



PHILOSOPHY OF EDUCATION

Dr. Sunita Agarwalla

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Philosophy Of Education

B.C.B.L



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Paper- 5.01 (Major)

For T.D.C.
V Semester
(Major)

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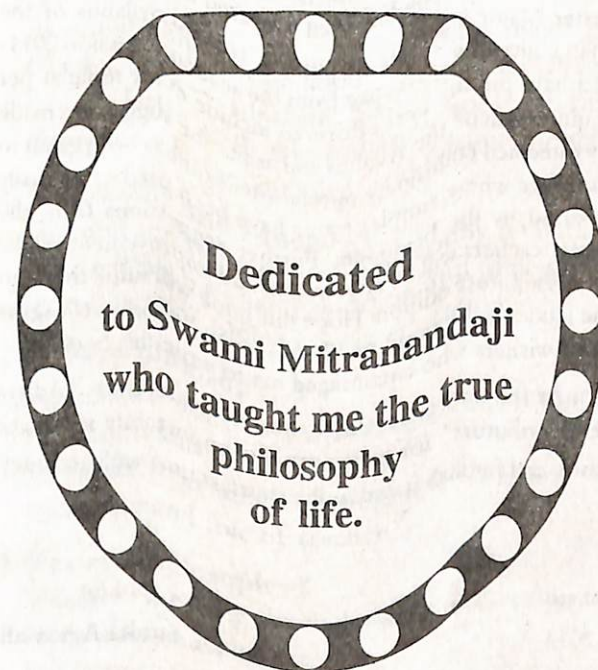


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Preface

This Text Book has been prepared for the T.D.C. fifth Semester Major students as per the revised syllabus of the Gauhati University, effective from the academic session 2011-2012. I have put my best efforts to include every topic as per the requirement of the syllabus and as per the suggestion made by my esteemed colleagues. Special attention has been given to the language where simpler terms have been used to be easily understood by the beginners. Further suggestions from the students, teachers will be appreciated and improvement will be made in the future edition. Hope this book will fulfill the need of the students. I extend my thanks to my friends, colleagues and well wishers who encouraged me to write this book.

At the end I am also extremely grateful to "Aditya Book Distributors" for giving me this opportunity to author the book and publish it within the shortest time with accuracy.

Guwahati
June, 2013

Author
Dr. Sunita Agrawalla

SYLLABUS

Philosophy of Education
Paper: M.5.01 (Credits-6)

Objectives :

1. To make students understand how philosophical ideas have influenced educational ideas.
2. To acquaint with the relationship between philosophy and education.
3. To acquire knowledge about the three major philosophies of education — Idealism, Naturalism and Pragmatism.
4. To familiarise with the Indian schools of philosophical thought — Vedic, Buddhist and Islamic thought.

Unit-1: Philosophy and education

- Meaning and definition of philosophy, its nature,
- Relationship between Education and philosophy,
- Importance of philosophy in education.

Unit-2 Western philosophy-1

- Naturalism — meaning, characteristics, principles,
- Education and naturalism,
- Its impact on aims, curriculum, methods of teaching, discipline and role of teacher

Unit-3 Western philosophy-2

- Idealism- meaning, characteristics, principles,
- Education and Idealism
- Its impact on aims, curriculum, methods of teaching, discipline and role of teacher

Unit-4 Western philosophy-3

- Pragmatism- meaning, characteristics, principles, Education and Pragmatism,
- Its impact on aims, curriculum, methods of teaching discipline and role of teacher

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Unit -5 Indian schools of philosophy

- Vedic Philosophy
- Yoga
- Buddhist philosophy of education
- Educational Implications of Buddhist philosophy
- Fundamental Concepts of Islamic thought
- Educational Implications of Islamic thought

Unit - 6 - Social philosophy of education -Democracy

- Meaning and significance of Democracy
- Basic principles of Democracy
- Democracy and Education with reference to- aims, curriculum, discipline, Method of teaching and - role of teacher

Contents

Unit-I : Philosophy and education	1-8
Unit-II : Western philosophy-1	9-24
Unit-III : Western philosophy-2	25-36
Unit-IV : Western philosophy-3	37-50
Unit-V : Indian schools of philosophy	51-110
Unit-VI : Social philosophy of education-Democracy	111-127
: Bibliography	128-128

UNIT-1

PHILOSOPHY AND EDUCATION

OBJECTIVES

After reading this chapter, the students will be able to understand about–

- Meaning and concept philosophy and its relation with education.
- Influence of philosophy on different aspects of education.
- Importance of philosophy in education.

MEANING OF PHILOSOPHY

The word '**Philosophy**' has been derived from a Greek word '**Philosophia**' which is made up two words '**phileo**' which means '**love**' and '**sophia**' which means '**wisdom**'. Therefore, the complete word '**Philosophia**' means '**love of wisdom**'. Therefore, philosophy also means love for wisdom. It also means the pursuit for finding out the ultimate truth about the mystery of the universe, about concepts like birth and death, joy and sorrow etc. The term philosophy is related to certain beliefs, values and ideals of life. It is also a well known fact that wisdom is not knowledge. It is a much wider concept than knowledge. It is because of this that we

often use the term like philosophy of life. According to **Aldous Huxley**, *"Men live in accordance with their philosophy of life, their conception of the world. This is true even of the most thoughtless."* We follow our own beliefs, values and ideals of life. All these together constitute the philosophy of our life. We usually refer to terms as '**philosophy of Rouseau**', '**Philosophy of Gandhiji**' and so on. Philosophy is very closely related to human life. There is no single aspect of human life and human activity which is different from philosophy. Therefore, a person who has the taste for a sorts of knowledge, who is curious to learn and is never satisfied may be termed as a philosopher. The philosophers often ponder over questions like – '**What is man?, What is reality? What is life?**' And try to find out their answers. In the words of **Socrates**, *"Philosophers are those who are lovers of the vision of truth."* But, it is not necessary that the answers found by them have to be completely true. Philosophy is mostly an idea of what is possible. Therefore, it is hypothetical and may not be proved true. We can therefore, describe philosophy as generalized thinking in relation to its place, function and value in experience.

Education on the other hand is a process of initiating the child into the ways of adult life. It is said to be a bi-polar process where the educator tries to exert influence on the personality development of the educand by trying to instill his own ideals and beliefs in the minds of the educand. Education is thus the modification of the behaviour of a child. **Redden** says *"Education is the deliberate and systematic influence, exerted by the mature person upon the immature, through instruction, discipline and harmonious development of physical, intellectual, aesthetic, social, spiritual power of the human being"*. Considering the meaning of both philosophy and education it becomes very clear that there exists a close relationship between the two.

RELATION BETWEEN PHILOSOPHY AND EDUCATION

Education and philosophy are very closely related to each other, though there seems to be a lot of difference between the two. One is theoretical, while the other is practical. Philosophy provides the purpose or aim and education puts it into practice. In the words of Prof. **B.N. Dash**, *"Philosophy and education are related like flower and fragrance, skeleton and flesh and blood, shadow and substance. They are two flowers of one stem, two sides of a coin. The former is the contemplative side, while the latter is the active side of the coin."* He further says, *"Their relationship is just like the relationship between the lame man who is unable to walk but able to see, and the blind man who is able to walk but unable to see."* In order to reach the destination the blind and the lame should co-operate each other. The lame will show the direction and the blind will move accordingly. So also our philosophy and education. Philosophy will show the direction and education will proceed on in that direction. Education without philosophy is blind and philosophy without education is invalid or lame. Thus, education is the dynamic side of philosophy in action. ***"This relationship has given birth to a new subject known educational philosophy."*** The relationship between philosophy and education can be described as given below –

1. **Philosophy points out the way to be followed by education** : Philosophy sets the aims, standards and values of life which are followed by education in its process of modification of the child's behaviour. Philosophy deals with the ends whose theories are tested and finalized in the laboratory of education. Education is, therefore, also known as applied philosophy. Education is philosophy in action or the dynamic side of philosophy.

2. **All great philosophers of the world have also been great educators :** It is a known fact that all great educators of the world like Gandhiji, Socrates, Plato, Rousseau, Aristotle all had been great philosophers. In their philosophies, they have all set great ideals and values which are followed by the educationists. Their theories of education are based on their philosophical ideals and thoughts.
3. **Education is a great means of propagation of philosophy :** Every philosopher has his own set ideals and values. He leads his life in accordance with these aims, ideals and values and also wants others to live in accordance with them. This can be best done by the means of education. That is to say, by the means, of education we can propagate the ideals and values of these philosophers.
4. **Philosophy determines all aspects of education :** Philosophy has a great influence on all the aspects of education as aims, discipline, curriculum, evaluation, methods of teaching etc.

IMPORTANCE OF PHILOSOPHY IN EDUCATION

Philosophy has tried to exert its influence on almost all the broad aspects of education as given below –

1. **Philosophy and Aims of Education :** Every educational system has got its own specific goals and aims which help in educating the child. Different countries have different aims of education at different times. The philosophers set the aims of education in accordance with the philosophy that is prevalent at that time. Therefore, it is the philosophy of time which determines whether the aims of education will be moral, vocational, intellectual, liberal or spiritual. **Rusk** says, "Every system of education must have an aim and the aim of education is relative to the aim of life. Philosophy formulates what should be the end

of life while education offers suggestions how this end is to be achieved." This means that the aims of education are related to the aim of life which is determined by philosophy. Philosophers set their aims of life as per the changes of time. That is why aims of education keep on changing from time to time.

2. **Philosophy and Curriculum :** Curriculum is the means through which the aims of education can be realized. We first determine the aims of education and then frame the curriculum based on these aims. These aims of education are determined by philosophy and thus, we can say that though indirectly but philosophy has its influence in framing the curriculum. Different philosophers have advocated the selection of subjects based on different aspects. For example – the idealists believe that curriculum should include subjects which help in setting higher values in life. The pragmatist believe that curriculum should include subject which help the child to face the problems of life etc.
3. **Philosophy and Text book :** Text books are the instrument through which the aims of education can be determined. Philosophy exerts its influence in this aspect by helping the reader select the correct text book by setting a standard of judgement. Moreover different schools of philosophy have put forward different opinions regarding the materials to be included in the text books.
4. **Philosophy and Discipline :** Discipline too is guided by the aims of education. The aims of education has been different at different times. In the ancient Indian education system; stress was given on the maintenance of strict discipline as salvation was considered to be the sole aim of education. In the medieval times, strict discipline was maintained by means of corporal punishment. Again, in the modern times, concept of

free discipline has crept in, as education has become child centred.

5. **Philosophy and Methods of Teaching :** Philosophy also exerts its influence on the methods of teaching in the system of education. Different schools of philosophies have put forward their views on the methods of teaching to be used in education. The naturalists believe in child centred method of teaching. Rousseau says, *"Give your scholar no verbal lessons, he should be taught by experience alone."* Then on the other hand pragmatists believe in learning by doing etc.

6. **Philosophy and Teacher :-** Like every individual, a teacher also has his own philosophy of life. Whatever he believes is reflected in his actions. He tries to influence the students by his own ideology. In the words of Aurobindo, *"He is a man helping his brothers, child leading children, a light kindling other lights, an awakened soul awakening other souls, at highest a power of presence of the divine calling to him other power of the divine."* The naturalist feel that the teacher should not interfere in the activities of the child whereas, the idealists feel that the teacher is the supreme in the process of education. So, we see that philosophy also tries to put forward its views on the role of teacher in the process of education.

SUMMARY

- ◆ The word 'Philosophy' has been derived from a Greek word 'Philosophia' which is made up two words 'phileo' which means 'love' and 'sophia' which means 'wisdom'. Therefore, the complete word 'Philosophia' means 'love of wisdom'.
- ◆ A Person who has the taste for a sorts of knowledge, who is curious to learn and is never satisfied may be termed as a philosopher.
- ◆ Philosophy is mostly an idea of what is possible. Therefore, it is hypothetical and may not be proved true. We can therefore, describe philosophy as generalized thinking in relation to its place, function and value in experience.
- ◆ Education and philosophy are very closely related to each other, though there seems to be a lot of difference between the two. One is theoretical, while the other is practical. Philosophy provides the purpose or aim and education puts it into practice.
- ◆ The relationship between philosophy and education can be described as – Philosophy points out the way to be followed by education, All great philosophers of the world have also been great educators, Education is a great means of propagation of philosophy, Philosophy determines all aspects of education.
- ◆ It is the philosophy of time which determines whether the aims of education will be moral, vocational, intellectual, liberal or spiritual.
- ◆ It is a known fact that all great educators of the world like Gandhiji, Socrates, Plato, Rousseau, Aristolle all had been great philosophers. In their philosophies, they have all set great ideals and values which are followed by the educationists. Their theories of education are based on their philosophical ideals and thoughts.

Exercise

1. From which language is the word 'Philosophy' derived? 1
2. What is the meaning of the word 'Sophia'? 1
3. What is the meaning of the word 'Phileo'? 1
4. What is the derivative meaning of 'philosophy'? 1
5. 'Philosophers are those who are lovers of the vision of truth'.
Who said this? 1
6. Write briefly how all great philosophers of the world have
also been great educators. 2
7. Write briefly on the influence of philosophy on the
curriculum 2
8. Write briefly on the influence of philosophy on text book 2
9. Write briefly on the influence of philosophy on discipline 2
10. Write briefly on the influence of philosophy on methods
of teaching 2
11. Write briefly on the influence of philosophy on teacher. 2
12. What is educational philosophy 2
13. Write briefly how philosophy influences the different aspects
of education. 2
14. Write briefly on the influence of philosophy on the aims of
education. 5
15. Write briefly on the relation between philosophy and
education. 10
16. "Education is the practical aspect of philosophy and
philosophy is the intellectual aspect of education. Explain 10

UNIT- 2

NATURALISM

OBJECTIVES :

After reading this chapter, the students will be able to understand about –

- Naturalism and its meaning
- Education and naturalism,
- Impact of naturalism on aims, curriculum, methods of teaching, discipline and role of teacher

NATURALISM

Naturalism, is a school of philosophy different than idealism and pragmatism. The followers of this philosophy believe only in nature. They believe that there is nothing beyond, behind or other than nature.

