Self Assessment

- | | | | |
|--------------------------|------------|---------|----------|
| 1. International collage | 2. Process | 3. (a) | 4. (a) |
| 5. (b) | 6. (b) | 7. True | 8. False |
| 9. True | 10. True | | |

30.11 Further Readings



Books

1. Philosophical and Social Bases of Education – *Mathur, S.S., Vinod Pustak Mandir*
2. Philosophical Bases of Education – *Sharma, Yogendra Kumar, Madhulika Sharma*
3. Philosophical Bases of Education – *Sharma, O.P.*
4. Education and Psychology – Measurement and Evaluation: *Shashi Prabha*
5. Philosophical Bases of Education – *Pandey, Ramshakal*
6. Sociological Bases of Education – *Chaubey, S.P., International Books, Meerut*
7. Philosophical Bases of Education – *Sharma, Dr. N.K.*

Unit 31: Meaning and Needs of Value Education

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- 31.1 Meaning and Definitions of Value
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- 31.8 Development of Values Through Language Teaching
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- 31.10 Keywords
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Objectives

After going through this module, the students will be able to understand –

- The meaning of value Education.
- The family and value Education.
- The school and value Education.
- The Development of Values through Language Teaching

Introduction

What is value education? If we ordinarily consider this so it can say that the correlation of values education, said education is the price but here's a question that arises naturally price. If it is asked that what are your values? Anyone may say that believe in worship it means your main value is spiritual, if the same question is asked to another person and his answer is he believes in social

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service means his main value is social value and we ask another person for his values and he says earning money and be prosperous. It means that person give importance to economic values. If the same is asked as what is your favorite, then also we will get the same answers from different persons. It means values indicate likes and dislikes of person. For example, if a person gives preference to spiritual things and do not focus on earning money. It means he puts economic values in last or has negative approach towards it. There may be a person who have the main objective of life to earn money but do not have faith on society or God. It means the person emphasize on economic values and have negative and neglecting point of view towards spiritual and social values. Actually complete behavior of a person is operated in the circle of those values to which he believes is important.

Person



Behavior



Values

Values are very important in human life. Therefore first we will discuss that, what are values? Or what does value called?

31.1 Meaning and Definitions of Value

The word 'Value' is derived from the Latin word 'Valere' it means ability, utility, importance. In this context we can understand the meaning of values as a quality of a person or value that reflects the importance, ability or utility of that person. Value means that object or things in which the person is interested. Various philosophers have discussed 'Values' in different ways.

1. Hedonist philosophers say that 'Value is what satisfies the wills of human'.
2. Evolutionist philosophers believe that 'Values are life expanding' (Jeevanwardhak)
3. Purntavadi philosophers have the concept that 'Value is what, that is self beneficial' (Atmalabh)

From above discussion it is clear that Hedonist believes that pleasure is the main sense of values, whereas evolutionist and purntavadi believes life and soul are respectively the main sense of values. But both three accepts Values as Conscious Process and they believes that Values are related with the level of conscious of human mind. Various thinkers have different definitions of values. These definitions can be put in three categories.

- (a) Philosophical concept
 - (b) Psychological concept
 - (c) Sociology concept
- (a) Philosophical Concept** – It believes that value is a micro-element. Under this we can divide definitions of value in three parts:
1. **Subjective Definitions** – Personally values have the relationship with our emotions and sentiments, likes and dislikes. According to E. S. Brightman, "In primary sense value means what the individual likes, accepts and enjoys." If we see from this point of view, values are the means to satisfy our needs and desires. They do not have any relation with logic. According to the Dictionary of Education (Good), "Any characteristic deemed important because of psychological, social, moral or aesthetic consideration to refer to built in inner system of beliefs from which one can gain security of support."
 2. **Objective Definitions** – This definition means value does not meant to the person or his/her internal emotions/feelings or it is not an object of internal world but, value meant to object.

According to Joad, Values are as true as colors, smell, behavior, size and shape. According to Percy, "An object of interest to some one for it emanates from particular relation between the interest and its object."

3. **Logical Definitions**—On this basis people think that values have the relationship with both person and his/her environment. Therefore they are both subjective and objective. In the words of Dr. **R. K. Mukharjee**, "Socially approved desires or goals that are internalized through the process of conditioning learning or socialization and that became subjective preference, standards and aspirations."
- (b) Psychological Concept**—According to **Murphy and Newcombs**, "To proceed towards goal attainment." According to **Jones**, "Values are the inspiration that satisfies the efforts of individual so that he can achieve his goals". Psychological view believes that values are the psychological necessities of person and from this view value is that thing/object, condition, stage in which person feel satisfaction. According to **Allport**, "Values tell the interests of personality." **H. Margenau** has divided values in two parts from psychological view:
1. Factual Values.
 2. Normative Values.

Factual value is that which can be seen in person. As it is defined in the thoughts, needs and behavior of person therefore values of the person directs him/her. Whereas normative values are those to whom the person likes or inclines his/her behavior towards them. **Kluckkohn** Values are the aspect of motivation which is preferable to a standard personal or cultural, that does not arise solely out of an immediate situation and satisfaction of needs and primary drives, values are always manifested in the verbal or motor behavior of individuals including what is not said or what is not done."

- (c) Sociological Concept**—Sociological views believe that values are based on social thoughts, beliefs, customs and trusts. In this relation **Nunnally** says, "Values concern preference for 'life goods' and "ways of life" in contrast to interest which concern preference for particular activities." In the same way thinker **Flink** said, "Value are normative standards by which human being are influenced in their choice among the alternative courses of action which they perceive."

Actually if we see value is what decides all the things. Actually it is the value that gives meaning to the universe. With this it gives purpose/meaning to each person, event/incident and activity. A little changes take place in this world happens as a result of change in values and that can be understood only on the basis of values.



Notes Values are an important aspects of inspiration that reflects the human culture.

31.2 Classification of Values

Allport and Vernon have divided values in 6 categories on the basis of distribution by **Spranger**—

1. Theoretical Value
2. Economic Value
3. Social Value
4. Political Value
5. Aesthetic Value
6. Religious Value

Notes

J. E. Turner has divided values in two categories –

1. Abstract Value
2. Concrete Value

Galightly have divided values in two parts –

1. Essential Value
2. Operational Value

W. Aurban said values are of following kinds –

1. Biological Value

- (a) Physical
- (b) Economic
- (c) Recreational

2. Social Value

- (a) Character
- (b) Association

3. Hyper Organic Value –

- (a) Intellectual
- (b) Religious
- (c) Aesthetic

Above we have discussed about the categories of values defined by some scholars. If we look on the history of education then we will find that discussion made on the values of education is based on the circumstances present in country. In India also different scholars have introduced different views relating to the categorizing. National Council for Educational Research and Training (NCERT), New Delhi has mentioned in documents about 83 values in education on social, moral and spiritual values. These are as – (1) appreciation to the values of other culture (2) Anti untouchability (3) Citizenship (4) Worry for others (5) care for others (6) co-operation (7) kindness (8) Democratic decisions. (9) Greatness of person. (10) Respect of physical work (11) Friendly nature (12) Good behavior. (13) National assessment. (14) Obey (15) Utilization of Time (16) Search of Knowledge. (17) Patient. (18) Mercy (19) General Objectives. (20) Manners. (21) Devotion. (22) Healthy life. (23) Unity. (24) Purity. (25) No cheating. (26) Self Control. (27) Resource prosperity. (28) Consistency. (29) Respect for others. (30) Respect of old aged. (31) Simple life. (32) Social Justice. (33) Self discipline. (34) Self-help. (35) Self-respect. (36) Self-confidence. (37) Self-support. (38) Self Education (39) Self-dependence. (40) Meditation. (41) Social service. (42) Unity for Human being. (43) Difference between right and wrong. (44) Feeling of social responsibility. (45) Cleanliness. (46) Curiosity (47) Daring. (48) Religion. (49) Discipline. (50) Tolerance. (51) Equality. (52) Friendship. (53) Loyalty. (54) Freedom. (55) Far slightness. (56) Gentleness. (57) Thankful. (58) Honesty (59) Helpful. (60) Humanity. (61) Justice. (62) Endurance. (63) Truth. (64) Universal truth. (65) Universal love. (66) Importance of national and public property. (67) Initiatives (68) Mercy. (69) Mercy towards species. (70) Piety (71) Leadership. (72) National Unity. (73) National awaking. (74) Non-violence. (75) Peace. (76) Patriotism. (77) Socialism (78) Sympathy. (79) Culture. (80) Good influence. (81) Team spirit (82) Punctuality. (83) Team management.

After observing above specifications we can divide values in following groups –

- 1. Personal Value** – Personal value is that which is related with the personal life of the person. Person put himself under values. Cleanliness, consistency, punctuality, search of knowledge and simple life etc. are of this category.
- 2. Social Value** – Social value is that in which person give preference to society. In these values respect of elders (old age), social service, protection of culture etc. are included. These are the

value because of which a person thinks about welfare of society. It is important for the person to have knowledge about social values, as he is a social animal.

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3. **Educational Value** – Growth of mind, curiosity, meditation etc. are the values which are under educational values. Aim of education is to develop mental ability (knowledge) of child, it also makes the child self dependent.
4. **Political Value** – Patriotism, national unity, national awaking etc. are the values categorized in political values. Their aim is to make the person an able citizen, so that they can be aware of their rights and duties.
5. **Character Value** – Good conduct/character, mercy, sympathy, kindness, endurance etc. are the values called character values. Their objective is made the person eminent from the point of view of character. Today these values are of great importance.
6. **Spiritual or Religious Value – Devotion**, secularism, respect all religions are the purpose of it. In a secular country like India it is very important to have development in spiritual and religious values, with this very bigotry religious view should be not rise.
7. **Aesthetic Values** – Love for nature, appreciation to beauty, forest protection etc. are aesthetic values. Here the person is expected to love beautiful things and make clean to the land on which he/she lives.

After knowing what are values and kinds of values, now we will discuss how can education develop these values or what is value education?

Self Assessment

Fill in the Blanks:

1. Philosophy have the concept that value is a
2. Evolutionist thinkers believes that value is

31.3 Meaning of Value Education

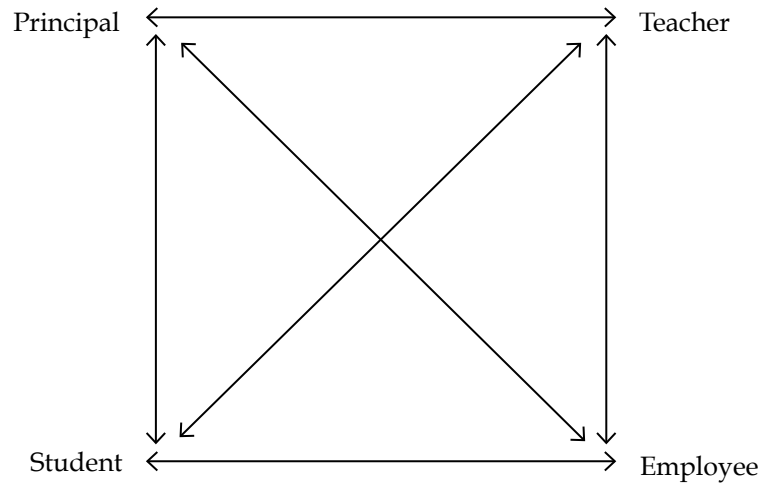
The education that trains child about values, is called value education. In the context of value education Dr. S. P. Ruhela says –

1. 'Education in human values' cannot be taught in schools as a separate subject.
2. We should involve value education in moral education also.
3. It is not possible to assess value education like other subjects.
4. It should not be teach as wasteful subject by teachers.
5. It should not only be teaching in formal educational institutions but also should teach informally.
6. It should not only take as religious incantation, prayers, assemblies, stories etc.
7. It has to be an important means of human formation in which, spirituality, science, technology, politics, social work, modernization, Future science, universal humanity etc. should be included. It is also important that parents and every citizen have to made children, students and other citizens aware for values and they themselves should be aware of it.