Naturalism advocates that material world is the real world. It believes in the spontaneous development of the child's innate powers. It does not support the interference by the teacher in the growth and education of the child. Rousseau, a great supporter of naturalism in his book "**Emile**" described about the type of education to be given to a child. He believed in the principle of freedom and in imparting education to a child close to nature. He

believed in, "development from within, not an accretion from without, an expansion of natural powers not an acquisition of information alone."

The naturalists believe that everything is governed by the laws of nature and man as a creature of nature and man as a creature of this material world, must submit to these laws. The chief exponents of this school of philosophy were Democritus, Epicurus, Bacon, J. A. Comenius, Herbert Spencer, Huxley and Rousseau, Locke, Kant etc.

DEFINITIONS OF NATURALISM

Different philosophers have given different definitions of naturalism as given below—

1. According to James Ward, "Naturalism is the doctrine that separates nature from God, subordinates spirit to matter and sets up unchangeable laws as supreme."
2. According to an Indian thinker, "Naturalism is a system that view man and universe, as physical, mechanical and biological and 'geological' or dehypartical."
3. According to G. H. Joyce, "Naturalism is a system whose salient characteristic is the exclusion of whatever is spiritual or indeed, whatever is transcendental of experience from our philosophy of nature and man".
4. According to Ralph Barton Perry, "Naturalism is a philosophical generalization of science — the application of the theories of science to the problems of philosophy."
5. According to J. S. Ross, "Naturalism is a term loosely applied in educational theory to systems of training that are not dependent on schools and books but actual life of the educand."

PRINCIPLES OF NATURALISM :

From the definitions of naturalism its main principles may be outlined as below :

1. The naturalists believe that material world is the real world.
2. Education must be child-centred.
3. The child must have full freedom in the process of education.
4. The laws of nature are unchangeable and man must submit to these laws.
5. The source of all knowledge is nature.
6. Man creates his values as per his own needs.
7. Society is created by man to meet some of his needs.
8. There does not exist any supernatural being such as God, soul etc.
9. Matter is above mind.
10. Importance is given to individual and his innate dispositions.
11. Naturalism believes in the training of the senses as they are considered to be the gateways of knowledge.
12. It believes only in the present life and, therefore, man must try to make his life happy and comfortable.

FORMS OF NATURALISM :

There are basically three forms of naturalism. They are :

1. **Physical Naturalism** :- This form of naturalism does not believe in the development of an individual on the basis of his instincts. It believes that the development of the child should be according to the laws of physical nature and not from within. It wants an individual to develop in accordance with the laws of nature. Tagore even goes to the extent of calling 'nature' as the 'manuscript of God'. This form gives more importance to the laws of nature and hence it has not been able to influence educational thought and practice.

2. **Mechanical Naturalism :-** This form of naturalism considers man to be a mere machine. It does not believe in the existence of soul but matter. It considers our mind also to be matter which is made up of atoms, empty space and motion which keeps on moving and changing according to the laws of physical science. It believes that man also to be matter, a machine which is governed by mechanical laws who has no creativity within himself.

3. **Biological Naturalism :-** This form of naturalism believes that man is a product of evolution. It believes that the real man is same as the other animals as it possesses a physical body common to all animals. This form of naturalism believes that man develops on the basis of his instincts, emotions and temperament. We feel happy and unhappy in accordance with our instincts. Education must try to sublimate the instincts of a child and direct them to the socially desirable ends. This form of naturalism has made great contribution in the field of educational theory and practice.

NATURALISM IN EDUCATION

It was Rousseau, a naturalist, who had made the greatest contribution in the field of education. Rousseau, was a great supporter of Naturalism. In his book "Emile" he described about the type of education to be given to a child. He felt that education should be based on the principle of freedom. He believed in imparting education to a child close to nature. He felt that everything is good when it comes from nature, but the society of man grasps them and leads them to evil ends. He believed that nature provides us freedom, whereas, there is only tyranny and authority in society. He believed that human nature develops according to certain laws. It is the duty of the educators to learn about these laws and to make use of them without interfering into their operation.

For Rousseau, education is not merely imparting or storing knowledge from outside but the development of the child's innate

dispositions. He believes that there are three sources of education namely – man, nature and things.

By education from nature he meant the spontaneous development of our sense organs and mental faculties. It implies the working of natural tendencies and interests. Education should try to develop the natural powers of the child. Education from nature also means a love for nature and Rousseau felt that educational materials should be the facts and phenomena of nature. Education from nature does not mean one of social life and institutions. It is to prepare a natural man. He writes in *Emile*, "the natural man is not the savage man; but man governed and directed by the laws of his own nature rather than those of social institutions." This means that he believed in freedom in education to a child. A child should not be forced to learn something which is of no interest to him. Learning should be related to nature rather than society. By freedom, he did not mean that a man should behave like a savage, instead he should develop himself according to the laws of nature.

By education from men, Rousseau emphasizes on the social aspect. He writes in 'Emile', "an education based, not on the forms of society, on the meaningless traditions of the school, and on an entire ignorance of the childhood, but on a knowledge of the true nature of man." He did not believe in the formal education system. He believed in child centred education – where the needs and stage of the child should be considered. He should be given enough freedom to develop through "self expression" and "self activity" rather than the imposition of external knowledge on him. He should be given scope for play.

By education from things, Rousseau emphasizes on the importance of physical environment. According to him, the education of a child must depend upon his physical environment and inner nature. Education is a kind of child gardening. "As plants are developed by cultivation, men by education". Child should learn from his own experiences. We should let the child gain

experiences. In his words, "Far from being careful to prevent 'Emile' from harming himself I should be very sorry never to have him hurt, and to have him grown up without knowing what pain is. To suffer is the first thing he ought to learn, and that which will have the greatest need to know." According to him, the natural development of a child can be achieved only if he is given an atmosphere of freedom. The child should learn from natural consequences. In this context he writes, "this is if 'Emile' breaks the windows of his bedroom, he should not be punished by his tutor, but be obliged to sleep in the room with the broken window and the cold which follows will teach him not break windows. This is doctrine known as the discipline of natural consequences."

Rousseau did not believe in any punishment for the child from external sources. He emphasized on "learning by doing" and direct experience of things instead of book learning. Play way was regarded as an important method of education.

Naturalism, thus laid stress on the concept of freedom in the field of education. It did not give any importance to the formal institutions of learning as well as the society. It believed that education should try to develop the innate qualities of a child, which could not be done by external discipline but by gaining experiences through natural consequences.

NATURALISM AND AIMS OF EDUCATION

Different philosophers have fixed different aims of education. The supporters of the three forms of naturalism namely – biological, mechanical and physical have put forward the aims of education as per their own thoughts. The biological naturalists believe in the development of the instincts, the principle of 'Pleasure and pain' struggle for survival etc. The materialistic naturalists support the development of certain habits in the child, which suits to the modern age. According to Sir Percy Nunn development of individuality must be the supreme goal of education. In his words, "The Proper goal of human life is perfection of the individual. The machinery of society and all traditions of

human achievement and culture, are to be valued only in so far as they conduce towards their perfection."

Below are given the aims of education as put forward by different naturalists.

According to **Herbert Spencer** there should be five aims of education. They are –

1. **Self Preservation** :- Education should help to learn and acquaint the child about how to maintain a good health and also help him to earn a living – both of which are very much necessary for the existence of man.
2. **Securing the necessities of life** :- Education must train a child to preserve and maintain his life by making him economically efficient.
3. **Raising children** :- Spencer believed in training the children of today to become successful parents in their future. He felt that child study should be included in the curriculum as a compulsory subject.
4. **Citizenship** :- The students must be provided such education which makes them good who are socially and politically efficient.
5. **Education for leisure** :- Students must be taught to utilize their leisure time properly in creative way. They must be given knowledge about various sciences, arts and activities of mankind.

According to **Maria Montessori**, the aims of education must be as follows :

1. **Education as development** :- According to Maria Montessori the child is a body that grows and a soul which develops. A child already contains what he is to become at birth itself. The teacher just have to help the child help in the unfoldment of his natural tendencies.

2. **The idea of liberty and freedom :** Montessori supports the idea of providing freedom to the child for his natural growth. She regards freedom as the birth right of every human being. She also advocated the spontaneous development of the child through liberty.
3. **The principle of individuality :** Importance must be given to develop the individuality of the child. The teacher should be concerned about both the physical and mental development of a child. The teacher must know the child individually and not try to crush his individuality by imposing rules on him.
4. **Self Education :** Maria Montessori believed that every child must be allowed to learn at his own rate and must not be interfered by the teacher. The child must be left to gain self-education through the apparatus provided to him individually.
5. **Training of the senses :** Madame Montessori laid great stress on the training of the senses as it prepares the child directly for intellectual training. She stressed on the development of the senses of touch, hearing, taste and smell through the **didactic apparatus**.

Rabindranath Tagore in his 'Santiniketan' laid down the following aims of education —

1. **Freedom of the child :** Tagore wanted the children to be brought up in an atmosphere of freedom. They should not be given much restriction. He felt that this should not be done, *"Lest they have to sit like dead specimens of some museum whilst lessons are pelted at them from on high like hail stones on flowers."* According to Tagore, *"Without freedom, school become education factories, lifeless, colourless, disassociated from the context of the universe, within the bare white walls staring like eyeballs of the dead"*. By freedom

Tagore means the liberation of the senses, the chief energy, the mental abilities like imagination, intelligence and also the chief emotions like love and sympathy etc. The child should be given full freedom to develop all the aspects of his personality.

2. **Active communion between man and nature :** Tagore wanted the child to be educated in a natural surrounding and this is what he did in Santiniketan. The child is always ready and alert to gain knowledge from nature. He wanted that the child should learn by chance surprises from nature. He wanted the child learn from, *"the coming of dawn, heralded by the music of birds and flowers, and a sight of the beautiful sunset leaving deep impressions on the children's minds."*

NATURALISM AND METHODS OF TEACHING

The naturalist believed in nature and wanted the parents and teachers to simply leave the children to nature. According to naturalistic philosophy, the following methods of teaching should be adopted in providing education to a child.

1. **Learning by doing :** The naturalists felt that the method of active learning or **"Learning by doing"**. Must be adopted in providing instruction to the children. Activity based learning must take place instead of lectures and text books Rousseau says, **"Give your pupil no verbal lesson."** **Least help no verbal lesson.** Least help of books must be taken. Subjects like geography must be taught by actual excursion, science and mathematics must be taught by heuristic method and so on.
2. **Play way method :** Play way method of teaching must be adopted. Play is a very effective means of letting out the energy of the children. Through play learning is joyful and spontaneous.

3. **Inductive method of teaching** : The children must learn by the use of self activity. The teacher must not interfere much and leave and encourage the child to discover himself as much as possible. Children must be taught to learn by making independent observation.
4. **Education of both body and mind** : The naturalists believed in the development of the mind as well as the physical body. Education must be provided in such a way so that a healthy balance is made between the mental and physical activities.

NATURALISM AND TEACHER

The naturalists believe that the teacher must act as a mere spectator or observer of the child's development. He should not keep on giving information, setting ideals and trying to mould the character of the child. The naturalists believe that, *"a teacher is only a setter of the stage, a supplier of materials and opportunities, a provider of an ideal environment and creator of conditions, conducive to the natural development of pupils."* The children must be allowed to learn whatever they want and not impose his own thoughts on the child. The teacher must provide opportunities to the children for their growth and development in an atmosphere of freedom and non-intervention. Madame Maria Montessori emphasizes on learning through the use of didactic apparatus rather than from the teacher.

NATURALISM AND DISCIPLINE

Naturalism accords maximum freedom to the child. Rousseau does not believe in external discipline or restraint. Discipline must be maintained by means of natural consequences. Of course, Rousseau does believe that discipline is desirable. Children must be treated as equals by adults and their personality and individuality are respected. They should not be kept on corrected constantly. The children must be made to bear the logical consequences of their actions and this helps them to

learn much quicker than through lectures and advice from their elders. Discipline must be self-imposed.

According to **Rousseau**, the function of education is to foster natural development of the child. This can be achieved only if the child is allowed to develop in an atmosphere of freedom with minimum guidance. In his words, *"If Emile breaks the windows of his bedroom, he should not be punished by his tutor, but be obliged to sleep in the room with the broken window and the cold which follows will teach him not to break windows. This is the doctrine known as the discipline of natural consequences."*

In this process of education, it is the child himself and not the educator, the school, the subject of study, which remains in the foreground of the educational picture. Sir John Adams calls this system the paedocentric attitude. Interference on the part of the teacher to maintain discipline is not at all desirable in this **"New teaching"** and **"New Education"** of Rousseau.

NATURALISM AND CURRICULUM

The naturalists believe in the inclusion of such subjects in the curriculum which are near to nature. They feel that subjects like nature study, agriculture, gardening, art, craft, botany, geology, geography and astronomy must be included in the curriculum. Subjects which help in both the physical and mental development must be included in the curriculum. **Rousseau's** concept of negative education, demanded the greatest possible *"freedom for the child in his movements and exercises, simple diet, loose, scanty and light clothing etc."* The naturalists also believed in including history in the curriculum as it helped in transmitting the past culture and experiences to the present children.

MERITS OF NATURALISM IN EDUCATION

1. Naturalism came up as a protest against the rigid and formal system of school instruction. It has made education more humanistic and refreshing for the children.
2. Naturalism gave more importance to the child in the

process of education. Naturalists like **Rousseau, Spencer, Pestalozzi, Froebel** and **Montessori** laid much importance on the right, desires, needs, hopes and abilities of the children.

3. New schools started coming up based on the philosophy of naturalism like – Froebel's Kindergarten, Montessori schools, Tagore's Santiniketan and A. S. Neil's Summerhill etc. Such schools were not only established by private agencies but by educational authorities all over the world.
4. As naturalism believed in providing education in naturalistic surroundings therefore, many schools were established in the rural areas and natural surroundings.
5. In naturalism children learn by the logical consequences of their actions. No discipline is imposed on them, it is self-imposed. When children are left to learn from their own mistakes, they learn much quicker.

DEMERITS OF NATURALISM IN EDUCATION

1. It is not possible to provide education in natural surroundings in the urban areas, where the schools exist in crowded, noisy and densely populated areas.
2. In the present fast changing world, it is not possible to learn at one's own speed without the help of books and other instructional matters. Today, the use of modern media and technology have become a must in the field of education.
3. Naturalism in its scheme of education has no place for spiritual and moral values. This makes the philosophy incomplete. We cannot let the child grow without the knowledge of the higher order i.e. God.
4. Nature does not develop on its own, it responds to the effort and toil made by man. The soil produces crops, water-systems provide irrigation from rivers, all this has

been possible, because man has learnt to match technology to the laws of the functioning of nature. It is technology alone which can save us in times of natural disasters.

SUMMARY

- ◆ Naturalism advocates that material world is the real world. It believes in the spontaneous development of the child's innate powers. It does not support the interference by the teacher in the growth and education of the child.
- ◆ Rousseau, a great supporter of naturalism in his book "Emile" described about the type of education to be given to a child.
- ◆ The chief exponents of this school of philosophy were Democritus, Epicurus, Bacon, J. A. Comenius, Herbert Spencer, Huxley and Rousseau, Locke, Kant etc.
- ◆ There are basically three forms of naturalism – Physical Naturalism, Mechanical Naturalism, Biological Naturalism.
- ◆ For Rousseau, education is not merely imparting or storing knowledge from outside but the development of the child's innate dispositions. He believes that there are three sources of education namely – man, nature and things.
- ◆ According to Herbert Spencer there should be five aims of education – Self Preservation, Securing the necessities of life, Raising children, Citizenship, Education for leisure.
- ◆ According to Maria Montessori, the aims of education must be as – education as development, the idea of liberty and freedom, the principle of individuality, self education, training of the senses.
- ◆ Rabindranath Tagore in his 'Santiniketan' laid down some aims of education – Freedom of the child, Active communion between man and nature.
- ◆ According to naturalistic philosophy, the methods of teaching should be adopted in providing education to a child are – learning by doing, play way method, inductive method of

teaching, education of both body and mind.

- ◆ The naturalists believe that the teacher must act as a mere spectator or observer of the child's development. He should not keep on giving information, setting ideals and trying to mould the character of the child.
- ◆ Rousseau does not believe in external discipline or restraint. Discipline must be maintained by means of natural consequences.
- ◆ In Rousseau's words, "If Emile breaks the windows of his bedroom, he should not be punished by his tutor, but be obliged to sleep in the room with the broken window and the cold which follows will teach him not to break windows. This is the doctrine known as the discipline of natural consequences."
- ◆ The naturalists believe in the inclusion of such subjects in the curriculum which are near to nature.

EXERCISE

1. Fill in the blanks

(1 Marks each)

- a) The followers of _____ believe in nature.
- b) _____ was the greatest supporter of naturalism.
- c) _____ calls nature as the 'manuscript of God.'
- d) _____ had laid great stress on the training of the senses.
2. Who was the writer of "Emile"? 1
3. Name the book written by Rousseau? 1
4. Which form of naturalism considers man to be a mere machine? 1
5. Which form of naturalism believes that man is a product of evolution? 1
6. Name the instrument developed by Maria Montessori for the training of the senses. 1

7. Name two chief exponents of naturalism. 2
8. Mention two principles of naturalism. 2
9. What are the three sources of education according to Rousseau? 2
10. Write briefly how Maria Montessori stressed on self education. 2
11. Write briefly how Maria Montessori stressed on training of the senses. 2
12. Mention two methods of teaching suggested by naturalism. 2
13. What is meant by "paedocentric attitude"? 2
14. Why is Rousseau's concept of education termed as negative? 2
15. Mention two merits of naturalism in education. 2
16. Mention two demerits of naturalism in education. 2
17. Write briefly about "Learning by Doing" as a method of teaching by naturalism. 2
18. Match the following 2

Froebel	Summerhill
Maria Montessori	Santiniketan
A.S Neil	Montessori Schools
Rabindranath Tagore	Kindergarten.
19. Mention four principles of naturalism. 4
20. Mention five principles of naturalism. 5
21. Write briefly about the various forms of naturalism. 5
22. Write briefly on physical naturalism. 5
23. Write briefly on mechanical naturalism. 5
24. Write briefly on biological naturalism. 5
25. Write about the aims of education given by Herbert Spencer. 5
26. Write briefly about the aims of education put forward by, Rabindranath Tagore in his 'Santiniketan' 5
27. Write briefly about the views of the naturalists regarding a teacher. 5
28. Write briefly about the views of the naturalists regarding discipline 5
29. Write briefly on the type of curriculum suggested by naturalists. 5

30. Mention five merits of naturalism in education. 5
31. Write about the role to be played by a teacher from the point of view of the naturalists? 5
32. What are the aims of education and methods of teaching suggested by the naturalists? 5
33. State the suggestion made by naturalism with regard to the maintenance of discipline in schools. 5
34. Mention some principles of naturalism. 10
35. Write briefly about Rousseau's view on education. 10
36. Rousseau believed in education through 'self expression' and 'self activity' Elaborate. 10
37. Write briefly about the aims of education given by Maria Montessori. 10
38. Write briefly about the methods of teaching put forward by naturalism 10
39. State the major principles of Naturalism along with its implications in the field of education. 10
40. Define naturalism. State its fundamental principles. 2+8
41. On what grounds have been the philosophy of naturalism criticised? 10
42. State some merits of naturalism. 10

UNIT-3

IDEALISM

OBJECTIVES :

After reading this chapter, the students will be able to understand about –

- Idealism and its meaning
- Education and Idealism,
- Impact of Idealism on aims, curriculum, methods of teaching, discipline and role of teacher

IDEALISM

It is believed that the term "idealism" must have been derived from the Greek word 'idealin' which means to see something from our own perspective. There is another belief that it must have come from the word 'ideas'.

According to **Plato**, man may die, things may extinguish but ideas are eternal. For example a doctor serves his patients with full devotion, a dedicated teacher teaches his students with full commitment. Both these individuals will die one day, but the service they had done, the idea of goodness will always remain.

Idealism believes in the development of the spirit rather than material. In this regard **Ross** says, "Human personality is of supreme value and constitutes the noblest work of God". Below are given some definitions of idealism which will clarify its meaning.

1. In the words of **Ross**, "Idealistic philosophy takes many and

varied forms, but the postulate underlying all this is that mind or spirit is the essential world stuff, that the true reality is of a mental character."

2. **Horne** says, "An idealistic philosophy of education is an account of man finding himself as an integral part of universe of mind."
3. In the words of **Brubacher**, "Idealists point out that it is the mind that is central in understanding the world. To them nothing gives a greater sense of reality than the activity of the mind engaged in trying to comprehend its world. For anything to give a greater sense of reality would be contradiction in terms because to know anything more real than mind would itself be a conception of mind."
4. According to **Adams**, "Out of the many ideals of education, self realization is one that is specially associated with idealism."

From the above definitions we get the following features of idealism -

- a. Idealism believes in the universal mind
- b. Idealism believes that man is a spiritual being.
- c. Idealism believes that the world of ideals and values is more important than world of matter.
- d. Idealists believe that real knowledge is perceived in mind.
- e. It stresses on the principle of Unity of Diversity.
- f. It gives much importance to the personality development of individuals.

IDEALISM AND MEANING OF EDUCATION

Idealists believe that education is based on two principles —

1. **Intellectual training** : Idealists believe that the world is an absolute order of physical objects and is based on natural laws that are eternal and unchanging. Idealism lays stress on the study of these laws. It further believes that the world is a logical consequence of an absolute order. Reason is above everything else in the world. Therefore, in education, physical laws based on reason must be taught, because nature is simply the outer expression of an inner logical order.

2. **The Unique Nature of Man** : According to idealism man is unique in nature. It believes that —

- a. Man is different from all other creatures, because he alone can understand logic and order in existence. He is a rational being due to the power of his mind which the animals do not possess.
- b. The other creatures are dominated by their instincts and immediate circumstances. Man being a free being alone has the power to remember the past and foresee the future. Man can shape his own personality according to the power he possesses. Man also has the power to overcome his animal nature through self discipline and reason.
- c. Man has the capability to change himself if he wants to. This depends on the upbringing and the discipline provided by his family and school. This process of changing is known as education, which requires an effort of the mind and will of the person.
- d. Man also changes by historical evolution. During the process of rational development he develops the social habits. The family, the school the church and the state help in the formation of such habits.

IDEALISM AND AIMS OF EDUCATION

The idealists believe that the greatest work of god is the creation of human personality. Their aims of education are also based on this assumption —

1. **Exaltation of Human Personality** : According to the idealists, the highest potentialities of the self must be realized in a social and cultural environment provided by the school and home. This should be the goal of all educative effort. Education should lead to perfection in the individual. There should be an unfolding of the divine in man. In the words of **Admans**, "Out of the many ideals

of education, self realization is one that is specially associated with idealism. The divine in man should be unfolded and brought to consciousness by means of education."

2. **Development of rationality** : Idealists believe education should aim at helping the pupil to direct efforts towards understanding the laws of the universe. Intellect should be developed by providing training in logical understanding and perception.

3. **Education for All** : Idealists believe that every human being must get a chance to receive education. They believe in universal education. Plato in '**Republic**' states that education should be imparted according to the need of the individuals

- a. Slow learners have to be educated and provided training so that they become fit for the jobs in manual and manual work.
- b. The average students may be trained for special jobs
- c. The gifted or very intelligent students may be given an extensive education in some general truths about the nature of things. Higher education may be provided for the third category of students.

4. **Transmission of culture** : The spiritual and cultural inheritance of mankind must be preserved and imparted to students in the school. Education should aim at providing the means of acquainting the students with great achievements in literature, art, mathematics and science. He should not merely learn culture, but should be able to invent, create and produce new and beautiful ideas and objects for the community and the society.

Ross says, "Religion, morality, art, literacy mathematics and science are the product of man's moral, intellectual and aesthetic activities throughout the ages. It would obviously be a great pity if any of these is to be lost through chance failure to teach to the oncoming generation."

5. **Moral Education** : According to idealism, the most important element in social culture is the development of a good moral character, the practice of duty, virtue and conscience. In the words of **Swami Vivekananda**, "We want that education by which character is formed, strength of mind is increased, intellect is expanded and by which one can stand on one's own feet. Each soul is potentially divine. The goal is to manifest this divinity." According to them, moral education falls within two types of duties.

(a) **Duties to self** : These include—

- i. Physical duties related to cleanliness, neatness, moderation, temperance in the physical satisfaction of all desires, self control, self sacrifice, punctuality, regularity etc. Obscenity, profanity, and immoral language should be avoided completely.
- ii. The students should possess some culture of their own. They must be polite, have good manners and control over one's ownself.
- iii. The students must be taught to become industrious. It is the duty of the school to inculcate in the student a desire to work hard and avoid laziness and idleness. This can be done by giving separate tasks to each one of them suiting to their individual capacity. Each student should be made responsible for the performance and completion of the task assigned to him.

- (b) **Duties to others** : Aristotle and other supporters of idealistic philosophy believed that education should develop the virtues of modesty, respect for the opinions of others, co-operativeness, generosity and liberality.

6. **Religious education** : The idealists believe that children should develop healthy attitude towards religion. They feel that the student can discover reality for himself through

religion. They believe in imparting of religious education in the form of worship and ceremonies. In the words of Ross, "Here we have the highest religion as love of god and highest morality as love of man. The two are still thought separately, but they are synthesized in the one law of love." They believe in developing a sense of love towards God.

7. **Development of creative powers :** Idealists believe that man should be able to change and mould his physical environment as per his own needs and interest. This can be done by using his inventive and creative skill. He should be able to make best use of his physical environment. In the words of Ross, "Moral values which spiritual can be found in physical activities. Intellectual values pursued in the application of skills to the problems of the physical environment while aesthetic values are discovered in the mastery man acquires over his material, in his crafts."

IDEALISM AND CURRICULUM

According to idealism, the curriculum must represent the experience of the human race as a whole including his physical and social environment. It should include subjects both from the humanities and the sciences. According to Plato the inculcation of spiritual values enable the pupil to pursue the good, true and beautiful. Idealists believe in the development of intellectual, aesthetic and moral values in the pupil. Subjects like language, literature, science, mathematics and social studies should be included in the curriculum for the intellectual development.

For aesthetic and moral development subjects like art, music, poetry, religion, ethics logic and metaphysics should be included. Physical education should also be included in the curriculum. For this, athletics, gymnastics, health and hygiene must be taught along with intellectual, aesthetic and spiritual pursuits in the school.

IDEALISM AND METHOD OF TEACHING

Idealists believe in the traditional method of teaching. The method of teaching in the classroom or the methods to be adopted by a teacher are as follows –

- a. The techniques of questioning and discussion must be adopted by the teacher. The teacher must ask thought provoking questions so that the content studied may have meaning and significance for the pupils. The teacher must encourage the student to think for himself.
- b. Idealists also believe in the use of lecture method. The teacher must make expository presentations, in which accurate facts and objective information is supplied to the student.
- c. The teacher should encourage the students to take up single and group projects for the performance of constructive tasks. They may be in the form of various subjects and may involve excursions, creative writing, sketching, painting and science projects.
- d. The technique of imitation is also used as method of teaching. The teacher sets before the students some models of distinct excellence, literary, artistic, musical, scientific or other, and direct them to observe these and to deliberately follow and reproduce their patterns.

IDEALISM AND DISCIPLINE

The idealists believe in the maintenance of strict discipline. They believe that only through strict discipline self-realization can take place. The teacher has to provide guidance at every step so that the children may develop values of higher order following the example of their teacher. This does not mean that they are against freedom, but they do not believe in complete freedom like the naturalists. It is said that, "Freedom is the cry of the naturalists, while discipline is that of idealists."