Study of opinions explained by Dr. Rohela clears that value education cannot be included as separate subject in syllabus and it is also not possible to teach on principal basis. It is a practical subject which is learnt in school campus and outside its boundaries on formal basis, so that students can be guided in right way through education.

Notes Form of Value Education

Above we discussed that it is easy to provide value education to students, but it is very difficult to make them learn values. Therefore we have to organize the formal and informal activities of school in a manner that we can develop values in the mind of students directly or indirectly. Mainly there are four categories of students in schools.



Interactivities took place in among them should be in a manner that values can be seen among them. If bitterness, indiscipline, jealousy etc. are felt among them then, it is impossible to develop positive values in students.

Besides, there are also some topics that are taught in school that can develop appropriate values. For example, Civics is a subject through which we can raise social and national values in the students. Language study is another subject that can support us in this direction.

Values can also be developed by the activities related to syllabus, like in the activities of playground, when explaining the direction, rules and regulations of the game can be explained through the attitude of some of the great players, by organizing various social and religious functions and in the interactivities of teachers and parents.

Alongwith we should take care of some matters in value education, which are as –

1. Value education is not religious education.
2. This education is practical rather than educational.
3. No one (teacher) have the monopoly over value education, it can be given everyone principal, teacher, student worker.
4. Students should have self inspiration to learn values. Therefore education should not forced on students.
5. Knowledge of values should be given according to the level of their maturity.
6. there should be no contradiction between value education and various conditions present in the society, infect they should have similarity.
7. For value education debate should be made on the problems regarding it.
8. For valued education audio and visual objects/means should be used.
9. There should not too long gap between saying and doing.
10. Behavior of students should be assessed and analyzed by teachers at regular interval.

31.4 Need of Value Education

Notes

If we look over the educational history of India we can say that India made a satisfying development in the area of science and technology. Today we can proudly say that India have satisfying achievements in transportation, communication and health sectors. But in contrary we look over our culture and values then we experience shame, because from the view of values there is a consistent downfall can be experienced in our values. Today we are face very difficult conditions. We don't know what are our Indian values? And because of it we are behaving valueless. Second, we know about Indian values but we don't have faith on them and show valueless behavior. Thirdly, we know values but believe that following them is indicator of backwardness and we want to run with a high speed in the race of modernization in which our values disappeared. We feel guilt for performing valueless behavior, but we surrender our values for being modern. These three are the conditions that we named as value crisis. Therefore today it is very important for us to give students knowledge of true values through value education.

Before the era of Mughal and British Indian education system was based on cultural values, but during Mughal period form of education was changed and education became a means of promotion of Islamic culture and Islam religion, then after British system of government raised and they change education according their needs and exhausted the entire Indian education system. Objective/Aim of British was also to promote their culture and education in India; they wanted to produce those Indians who will be Indian by body and British from mind and behavior. From that time a setback born in the mind of Indians that Indian culture and values will lose its entire existence and will vanished in the trench of darkness. Therefore in 1937 Mahatma Gandhi called for Indian Education Conference and emphasized on reestablishment of human values. India got independence on 1947 and we passed our own constitution in 1950. In this Indian values are discussed. Section 21 of Constitution says, "The public fund raised by taxes shall not be utilized for the benefit of any religion." With this a secular India is also drawn in constitution, but there are some democratic values in Indian constitution and are important to develop, as it is impossible to maintain the existence of democracy.

After this in 1948-49, University education council was established under the leadership of Dr. Radhakrishnan. His opinion was –

1. Educational institutes will be start with prayer assembly in which students will keep silence for two minutes.
2. Students of Graduation years, first year, second year and third year will be introduced with the leaders of various religions of India and world. Students should know about the literature and religious problems. Suggestions made by the council directly emphasize on value education.

After that Committee on Religious and Moral Education, was formed under the chairmanship/leadership of Dr. Shri Prakash. He also suggested followings for the fair behavior of students:

1. Family should be given appropriate importance in every program of education and their limitations should be rectified.
2. Starting of University should be with Prayers.
3. There should be some books in the syllabus from primary level to university level that will provide knowledge about religious values to the students.
4. Education should emphasize on good behavior and students should be assessed on these basis.
5. Social service/work should be an indifferent part of syllabus.
6. Values like debate, free meditation and criticism meditation should develop among students.
7. Various festivals of different religions should organize in schools, so that moral and spiritual values can develop in students.

Thereafter in 1964-66, Kothari Education commission was established and the commission emphasizes on development of the feeling for social responsibilities in students and students can be able to appreciate moral and spiritual values. The commission also said that the neglecting/insulting attitude towards

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social and moral values is responsible for the social and moral crises/conflicts. Therefore it is important for us to establish a value oriented education system. Suggestions made by the commission are as –

1. Education related to moral, social and spiritual values should be given in the schools occupied Centre and State governments and private institutions are also expected to follow these.
2. In time table some time should be allowed for these values, which is not acquired by any specific person, regular teacher of the school will fulfill this responsibility.
3. Department related to the religious education in university will prepare literature from the view of students and teachers by which appropriate development can be made in these values.
4. The books that will make students able to get a comparable knowledge of various spiritual and moral values, those kinds of books should be arranged for students relating with different religions.

In National education policy (1985-86) there are also three things for values, as:

1. From the view to develop values (social and moral), amendment should be made in syllabus, so that it can be a means for development of these values.
2. Universal and true values should be made by education so that they can dominate violence, superstition and religious orthodox.
3. Specific kind of syllabus should be made for value education that can emphasize on national legacy and national objectives.



Did u know? Real values are those that can be seen by person.

31.5 Ways of Inculcating Values of the Child

How can we develop right values in students? Is a serious problem. Its reason is that, some thinkers believes that develop values is the duty of family and society not of schools. Their opinion is that the objective of school is just, to develop children in educational areas. On the other hand some thinkers says that what is the importance of giving value education in schools, because value education will be ineffective till we do not make our school and family environment value based, but there will be fear that it will education will make a difference in the environment of school, family and society. If we focus on these two opinions only, we can face disaster of valueless. Therefore various educationalists have suggested different ways for the expansion of values. In these attention is paid on determining value based thoughts of students, then after they should be inspired for value based behavior. For the expansion of values scholars have suggested following ways:

1. **Role Playing Method of Teaching** – In this opportunities are given to students to play the role of various characters like, king, beggar, saint, Doctor, patient, boy, girl, judge, thief, landlord, leader, friend. Every child is has given option to choose a character. Joyce, Broos and Weil (Joyce, B. and Weil, M.) told about the various situation of it, they are as –
 - (i) **Stage first – Fill courage in group**
 - (a) To present problem
 - (b) To clear problem
 - (c) Tell story of problem
 - (d) Introduction with role
 - (ii) **Situation Second – Selection of contestants**
 - (a) Analysis of roles
 - (b) Select characters for role

- (iii) **Stage third: preparation of stage**
- (a) Decide activities related to play
 - (b) Bhumikaon ka punah kathan
 - (c) Reach to the depth of problem
- (iv) **Stage fourth – Preparation of projection**
- (a) Decide the things to be played
 - (b) Distribute work amongst people
- (v) **Stage Fifth – Acting**
- (a) Start acting of the character.
 - (b) Continue the acting of role
 - (c) Stop the acting of character
- (vi) **Stage Sixth – Discussion and Assessment**
- (a) Re-observation of Play stage
 - (b) Discuss on important things
 - (c) Preparation of next play/acting
- (vii) **Stage Seven – Acting and suggestions**
- (a) Presentation of amended role
 - (b) Behavior related suggestions
- (viii) **Stage Eighth – Discussion and Assessment**
- (a) Assessment of acting
 - (b) Discuss on important things
 - (c) Preparation of upcoming act
- (ix) **Stage Ninth – Experience of partnership and socialization**
- (a) Co-ordinate problem with reality
 - (b) Search general rules of behavior

By observing this form it observed that values can be developed in students by providing them opportunities to play characters, rather than trying directly to develop values in students. But the thing on which teacher should focus is that, he/she has to ask question to the participant/contestant and know his/her values and can direct them accordingly.

2. Value Clarification Method – It is based on John Dewey's 'Theory of Valuation. Credit of its expansion goes to S. Simon. Simon said value clarification has specific objectives which are as –

- (i) It helps in making the person more ambitious.
- (ii) It helps person to improve his productivity.
- (iii) It helps in expansion / development of criticism meditation.
- (iv) It helps in developing good and melodious relationships.

Raths, Harmin and Simon introduced following 30 activities for the clarification of values –

- (i) Is it the thing that you think is important?
- (ii) Are you happy with this?
- (iii) What do you feel when this incident took place?

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- (iv) Did you think of any other option?
- (v) Are you thinking same from few days?
- (vi) Was it decided by you?
- (vii) Was your selection/ decision independent?
- (viii) Have you done something for this deliberation?
- (ix) Can you give some examples of this deliberation?
- (x) Can you elaborate this word?
- (xi) What will its consequences?
- (xii) Will you really do that?
- (xiii) Are you saying that.....? (repeat the sentence)
- (xiv) Did you say that? (Repeat the distorted sentence)
- (xv) Did you think of this deliberation?
- (xvi) What are the good things of this deliberation?
- (xvii) According to you what will be the circumstances for explaining these things?
- (xviii) Are your deliberations according to the miss-behavior shown by the students?
- (xix) What are the other opportunities?
- (xx) Did you think most of the person should believe these things?
- (xxi) May I help you?
- (xxii) Are you supporting this activity with objectives?
- (xxiii) Is it important for you?
- (xxiv) Often you that?
- (xxv) Will you discuss about your thoughts with other?
- (xxvi) Will you do the same again and again?
- (xxvii) How can you say that it is correct?
- (xxviii) Can you make arguments/plea in support of your activities?
- (xxix) Do you give importance to it?
- (xxx) Do you think that people will always believe in this?

For the clarification of values Teacher can prepare value magazine, value clarification debate, imagined incited, open question, weekly diary, biography, verbal project etc. but out of these most easy and useful means is Value sheets (mulya-patrak).

Value Sheet (Mulya Patrak)-First-Importance of time

Shanu's father used to say that the person who is very punctual keeps himself away from problem but Shanu didn't like his father's statement. He assumes that time restriction is a big hit on freedom. One day Shanu had to go his friend's marriage. He was getting ready in his own style. His father told him to get ready fast there is only 1 hour left to catch/ board the train. Shanu replied, "Dad this is India, there is nothing happens on time so How could train be on time." When Shanu arrived on station then he came to know that train has already left. Shanu came back to his home with disappointed mood. Father asked, "Son is train is very late?" Shanu shamefully replied, "Dad, train has already left, what do I do now?"