IDEALISM AND TEACHER :

The place of teacher is very high in idealism. The teacher is expected to live a simple life with high values of life. He must be a true friend, philosopher and guide for his students. According to **Ross**, *"The educator constitutes the special environmental factors whose function is to lead the child nearer to reality, to guide him towards his utmost possible perfection."* This shows that idealists believe in the acquiring of a perfect character by man. The teachers must be an embodiment of right conduct in thought, word and deed, so that the students learn virtue and develop the qualities for self-realization by being associated with him. Describing the qualities of a teacher **Sri Aurobindo** says, *"He is a man helping his brothers, a child leading other children, a light kindling other lights, an awakening soul awakening other souls,"* He further says, *"The first principle of true teaching is that nothing can be taught. The teacher is not an instructor or task-master, he is a helper and guide. His business is to suggest and not to impose. He does not actually train the pupil's mind, he only shows him how to perfect his instruments of knowledge and helps and encourages him in his process. He does not impart knowledge to him, he shows him how to acquire knowledge for himself. He does not call forth the knowledge that is within, he only shows him where it lies and how it can be reintroduced to the surface."*

In this connection **Tagore** remarks, *"only he can teach, who can love. The greatest teachers of men have been lovers of man. The real teaching is a gift. It is a sacrifice, it is not a manufactured article of routine work, and because it is a loving thing, it is the fulfillment of knowledge of the teacher himself."*

CRITICISM OF IDEALISM :

Though idealism seems to be a great theory of education, it has been criticized on several grounds.

- i. In today's scientific world, it really becomes very difficult to support the idealists' view of spiritual universe. In idealism there is no place for term like biophysics, chemistry or space science.

- ii. It is very difficult to explain certain words like 'spirit,' 'mind', 'soul' etc. in simple terms. It really becomes very difficult to teach the students the real meaning of such terms as they themselves are not very clear in their own thing. It becomes very difficult to explain terms like 'soul' or 'mind' which has both physical and religious base.
- iii. The younger generation of today do not like to just imitate and follow the ideas, ideals, behaviour and set standards of rules of the older generation. The young today look for novelty and originality rather than following or imitating the old.
- iv. In the fast changing world of today it really becomes very difficult to survive with the good qualities like good manners polite behaviour, modesty etc. To survive in today's competitive world we have to be outspoken and frank in expressing our own opinions.
- v. Today's world is full of informations. Everyday we have some new information coming up very fast with the modern techniques of communication. In such a situation individuals have to select what to read and what not. In such a situation, it may not be possible for him to study all the literature of the past, as he cannot avoid the recent informations coming up. This forces him to become selective in his reading. Therefore, we also sometimes feel the curriculum to be obsolete to some extent.
- vi. The schools based on idealistic set up do not take into account the physical, social, industrial and technological environment of today. These subjects do not find a place in its curriculum and is not included in the child's educational scheme.

SUMMARY

- ◆ The term "idealism" must have been derived from the Greek word 'idealism' which means to see something from our own perspective.
- ◆ Idealism believes in the development of the spirit rather than material.
- ◆ Idealism believes that the world of ideals and values is more important than world of matter.
- ◆ Idealists believe that education is based on two principles — Intellectual training, The Unique Nature of Man.
- ◆ According to the idealists, there should be an unfolding of the divine in man.
- ◆ In the words of Swami Vivekananda, "We want that education by which character is formed, strength of mind is increased, intellect is expanded and by which one can stand on one's own feet. Each soul is potentially divine. The goal is to manifest this divinity."
- ◆ According to idealism, the curriculum must represent the experience of the human race as a whole including his physical and social environment. It should include subjects both from the humanities and the sciences.
- ◆ Idealists believe in the traditional method of teaching.
- ◆ The idealists believe in the maintenance of strict discipline. They believe that only through strict discipline self-realization can take place.
- ◆ The place of teacher is very high in idealism. The teacher is expected to live a simple life with high values of life. He must be a true friend, philosopher and guide for his students.
- ◆ Tagore remarks, "only he can teach, who can love. The greatest teachers of men have been lovers of man."

The real teaching is a gift. It is a sacrifice, it is not a manufactured article of routine work, and because it is a loving thing, it is the fulfillment of knowledge of the teacher himself."

EXERCISE

1. From which Greek word is the word 'idealism' derived? 1
2. From which language is the word 'idealism' derived? 1
3. What is the meaning of the word 'idealism'? 1
4. "Man may die, things may extinguish but ideas are eternal' Who said this? 1
5. Mention two characteristics of idealism? 2
6. Write briefly about exaltation of human personality as an aim of education according to idealism. 2
7. Write briefly about development of rationality as an aim of education according to idealism. 2
8. Write briefly about education for all as an aim of education according to idealism. 2
9. Write briefly about transmission of culture as an aim of education according to idealism. 2
10. Write briefly about moral education as an aim of education according to idealism. 2
11. Write briefly about religious education as an aim of education according to idealism. 2
12. Write briefly about development of creative powers as an aim of education according to idealism. 2
13. Write briefly about intellectual training as a principle of idealism. 2
14. Mention the methods of teaching to be adopted in classroom according to idealism. 2
15. Mention two grounds on which idealism has been criticized. 2
16. Mention five characteristics of idealism? 5
17. Write briefly how idealism describes the unique nature of man. 5

18. Mention the 'Duties to self' as put forward by idealism. 5
19. Write about the duties to others as put forward by idealism. 2
20. Write briefly about the views of idealism on curriculum. 5
21. Write briefly about the views of idealism on discipline. 5
22. Write briefly about the views of idealism on method of teaching. 5
23. Mention five grounds on which idealism has been criticized. 5
24. Write briefly about the views of idealism on teachers. 5
25. What subjects are suggested by idealism to be included in the curriculum? 5
26. State the suggestion made by idealism with regard to the maintainance of discipline in schools. 5
27. Write briefly about the views of idealism on the meaning of education. 10
28. Write briefly about the aims of education put forward by idealism. 10
29. Mention some grounds on which idealism has been criticized. 10
30. Define Idealism. Assess the importance of idealism as a philosophy of education. 2+8
31. Write about the role to be played by a teacher from the point of view of the idealists? What are the aims of education and methods of teaching suggested by the idealists? 4+3+3
32. Define idealism. State its fundamental principles. 2+8
33. On what grounds have been the philosophy of idealism criticised? 10

UNIT- 4

PRAGMATISM

OBJECTIVES :

After reading this chapter, the students will be able to understand about –

- Pragmatism and its meaning
- Education and Pragmatism,
- Impact of Pragmatism on aims, curriculum, methods of teaching, discipline and role of teacher

PRAGMATISM

The term '**Pragmatism**' has been derived from a Greek word which means, "**active and efficient**". Pragmatism as a school of philosophy first developed in **America** between 1910 – 1950. It is also known as **Progressivism** or **Progressive education**. During this period more vocational and technical courses were introduced in the curriculum of the American schools and much more attention was given to the social, personal and vocational adjustment of young people. The chief exponents of this philosophy are **Charles. S. Pierce, William James, George Mead** and **John Dewey, S. Kilpatrick**. The pragmatists believe that man should be made to solve his own problems and

must adopt and experiment with new ideas which help them solve their day to day problems. According to **John Dewey**, "*Values are as unstable as the forms of clouds. They keep on changing from time to time and reality is still in the process of making. Ideal ends are remotely connected with immediate and urgent conditions.*" Man must try to adjust to the present conditions.

FUNDAMENTAL PRINCIPLES OF PRAGMATISM :

1. **Change** : The pragmatic philosophy believes in change. For them change is the characteristic of the world. The physical universe and biological forms all undergo change.
2. **Man's evolution** : According to pragmatists man's evolution is also due to the need of such change. It is because of this phenomena that man has evolved from lower biological organism.
3. **No ultimate values** : Pragmatism believes that there are no fixed values for man. Man creates his own values as per his own social needs in the course of his activity. According to Pragmatism, "*Whatever fulfils man's purpose and desires and develops his life, is true. Truth is that which gives satisfactory results when put into practice.*"
4. **Man is biologically unique** : Biologically man is very much above the lower animals. This is because he has the capacity to speak to express his feelings which gives him the power to share his experiences, to identify, criticize, evaluate and judge them.
5. **Belief in practical philosophy** : Pragmatism believes that true philosophy must be able to help an individual in the solution of the practical problems of life. In the words of **John Dewey**, "*Philosophy in order to be philosophy, should have meaning and utility in the solution of human problems. It should be practical and useful in the solution of human problems and in influencing the conduct of life and not a passive enquiry or contemplation.*"

6. **Faith in democracy** : Pragmatism believes in democracy. According to pragmatism, the maximum development of man's personality is possible only in democracy. Only in a democratic social set-up can individual members share their experiences amongst themselves and thus have a healthy growth of their personality.
7. **Emphasis on utility** : Pragmatism believes that any idea or thing which is useful to man is right. Things or ideas which are not useful are wrong and untrue. **William James** says, "*It is true because it is useful*".
8. **No existence of soul** : Pragmatism does not believe in the existence of soul. It believes that human behaviour is the result of the evolution that has taken place due to intellectual implication of man.

PRAGMATISM AND MEANING OF EDUCATION

The pragmatists believe that education is not to impart knowledge to the pupils only for the sake of acquiring knowledge. It is to help the educand to meet the needs in a biological and social environment. Education, according to them, is not the dynamic side of philosophy. It is philosophy which emerges from education. "*Philosophy is the formulation of the ideas underlying a successful educational practice, that is to say, one which culminates in the creation of values.*"

According to Pragmatism, activity lies at the centre of all educative process. **Foster** says, "*The basis of all teaching is the activity of the child.*" Every continuous experience or activity educates us and all education, in true sense, is derived from such experiences. But education is something more than continuous growth in experience. It is, "a constant reorganizing or reconstructing of experience. *Progress implies change. Change further implies novelty.*" Therefore, it is not possible for us to acquire all education at a time, but we keep on

acquiring it through modifications, which takes place in the child as he faces new problems. Education should enable the child to learn new techniques to cope with such problems. Problem solving must be the core of all education and this make the process of education experiment based.

PRAGMATISM AND AIMS OF EDUCATION

Pragmatism does not believe in fixed, pre-determined and general aims of education as it believes that human life changes with the changing time, place and circumstances. In the words of **Ross**, "*Since life itself is experimental, there is no definite goal towards which the child must advance.*" Aims of education must differ from child to child, according to times and circumstances.

The pragmatists believe that a child must learn that which will fulfill and satisfy the wants in his environment. The school must provide such type of environment for the child. The aim of education must be to develop a dynamic and adaptable mind. Such mind will be resourceful and ready to work in all situation and will have powers to create values in an unknown future. Education must aim to provide a social set-up in the school which will help in the development of co-operative and correlated learning. The schools must try to provide such social, physical, intellectual and aesthetic environment for the child. Such environment must help the child to develop and select what he wants to learn and satisfy his own needs for the present and future. This will empower him to cope with the various problems and situations successfully those he will face in life.

The aims of education in a democracy must be to provide education to all. It should also cater to the needs of the individual child and help him become economically independent in future. In a democracy, the government is most responsible for the welfare of its citizens. Every citizen is provided with certain rights including right to education. It, therefore, becomes the duty of the government to provide education for all its citizens. The aim

of education must be to impart the knowledge of the 3R's i.e. reading, writing and arithmetic to all the people. On the other hand, to make the citizens conscious of their duties, they also have to be provided citizenship training. In a democracy, everyone has to be self-sufficient. It is not possible for the government to provide job for all. Therefore, it should arrange for some type of vocational training to be given to the children, so that they can take it as a means of their livelihood in future.

Therefore, in a democracy, the aim of education is to be the all round development of an individual. It should have a harmonious aim of education.

PRAGMATISM AND CURRICULUM

According to pragmatism, the school must provide useful learning to the child in subjects like language, physical education, social studies, mathematics, home-economics for girls, agricultural science for boys as well as many useful crafts and skills. The curriculum at the elementary level should include such tools of knowledge as listening, speaking, reading, writing, number, nature study, arts and crafts. The curriculum should be based on a child's activity. In the words of **John Dewey**, "*The child is the starting point, the center and the end. His development, his growth is the ideal. It also furnishes the standard. To the growth of the child all studies are subservient, they are instruments of value as they serve the needs of growth.*"

Learning should not be based merely on book learning but on activities. Learning should be related to the community and the environment. **Dewey** says "*Experience is the interaction of the human being with its environment. In this interactive process, two aspects are discernible, the person acts on some elements in the environment, out of this action he gets certain consequences of his action. Thus, experience is mother of doing and undergoing in which both the individual and the environment are in some measures.*" School should help in the development of moral virtues, citizenship training and self discipline. The subjects should be co-related to each other.

PRAGMATISM AND METHODS OF TEACHING

Pragmatism stresses on the method of **"learning by doing"** rather than the traditional lecture method. It wants the teacher to be experimental in nature and not to use stereotyped practices and old methods of teaching. The role of the teacher is just to help the students to carry various experiments. The students are to take up their own problems, execute a plan for its solution, the teacher comes forward to help the students, if there is any difficulty. Learning here is purposeful and not general learning and activity in the classroom. Learning from books has less importance than **"learning by doing"** and **"learning through experience"**. In the words of Ryburn, **"Experience is the truest and best master, and one too, whose lessons we never forget."**

Pragmatists also believe that there should be co-relation among the various subjects to be learned. The methods of teaching should be integrated and co-related so the different subjects and activities are learnt as a whole.

The most significant contribution of the pragmatic philosophy in the field of method of instruction is the **"Project Method"**. Here the students are to take up some projects and carry them out themselves. They stress on taking up projects related to the society.

THE PROJECT METHOD

The Project method was first pioneered by **W. H. Kilpatrick**, a disciple of **John Dewey**. The project method is not totally new. Methods very near to it were advocated for the adolescence period by **Rousseau** in **'Emile'**, **Froebel** in the **"Education of Man"**, **"For the Boyhood Education"**, etc. **William Cobbett** had also described the use of rural projects in the education of his own children in the book, **"Advice to young man"**. The method aims at postponing the provision of formal education until the time when the pupils are ready for it.

Projects may be of two types individual and social. The American writers, however, generally recognize the social type. They are of maximum value as they involve participation in social relationships, division of labour, willing acceptance of responsibility to the community etc.