- (i) What does father of Shanu said?
- (ii) Why do a person should be punctual?

- (iii) How was Shanu's reaction on the saying of his father?
- (iv) Why is it wrong to be punctual?
- (v) What does it indicates to reach before time at any place?
- (vi) What does it indicates when you did not reach on time at any place?
- (vii) Why was Shanu against being punctual?
- (viii) What do you think about being punctual?
- (ix) When does Shanu came to know about punctuality?
- (x) What did you learn from the incident of Shanu?
- (xi) What kind of changes will you make in your behavior, on this basis?
- (xii) Why would you make these changes?

Value Sheet (Mulya Patrak)-Second-Mercy on poor

Kirti was a brilliant student. That's why all the students of her class used to like to talk with her. One day Kirti's father expired and her studies finished in middle of her studies. When her best friend Suruchi came to know about this, she reached her house. Her mother was with her and they both requested Kirti to continue her studies and Kirti agreed. One day she became a successful Doctor. She was grateful to Suruchi and her Mom, with this she pledge for the help of poor/took oath to help poor students.

- (i) Why do all the students of class love Kirti?
- (ii) Why did Kirti left her studies incomplete?
- (iii) Did Kirti take a good decision to leave her studies?
- (iv) Who helped Kirti in her studies?
- (v) Did Suruchi do a good work helping Kirti?
- (vi) What will you do if you are in the place of Kirti?
- (vii) Kirti has to accept the help of Suruchi or not?
- (viii) If you are in the place of Suruchi then what will you do?
- (ix) Kirti pledge for what?
- (x) Why did Kirti made this oath?
- (xi) Was Kirti right in making oath/pledge to help poor?

3. Jurisprudential Inquiry Model of Teaching – Credit for its development goes to Oliver and Shaver, it emphasizes on the belief that all the people of this world have different thoughts and values. Every person believes that his thoughts are right/good, it creates the situation of opinion/view/value crises. They told about 6 stages for expansion of these kind of values –

(i) Stage First – Problem presentation (anusthapan)

- (a) Present problem in front of students in oral, written and visual form.
- (b) Discuss these problems so that values can be shaped.
- (c) Re-assessment of facts after presentation so that the situation of disputes/conflicts can be avoided.

(ii) Stage Second: Identification of disputed questions.

- (a) Preparation of list of questions by students with analyzing the problem in which both the facts and definitions can be included.

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- (b) Identifying the answers of those questions with the help of dictionary.
- (c) Determine the widely accepted answer of these questions. It requires the consent of the most of the group members.
- (iii) Stage Third – Taking Decision**
 - (a) To get the general conclusion in relation to the solution of question.
 - (b) Tell about the suitability of these decisions.
 - (c) To present the results of decision in written form.
- (iv) Fourth Stage – Study of Decision**
 - (a) Argument by Teacher on the decision of students.
 - (b) Presentation of desirable and undesirable results related to any value in case of argument.
 - (c) Create the situation of values conflicts.
 - (d) Decide priorities of values with the help of students.
- (v) Fifth Stage – Amendment of earlier decisions and making priorities.**
 - (a) Making amendments in the decisions made by students.
 - (b) To make a common acceptability/opinion for new decision.
- (vi) Sixth Stage – Examine the new decision of basic values**
 - (a) Investigating essential of new decision.
 - (b) Describe the application of new decision in adverse situations.
 - (c) Knowing the related consequences of new decision.
 - (d) Knowing the validity of new decision.

Example – Views towards National Language

According to Indian constitution give acceptance to 22 languages, but Hindi has been given the status of National language. In 1950 there was huge protest against this decision of making Hindi as national language and it was pledge and it will be not practically implemented. Some South Indian made Self immolation against of Hindi and before death they said it is much better to suicide than enforcing Hindi and still after 43 years of independence we are unable to give Hindi the status of National language. Some people think that all the Indian people should study Hindi compulsorily and if it is required then we should take parliamentary steps/actions for it. In this circumstances following questions will be asked in various situations –

- (i) What is the national language of India?
- (ii) Where was protest made against this language?
- (iii) Why did South Indians opposed it?
- (iv) Should we take help of law for making language compulsory?
- (v) Should shouth Indians not learn Hindi language?
- (vi) What kind of feeling created by the study of one language?
- (vii) If an illiterate person is unable to learn Hindi then, will it be a symbol of his non-patriotism?
- (viii) Is it definite that a person knows Hindi will never cheat the nation or can't be treacherous?
- (ix) If a foreigner wants to learn Hindi, will you teach him?

4. Simulation – First of all Simulation was presented by Good and Karter. It is the process which creates process of activities in class. It does not focus on bookish knowledge but emphasizes on creating/

bringing variety in students in relation to problematic circumstances. It inspires students to learn by self-practice. Main things on which high concern is paid are as:

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- (a) Roles played by a person in simulating situations they are symbol of real world.
- (b) Acts performed/ done by child in simulating conditions are self observed by the child and then makes decision.
- (c) He experiences the result of self taken decisions.
- (d) He makes self-assessment of the result of these decisions.
- (e) He meditates/ think on interrelationship between his decision and its consequences.

5. **Value-Analysis Method of Teaching**—J. R. Fraenkel presented this process, then after Passi and Sansanwal told about following stages of it.

(i) **Stage First – Presentation of problem –**

- (a) To present value problem in front of students.
- (b) To tell students to choose any one of the two contrary options.
- (c) Clarification of situations involved in problem and definition of words.
- (d) To ask questions to students for clarification of problem.

(ii) **Stage Second/Two – Clarification of value contradiction –**

- (a) To confirm the identity of value contradiction.
- (b) To know that the students are agree or disagree with the help of questions.

(iii) **Stage Third/Three – Ask questions for facts –**

- (a) To ask questions by teacher for preparing strong factual base.
- (b) Details of things happened during the incident by student.

(iv) **Stage Fourth/Four – Ask about options that can be imagined –**

- (a) To ask for acceptable/ accepted options to students by main paper.
- (b) To inspire/appreciate students to provide different options.

(v) **Stage Fifth – To ask about possible outcome/consequence of each option –**

- (a) To ask the short term and long term outcomes of options.
- (b) Students write down these outcomes on answer sheet.

(vi) **Stage sixth/Six – To ask question about the possibility occurring of result –**

- (a) To discover evidence in support or against probability of results.
- (b) Investigation of evidence for the reliability and fairness of it.

(vii) **Stage Seventh/Seven – Assessment of desirability of possible results –**

- (a) Students decision to see or not to see the results
- (b) To motivate students for debate on desirable or undesirable consequences.
- (c) Presentation of various kind of measurements by the teacher for the observation of students.
According to Fraenkle these measurements are of 8 kinds: moral, legal, beauty oriented, situational, economic, health and security.

(viii) **Stage Eighth/Eight – To ask for the result of best option and its reason –**

- (a) To ask for the best option to students.
- (b) To ask about least desirable option to students.
- (c) To sequent and categories the options.

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(d) Logics in favor of best option.

(e) Will their option apply on other situations like as they are applicable in current situation?

Example 1. Problematic detail— Mother said to Sandeep that you are going on your friend's marriage but come home till 11:00 pm. Now a days' time is very dreadful. Sandeep said yes and proceed from house. He reached his friend's home. All were waiting for Sandeep. They said Sandeep to lead the music party because the person, who has to lead it, did not come. Sandeep was thinking that what to do? He had said yes to mom that he will reach home till 11: 00 pm. If he will lead the music party then he will be not able to keep the promise he had made to his mom and if did not hear the request his friend and did not lead the then it will hurt his friends. He was unable to understand what to do?

Dilemma— Would Sandeep have to go home till 11:00 pm without leading music party?

Example 2. Sita was a widow. The house built/constructed by her husband was the only capital of her. She had a daughter, she was always worried for her marriage. Whenever there was any proposal for marriage, demand of dowry was always there. Sita thought that she will sell the house for the marriage of her daughter, but her daughter opposed her and said it is the memories of dad and I will never marry on the cost of it. Sita was unable to understand that either she is right or her daughter?

Dilemma: Should she sell her house for the daughter's marriage?

6. Story Telling Method— it is very useful process for teaching values. We all know that children are highly influenced with stories; with this they took interest in listening and reading stories. Therefore we should present those stories to them which are based with our culture and its values. But focus should be made on following things while presenting stories:

- (a) Story should be in accordance to the mental level of children.
- (b) Language of story should be easy and knowledgeable.
- (c) Person telling the story should present in interesting way/manner.
- (d) Story should be based on original/real values.
- (e) Story should be short and meaningful.
- (f) Story should be able to develop/expend thinking/meditating, argue, imagining and decision taking powers of children.
- (g) Result of story should be clear.

Teacher should ask questions on it after completing story. Value education should be given through questions but we should not forget that questions should be story based.

For Example— In ancient period there was a child, named Shravan Kumar. Shravan Kumar's parents were blind. He was fully devoted towards them. One day his parent told him about their will for pilgrimage. Shravan Kumar was poor, but he pledged that he will definitely take them for pilgrimage. He attached two big baskets to a bamboo stick and put his father to one end and mother to the other end and went for pilgrimage.

- (a) How were Shravan Kumar's parent?
- (b) What kind of will was revealed by them?
- (c) What was the problem in front of Shravan Kumar?
- (d) How did Shravan Kumar fulfilled the will of his parent?
- (e) According to you would Shravan kumar has to fulfill the will of his parent?
- (f) What would you do if you were in place of Shravan Kumar ?
- (g) What do we learn from this story?

7. Observation Method: In this process we present the object, events and characters to the students with the help/means of visual things/matter. Students are asked to deeply study the things/matter

and write down the thoughts appearing in their mind. Then after values are develop in students with the help of desirable and undesirable questions. Students are asked to focus on three points:

- (a) Study the matter thoroughly.
- (b) Note down the points serially that they like.
- (c) Reasons for liking of these points.

Example: A group of students went Jaipur on an education tour. Students also observed a museum there. Museum was decorated with various things. One side was decorated with jewelry, cloths to the second side and third side was acquired by weapons. Following questions were asked to the students after inspection of museum:

- (a) What all things you saw here ?
- (b) Thing that you liked most.
- (c) Why did you like it?
- (d) Can you steal it?

8. **Integration Method** – Is value education a separate subject or not? It is always a subject of debate. Along with this a question that always disturb to the scholars i.e. Is there a need for separate teacher to teach value education? Or every teacher should have the responsibility to give value education to students? In this context most of the thinker believe that value education should neither be a separate subject and nor any special teacher should appointed for it. But it should be included in the syllabus of different subjects. Together with we can develop values by syllabus oriented activities. These will be discussed in next chapter.

Self Assessment

Multiple Choice Questions:

3. Personal value is that which has relation with of person.
 - (a) Personal life
 - (b) Public-life
 - (c) Religious life
 - (d) None of these
4. The education that trains child towards values, is called –
 - (a) Value education
 - (b) Illiteracy
 - (c) Goodwill
 - (d) None of these
5. From the beginning of education the importance of family was –
 - (a) Unaccepted
 - (b) Accepted
 - (c) Parallel/Equal
 - (d) None of these
6. Famous psychologist Freud said that children believe that their parents are their:
 - (a) Idea
 - (b) Teacher
 - (c) Guru
 - (d) None of these

31.6 Family and Value Education

From the beginning of education importance of the family is being accepted. Therefore scholars believe that family is the powerful means of informal education. Often we see corruption, violence, immorality, and valueless , This thought compel us to think that the valueless-ness spreading in society can be removed only by developing/maintaining an elevated family environment.

From the beginning educationalists expressed their thoughts/opinion on importance of family. In the words of **Young and Mack**, "The family is the oldest human group and the basic group while the particular forms of family structure may and does vary from society to society, the control focus of family activities. Everywhere one child-bearing and the initial induction of the child into the culture of a given society in short-Socialization." The famous psychologist Freud said, "Children consider their

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parents as their ideals and internalize their values and give direction to own behavior according them.” Therefore we can say that family plays an important role in value education of children. In the words of T. Raymont, “Two children may attend the same school, may come under the influence of the same teachers and the same organization may pursue the same studies and perform the same exercises and yet may differ to teachers as regards their general knowledge, their interest, their speech, their learning and their moral tone according to their homes, they came from.

From above details it is clear that family is the institute that directs the behavior of child, also does socialization of children by giving him knowledge about the culture of the society. In beginning child learns the desirable practical paradigm and behaves accordingly. These desirable practical paradigms are based on values. Other than this, the different/various kind of family environment also affects the values of the child.

31.7 Family: An Agency for the Development of Values

- 1. Effect of Family relationship on Values** – if family members have harmonies relationship with each other than proper values will be develop in child.

These ties should be among

- | | | |
|--------------|---------|-----------------|
| (i) Mother | ← === → | Father |
| (ii) Parents | ← === → | Child |
| (iii) Child | ← === → | Child |
| (iv) Family | ← === → | Neighbor |
| (v) Family | ← === → | Other relatives |
| (vi) Family | ← === → | Society |

If these kinds of relationship is present in the family then desirable values of love, respect, affection etc. will raise in students. If tension and stress is present in above relations then feeling of jealousy and enmity will grow in children.

- 2. Good Physical Environment of Family** – The presence of basic physical requirements means, bread, cloth and house is essential in the environment of family. Only then the desirable values can be grow/develop within children. If family is unable to satisfy the hunger of child then the quality of stealing and bagging may develop in the mind of child. Therefore it is important that family have a good physical environment. The environment of surrounding where the child is living also influences/affects the values of the child. If gentle and well cultured people are residing in the surrounding, then good values will develop within children and if uncultured people are living around then the possibility of growth of bad/wrong values increases.

- 3. Good Emotional Environment of Family** – Family is an important institution to develop momentum. Care of children should be made by parent in a smooth/proper way. Point of view and behavior of parents towards children plays an important role in growth of values within children. Behavior of parent should be equal and unbiased. Along with it they should made desirable care/protection of children. Usually parent shows four kind of behavior toward children, which are as.

- Over Protection.
- Normal Protection.
- Under Protection.
- No Protection.

In the children of first group values generate like selfishness, self centric, dependent on other, ego, non-cooperation, Dictatorship. Children of the second group grows with general values and children of group third and fourth grow up with the values like hate, jealousy and enmity, hesitation, conflict/

disputes etc. due to the dishonored and neglected behavior of parents. If we want the growth/development of proper values then general care of children should be made by parents within family.

- 4. Proper Discipline in Family** – Disciplined environment of the family plays a very important role in development/growth of values of children. This disciplined environment is present in two form in family:

- (i) Self discipline of parent.
- (ii) Vision of parents towards the discipline of children.

First, Self behavior of parents should be disciplined, as imitation has a very important role in learning of values. Daily behavior of parent should be regular. They should have the quality of taking responsibility, liability, truth, honesty, purity, spirituality etc within them. Along with it the kind of behavior shown toward children also has importance in growth/expansion of values in children. Parents keep three types of discipline on children:

- (i) Strict Discipline
- (ii) Normal Discipline
- (iii) Mild Discipline

If strict discipline is imposed on children, it will produce wrong momentum for parent within children, example: fear, jealousy, enmity, disputes etc. and slowly these momentums turn into negative values. If children are imposed under very lenient discipline, it is possible that the mind of children will move toward indecent. Therefore it is important that the child should be neither imposed under very strict discipline nor in very lenient discipline. Child should be maintaining under controlled discipline where the parent will direct child and develop self-thinking within them.

- 5. Good Cultural Environment of family:** Actually if we see then we will observe that the values are the standard/criterion/norms fixed by culture, therefore change in culture makes/creates change in values. In relation to the culture families are expected to introduce students with culture of family and society along with produce/create positive attitude towards cultural values within them, thus student can merged these with their behavior. Actually if we see a student learns Customs, behavior, thinking, culture, moral behavior etc. through the means of family environment. If there is good rites and good cultural environment in family, then the growth of child will move towards the right direction.

We have discussed the impact of environment of family environment on the growth of values with a child. Now we will discussed how parents can develop good values within their child.

- (i) Parent do not develop/grow values according themselves, but develop values according to the social, economic and political circumstances.
- (ii) While developing values, the approach should not be that all old is waste or all new is good but there should be coordination between old and modern values.
- (iii) Values should not be implemented in the form of sermon but should be naturally implemented in daily life.
- (iv) There should be no distinguish between saying and doing of parents because it creates disputes/conflicts in the mind of children. Parents should behave according to the kind of behavior they expect from their children.
- (v) Children should be capable to analyze the right or wrong as the lessons learnt through self suo motu are Indelible.
- (vi) Discussion of stories, plays, movies and current problems (affairs) should be made within family environment.
- (vii) Children should provide proper novels and the interest for reading should be produced among them.

- Notes**
- (viii) If a family member or guest discuss about values or shows values in his/her behavior then don't make fun/joke of him/her.
 - (ix) Try to make the children value conscious.
 - (x) Make attractive to the physical and mental environment of family.

Self Assessment

State whether the following statements are True/False:

7. School is a powerful means of formal education.
8. Sociology is the science of society and culture.
9. There is no importance of language in development/growth of values.
10. There are two forms of science education: (i) Principle (ii) Practical.

31.8 Development of Values Through Language Teaching

Language have it own role in development of proper values. The Board of High School and Intermediate have discussed about the three language formula, according to which every student will study three languages:

1. Mother tongue or Regional tongue
2. Hindi or modern Indian language
3. English.

But in the schools of North India often teach about their languages, which are as:

1. Hindi
2. English
3. Sanskrit

Now we will discuss that, how these three languages can develop values within students.

1. **Hindi** – There are various examples in Hindi language, through which we can develop values within students, Example –
 - (a) Vraksh Kabhu na fal bhake, nadi na sanche neer,
Parmarath ke karne, sadhun dhara sharer.
 - (b) Rahiman dekh baden ko laghu na dije dari,
Jaha kaam aaye suie kaha kare talwaar.
 - (c) Jisko na niz gaurav tatha niz desh per abhimaan hai.
Wah nar nahi nar pashu nira aur mratik samaan hai.
 - (d) Kasturi kundali base , mrig dhoonde van mahi,
Aise ghati ghati ram hai , duniya daikhe naahi.
 - (e) Sangati sumati na pawahi , kare kumati ke dhandh,
Rakho maili Kapoor mai , heeng na hoie sugandh.
 - (f) Priy mrityu ka apriya maha sanwad paker vishbhara,
Chitrasth si , nirjeev si , ho rah gayi hat uttra.
Sanghya rahit tatkaal hiwah fir dhara per gir padi,

Us samay murcha bhi aho ! hitkar huie usko badi.
 Fir peetker sir aur chaati ashru barsati huie,
 Kurari sadrsh skarun gira se dainya darsati huie.
 Bahu vidhi vilap pralap karne lagi wah us shok mai,
 Niz priyviyog samaan hota na koi lok mai.

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While developing values through these poems teacher should not only explain the meaning of the lines but also give examples of related poems during explanation. Other than it Hindi Idioms and proverbs also develop values within students in Hindi education. For examples:

- (a) Apni karni aap utrani.
- (b) Akela chana bhad nahi phor sakta.
- (c) Aap kaaj mahakaaj.
- (d) Aadhi chod saari ko dhawe,
Aadhi rahe na saari dhawe.
- (e) Aakash patal ek karna.
- (f) Karat karat abhyas se jadmat hot sujan.

With the help of above proverbs we can teach about various values to the students. Teacher can make a related story on each proverb or can create dramatic scenes with the help of students and thus can develop desirable values. With this we can develop values by teaching prose. Example –

“Discipline has an important role in every aspect of life. Discipline is the foundation for the growth of the nation. Nature also performs within its discipline. Rivers also flows in discipline for public interest. The nation without disciplines falls down. The reason behind the progress of any nation is the disciplined behavior of its citizens. Discipline means control or bonding of some rules and regulations. All the activities of Physical development indicates towards the fact that, a body can develop by following some rules. In the same way development/progress of society or nation is also dependent of discipline. Actually a progressive, healthy and powerful nation can't be imagined without discipline.”

The same kind of prose way we can present to the students by relating them with various values and desirable values can be developed within students.

We have discussed, how can we develop values through the three perceptions/Sciences (vidhya) of Hindi education i.e. prose, poem and proverbs. Along with it we can take help of essay, play, story, grammar etc. for the development of values.

2. English – Poem mentioned in English –

Permit sweet mother, that we may
 Always remember thee,
 Learning to love thee more each day
 Always thy child to be
 Honest and truthful, fearless and strong
 Pure in body and mind
 Choosing the right way, never the wrong
 Polite with others and kind.

Teacher have to explain the meaning of all the values defined in above poem, along with telling stories to the students related to those values, so that it can formulate irremovable impression in the minds

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of students. Some proverbs of English can play important role in the development of values within students. For example—

- (i) "Action in thy duty reward is not thy concern."
- (ii) Silence is a virtue of Wiseman.
- (iii) It is good to live for one's country but better to help one's country live.
- (iv) Your worth is not measured by what you've got. It is measured by what you give.
- (v) Honesty is the best policy.

Teacher can present in dramatic form with the help of students, so that (thus) students can learn behavioral importance of values. If it is not possible then teacher can ask students to write article on it. Other than it proper portion/part of prose can also develop desirable values. Example—

"Wherever the strong exploit the weak, wherever the rich take advantage of the poor, wherever great powers seek to dominate and to impose ideologies, there the work of making peace is undone there the cathedral of peace is again destroyed. Today the scale and horror of modern welfare—whether nuclear or not—makes it totally unacceptable as a means of settling differences between nations. War should belong to".

Values like, renunciation/obligation, loyalty for duty, endurance, patriotism, non-violence, sacrifice etc. can be developed by the means of various incidents of life. With help of the biography of Lord Ram, Lakhshaman, Swami Vivekanand, Vinoba Bhave etc. values like Pitra-Bhakti, Bhratra prem, scientific thinking, and sacrifice can be developed. For celebrating birthday ceremony in school it is important that teachers should have correct and complete knowledge of the life of these characters.