The projects undertaken have to be completed in certain stages. These stages have to be carefully planned because the success of the projects depend entirely on their planning. The steps involved in carrying out are as follows :

1. At first the teacher should encourage the children to select a project. He should help the students in this regard. The teacher should see that the projects undertaken by the students are educationally useful. The projects should be chosen according to the capacity and ability of the students. The topics must be selected from the topics which arise in the classroom during teaching and discussion.
2. The teacher must make sure that the projects are wholeheartedly accepted by the pupils. This is very much necessary for the success of the projects.
3. To avoid any chaos in the carrying out the project, good planning should be done by the pupils beforehand. The students may plan by making a drawing of the entire project, prepare a list of steps to be followed, what materials they will use, what pictures will be needed or any other work that will have to be done.
4. The project is always taken up with some specific purpose. The teacher must help the students to relate the project to that purpose and keep on referring about it frequently so that the students do not complete the project only for the sake of doing it.
5. The students must make enough preparations before executing the projects so that there are no problems or delay in its completion.

6. The students must keep on checking regularly if the project is being carried out according to the prepared plans. They should not make "*on the spot*" changes or modifications. If the necessity for changes arise, these should be noted and the reasons must be explained for future guidance.
7. Both the students and teachers must be involved in the evaluation of this project. The students must themselves try to estimate the quality of the work done by them before the teacher evaluates it. The evaluation should be done on the basis of the plan prepared, difficulties faced during its execution, on the results achieved. This step is very important because based on the result of the projects, the students will be able to know the value of information, interest, skills and attitudes that have been modified by the project.

PRAGMATISM AND DISCIPLINE

Pragmatism supports the concept of free discipline and self-discipline. They were against the imposition of external discipline on the students. They believed that children must be allowed to grow up in a free and social atmosphere in the school which will make them happy. They must take up activities that are purposive and co-operative. Such atmosphere will make them more responsible and self-disciplined. It will also help the students to acquire moral training which will help them form a good character. The students develop certain attitudes as independence, sympathy and consideration for others, when they participate in group activities and group learning. According to **John Dewey** discipline is not an end. He says, "*The main purpose of school discipline is the cultivation in the pupils of social attitude, habits and ideals of conduct through the conjoint activities of the school which has been organized as a community.*" In support of freedom in discipline **Dewey** says,

"The essence of the demand for freedom is the need of conditions which will enable an individual to make his own special ways that social guidance shall be a matter of his own mental attitudes and not a mere authoritative dictation of his act. Freedom means essentially the part played by thinking which is personal in learning. It means intellectual initiative independence and ingenuity of adaptation to tax them".

PRAGMATISM AND TEACHER

Pragmatism believe that the chief function of a teacher is to put some problems to the students and let them find out the answers themselves. The teacher is to help them in the process. The teacher is much more experienced in his experiences and has a deeper and broader knowledge than the pupils. Therefore, his guidance is not only desirable but indispensable. The students are immatured and need suggestions and guidance at every step.

The relation of the teacher and student is to be much closer and informal than the usual classroom situation. He has to act as a friend with more matured experience. He is to remain a director and not a dictator. He must have a thorough and scientific knowledge of psychology. The teacher must be keen observer and true sympathizer. The teacher should not try to impose anything on the child. He must provide opportunities to the children for carrying out experiments in the school and playground. In the words of **Socrates**, "*The teacher wants his pupils to think and act for themselves, to do rather than to know to originate rather than to repeat.*"

MERITS OF PRAGMATISM

1. In pragmatism the goals of education are very much clear which helps in the disappearance of the vagueness in its aims and objectives. It prepares a child to learn the skills of living in a society.
2. Education in pragmatism tries to satisfy the needs of

the child. The aims, curriculum and methods of education are based on the needs and interests of the child. Here the child is the centre process of education rather than the subjects.

3. The method of teaching here is '**learning by doing**'. In the project method, the students plan and carry out their own projects, where the teacher acts just as a helper and guide. It also believes in freedom in discipline and self discipline.
4. There are no abstract notions to be followed in the field of education. The child is helped to develop his own qualities, abilities, his reasoning, thinking and judging capacity.
5. The teacher in pragmatism has to play the role of a friend, philosopher and guide. He is not to interfere in the work of the students but help them whenever they need him.
6. Education based on pragmatism helps a student to learn beyond the textbooks and the curriculum. It recognizes the needs of the present technological and industrialized society. The students learn about all these during the preparation of their projects.

DEMERITS OF PRAGMATISM

1. Pragmatism does not give any importance to the ultimate reality behind things. It does not believe in the existence of spirit or soul. Its goals are social.
2. The problems taken up by the students in preparation of their projects may be interesting but may not be related to their real life situations.
3. Every teacher may not be able to cope up with the teaching methods of pragmatism. The large amount of information and knowledge required may be able not be

possible for the teacher to be acquired. This can be done only by a few gifted and resourceful teachers.

4. The subjects included in the curriculum may not have any requirement in the projects selected for completion. Some of the topics included in various subjects like mathematics, history, language, physics etc. may not be useful to the students at a later stage, in their academic career.
5. The role of teacher merely becomes that of an "**information officer**". He just gives information and imparts knowledge only when needed by the students. This makes the teaching process slow and uncertain. Pragmatism does not believe in regular and systematic instruction.

SUMMARY

- ◆ The term 'Pragmatism' has been derived from a Greek word which means, "active and efficient". Pragmatism as a school of philosophy first developed in America between 1910 – 1950. It is also known as Progressivism or Progressive education.
- ◆ The chief exponents of this philosophy are Charles. S. Pierce, William James, George Mead and John Dewey, S. Kilpatrick.
- ◆ The pragmatists believe that man should be made to solve his own problems and must adopt and experiment with new ideas which help them solve their day to day problems.
- ◆ The pragmatists believe that education is not to impart knowledge to the pupils only for the sake of acquiring knowledge. It is to help the educand to meet the needs in a biological and social environment
- ◆ Pragmatism does not believe in fixed, pre-determined and general aims of education as it believes that human life changes with the changing time, place and circumstances.
- ◆ According to pragmatism, the school must provide useful

learning to the child in subjects like language, physical education, social studies, mathematics, home-economics for girls, agricultural science for boys as well as many useful crafts and skills. The curriculum at the elementary level should include such tools of knowledge as listening, speaking, reading, writing, number, nature study, arts and crafts.

- ◆ Pragmatism stresses on the method of "learning by doing" rather than the traditional lecture method. It wants the teacher to be experimental in nature and not to use stereotyped practices and old methods of teaching.
- ◆ The most significant contribution of the pragmatic philosophy in the field of method of instruction is the "Project Method".
- ◆ The Project method was first pioneered by W. H. Kilpatrick, a disciple of John Dewey.
- ◆ Pragmatism supports the concept of free discipline and self-discipline. They were against the imposition of external discipline on the students.
- ◆ Pragmatism believe that the chief function of a teacher is to put some problems to the students and let them find out the answers themselves. The teacher is to help them in the process.

EXERCISE

1. What is the meaning of the term 'Pragmatism' 1
2. From which language has been the term 'Pragmatism' derived? 1
3. In which country was Pragmatism first developed? 1
4. What is the other name of 'Pragmatism'? 1
5. Fill in the blanks: (1 Marks each)
 - a. Pragmatism is also known as _____ education.
 - b. Pragmatism stresses on the method of learning by _____.
 - c. _____ method is the most significant

contribution of the Pragmatism philosophy in the field of method of instruction.

- d. Pragmatism supports the concept of _____ and _____ discipline.
- e. According to Pragmatism a teacher must be a _____ and not a dictator.
6. "The basis of all teaching is the activity of the child" Who said this? 1
7. "Experience is the truest and best master, and one too, whose lessons we never forget," Who said this? 1
8. Who first pioneered the Project Method? 1
9. Who is the author of the book "Education of Man"? 1
10. Who is the author of the book, "For the Boyhood Education"? 1
11. Who is the author of the book "Advice to young man"? 1
12. What are the two types of projects according to Pragmatism. 1
13. Name two chief exponents of Pragmatism. 2
14. Mention two fundamental principles of Pragmatism. 2
15. Why according to Pragmatism does evolution of man takes place? 2
16. What are the views of Pragmatism on the existence of soul? 2
17. Mention two merits of pragmatism 2
18. The American writers recognize the social type of project. Why? 2
19. Mention two demerits of pragmatism 2
20. Mention Five fundamental principles of Pragmatism. 5
21. Write briefly about the views of the Pragmatism on the meaning of education. 5
22. Write briefly about the views put forward by Pragmatism in regards to the aims of education? 5
23. Write briefly about the views of Pragmatism in regard to curriculum? 5

28422

24. Write briefly about Pragmatism's views on the methods of teaching? 5
25. Write briefly about the views put forward by pragmatism regarding discipline 5
26. The pragmatists were against the imposition of external discipline on the students, why? Write briefly 5
27. Write briefly about the views put forward by the pragmatists regarding the role of a teacher 5
28. Mention five merits of pragmatism 5
29. In Pragmatism the role of teacher merely becomes that of an "information officer". How? 5
30. Write about the role to be played by a teacher from the point of view of the pragmatists? 5
31. State the suggestion made by pragmatism with regard to the maintainance of discipline in schools. 5
32. Write briefly about the steps involved in 'Project Method'. 10
33. Mention some fundamental principles of Pragmatism. 10
34. Mention some merits of pragmatism 10
35. Mention some demerits of pragmatism 10
36. State the broad features of the pragmatic philosophy 10
37. What are the aims of education and methods of teaching suggested by the pragmatists? 5+5
38. State some points why pragmatism can be accepted as a philosophy of education. 10
39. Discuss pragmatism as a school of philosophy and its implications on education. 10
40. What is 'Project Method'? Describe the steps involved in this method? 2+8
41. Define pragmatism. State its fundamental principles. 2+8
42. On what grounds have been the philosophy of pragmatism criticised? 10
43. State some merits of pragmatism. 10



UNIT-5

INDIAN SCHOOLS OF PHILOSOPHY

OBJECTIVES :

After reading this chapter, the students will be able to understand about –

- The Indian Schools of Philosophy
- The vedic Philosophy and its Educational Implications
- The Yoga Philosophy and its Educational Implications
- The Buddhist Philosophy and its Educational Implications
- The Islamic Philosophy and its Educational Implications

Introduction

In the previous chapters we have discussed about the western schools of philosophy. Here, we will discuss about the Indian schools of philosophy. Indian schools of philosophy mainly includes the Vedic Philosophy, Yoga Philosophy, Jain Philosophy, Buddhist Philosophy and the Islamic Philosophy. If we analyse the fundamental principles of these schools of philosophies, we find that all of them have one thing in common i.e development of spiritualism in the individuals. All of them stressed on the development of the all round personality of the individuals. Here, we will discuss about all of them except Jainism.

VEDIC PHILOSOPHY

Education in Ancient India means the education that prevailed before the coming up of the present system of modern education introduced by the British. The Ancient Indian Educational System refers to the education that prevailed in the Vedic, Buddhist and Muslim Era before the missionaries started their educational activities in the country. Education in those days was of high order and only people of particular caste could attain education. It was not like now when education is a matter of right for all citizens.

Hindu or Ancient Indian Civilization had always been influenced by religious beliefs. At that time, people understood only one language i.e. the language of religion. Religion controlled the lives of the people in every sphere. The same was in the field of education. Educational thought and practice was greatly influenced by religion. It was rather a part of it. Education in those days aimed at salvation or self-realisation.

Indian society has always been influenced by caste system. The society in Ancient India was mainly divided into the following castes –

- a. **The Brahmanas** – the priestly class who were also teachers.
- b. **The Kshatriyas** – the princely class who looked after the political affairs of the country.
- c. **The Banias** – the business class who controlled the economy.
- d. **The Sudras** – the lowest class, who did all the other manual work.

It was the children of the Brahmanas who controlled the system of education. The ancient Indian education system was prevalent for more than four thousand years.

The ancient education system had laid down its own aims, curricula and methods of teaching to keep up the tradition and cultural heritage of our country.

At that time there were no formal schools or colleges providing education to all as is done today. This was because perhaps there was no provision of printing and as such the texts could not be

preserved. Education was not an affair of the government. Education mainly flourished under the patronage of the royal families and through the donations made by the common people. The few learned people or rather the sages passed on the knowledge of our scriptures from one generation to the other. Receiving education was not related to a job, it was a means of self-unfoldment.

The Ancient Indian Education system was famous world over. The institutions imparting education during the three eras were famous all over the world. They attracted students from all over the world. Here we will discuss about the three eras in details one by one.

EDUCATION DURING THE VEDIC PERIOD

There are a lot of controversies regarding the fact as to which period of education was actually the vedic period of education. It roughly flourished for about 800 years covering the period from 1500 B.C to 600 B.C. Of this period the period before 1000 B.C. is regarded as the **Vedic period** and the period after this till 600 B.C. is regarded as the **Post Vedic** or **Brahmanic period**.

Education during the vedic period mainly concentrated on imparting education in the four Vedas i.e. Rig Veda, Sama Veda, Atharva Veda and the Yajur Veda. These Vedas were composed by the Rishis of that age. They are the oldest scriptures of the world. The Rishis had also composed the Vedas to educate the people of the whole world. They contain knowledge in the form of hymns or verses necessary for every individual for leading a happy and prosperous life.

The word '**Veda**' has originated from a Sanskrit word '**Vid**' which means '**knowledge**'. These vedas are a collection of the rich experiences that these great Rishis had gathered during their life through strict penance and religious life. They could find the true meaning of life through strict penance. On the basis of their

expertise the different Vedas were composed by different Rishis. On the basis of this they have been divided into the following four –

1. **Rig Veda** Rig Veda is the oldest scripture in the world. It is regarded as the main source of Hindu religion. It is a collection of more than 1000 hymns composed by the Aryans. These hymns throw light on the festivals, literature, religion, social rituals and cultural life of the Aryans. It is said that six 'Seers' (Rishis) were associated in the compilation of the Rig Veda. The literary meaning of "Rig Veda" is "Veda of hymns". The hymns of the Rig Veda were perhaps preserved for their use in the sacrificial ceremonies. Earlier perhaps all the rituals in a sacrificial ceremony were conducted by a single priest. But as its field expanded there was a felt need of specialised priest who could perform the ritual part by part. So the priests were divided into three –

- a. **Hotri**, who was the chief priest and performed the worshipping part.
- b. **Udgatri**, the priest who sang the hymns i.e. the samans.
- c. **Adhvaryu**, the priest who was concerned with the manual acts of sacrificing.