1. **National Festivals**— We celebrate 15 August, 26 January and 2 October as our national festivals. These festivals should be also celebrated in school campus with full courage. History of independence, history of Indian democracy, structure of constitution, role of Gandhiji in freedom of India are the subjects which can be a means for developing values amongst students like world brotherhood, appreciate the values of others, patriotism, national awaking, development/growth of democratic values, opposition of un-touchability/unsociability, equality etc.
2. **Social Festivals**— Children of all Hindu, Muslim, Sikh, Christian etc. all the religions are there in school along with it Brahmin, Kshatriya, Vaishnav, Shudra, Jain and Buddhist. There are some schools where students are from every part of India i.e. North Indians, South Indians, East Indians and Western Indians study/learn together. Therefore school provides an environment where students come in contact with the student of various religions, casts, regions and languages. It is very difficult task to celebrate the festivals of all of them but, main festivals should be celebrated in schools and students should come together and should participate in it. With the help of these kind of festivals values like curtsy/humbleness, friendship, being ready, endurance, to appreciate the values of others, unity of human being and secularity can be developed.
3. **Socially Useful Work**— If we want to develop desirable values within students then, we have to motivate them to perform jobs which are useful and productive from the point of view of society. The major drawback of current education system is that it is centralized to self-progress of student. We have to divert it towards the welfare/progress of others. We have to inspire children to contribute from their little saving for the victims of flood and drought any part of the nation or world. If they have extra time they can make/run a cleanliness programs in dirty and shabby colonies, along with can make efforts towards education of illiterate people. By providing these kind of opportunities to the students we can develop values like, benevolence, sacrifice, belief in hard work, social service, selfless, cleanliness etc.
4. **Final of Annual Function**— Annual functions should be organized in every school at the end of each year. In these functions programs of dance, music, gazals etc., and prizes should be distributed to the students participated in various activities organized in school during the education year. Prize should be distributed to the students for studies, games, highest attendance in every class, debate,

Scout guide, NCC, NSS, scouting, guiding, debate, cleanliness, for participation activities in literature and cultural activities. Thus we can develop values like punctuality, social service, obeying, healthy life, consistency, belief in hard work, good behavior, social responsibility etc.

5. **Model Parliament**—an important function of education is to prepare students for democracy, because we believe that, Burdon of the future of the nation will be..... Therefore model parliaments should be established in schools. Councils should be formed for to operate the activities like discipline committee, magazine publication committee, tourism committee, justice committee, cleanliness committee and celebration committee. But it should be kept in mind that every committee should be under protection/control of a teacher. With the help of these values like honesty, discipline, self-confidence, responsibility, equality, simplicity, self-discipline, self-dependent, self control and ability to make distinguish between right and wrong etc. can be develop within students.
6. **To Run Co-operatives**—Arrangement for the refreshment of students is made in every school, which is operated by any other person. For the development of desirable values shop of stationary can be opened in school campus, which is not be operated by any one. Student can obtain the things they like by putting it on right place at a right price; this kind of arrangement should be made. It is not an impossible task. In foreign various students learn the put news paper at the gate of School. Person buys news paper put money there. At the end students took their money and news papers. If honesty can be reached to that extant in other countries why can't be it in India? We have should implement this kind of system by which we can develop honesty, avoid extravagance, do not collect more than necessary, patience etc. values.
7. **To Contact Parents**—At a gape of certain time period students came to know about values at family and in schools. It is very important to observe that the student is not ignoring the values learned at school at home and the values of home at school, for this there should be a chain of communication between parent and teachers. This can develop the values like obedience, loyalty, curiosity, not to blame to others etc. within students.
8. **To Run School Libraries**—If we really want to develop proper values within students then we have encourage their interest in reading, along with this we have to provide good literature to them for studies. All the scholars believe that “Books are the best friend and teacher.” In schools opportunities should be provided to students for selecting the books, they want to read. It is the responsibility of the teacher to encourage/motivate students to write their view about the books. By this we can develop the values like discipline, self-study, leadership, peace etc. within students.
9. **Improve Environment**—Environment under wich a student spends his/her life is of two kinds:
 1. Physical Environment
 2. Social Environment

Improvement should be made in both two kind of environment. Improvement in physical environment means maintain cleanliness around him, protect plants and trees etc. in national education policy, while describing protection of environment it is analyzed that if we are not conscious about it we can face very critical environmental problems. By this we can develop for the values like cleanliness, importance of national and public property, far sightness, mercy towards species etc.

The second environment, to which the student has to improve, is social environment. Students should be motivated to solve the problem like corruption, injustice, terrorism, etc. in society. This will the develop values of peace, non-violence, self control, national unity etc.

Society and Value Education—Statement of **Adam Smith** is “the artificial method prepared by human for mutual benefit is Society.” The concept of socialists for society is ‘Society is the trap of belief of social relationship.’ People of the society bonded to each other on the basis of these relationships and this relationship affects the activities of the society and also affects the behavior of a person. It will be not hyperbole if we say that the relationship established among the people of the society affects the values

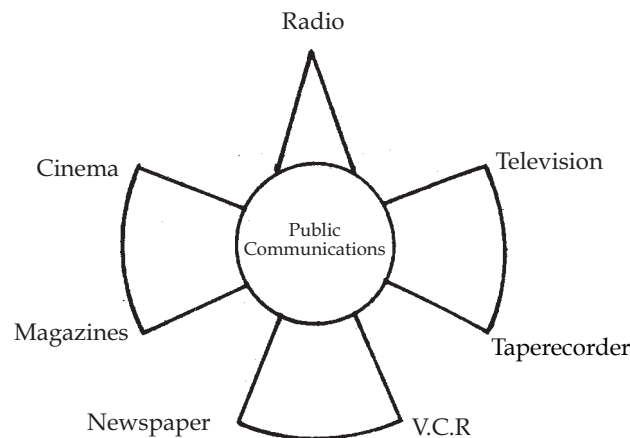
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of human. If there is harmonious relationship in the society then, values like love, sympathy, sacrifice, peace, harmony, brotherhood, social unity etc. will be develop within person. If there is bitterness in relationship then jealousy, enmity, Unpleasantness etc. will grow within person. The main thing for concern is to see, how society can play role in the development of values within children. In the answer of this question we can say that:

- (i) The person who is the ideal to child, should have value based behavior, so that the situation of value conflicts can be avoided.
- (ii) It should be cleared by the members of the society that which kind of values are accepted and which are not, it will avoid the situation of value crises.
- (iii) The environment present in the society with which the child has to make adjustment should be value based for which he has been prepared from starting otherwise the situation of distinction in principal and practical knowledge will appear.
- (iv) Society has to try to develop proper values within child through the means of public communications.

These means are as following –

- 1. **Radio:** Radio is an important means to acquire news and entertainment. Other then this broadcast of play, stories, debated etc. are also made by radio, thus with this means of public communication we can originate proper values within children. Along with this the gap between the ending of a program and starting of another program can be utilized by broadcasting value based thoughts during this time period, through which we can develop values relating to social, economic, religious and political views.
- 2. **Television:** Television is a audio visual means, we can develop desirable values through it. Some programs are running by University Grant Commission and some programs are operated by U. G. C., NCERT, and Open University also. Along with this plays, programs for children, programs for women and specially prepared serials also develop love, sacrifice, sympathy, endurance, nationalism, responsibility, donation, grouping etc. within students.



- 3. **Tape Recorder**—Like radio tape recorder is also an audio product. But we cannot repeat radio programs as per our need, whereas it is possible in Tape Recorder. Educational institutions should prepare special cassett to develop desirable values and they should be available in markets. Society has to take the responsibility to create these cassett and make them available in market.
- 4. **Video Cassett Recorder**—Like Television it is also an audio visual product. Plays, stories, incidents related to the values can be drawn on V.C.R. and we can use these according to requirements. A person has to try to know the reactions of children after showing it and if it is possible then should

make query on related incident and analyze the complete visual, then after should know their opinion in its favor and against of it.

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5. **Newspaper**—Newspaper is a visible product/thing, through which values can be developed effectively. Daily a good thought is printed in some newspapers. The habit of reading and made thinking on this thoughts should be developed within children since childhood, and motivate them to implement it in their daily life. along with it some special editions should be published related to the various national social festivals to develop values within children. Only by developing the habit of reading we can develop healthy, peace, patriotism etc. values within students. If newspapers are published according to the children then we can achieve our goal/objective easily.
6. **Magazines:** Magazines should be also being published from the view to develop values; magazines should be specially published for children. Magazines for children develops interest in reading and self study, along with sacrifice, love, non-violence, kindness, importance of time etc. desirable values are also developed by the means of magazines.
7. **Cinema:** Cinema is a very powerful audio-visual thing and its impact on children is also irremovable. Cinema plays an important role in development of values. Today the violence shown in cinema results the violence in society. Production of children cinema should be motivated and these children oriented movies should be based on various values.

Radio, Television, Tape recorder, newspaper, V.C.R. Magazine, cinema are the means of public/mass communication. In this way we can say that if family, school and society make an active attempt to develop values, then we can generate desirable values within students, but it is required that there should be a proper co-operation between all the means.



Task Give your views on school and value education.

Indian Values: Indian culture has a very old history. This culture is surviving by suffering various attacks and counter attacks and have made various amendments and changes in itself, but still it has some basic specialties because of which it is has maintained an incredible position in this world culture. Some Indian values are as:

1. Important place of truth, mind and pleasure.
2. Feeling/experience of god is the main aim of life.
3. Physical products are petty in comparison with spiritual values.
4. Human service is true worship.
5. Feeling of entire universe is a family.

Value Crisis—If we assess the current circumstance we will observe that, human values are changing continuously changing. Appearing of this change is not wrong but the form of the change is a question to be concerned and when we assess, we see a horrible image in front of us. Because today human values are marching towards negative/wrong direction and there is a downfall in human values. Today a common man think that today, hardworking persons are exploited and lying and cheating is dominating, therefore the belief in moral, social and spiritual values is shrinking/panting and this situation is called value crisis.

Today we can say that human values are exploiting but not distracted. Actually are compressed, they are not ruined. Therefore it is strongly needed to re-raise them up. First of all it is important to know the causes of values crises. Which are as:

1. Development of Scientific knowledge due to which men is losing its belief in spirituality.
2. Industrialization and urbanization which is enforcing human to spend technical/mechanical life.

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3. Influence of materialism culture.
4. Reactions against spirituality like emphasize on necessities of human, accepting secularity.
5. Contradiction in western and Indian culture.
6. Social evils of the nation like, political corruption, economic inequalities, and lack of patriotism, communal insistence, cast and religion based conflicts.

31.9 Summary

An important function of education is to prepare children for democracy because we believe that the burden of future will fall on the shoulders of today's students. Therefore student model parliaments should be established in schools. Therefore various committees should be made to organize various programs. Like discipline committee, Magazine publishing committee, Excursion committee, library committee, justice committee, sanitary committee and celebration committee. But it should be ensure that these committees should be in guardianship of a teacher. Values of honesty , discipline, self confidence, sense of responsibility , explicitness , equality , politeness , self discipline , self dependency , self control and difference between right or wrong can be develop in students through these committees.

31.10 Keywords

1. **Final of Annual Function**—Function celebrated once in a year
2. **Logical**—Reasonable

31.11 Review Questions

1. Define the meaning of value education.
2. Define the means of value education for child.
3. Write a note on "Family and value education".
4. Define "Development of Values through Language Teaching".

Answers: Self Assessment

- | | | | |
|------------------|-------------------|---------|---------|
| 1. Micro element | 2. Life expanding | 3. (a) | 4. (a) |
| 5. (b) | 6. (a) | 7. True | 8. True |
| 9. False | 10. True | | |

31.12 Further Readings



Books

1. Philosophical and Social Bases of Education—*Mathur, S.S., Vinod Pustak Mandir*
2. Philosophical Bases of Education—*Sharma, Yogendra Kumar, Madhulika Sharma*
3. Philosophical Bases of Education—*Sharma, O.P.*
4. Education and Psychology: Measurement and Evaluation—*Shashi Prabha*
5. Philosophical Bases of Education—*Pandey, Ramshakal*
6. Sociological Bases of Education—*Chaubey, S.P., International Books, Meerut*
7. Philosophical Bases of Education—*Sharma, Dr. N.K.*

Unit 32: Education for National Integration

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Objectives

After reading this chapter, students shall be able to understand the following—

- To learn the importance of national unity
- To learn more about national unity and education policy
- Inter-cultural sense to learn the meaning of
- Inter-cultural spirit in the development of the role of teacher to learn.

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Introduction

After obtaining independence several problems have appeared before country, cause to mobilize Indian life. The worst and the enormous problem of these problems are the national unity or nationality. We have adopted democratic governance system. The first key to success of democratic governance is countrymen mutual love, cooperation, brotherhood sense, spirit of sacrifice, and indomitable spirit of die on the country. They have to forget their differences pertaining to Way of eating, way of life, fashion, caste, religion, community, language, price values etc. and feel their unity and burn self-interest in the fire and be ready to be dedicated to the altar of the nation. Unfortunately, the country lacks this sense. During the last few years, some new trends have arisen in the country and some old trends become forceful which cause to disruption of the unity of the countrymen. These disruptive trends challenged tremendously the independence and the success of the democratic system of the country. If we have to protect our freedom and succeed the Democratic governance then these disruptive trends must be destroy and unified the people of the country. In the words of Pt. Nehru - "We should not be of local, parochial, provincial, communal and ethnic views, because we have to do a great job. We the citizens of the Indian republic are to establish unity in the Indian Public. We have to make this country great, not in the ordinary sense of the word great, great by idea, great by act, great by culture and great by peaceful service of mankind."

32.1 Meaning and Definition of National Integration

The meaning of national unity is the spirit of culture and love for the nation, in which we have to forget the difference of caste, community, religion, language, culture etc., and feel ourselves one.

National unity binds the citizens of a nation in unity, gives birth to the sense of oneness in them. With the development of this spirit a person not only takes care of his interests, but also takes care of the interests of society and the nation. He becomes ready to sacrifice his personal, family, ethnic and religious interests for the sake of nation.

According to Ross, "Nationality is a motivation which inspired the citizens of a nation to have good faith amongst them and remain active for country's advancement, safety and welfare."

In the words of Prof. Humayun Kabir "The nationality means the spirit which is based on national affinity."

According to Brubekar, "Nationalism indicates towards much wider area of patriotism rather than love towards nation. Besides the relations of place, the relations related to location, caste, language, history, culture and traditions also come under the word nationality."

In National Integration conference held in 1961 the sense of national unity was explained in the following terms "National unity is a psychological and educational process by which sense of oneness, organization and cohesion is developed in all individuals.

According to the above definitions, it can be said that nationality is a spirit, an inspiration, a plan, which binds the people of different casts, religion, community and linguistics living in a certain geographical range in unity. It develops the sense of boundless devotion, obedience, fidelity and sense of discipline in the people towards their nation, and inspires them to live together and always strive to for the nation's security and prosperity.



Notes Unifying national unity residents of a nation is bound.

32.2 Need and Importance of National Integration

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In Dr. Radhakrishnan's opinion, "National unity is a problem which has a close relationship with our existence as a civilized nation."

National unity is essential for national security, integrity and growth. Following are the reasons behind its necessity and importance –

1. National unity is needed to avert a crisis arising from foreign powers and internal conflicts.
2. National unity is also needed to suppress disruptive forces for creating a peaceful environment.
3. National unity is required for the protection of independence, respect and interests of the nation.
4. National unity is required to preserve, development and transfer of culture.
5. National unity is required to abolish the social prejudices, superstitions, traditions and different types of inequalities to improve the lifestyle of the members of the society and to create a proper environment.
6. National unity is essential to stop the class-discrimination and exploitation and to remove the economic inequalities for the industrial progress of the nation.
7. National unity is required to get away from linguistic insanity, to establish linguistic integration and to develop the national language.
8. For the development of a common national culture with the help of all sub-cultures of the nation, national unity is needed.
9. National unity is required to generate faith in ideals, values and traditions in the citizens and to create commitment for progress and development of the nation.
10. National unity is required to develop self-sacrificing spirit to grow a sense of every sort of sacrifice for the nation.
11. Truth-integrity, cooperation, ability to adjust, fidelity, honesty, tolerance, foresight, a desire to bear social responsibility, sensitivity, friendly, critical thinking and the ability to make clear and accurate decisions to build balanced personality of the citizens, the national unity is needed.

Self Assessment

Fill in the Blanks:

1. Economic inequality prevailing in the country is a in the path of national unity.
2. The nationality is a sense which is based on a sense of affinity

32.3 Obstacles in the way of National Integration

National unity is essential for security and development of a nation. Unfortunately India is lacking in this area. Following are the major obstacles in the way of the development of national unity in India:

1. **Casteism** – Casteism remains a anathema to national unity. We have many castes, Brahmin, Vaishya, Kshatriya, Shudra in Hindus and Shiya and Sunni in Muslims consider themselves different. The people of these castes consider the interests of their community paramount and to protect them they forget the interests of the country. There are many areas in our country where a particular caste has its dominance and the facilities provided to that region are available only to the people of that particular caste instead of common peoples. Educational institutions are an open example, where the clerk, teachers and the principal are appointed from particular caste only and special facilities are available only to the students from that specific caste. Our politics have also been affected

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severely by the casteism. Political parties in the country field their candidates for the election of Parliament, Legislative Assemblies and local entities on the basis of casteism. Voting is also done on the caste basis and people of the specific caste get elected. The result is that the winning person does not work for entire population of the area, but for his particular caste. It is the greatest irony of our democracy. Casteism has sown the seeds of seclusion and increased the sense of selfishness. Casteism is a major hurdle in the way of national unity. In the words of G.S. Ghure, "This affection towards castes creates acrimony among other castes and creates an unsuitable environment for the growth of national consciousness."

2. **Provincialism**—Sense of provinciality has also hurt national unity very badly. There is republican system of government in our country. By this system several states or provinces and a center or association has been arranged in our country. After independence the Government of India appointed a State Reorganization Commission for the reorganization of the states. The Commission recommended for the formation of 14 states and 6 union territories on linguistic basis. After the reorganization of the states, movements for separate states were organized in different areas and some of them got success, which has resulted in an increase in the number of states to 28. Peoples lose their lives in these movements, industries and businesses decline, national property is destructed, and the feeling of remoteness arises in people. The sense of provinciality has inspired the people to think about the interest of their province only, minimized the national interest, and has posed a threat to the unity of the country.
3. **Linguistic Antagonism**—Disruptive forces has organized movements in the name of languages in the country and disrupted the national unity. Although as per Article 343 of the Constitution, Hindi language has been recognized as the national language of India, but some Indians are not ready to accept it. Major movements have been organized time to time in the states like Tamil Nadu etc. in opposition to Hindi. As a response, similar movements were also organized in Uttar Pradesh, Bihar and other Hindi speaking states in support of Hindi which hurt the national unity.
4. **Religionism**—Religion is a major obstacle in the path of national unity. We have many religions. Believers of different religions like Hindu, Muslims, Christians, Parsi, Sikh etc. are found. The followers of these religions consider themselves the best. They hold their religion in high regard and ignore other religions, which results in hatred, resentment, feeling of bitterness between different religions and sometimes even lead to conflicts, which hurt the national unity.
5. **Economic Frustration**—Economic inequality prevailing in the country is a major hurdle in the way of national unity. There are many people in our country, to whom a single meal is not destined, and some people have immense wealth and property. There is a great trench between these two sections of our society - rich and poor. Due to this economic disparity feeling of hatred and malice arouses in both classes, and occasionally conflicting situations also erupt.
6. **Political Morass**—Some of Indian political parties are responsible for destroying national unity. Functions of these political parties are based on caste, religion, community and region etc. which results in communal spirit, secessionist forces becomes bolstered and national unity is at risk.
7. **Loss of Character**—Dr. Radhakamal Mukherjee has written that the problem of national unity is essentially a moral problem. When the people of a nation lose their character and do not rise above petty selfishness, the national unity begins to decrease the in society. Same is the situation in India. Crisis of character is prevailing in every field of society. People are indulged in their own interests rather than the public interest. Due to the lack of moral qualities, we have lost a lot in the past. That is why we became slaves and plagued in bondage of slavery for years and this moral crisis is still prevailing in the country. Due to this people do not think of interest to others, do not trust each other, remain busy in their self-interest, give-up the impartiality, honesty, loyalty and sacrifice, and are not concerned for the national interest. and has hurt national unity badly.

8. **Disregard of Indian Culture** – 63 years have been passed when India became independent. Indians have not yet been able to free themselves from the influence of western culture. They have no interest in Indian culture that's why notions of mutual love, cooperation, cooperativeness and tolerance have not been developed among them. They suffer from selfishness, competition, corruption, indiscipline which causes much damage to national unity.

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Did u know? National unity is important for the safety and development of a nation.

32.4 National Integration and Education

Education is the most important means of to develop a sense of national unity. We can generate the necessary inspiration and properties among the citizens by education. Famous philosopher Dr. Radhakrishnan, expressed the importance of education in the development of national unity as following, "National unity cannot be achieved, by chisel, hammer, brick and stone. It is born in the hearts and minds of the people gradually, and the education is the only instrument for the purpose. It may be a slow process but it is permanent and strong process in itself."

The disruptive elements that are spread in the country and hampering the development of national unity. End of these disruptive elements is possible only by the education. People can be made aware of the evils of these deadly substances and unity can be established among them with the help of education. About the contribution of education to establish a national unity it was said in National Unity Conference that "Education is the most important means in creating national unity. Since the problem of unity or national organization is essentially related to the perspective of large parts of society and different groups and in its broadest sense the view of the education has been considered as a powerful tool to change or influence the attitudes. So according the idea of the conference, the process of education and its purified form should be considered important wherever necessary."

Dr. K.L. Shrimali said about the role of education in national unity, "At the present stage of our development, we believe it that if we want to spread national awareness in the Indians, we will have to use our education system in its best capacity. Education system is primarily determined on the basis of the needs of the country and our today's greatest need is to develop national spirit in people. Special contribution of educational institutions is also needed to meet the national standards. Education should be done in a manner which can develop the sense of nationality among the youth of the country, their progress and decadence is also the progress or decadence of the nation. They should love their nation, be devoted, and proud and nation's service should be their main duty." Prof. Humayun Kabir has written about the importance of education in the development of national unity – "Today not only lack of intellectual integration of opinionist is found in India, but the nation also lacks a basic necessity like national education system. Due to its absence many Indians still have a territorial, linguistic or communal approach.

On the subject regarding importance of education to eliminate the disruptive trends Secondary Education Commission says – "Our education should develop habits, attitudes, and skills which can make qualified citizens so that they could execute the responsibilities of a democratic citizenship and can oppose the divisive tendencies, which obstruct the development of wide national and secular attitudes."