On the basis of this division, the other three Vedas i.e. the Sama Veda, Yajurveda and Atharva Veda were composed. Here we will discuss about each one of them in short–

2. **Samaveda** : The Sama Veda is a basic book of Indian music. The hymns contained in it is associated with the soma sacrifice. Soma is a juice extracted from a particular tree, the consumption of which provides immortality to both humans and gods. For this the sama sacrifice was performed and beautiful hymns were sung known as samans. Sama veda is a collection of these samans. It originally had 1549 verses but later on the hotri purohitis added 18 more new verses to it.

3. **Yajur Veda** : Yajur Veda is the hymns related to the prayers offered at the time of performing sacrifices. These acts were performed by the Adhvaryus, who were the priests associated with the manual acts of sacrifice. It is regarded as a **Prayer book** of the Adhvaryu priests. It mainly contains the rites and rituals to be observed while offering sacrifices.
4. **Atharva Veda** : The Atharva Veda was composed much later than the other Vedas. Its hymns reflect on science and secularism. Though some of its hymns are borrowed from the Rig Veda it contains a number of new hymns. It is regarded as the medical book of ancient India. Most of it verses throw light on the treatment of various diseases with the help of herbs. Its verses also offers knowledge regarding the solar system, economics, politics, philosophy etc. Therefore, it contains subjects apart from religion also.

Characteristic features of the vedas

1. The vedas are considered to be the first source book of knowledge and wisdom.
2. As per the vedas, the world is real and not an illusion.
3. The primary source of an ethical code is given in the vedas.
4. The vedas talk about the eternal conflict going on in man in day to day life i.e conflict between good and evil, truth and non-truth, ignorance and knowledge etc.
5. The vedic philosophy glorifies the power of one God.
6. The teachings of the vedas are secular. They are meant for the development of the entire mankind irrespective of caste, colour, creed etc.
7. Man can have realisation of truth, peace of mind and ultimate liberation through the knowledge and wisdom of the vedas.
8. The vedas contain message for the humans about their conduct in daily life.
9. Same status is accorded to men and women in vedas.
10. The vedas though composed in the past, still have relevance in the present day.

Philosophy of life in the vedic age

Philosophy contained in the vedas or as given by our Indian seers was very practical. It showed an individual the right way of living and the ideals of life to be followed. The most important concepts covered in the philosophy were of 'Purushartha' **Dharma, Moksha, Vairagya** and **Nishkam Karma**. These concepts had great bearing on the life and education of those times.

Purushartha means a value sought or an action done by an individual for the realisation of one's desire or end. Purusharthas are four in numbers and put in a graded order as **artha** (wealth), **kama** (pleasure) **dharma** (righteousness) and **moksha** (spiritual salvation or liberation). Though all four are stressed on, dharma bears significant place in Indian philosophy. 'Dharma' means right action or conducts. It restrains from conducting any 'adharma' (vice). It includes values like control of sense, honesty, non-injury, self-restraint etc.

In the Hindu society, 'Dharma' is an ideal system consisting of the four ashramas or stages of life. These are:-

- Brahmacharya**- a period of celibacy and education.
- Grahashta**- life of household.
- Vanaprastha**- retreat from worldly bonds.
- Sanyasa**- life of a hermit.

The concept of 'Moksha' means self realisation. It is considered to be the ultimate aim of life and can be realised by three different ways -

- Practice of Nishkam Karma** - selfless action.
- Dhyana** - Meditation.
- Japa** - repetition of his name.

The primary concern of Indian Philosophy is "*Sarvajana Sukhino Bhavanti*" which means "*May Everyone be Happy.*" It does not mean that one must renounce the world to achieve the ultimate goal of life but must be selfless.

Moksha could be attained through right approach to education through two types:-

- Paravidya** relating to spiritual knowledge and
- Aparavidya** concerning worldly affairs.

The ultimate objective of life and education as per the vedic philosophy can be easily understood by the following prayer,

*Asto maa sadgamay
Tamso maa jyotirgamay
Mrityurma amrit gamay*

Which means -

Lead me from falsehood to truth!
Lead me from darkness to light!
Lead me from death to immortality!

In the vedic philosophy the entire educational process i.e the contents, the methodology, the status of teacher, aims and ideals were directed to the realisation of the ultimate goal. A detailed discussion about them will make it more clear to us.

EDUCATION IN THE BRAHMANIC OR POST VEDIC ERA

The Post Vedic period is known as the Brahmanic period. The hotri priests had led to the creation of the Brahmanic literature which basically consisted of the rites and rituals conducted during the religious Ceremonies. These Vedas were taught by the Rishis to their next generation orally who committed it to memory. Later on they were taught to a few other people of the society and this led to the growth of the Brahmanic education.

General Characteristics of the Brahmanic Education :

The post vedic or brahmanic education had its own characteristic features which made it distinct from the other educational systems. Some of them are -

- Meaning of Education :** Education in ancient India, carried its meaning both in the narrower and broader sense. In narrow sense, it meant the process of imparting instruction and training to a student for pursuing a career or profession. In broader sense, it meant self-perfection, which continued throughout life.

2. **Source of Knowledge :** To know about the ancient Indian education system, the only source is the Samhitas, which are a collection of verses from the Vedas. Out of them, the Rigveda is the earliest which comprises of 1017 hymns divided into ten books. These books were authored by different rishis (seers) and were handed over from one generation to the other. Education in that period was also based on the learning of the four vedas and its branches.
3. **Aim of Education :** The main aim of education was the attainment of salvation. Its aims were based on the principles of idealism. Education aimed at the creation of a spirit of piety and religiousness in the minds of the young generation. Education also aimed at preparing the students to lead a happy and prosperous life. They were taught to become socially conscious, responsible, dutiful and morally strong citizens of the country. Education aimed at the all round development of the body, mind and soul of the students.
4. **Curriculum :** Education imparted during that period was theoretical as well as practical. Though the study of the vedas was compulsory it consisted of other subjects also. Education was also imparted in various arts and crafts. In order to establish the truth of knowledge importance was given to the teaching of logic. For the intellectual development of the pupils subjects like philosophy, mathematics, history, economics, astrology, politics etc. were included in the curriculum. The craft education included subjects like fine arts, sculpture, medicine, law, archery, commerce, agriculture, snake charming, animal rearing etc.
5. **Method of teaching :** In Vedic period the method of teaching was mainly oral as there was no provision of writing. Apart from the oral method another method was adopted which was based on **chintan** and **thinking**. The students memorised the Vedic hymns and verses of Rig Veda. Special importance was given on accurate

memorisation without any change in them, so that they may be preserved as it is. Great importance was given on correct pronounciation and the meaning of the Verse was taught to the student. The method of '**Manan**' or '**Reflection**' was used for the highly intelligent students. This method included the development and preservation of the meaning of the Vedic mantras in one's own mind. It can be basically said to like the modern research method.

The oral education started in the family itself as the rishis were themselves the father of the children. As importance was laid on correct pronounciation, no new word was taught unless the teacher ascertained that the previously learnt word was learnt correctly with correct pronounciation. The teachers were very particular about the correct learning of all vowels and consonants, rules of sandhis (joining of words) and compound words. The Vedas are also called **Shrutis** (that which is heard), because they were learnt by hearing only. The students could follow the thinking method only after they could pronounce correctly whatever they had learnt.

6. **Teacher-taught relationship :** In ancient India there were not many educational institutions where the teachers could teach the students. The students were admitted by the managing body. The relation between the teacher and the pupils was direct and therefore, very cordial and mutual.

The students usually went to receive education under a teacher who was a scholarly man of great repute. Boys who were sincere and well behaved were selected by the teachers as their pupils. The student lived either with teacher in his house or under his direct supervision. No fees was demanded by the teacher and he instead helped the poor students to get food and clothes. The students were nursed by the teacher whenever ill. The student lived as a member of the teacher's family and helped him in doing the household work if necessary. A paying border

however did not have to do any work. In case of the poor students also, the work was limited to the minimum so that he could arrange time for his studies. This made the relation between the teacher and the students very intimate. The teachers showed genuine affection for his students and sometimes one of them would also be selected as his son-in-law.

The cordial relation that existed between the teacher and his student continued even in their after life. The students visited their teachers frequently after leaving the ashrama. He always brought some present for his teacher, which may even be a toothstick. The teacher also visited his students. During his visit the teacher used to utilise the visit by ascertaining how far the ex-students were keeping up their studies.

7. **Discipline :** The students had to follow the principle of self-discipline at their Guru's place. The students were to offer their prescribed prayers and sacrifices both in the morning and evening compulsarily. They were to respect their elders and teachers. This helped them to inculcate good manners and etiquette. The students were to follow the rules laid down by the teacher. Strict celibacy was to be observed by the students in speech and thought. The students could not take meat, sweetmeats, spices or wear ornaments and garlands as these would arouse sexual desire in them. Students from royal families, who stayed in the Gurukula could not keep pocket money with them. Students were to follow the principle of 'simple living and high thinking'. They were to shave their heads clean or keep mated hair, because this would save them from wasting time in oiling and dressing their hair. Students had to take bath once in the day. They were to wear simple dress and eat simple food. The students had to attend their classes regularly, pay attention to what the teacher taught and digest carefully everything taught before meeting at the school the next day.

8. **Education of Women :** The status of women was very high. In the Vedic period, women were allowed to attain education. Women were eligible for vedic sacrifices. In those days there was no practice of child marriage and therefore, girls could remain unmarried if they pursued education. Girls got married at the age of 16 or 17 years. There were two classes of girls students – the former class was known as **sadyovadus** – where they learnt the important vedic hymns needed for usual prayers and sacrifices. The later class was known as the **Brahmavadinis**. The girl students were also taught music and dance. Lady scholars of that period also composed poems. There are evidences to show that lady scholars even composed some verses of the Rigveda. A special branch of vedic literature known as **Mimansa** was developed for the girl students, who took great interest in it. Later on when the study of philosophy became popular in the Upanishadic age, women started to take interest in it. Highly educated women enjoyed the privilege of being included among the galaxy of distinguished scholars.

AIMS AND IDEALS OF VEDIC EDUCATION

There were mainly six aims and ideals of education in vedic period. There were also certain ways prescribed for realising these aims. They are described below –

1. **Infusion of piety and religiousness:** Religion played an important part in the life of the people of ancient India and the teachers were usually priests. Therefore, the first aim of education in those days was the creation of a spirit of piety and religiousness in the minds of the young generation. The atmosphere in which the student lived made him feel that his body may be a product of nature, but his mind, intellect and soul belonged to the world of spirit which governed his conduct, moulded his character and determined the ideals of his life. But this did not mean that the students were to renounce the world and

become a wanderer in the quest of God. They were to become householders but as a useful and pious member of the society.

2. **Formation of Character :** The second aim of education was the formation of character by the development of moral feeling. Though the learning of vedas was regarded as very important, yet they declared that a person of good character with little knowledge of vedas was preferred to be a scholar rather than a person who though well versed in the vedas, was impure in his life, thoughts and habits. Education ought to develop man's ideal nature by giving him a sure moral feeling and enabling him to control his original animal nature. The tree of education was supposed to flower in wisdom as well as in virtue, knowledge and manners.

This aim was tried to be realised by developing a moral sense in the students both through their studies as well as their daily life. The teachers were to see that in their daily life the students followed the rules of good manners and etiquette towards their seniors, equals and inferior. Moral education was not taught separately but formed a part of their daily learning. They were given the examples of national heroes and heroines like Rama, Sita and Harishchandra etc. which helped them in moulding their character. There is a misconception that the Hindu educationists suppressed the development of personality by prescribing a uniform code of education and enforcing it with strict discipline. This was not true. The student did not compulsarily had to memorise the vedic text but could study the subject of their own choice.

3. **Development of Personality :** Development of personality was the third aim of the vedic educational system. This was to be realised by developing the feeling of self respect by encouraging the sense of self-confidence, by inculcating the virtue of self control and by fostering the power of discrimination and judgement.

The students were taught to respect their own culture and work for its welfare. A well trained youth, who had finished his education was to be honoured more than the king himself. This developed the student's self respect in a remarkable manner. Self confidence was also fostered equally. The student were taught that if they performed their duties well they would be helped by the divine powers. As there was no competition in professions, the students were sure about their future which helped them in developing self confidence.

Self control was developed mainly by the formation of habits during the educational course. They had to have control over their food and clothing habits. They were to lead a life of perfect chastity, which would help him to become an efficient householder after marriage. The powers of discrimination and judgement were developed by giving liberal education specially in logic, law, philosophy, poetics or literature.

4. **Stress on social duties :** Inculcation of civic and social duty was the fourth aim of education. Students who finished their education were not to lead a self-centred life. They were expected to discharge their duties for the welfare of their culture and race. Every profession had its own code of honour that laid stress on the civic responsibilities of their members. For example – the doctor was required to relief the patients of disease and distress even at the cost of his life.
5. **Promotion of Social efficiency and happiness:** Promotion of social efficiency and happiness was the fifth aim of the vedic educational system. It was sought to be realised by the proper training of the rising generation in the different branches of knowledge, professions and industries. Education was not imparted merely for the sake of culture or for the development of mental and

intellectual powers and faculties. The educational system aimed at qualifying the members of the young generation for their pre-determined sphere of life. Each trade guild and family trained its children in its own profession. Specialisation in hereditary family profession naturally increased the efficiency of the traders and professionals and thus contributed to social efficiency.

6. **Preservation and spread of culture :** Preservation and spread of national heritage and culture was the sixth and one of the most important aims of vedic education system. Preservation and transmission of the entire literary, cultural and professional heritage of the race was a matter of great concern. Members of a profession were to train their children in their own lines. The services of the whole Aryan community were utilised for preservation of the vedic literature. Every Aryan had to learn at least a portion of his sacred literary heritage. It was an essential duty of the priestly class to memorise the whole of the vedic literature to ensure its transmission to the coming generation.