32.5 Efforts for National Integration

In the efforts done to consider the problem of national unity, education has been accepted as a key instrument of national unity. The efforts made in this regard are –

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1. **National Integration Seminar**—In 1958 the University Grants Commission acknowledged the importance of national unity and organized a seminar, in which it was stated that to strengthen national unity by education, the scholarships should not be given on the basis of religion and caste, hostels should not be created on communal basis, important festival should be celebrated in the educational institutions and Indian history should be written properly and the portions which spread communal sense should be removed.

2. **National Integration Committee**—In the Bhavnagar session of Congress headed by Mrs. Indira Gandhi, National Integration Committee was formed. The committee's recommendations were published on June 1, 1961. The committee said that in the formation of national unity the education is very important. The Committee recommended that the development of national unity should be a major objective of education and the students should be provided with a comprehensive understanding of the various aspects of the country, including events related to the independence. The education which develops the national unity of the country, among different ethnicities and sects should also be encouraged.

The committee suggesting the educational programs for national unity said that the content of textbooks should be to develop a national approach. Newspaper, drama and film etc. should also be used to develop the sense of nationality; to resist the disruptive trends specific films should also be designed. Government jobs should not be allowed on the communal, religious and provincial grounds, individuals of all castes and religions must participate in national and popular festivals and public relation campaign to make people aware of the communal dangers should be started.

3. **Chief Ministers Conference**—A Conference of Chief Ministers under the chairmanship of Prime Minister Pandit Nehru was organized from August 10 to August 12, 1961 to consider the problem of national unity, wherein the problem was discussed on its depth and comprehensiveness. The conference made several suggestions for the development of national unity, following are main of them—

1. National language Hindi should be publicized and one script for all Indian languages is to be accepted.
2. English to be continued.
3. Tri-language formula should be implemented.
4. Medium of examinations should be Hindi and English together with regional languages.
5. Medium of higher education should be English and Hindi. Ultimately Hindi will get the same place.
6. Appropriate text-books supporting to national unity should be designed.

4. **Vice-chancellor's Conference**—In a conference held in October 1961 Chancellors of the universities also considered the issue. Stating the importance of contributions of education to establish national unity, the conference gave the following suggestions—

1. To encourage a spirit of all India cooperation, all universities are required to reserve a quota for students from all states and residential facilities should be provided to them.
2. Communal spirit in universities should be eliminated.
3. Universities should develop religious tolerance.
4. Each university should arrange the studies in various languages, especially languages of South.
5. Books to be prepared for language, history, civic and social studies, which also have the references of the characteristics of the whole country.

5. **National Integration Conference**—By the then Prime Minister Pandit Nehru the conference was organized in Delhi from September 18, 1962 to October 1, 1962, wherein the country's leading scholars, academicians, scientists, politicians and sociologists participated.

Following are the suggestions given in this conference regarding contributions of education to establish national unity –

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1. Sense of Indianism should be created among the students by education.
 2. Textbooks should be written from the national point of view.
 3. Medium of secondary education should be regional languages.
 4. Hindi to be made complete language of the whole country.
 5. Tri - language formula should be implemented.
 6. Education should be included in the concurrent list.
 7. All India Education Service to be implemented.
 8. Students from the university in a state should be admitted by other states' universities and scholarships should also be provided to them.
 9. National feelings and the sense of mutual love, harmony, discipline and responsibility to be developed among the students by education.
 10. All schools should start their daily activities with the recital of National Anthem.
- 6. Emotional Integration Committee** – Ministry of Education of Government of India appointed Emotional Integration committee in May 1961 under the chairmanship of Dr. Sampurnanand. The committee said that education has the principal place to strengthen the emotional and national unity.
- 7. Education Commission** – Kothari Commission also acknowledged that the education is the base of national security. According to them, unity of India is also important for strengthening the country and also for its overall development and education could contribute significantly in this work. In its words, "No nation can leave its security in the hands of the police and army only, to a large extent national security of the nation depends on its citizen's education, knowledge of the events, character, sense of discipline and their ability so that they could participate in safety operations effectively."
- Kothari commission** said that education policy needs to be determined in such a way so that the national unity can be strengthened –
1. India should develop a common education system, in which everyone could get equal educational benefit without any discrimination.
 2. At all levels of education, social and national service should be made mandatory. In a result of it the student will consider the entire country their own and a sense of nationality can also be developed in them.
 3. Schools should also develop community life.
 4. The language policy of the country should be determined for emotional integration. Regional language should be the medium of instruction and should be completed in a period of 10 years.
 5. Students should be introduced to the cultural heritage of India with the help of education.
- 8. National Integration Council** – The Indian government established the National Integration Committee in 1967 and its meeting was held in June 1968 in Srinagar. The committee created three subcommittees to resolve the problem of national unity-one subcommittee to consider the problem of communalism, second to consider the territorial and regional problems and third to make suggestions regarding integration-oriented education. These sub-committees gave their respective suggestions before the Committee of National Unity, which were accepted by the Committee. The recommendation by the third sub-committee which was made to give suggestions for integration-oriented education were following –
1. From primary level to higher levels of the education system necessary changes should be made.
 2. Common school system should be accepted as a national goal.

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3. Domicile certificate of any student should not be asked.
4. To produce appropriate text-books for national unity a committee of experts should be made in each province and a national text-book committee should be created at the Centre. Center text-books Committee should also coordinate the work of the states' text-book Committees.

Self Assessment

Multiple Choice Questions:

3. The meaning of national integrity is the feeling of culture and
 - (a) Love towards nation
 - (b) Integrity
 - (c) Understanding
 - (d) None of these
4. is compulsory for the development and security of any nation.
 - (a) Faith
 - (b) National integrity
 - (c) Mutual understanding
 - (d) None of these
5. According to Act 343 of the Constitution Hindi is accepted as the of India.
 - (a) National language
 - (b) Important language
 - (c) Supernumerary language
 - (d) None of these
6. To destroy national integrity of India is responsible.
 - (a) Terrorist
 - (b) Some political party
 - (c) Social people
 - (d) None of these

32.6 A Practical Plan of Education for the Development of National Integration

To develop national integration, a practical plan of education should be made by which the feelings and minds of children can be converted and the desired point of view can be developed; terrorism, separatist and anti national elements can be eliminated and the sense of sacrifice could be developed, then only then the freedom of the country will be secured which was achieved through great sacrifices. The planning of education should be done with the help of following points –

1. One education policy.
2. Aims of education
3. Curriculum
 - (a) Reorientation of subject
 - (b) Organization of co-curricular activities
4. Methods of teaching
5. Teacher

32.6.1 National integration and Education Policy

Education has been shifted to the concurrent list from the state list, but it has not solved the problems. Therefore education must be included in federation list. By which the whole responsibility should lie on Central Government. The structure of primary education, secondary education and higher education should be same and organized. There should be uniformity at every level. Binary education system

should be ended. Today different political parties are in power in different states. These state governments prepare education policies for the benefits of their groups, which harms national integration. Therefore an equal education policy should be made for the whole nation.

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32.6.2 National Integration and Aims of Education

The following objectives can be prescribed for the development of national integration –

1. To awake the feeling of respect for different cultures in students.
2. To develop a desired behavior in student.
3. To develop the feeling of patriotism in students.
4. To develop the business skills in students.
5. To develop democratic citizenship in students.
6. To develop the faith towards humanism in students.
7. To develop the aspiration and capacity to fight against terrorism, anti-social elements in students.
8. To develop a feeling in the students to sacrifice their personal interest for the sake of nation.
9. To provide a feeling to serve the nation better according to their eligibility.

32.6.3 National Integration and Curriculum

Two things are involved in curriculum –

(A) Reorientation of subjects

The following reorientations should be done to develop national integrity in different curriculums –

1. **Teaching of national language** – Hindi has been accepted as the national language of India. Therefore the teaching of Hindi should be a necessary throughout the country. This will develop patriotism in students.
2. **Moral and religious education** – Religious education does not only mean to educate about a particular religion, but it also aims to introduce the students about the basic principles of different religions and create a faith in them. A development of qualities like truth, justice, duty, love, cooperation should be done in children through moral education.
3. **Teaching of language and literature** – The feeling of national integration can be develop easily in the students through teaching of language and literature. The lessons should be included in books of different languages in such a way through which students can get knowledge about the prestige and greatness of his country, and get a chance to understand about their culture and civilization and to know about the work done by great persons of their country. The sense of national integrity can be developed among the students through stories, plays, poems, etc.
4. **Teaching of history** – Students should not be educate about dates and events only, through teaching of history, but they also must be told that enemies had always taken the advantages of our infighting. They must be told about those kings, saints, social reformers that have an important role in the development and national integrity of the country. Students should also be given a detailed knowledge about the history of freedom fight of India. They must be told about those great persons and heroines who devoted their luxuries and also died for the freedom of India.
5. **Teaching of Geography** – The geographical subject matters should be viewed through national angle. Student must be told about the mutual boundaries, rivers, mountains, weather, minerals, crops, transportation and mutual dependency of the states. They should also be told that in spite of living in different states and having major differences in their eating habits, lifestyle, costumes and traditions, all the people of the country are same from the geographical angle.

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6. **Teaching of Civics** – The students must be educated to be a ideal citizen through civics. They must aware about their duties and rights. They must be encouraged to keep distance from the elements like casteism, sectism, province, terrorism, etc which harm national integrity. They must be told that they should not do any activity which is against national interest.
7. **Teaching of Science** – Teaching of science can also develop the sense of patriotism in students. They must be told that the scientific inventions are not related to a particular caste, religion, province, sector in the country. All the Indians are being benefited from them. Therefore they are the asset of India. C.V Raman, Meghnath Saha, Homi Bhabha are the scientists of India not from any particular state.
8. **Teaching of music and arts** – Music and different arts are also the binding forces which are capable to make unity in diversity. They are capable to join the hearts and they have a long lasting effect. Student must be told about the arts, music and dance of different states of the country. They must be told that Bhimsen Joshi, Begam Akhtar, Pt. Ravi Shankar, Amjad Ali khan (sarod), Bismillah Khan (shehnai), Hari Prasad Chaurasia (flute), Shiv Kumar Sharma (santoor), Zakir Hussain (tabla), Jubin Mehta (violin) etc. are the prestige of India but they are not from a particular state, caste or province.

(B) Organization of co-curricular activities

The following co-curricular activities should be organized to develop national integration –

1. **To celebrate national festivals** – The students must be told about Independence Day, Republic Day, Martyr Day, Gandhi Jayanti, etc., and the history of freedom struggle and the freedom achieved after various sacrifices. They should pledge to safeguard the nation. For last few years a holiday is declared in schools on these occasions, which is not appropriate.
2. **To celebrate birth anniversaries of freedom fighters and prominent persons** – The birth anniversaries of freedom fighters and prominent persons should be celebrated in schools. On the anniversaries of Pt. Nehru, Sardar Patel, Dr. Radhakrishnan, Indira Gandhi, Lokmanya Tilak, Netaji Subhash Chandra Bose, Maulana Azad, Bhim Rao Ambedkar, Bhagat Singh, Chandra Shekhar Azad, Swami Vivekananda, Maharshi Arvind, Mahakavi Tulsidas, Nirala, etc the students must be told about the inspirational incidents about their life so that children should take an oath to do something for their country. 30 January (Father of nation), 31 October (Indira Gandhi), 21 may (Rajeev Gandhi) should be celebrated as Sacrifice Day and the students should be told how antinational elements murdered these great personalities in an inhuman manner and tried to divide the country and destroy its reputation in other countries.
3. **To celebrate religious functions** – Religious festivals like Diwali, Holi, Eid, Dushera, Guru-parv, Christmas, etc should be organized in schools as these festivals do not belong to particular religion but are festivals of every Indian.
4. **To organize lectures by eminent scholars** – The lectures on the subjects like the freedom, integrity, development and other national problems by eminent scholars should be organized from time to time. So that the national integration should be developed in students.
5. **To organize different competitions** – The lectures related to national integration, debates, letter writing, essay, plays and other cultural and historical programs should be organized from time to time by which the development of national integration can be possible.
6. **To organize exhibitions** – Exhibitions should be organized from time to time in schools where a view of Indian culture and civilization is exhibited which may develop the feeling of prestige in students.
7. **Exchange of teachers at national level** – Primary, secondary, university level teachers should be exchanged at national level. When the teachers of different languages, caste, religion, groups and states go to other places they will know about other's view and try to understand them. A correlation between different cultures will be there and it will increase the level of national integration.
8. **Inter-State games and sports and cultural programs** – At least once in a year an inter-state games and sports competition and cultural programs should be organized by which the interaction between

students will get broader. They will understand each other and we-feeling will be generated and their heart will be filled with the feeling of devotion towards nation.