The students had to follow the theory of the three debts.

The theory maintains that the moment an individual is born in this world, he incurs three debts, which he can discharge only by performing certain duties. **Firstly**, he owes a debt to gods, which can be repaid by learning to perform the sacrifices properly and offering them regularly. This helped in preserving the religious tradition of the race. **Secondly**, he owed a debt to the **rishis** or **savants** of the past and this could be repaid by studying their works and continuing their literary and professional traditions. This helped the younger generation to master their literary and profession tradition. **Thirdly**, he owed a debt to his ancestors, which could only be repaid by giving birth to children and imparting proper education to them. Great care was taken to see that the younger generation acted as torch-bearer of the past culture and traditions.

Importance was given on obedience to parents, respect to the elders and gratitude to the savants of the bygone ages. Every individual had to follow the rules of "**Swa-dhyaya**" which means a daily recapitulation of atleast a portion of what was learnt during the students' life and '**Rishitarpana**', which means a daily tribute was to be paid to the literary gaints of the past at the time of daily prayers.

The aims and ideals of vedic education were thus to promote the simultaneous and harmonious development of the body, mind, spirit and intellect. Men are social beings, vedic education not only emphasised on social duties but also promoted social happiness.

THE GURUKULA SYSTEM

The vedic educational system is also world famous for its Gurukula system of education. In the vedic period, the students stayed at the Guru Ashrama known as the '**Gurukula**' which means '**the family of the teacher**'. The students stayed here like the Guru's son. The main aim behind putting a student in the Gurukula was to give him an opportunity to mould his life and character on the ideals of his teacher by living in close contact with him. The teacher was regarded as the spiritual father. The students were admitted here after the initiation ceremony and received education for a period of twelve years as Brahmacharya. He had to do the household chores for the Guru such as tending the cows, collecting fire and keeping the sacred fire aflame etc. The Guru also treated him like a son. Thereafter, growing a profound scholar, he would take leave of his Guru, and spread the teachings of his Guru in the society. The unique features of this system are -

1. **Admission of the students :** The students were admitted in the Gurukula at the age of twelve through the '**Upanayana**' ceremony which lasted for three days. The word '**Upanayana**' means "**to sit near the guru for attaining education.**" Through this ceremony the students started their spiritual life by taking up Brahmacharya. It

was considered to be their second birth. The students came and requested the teacher to take him as his disciple. The teacher also after asking his name and family took him as his disciple by placing his hand over the students head. The **upanayana ceremony** is described as, "*The teacher lays his right hand on the head of the pupil whereby he becomes pregnant with him (tena garbhi bhavati) and then in the third night the embryo issues out of the teacher, and being taught the savitri, obtains true Brahminhood.*" "He is like a divine creature born from his teacher's mouth."

2. **Period of studentship** : The period of studentship was normally twelve years which was fixed. Sometimes, of course this term was longer also. There is also mention of student staying at his Guru's house for thirty two years.
3. **Duties of the students** : The student had to perform a number of external duties at the Guru's place apart from his studies. The students had to tend the sacred fires. In those days, the students usually lived with their teacher as a member of his family. The period of studentship was not only considered as a time of learning but also a time of strict discipline. Students worked for the teacher in his house such as attending to the sacred fires, looking after the cattle and collecting alms for him. The students accompanied their teachers wherever he went and waited for his command. He studied vedas in the leisure time which was left out after performing his duties for the guru. The students also had to perform certain manual services for his teachers. These included fetching of water and collection of fuel and sweeping the place round the fire. The student also had to beg food for his teacher when he returned from his begging tour. The student had to tell the teacher what he had received and after receiving his permission he ate it according to the prescribed rules in silence, content and without greed.
The students had to hold their teachers in deep

reverence and honour him like the king, parents and God. Every morning the student had to embrace the feet of the teacher. He had to behave according to the rules of conduct and good manners such as he was to get up and salute his teacher in the proper way, he could not occupy a higher seat or wear a gorgeous dress. The students walked after the teacher. There was a belief that the student would not make any progress in knowledge if he did not render service at his teacher's place.

4. **Simple living** : The students had to lead a very simple life in the Guru's place. They had to consume pure vegetarian food, could not eat sweet-meat, could not sleep at odd hours. The students had to sleep on floors or mats made of grass, they wore clothes made of animal skin, they had to shave their heads and keep just a small bunch of hair. They could not wear shoes, carry umbrellas, use perfume, listen to music and watch dance. They had to maintain strict discipline. They could not take part in celebration of any festivals, marriages or any public function. They had to have great control over their emotions as well as the senses by living such simple life.
5. **Duties of the teacher** : The teacher was considered to be a spiritual father of the pupils. He was supposed to possess the highest moral and spiritual qualifications. It was the duty of the teacher to teach his students everything that he knew with all his heart and soul. The teacher had to keep a strict eye on the conduct of his pupils. The students were to be guided by the teachers on matters like which manner, habits and etiquettes to be cultivated in his nature and what to be avoided. The teacher had to see that the students slept well and maintained a good health. For this he instructed the student what to eat and what to be avoided. He also advised the student as to whose company to be kept and whose to be avoided. If the student was poor, the teacher had to help him in getting

financial assistance, food and clothes. Apart from all these if the student was ill, the teacher was to nurse and serve him like a father.

6. **Samavartana (Farewell of the students) :** The concluding ceremony of learning was known as "Samavartana". The word 'samavartana' means "leaving the guru's place and going back home". This was a farewell for the students. After conclusion the students entered the social life. After this they could enjoy all the facilities like wearing gorgeous clothes, putting oil, ornaments etc. The teachers himself offered the students a mixture of honey and ghee. The convocation address of the Guru to his students was as follows –

"Say what is true! Do thy duty! Do not neglect the study of the Veda! After presenting gifts to thy teacher, take care that the thread of thy race be not broken! Do not swerve from Truth, from duty! Do not neglect your health! Do not neglect your worldly prosperity! Do not neglect the learning and teaching of the Veda! Do not neglect the (sacrificial) works due to the Gods and Manes! Let thy mother be to thee like unto a god! Let thy father be to thee like unto a god! Let thy preceptor be to thee like unto a god! Let thy preceptor be to thee like unto a god! Let thy guest be to thee like unto a god! Whatever actions are blameless, those should be regarded, not other. Whatever good works have been performed by us, those should be observed by thee—not others. And there are some Brahmanas better than we. These you should show proper reverence. What ever is given should be given with faith, not without faith, with joy, with modesty, with fear, from sense of duty. If there should be any doubt in thy mind with regard to any sacred act or with regard to conduct –

In that case conduct thyself as Brahmanas who possess good judgement conduct themselves therein, whether they be appointed or not, as long as they are not too severe but devoted to duty. And with regard to things that are doubtful, as Brahmanas who possess good judgement conduct themselves therein, whether they be appointed or not, as long as they are not too severe but devoted to duty."

"Thus conduct thyself. This is my admonition. This is the teaching. This is the true purport (upanishad) of the Veda. This is the command. Thus should you observe. Thus should this be observed."

On going through this address it can be observed that it laid stress on certain things as –

- i. Entering into the householder life and becoming a father were considered as a religious duty as it helped in the continuation of one's race.
- ii. It also laid stress on the studying and teaching of Veda which would help in the continuation of one's culture.
- iii. Thirdly, the students had to perform certain domestic and social duties like honouring one's father, mother, teacher and guest as gods. He was to honour his superiors. He was also to give in proper manner and spirit with joy and humility, in fear and compassion so that blessings may be showered on both the giver and the receiver. He was also to perform sacrifices regularly and in case of any doubt had to order himself according to the judgement of approved authorities.
- iv. Lastly, the student had to take care of his health and possessions.

STATUS OF TEACHER

In the vedic society, the teacher always enjoyed a very high and dignified place.

The teacher was considered to be next to God and was respected even more than the king in the society. He was held in such high reverence by the society because he was the person who took charge of the immature children and transformed them into worthy and useful citizen. It was the duty of the teacher to lead the students from the darkness of ignorance to the light of knowledge. Since the vedic period, teachers have been considered as the spiritual and intellectual father of the students as no education is possible without their help and guidance. The Buddhist and Jains also give equal importance to the teacher.

The importance of high status of the teacher lies in the fact that since the earlier times vedic learning was being transmitted orally in India from one generation to the other. This continued even after the art of writing came into general existence. In the vedic period, great importance was given to the proper ascent and pronounciation of the vedic literature which could be learnt correctly only from a highly and properly qualified teacher. The continuous transmission of the entire vedic knowledge from generation to generation, regarded as priceless by the society was possible only through the instrumentality of the teacher and therefore, the importance of the teacher cannot be denied.

Further, it must be kept in mind that in those days no books were available and so the students had to rely upon his teacher alone which is not the case today. The Guru was regarded as a 'rishi' or 'acharya' (whose behaviour to be followed)".

During the upanishad period also when self study was considered as dignified, the place of Guru in society remained the same. It was believed that no knowledge came without the assistance of the Guru. In other words, it was believed that the salvation could be attained only with the help of the Guru.

YOGA PHILOSOPHY

The Yoga Philosophy has been put forward by the Great Indian sage Maharshi Patanjali. It is also known as the 'Patanjali' Philosophy after his name. This philosophy is indeed a very valuable gift of Maharshi Patanjali to mankind. The main aim of this philosophy is spiritual realisation. It helps an individual to realise the existence of the spirit or soul which is free from the binding of the body, mind and the senses. A special feature of this philosophy is that it is both theoretical and practical. It believes in the development of a healthy body as well as a strong mind. Yoga mainly aims at controlling the desires and aspirations of an individual. The works of this philosophy has been compiled in the Patanjala Sutra, which is divided into four parts known as the Padas. They are:-

- i. **Samadhipada** which deals with the nature, aim and forms of yoga, modification of the internal organ and the different methods of attaining yoga.
- ii. **Sadhanapada** which deals with kriyayoga as a means of attaining samadhi, the klesas (mental states causing afflictions), the fruits of action (Karmaphala) and their painful nature, the fourfold them of suffering, its cause, its cessation and the means therof.
- iii. **Vibhutipada** which gives an account of the inward aspects of yoga and the supernormal powers acquired by the practice of yoga.
- iv. **Kaivalyapada** which describes the natural and forms of liberation, the reality of the other world and the transcendent self.

Almost all the Indian systems have recognised the value of yoga. It is considered to be an important method of realising the spiritual truths of Indian Philosophy. Yoga practice has also been recognised in the Upanishads, the smritis and the purana. Practice of Yoga help one in self purification i.e. the purification of the body and the intellect which is very much necessary for proper understanding of anything profound and spiritual. Practice of yoga also helps us control our senses and the ego. These all ultimately lead to attainment of liberation by realising the self's distinction from the body and the mind.

Components or the Eightfold Means of Yoga

It is mentioned in our spiritual texts that if our mind is impure and our intellect vitiated by evils thoughts we cannot realise spiritual truths. For the purification and enlightenment of the mind, Yoga gives us eightfold means or components which are:-

- i. **Yama**- Yama means restraint which can be attained by ahimsa, satya (truthfulness in thought and speech, asteya (non-stealing) brahmacharya (control of the carnal desires and passions) and aparigraha (non-acceptance of unnecessary gifts from other people)

- ii. **Niyama** or culture is the second component of yoga. It advocates the cultivation of good habits as
 - a. Purification of the body by washing and taking pure food and purification of the mind by forming positive emotions and sentiments
 - b. Contentment meaning being content with whatever comes of itself
 - c. Penance and observing austere vows
 - d. Meditation or surrender to God
 - e. Regular study of religious books.
- iii. **Asana** means comfortable posture of standing, sitting and lying. Asanas help us to attain concentration of the mind. Yoga lays down rules for maintaining the health of the body and making it fit. It also prescribes rules for preserving the vital energy and strengthening and purifying of the mind and body. Asanas also helps the body to be partially free from diseases.
- iv. **Pranayama** is the regulation of breath. It consists of three principle processes as— purak (inhaling of breath), Kumbhak (retaining the air in lungs and rechak (exhaling the breath out). By practising the control of breath, breathing can be suspended for a long time and thereby prolong the state of concentration.
- v. **Pratyahar** means keeping the senses away from worldly allurements and have control over mind. It means a control over the sensual pleasures.
- vi. **Dharana** the sixth component of yoga means fixing of mind on the desired object.
- vii. **Dhyana** or meditation is the next step. It means the engage the mind on some inner self. It reveals the reality of the comlenplated object.
- viii. **Samadhi** is the final stage in the practice of yoga. In the act of samadhi, the mind takes the form of the object and loses itself.

These stages help an individual to obtain certain extraordinary powers like knowing about the past, present and future, seeing subtle entities, acquiring the ability to read the mind of others, hear divine messages, increase physical and mental power, remain alive without food and water for many days at a stretch, become invisible to others and so on.

Yoga and God

The Yoga philosophy believes in the presence of God. It states that through devotion to God one can attain samadhi – yoga or “restraint of the mind.” According to this philosophy, God is the supreme person who is above all individual selves and is free from all defects. All individuals are more or less subject to afflictions (Klesas) which are the cause of all distress in man. The Klesas are of five types –

- a. **Avidya** or ignorance is false knowledge.
- b. **Asmita** or egoism is considering oneself to be the most important in the world. It debars one of all the happiness of life.
- c. **Rag** or attachment causes all types of sufferings to man. We when attached to certain things become unhappy when it goes away from us.
- d. **Dwesh** or rivalry makes our life bitter. It disturbs our mental balance.
- e. **Abhinivesh** or fear of death makes our life miserable. It causes great stress in man. They do not want to accept that death is a natural phenomenon.

The yoga philosophy also believes that man has to do various kinds of works (Karma) good, bad and indifferent and reap the consequences of it. Even if our Karmas in this birth are good, we suffer due to the result of our past Karmas.

EDUCATIONAL IMPLICATION OF YOGA

The word 'yoga' is derived from the Sanskrit word 'yuj' which means 'to unite.' Therefore the derivative meaning of 'yoga' is 'union' meaning "the union of the body, mind and soul; the union of the ego and the spirit; the union of the mundane and the divine."