9. **To organize educational tours** – There are many historical, religious, cultural, industrial and very pleasant natural places in India which are knowledgeable and inspirational. The tour should be organized to go to these important national places from time to time. By organizing these educational tours about giving the knowledge about the vast and variety of culture, a feeling of national love can be developed.
10. **To organize inter-state camps** – When the teachers and students of different states will take part in inter-states camps they will know about the living style, eating habits, costumes, language, folk music, folk dance etc. definitely by organizing these camps a feeling of national love in students and teachers will develop.
11. **National and social service organizations** – The NCC, NSS, scouting, girl guiding etc should be organized in schools by which students can be involved in social services and love towards nation can develop in them.
12. **Use of Radio and Television** – The programs on radio and television about the development of unity of nation and view of Indian culture should be broadcast and telecast, so that by listening and watching these programs, the feeling of devotion about nation should arise in students. Thus, the arrangements to listen and view these programs in schools should be organized.

32.6.4 National integration and methods of teaching

There will be a need of systematic curriculum and appropriate methods of teaching to achieve the objectives of national integration. Thus, those teaching methods should be selected through which students can get a chance to develop their abilities. Students can be educated of the subjects related to national integrity through lectures, questioning methods and debates. They can morally speculate about the culture and civilization by self-study method. Planning method can be very much advantageous in this field.

32.6.5 National integration and textbooks

In the view of national integration, necessary changes and amendments should be made in all related textbooks. The subject material which may create hindrance in national integration should be removed and study material which tells about the culture, civilization and the national pattern, should be added. Material which is Correct, sufficient and is related to love towards nation should be added in the textbooks.

32.6.6 Role of teacher in the development of national integration

A successful education depends on a teacher. National integrity can be achieved only through education when the teacher is able and master in his subject. He must have a detailed knowledge about prestigious culture and civilization of the nation, he must be fully aware about historical, geographical, political, social, economical and industrial problems, he must also be capable to express his opinions firmly in front of others, he must be generous, open minded, sincere about his duties and there should not be difference in what he says and what he does, who believes social services as his religion, he must be full of patriotic feelings and is willing to die at the time of calamity.

Students consider their teachers as their ideals and follow them. Thus, if we want to develop a feeling of patriotism and national integration in the students then the teacher must prepossess the feeling of patriotism and national integration. He will have to devote himself completely in the service of nation, he will have to sacrifice his personal and social values for the benefit of nation., he will have to develop

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the respectful feeling for national flag, national anthem and national tongue, he will have to uplift himself from casteism, racialism, communalism, provincialism and narrow rigorism of languages, he will have to be impartial towards students and will not have to say or do anything which is not in the favour of nation and which encourages the nature of segregation, only this type of teacher will be able to develop the feeling of national integration in the students.

32.7 Meaning and Definition of Inter-cultural Understanding

The meaning of inter-cultural understanding is to have feeling of respect for other different cultures. Inter-cultural understanding includes a knowledge about rituals, traditions, ideals, values, assumptions, religions, living style, eating habits, costume and language, and to develop our culture by accepting them with open heart. Intercultural understanding ends narrow mindness about culture and creates faith and respect for different cultures. After developing this feeling a person gets uplifted from discrimination and narrowism which develops national integrity and international goodwill.

Clasmere has said while defining intercultural understanding, "The meaning of inter cultural understandings is to have a knowledge of similarities among some groups and people of different communities, states and nations, discover the differences in them and the use of democratic pattern to resolve the problems among them."

According to General Education Board's report, "By the development of inter cultural understanding, prejudices and superstitions gets destructed and a development of knowledge and a sense of appreciation flourishes for different cultures."

32.8 Need and Importance of Inter-cultural Understanding

By giving respect to different cultures the outlook of people becomes broader and mutual embitterment and struggle ends. Narrow mindedness and religious discrimination ends. There is a necessity of having good feelings about different cultures and respect their utilities and to create world's culture and to tie the world in a single knot. Until we respect the culture of each other then we cannot come close to each other. Dr. Radhakrishnan has said, "The superiority of a nation should not be estimated through its physical power or wealth, but it should be estimated through inter cultural relations between their residents."

India is a big country. There are many groups and categories. Every group and category have their own rituals, traditions, moral, values, faiths, lifestyle, eating habits, costumes and languages. Due to these differences, there are always disagreement and mutual embitterment among them. Sometimes these differences create unrest and violence. It generates discomposure, and social or economical development gets disturbed and by which the path of democratic success gets disturbed and national integrity comes in danger so there is a necessity of inter-cultural integrity to secure the freedom of a nation and to make the democracy successful. Inter-cultural understanding also created faith in minorities. If they feel insecure, national integrity cannot be possible. Therefore there is a need of inter-cultural understanding to establish faith in minorities.

The inter-cultural understanding is also needed due to following reasons –

1. To develop an outlook of equality among all categories and groups.
2. To end differences in categories.
3. To tie the nation in a religious knot.
4. To develop same cultural feelings in the literature of all the languages.
5. For best character building.

6. To provide a stage to many co-cultural understandings.
7. To accept the principle of “vasudhaiv kutumbkam.

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32.9 Inter-cultural Understanding and Education

Education is the only effective methods to develop inter cultural understanding. Appropriate view and good habits are developed through the medium of education. Therefore through the medium of education, we will have to create an atmosphere in which the students should not be jealous about other cultures but they should try to understand them, praise them and by giving them respect and mutual support create a new world of cultural understanding.

According to Clasmere—“Inter cultural education helps students to understand differences and similarities about person who create our society and world.”

According to Kilpatrick and Til—“Inter cultural education helps to remove real and possible inter cultural tensions, and importunities, precensor evils and distinctions against minorities.”

Clasmere has emphasised the study of cultural patterns in schools “Special attention should be given on the study of the cultural patterns of groups, state, nation and the resident of world during the year of school education.”

Self Assessment

State whether the following statements are true or false:

7. The training of science can also develop the patriotism in students.
8. Music and different arts are not the mediums of stabilizing unity in diversity.
9. Exhibitions should be organized from time to time in schools.
10. Success of education depends on teacher.

32.10 A Practical Plan of Education for the Development of Inter-cultural Understanding

To develop inter cultural spirit in the students, education should be done in following manner –

1. **Aim of education** – To develop inter cultural understandings in students through education should be an aim of education, by which their opinion become broader and they should get the knowledge about different cultures.
2. **Curriculum** – The curriculum should be developed according to inter cultural understanding. For this following changes are expected in present curriculum:
 - (a) National-international cultural understandings should be included in curriculum.
 - (b) We should include national and international languages in curriculum so that a student can get knowledge about other cultural understandings and can share it with others.
 - (c) Knowledge of different religions should be provided in the religious and moral education.
 - (d) World history should be included in curriculum.
 - (e) National language should be made compulsory.
3. **Teaching methods** – A change in teaching methods should be done in such a way so that by teaching different subjects, the emphasis should be on social and cultural understandings.

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4. **Atmosphere of schools** – The atmosphere in the schools should be created to develop inter-cultural understanding and coordinated outlook.
5. **Lecture** – The eligible and renowned specialist of different categories should be invited in schools and lectures on inter cultural understandings should be organized.
6. **Educational concerts** – Educational concerts, workshops and conferences should be organized from time to time in schools for the development of inter cultural understandings.
7. **Educational Tour** – Teachers and students should be encouraged to visit different parts of the world, so that they can get knowledge about different cultures.
8. **Reciprocation of teachers** – Teachers should be encouraged to reciprocate in different countries through which a respectful feeling for other cultural understandings would arise.
9. **Arrangement of inter-cultural programs** – Programs like theatre, music, folk song, folkdance, poetry and other festivals of different gathering should be organized time to time in schools. In these programs students and teachers of different culture will meet and establish a link and know about each other's culture and respect.
10. **Financial support** – The students should be provided sufficient financial support for studying cultural education.
11. **Radio, television and cinema** – The use of radio, television and cinema should be provided to introduce different cultures to students.



Task Give your opinions about national integration and curriculum.

32.11 Role of Teacher in the Development of Inter cultural Understanding

The role of a teacher is very important in the development of inter cultural understanding. Only that teacher can develop these understanding in student who has the following qualities-

1. The outlook of the teacher should be vast and he should be beyond from narrow minded thoughts and beliefs.
2. The teacher must have a full knowledge about himself and along with his culture.
3. Teacher must also have full knowledge about other cultures.
4. A teacher must have a feeling of respect for other culture and religion instead of jealousy and revenge.
5. Teacher must participate in lectures, workshops, and gatherings for the development of cultural understanding.
6. A teacher must go on international excursion for the better understanding of different cultures.
7. A teacher must attain knowledge of different languages of various groups.

32.12 Summary

India is a huge country. There are many groups and categories. Each category has its own rituals, traditions, ideals, values, faiths, living style, eating habits, costumes and languages. Due to these cultural differences, there is always a disagreement and mutual embitterment among them. Sometimes these disagreements and mutual embitterment creates unrest and violence. This creates turmoil and the

social or economical development of a country gets disturbed, which creates obstruction to the success of democracy, and national integrity is endangered. Therefore to secure the freedom of a country and for the success of democracy and to maintain national integrity there is a need of inter cultural unity.

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32.13 Keywords

1. **Obstacles** – Hinderances
2. **Integration** – Unity

32.14 Review Questions

1. What is meaning of national integrity and education? Discuss.
2. Describe the role of a teacher in the development of national integrity.
3. Briefly explain “inter- cultural understanding and education”.
4. Describe the role of a teacher in the development of inter-cultural understanding.

Answers: Self Assessment

- | | | | |
|------------------|-------------------|---------|----------|
| 1. A big problem | 2. Towards nation | 3. (a) | 4. (b) |
| 5. (a) | 6. (b) | 7. True | 8. False |
| 9. True | 10. True | | |

32.15 Further Readings



Books

1. Philosophy of Education – *O.P. Sharma*.
2. Education and Psychology – Measurement and Evaluation: *Shashi Prabha*
3. Philosophy of Education – *Ramshakal Pandey*
4. Sociological Aspect of Education – *S.P. Chaubey, International Books, Meerut*
5. Philosophy of Education – *Dr. N.K. Sharma*

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