Today, teaching of yoga has become a part of curriculum in every educational institutions all over the world. Yoga has become a part of physical fitness even in the athletic programmes from gymnastics to football. Yoga is incorporated in this programmes as its systematic approach helps in stretching muscles, tendons and joints. Yoga postures increase our flexibility, strengthen the muscles, improve our posture and enhance our circulation.

The essential purpose of yoga is the integration of all layers of life – environmental, physical, emotional, psychological and spiritual.

Deepak Chopra in his book "Seven Spiritual Laws of Yoga" Writes, "Yoga is the union of body, mind and spirit – the union of your individuality with the divine intelligence that orchestrates the universe. Yoga is a state of being in which the elements and forces that comprise your biological organism are in harmonious interaction with the elements of the cosmos. Established in this state, you will experience enhanced emotional, psychological and spiritual well-being and will increasingly notice the spontaneous fulfilment of your desires. There is a spontaneous blossoming of intuition, insight, imagination, creatively, meaning and purpose. You make correct choice that benefit not only you but also everyone affected by your choices."

Yoga classes, therefore can help in solving many of the physical, mental and emotional problems of the students. Schools must appoint teachers trained in yogic exercises. Our government also telecasts some programmes of yoga for the viewers, wherein, the utility and importance of yoga is also discussed. We do not want our students to be experts in yoga but at least its practice can make them physically fit and mentally strong.

BUDDHIST PHILOSOPHY AND ITS EDUCATIONAL IMPLICATIONS

The Buddhist Era of Education came after many problems had started creeping into the Brahmanical system of education. The Buddhist education is mainly based on the philosophy of Buddhism. Buddhism consists of the teachings of Budha. Its main tenets are :

1. Four Noble Truths
2. Eight Fold Path for Attainment of Nirvana (Salvation)
3. Moral Code: Importance of Good Deeds in life.
4. Middle Path : Avoidance of Extreme Form of Austerity and luxury.
5. Equality: No Caste System.
6. Ahinsa or Non Violence.
7. Silence over the Existence of God.
8. No Belief in rituals
9. Belief in Rebirth and 'Karma'.

THE FOUR NOBLE TRUTHS ARE

- i. All existence involves suffering.
- ii. Suffering is caused by desire, especially the desire for the continuance of existence.
- iii. The suppression of desire leads to the extinction of suffering.
- iv. The deliverance can be effected by the eight fold path.

THE EIGHT FOLD PATH CONSISTS OF

1. **Right View or Belief:** It includes the knowledge of misery, the origin of misery, cessation of misery and the path leading to the cessation of misery.
2. **The Right Resolve:** To renounce sexual pleasure, to have malice towards none, to be harsh to no one.
3. **Right Speech:** To abstain from falsehood, backbiting, harsh language and frivolous talk.
4. **Right Behaviour:** To abstain from taking that which is

not given and from immorality.

5. **Right occupation:** Livelihood which does not involve ostensible evil.
6. **Right Effort:** To abandon existing evil qualities and to follow good qualities.
7. **Right Contemplation:** Clear Observation.
8. **Right Concentration:** Control of senses and mind.

CHIEF FEATURES OF BUDDHIST EDUCATION

Buddhism education was first given only to the monks. Later on it was imparted to the masses also. It does not differ much from Hinduism. The ideals and methods followed are very similar to one another. The only place where they differ are in religious and social ideology, the types of schools and education of girls. The Chief features of this system of Education are -

1. **Aim of Education:** The Buddhist system of education had four main aims of education. They are:

- a. Development of moral character : Buddha insisted that the environment of the monasteries must be such which can help in the character development of the students. He stressed on the development of a good moral life.
- b. Development of Personality : The Buddhist philosophy lays stress on the allround development of a child's personality. This aim stressed on the development of self-respect, self-reliance, rationality and understanding in the students.
- c. Conservation of Culture : This aim stressed on the conservation of India cultural heritage and its transmission to the next generation.
- d. Total development : Buddhist philosophy stresses that education must aim at the total development of an individual - physical, psychological, intellectual, economical, spiritual in a balanced way. In this regard it advocates the maintaining of co-ordination, harmony and balance in respect of physical exercise, mental education, material welfare, moral and spiritual development for the students.

2. **Pabbaja Ceremony or First Ordination:** This was a

ceremony by which the student could be admitted in a monastery. It was a rule that the students had to renounce all worldly and family relationship and this was known as "**Pabbaja**" in Buddhist tradition. The minimum age for this ceremony was 8 years. Students from all castes were admitted in a monastery.

For this ceremony, the student had to get his head shaved and put on yellow clothes and present himself before the presiding Bhikshuk. He would then pray for admission in the monastery. He took an oath as, "*I take refuge with the Buddha. I take refuge with the order.*" He was then administered the ten commandments, which are:

- i. Not taking life.
- ii. Taking what is given.
- iii. Abstaining from impure practices.
- iv. Not telling a lie.
- v. Not drinking.
- vi. Not eating out of time.
- vii. Not dancing, singing and seeing shows.
- viii. Not using garlands, scents, ornaments etc.
- ix. Not receiving gold and silver.

A child could be admitted only by the consent of his parents. Children who were suspected to be suffering from tuberculosis, leprosy and other infectious diseases were not allowed to take admission in the monastery. The avilitary man, state employees and slaves were also not allowed to take admission in the monastery.

3. **Upasampada Ceremony:** After 'Pabbaja' the Buddhist monk had to undergo the Upasampada ceremony. This ceremony was performed at the age of 20 years. After this ceremony the monk became a full-fledged member of the monastery and had to give up all worldly and family relationship. He was taught to:

- i. Beg his food
- ii. Wear robes made of rags
- iii. Lodge at the foot of a tree
- iv. Use cow's urine as a medicine

- v. Avoid sex, theft and taking life.

After a period of ten years, from the 'Upasampada' he became an Acharya who himself could receive pupils.

4. Primary Education: There are evidences which prove that wide-spread education was prevalent when Buddhist monasteries flourished. Those who did not join the Sangha also attended the school upto the age of twelve and received instruction in 4R's (reading, writing, arithmetic and religion). Elementary education was imparted by the Buddhist monastery. Education began at the age of six. The child first finished the book Siddhirastu. Then he was introduced to Vyakarana (Grammar), Hetu Vidya (Logic), Nyaya (Science of reasoning, Adhyatima Vidya (Inner Science) Silpasthan Vidya (Arts and Crafts) and Chikitsa Vidya (Medicine).

5. Responsibilities of the teacher: The teacher took the sole responsibility of the student after he entered the monastery. He was responsible for the food, cloth, residence and education of the student monk. He also looked after the student whenever he was ill. He was to love his students whole heartedly and educate him through lecture and question answer methods.

6. Daily routine of students: The period of education was of twelve years duration. They had to lead the life of a 'Brahmachari' during this period. The students also had to perform some duties towards his teacher everyday. He was to serve his teacher everyday. He was to serve his teacher with full devotion. He was to cook for the teacher and wash his utensils and clothes. He placed before the teacher whatever he got from begging. He also had to keep the monastery and its surroundings clean. The students had to prepare himself for education whenever the teacher required him to do so. According to Jagadish Chand, the students were assigned the following duties:

- i. To rise early from bed and to give his teacher teeth cleaner and water to rinse his mouth.
- ii. To prepare a seat for the teacher, serving him rice-milk in rinsed jug and after his drinking it, wash the vessel

- and sweep the place.
- iii. To equip the teacher for his begging round by giving him fresh undergarment, girdle, his two upper garments and his alms-bowl rinsed and filled with water.
- iv. Equipping the pupil himself like the teacher if he wants to accompany him.
- v. Not to interrupt his teacher if he wants to accompany him.
- vi. To sweep the Vihara where his teacher dwells.
- vii. Not to give or receive anything without his teacher's permission.
- viii. Not to enter the village without teacher's permission.
- ix. To nurse the teacher when he is sick.

7. Relationship between the Teacher and the taught: There always existed a cordial relationship between the teacher and the students. It was also affectionate, pure and good. The teacher also had to follow all the rules of conduct prescribed for the students.

The teachers led a very simple life. They were men of high character, having self control. The same ideals were put by them before the students. The students also had to serve their teacher well. The teacher also took every care of his students. They lived like father and son. Both the teacher and the students had to follow the rules and regulations laid down by the Sangh. In the words of A. S. Altekar, "The relation between the novices and his teacher were final in character, they were united together by usual reverence, confidence and affection."

The teacher had to teach everything he knew to his students. This can be well known from the exclamation Alara Kalama made, when the father Bhikshu had finished his education under him, which says, "Happy friend are we in that we look upon such a venerable one, such a fellow ascetic as you. The doctrine which I know, you too know, and the doctrine which you know, I too know. As I am, so you are. As you are, so am I. Pray, let us be joint wardens of this company."

8. Curriculum: Like Vedic education, Buddhist education

was also mainly religious and therefore, the curriculum was mainly spiritual in nature. The chief aim of education was to attain 'Nirvana'. In the beginning, Buddhist education was purely monastic and was meant for only those who wanted to enter the order. This was natural as according to Buddhism the worldly life was full of sorrow and that salvation could be attained only by renouncing it.

The study of religious books was also very important in the Buddhist education. Sutanta, Vinaya and Dhamma were the main subjects of study. Most of the monks studied the teachings of Buddha and Dharmashastras. Apart from these spinning, weaving, printing of cloth, tailoring, sketching, accountancy, medicine, surgery, writing, arithmetic, coinage etc. were also taught. Great importance was given to the grammatical study of the Sanskrit language, which began at the age of 6 years and lasted till the age of 20 years.

Education during this period was divided into two stages primary and higher. In the primary stage, emphasis was given on the teaching of 3R's (reading, writing and arithmetic). In higher stages, religion, philosophy, military science, medicine, logic, metaphysics, stories of Buddha in previous birth and other difficult subjects were taught.

9. Method of teaching: The Chief method of teaching in this period was also oral. As book were less and costly, the important texts were committed to memory by the students. The students were also taught to reason and analysis whatever they learnt. Indian teachers were admired even by foreign students like Yuan-Chwang and I-tsing for their remarkable power of explanation and exposition. The students were paid individual attention. At Nalanda each teacher did not have more than ten students under his charge.

The main aim of Buddhist education was purity of character. It was strongly believed that one could not learn anything for his development, if he did not possess good behaviour. As the method of teaching was to propagate Buddhism, therefore, the

students were encouraged to take long tours after the completion of education, so that they could gain practical and real form of the theoretical knowledge gained by them.

On every full moon and first day of every month, conferences were arranged in the Sanghs. The monks of different Sanghs assembled here so that they could put forward their doubts freely. It was compulsory for every monk to attend such conference. If anyone was sick also, he was either to be present in that condition itself or inform the Sangh about his illness. The assembly could impose punishment on any monk found to be guilty of immoral behaviour. This type of conference was free to challenge the assembly for proving him wrong.

The medium of Buddhist education was the common language of the people. Thus it is found that the method of teaching of the Buddhist education was almost the same as Vedic education apart from some addition to it.

EDUCATION OF WOMEN

The Buddhist monastic order not only included monks but also nuns. Though Buddha had first refused to admit women in Sanghs but later on at the request of one of his disciples, he gave the permission to 500 women along with his step mother for admission in the Viharas. Of course, several restrictions and reservations were imposed on them. Buddha however, felt that admitting women in sanghs would ruin his work.

The women monks had to follow strict rules. The first two years was a probation period for them. They were also not allowed to meet any monk alone or at their residence, which were known as **nunneries**. These were situated at a distant place. The status of the women nun was lower than the male monk. No permanent posts were given to them in the sanghs : some monks could give their religious instruction twice a month but that too, in the presence of another monk.

Buddhist Sanghs did pay attention to the cultural development and social upliftment of the women. Generally, women joining

the order did so out of keen interest and deep religious feelings. Of course, there were a few exceptional ones who joined it to get rid of the troubles of worldly affairs. Many Bhiksunis took up social service as their duty. They served the sick, orphans etc. and considered it to be their prime-duty.

The nuns joining the Sanghs received knowledge about the Buddhist doctrines. They were perhaps also taught reading and writing. Some of them had also attained high proficiency in learning. There are many references in Buddhist literature about the intellectual attainment of several Buddhist nuns. Some of them even became very famous as teachers and scholars.

Decline of the order of Buddhist nuns started taking place in the fourth century A. D. By that time Viharas had become famous internationally in the field of education. Those institutions, therefore, could not benefit the women much. But whatever education was imparted, not only helped to raise the standard of the character and intellect of women in general but it also helped produce a number of learned women of high caliber who guided the society in the fields of religion and philosophy. There are examples of some women, who were philosophers and poetesses of high order. Some of them were also renowned social reformers and specialised in social welfare.

There are references of Buddhist women religious missionaries going to foreign countries for propagating Buddhism. Some of them are – Sanghamitra, sister of Ashoka the great, had gone to Ceylon to spread Buddhist religion. Then Buddhist women monks as Shubha, Anupama and Sumedha etc. had taken vow of life long celibacy. Women who were highly educated took up teaching work and were known as **Upadhyayas**. Panini has referred to women dormitories for the women students. There are also examples of high poetic talents of illustrious women as Shilabhattrika, Pabhudeir and Vijayanka etc.

Apart from this, there is, however, no evidence of Buddhist nunneries helping in the spread of education amongst woman to any great extent. It is of course, very much evident that ample

opportunities were provided to the women for their self development. However, higher education was restricted only to women who belonged to the higher strata of society. It did not reach the doors of common masses as peasants, labourers, artisans, craftsmen and ordinary traders.

Importance of the Upanayana ceremony, which was compulsory for women under the Vedic system of education had declined to a great extent. As a result of this, the marriage age of women was lowered down and they began to be married even during their childhood. As a consequence, women education suffered a serious blow. The situation became even more grave in the ninth and tenth century A. D. Girls started getting married at the age of ten or eleven. The social and religious status of women also fell considerably during this period. This naturally proved very detrimental to the education of women.

FUNDAMENTAL CONCEPTS OF ISLAMIC THOUGHTS AND ITS EDUCATIONAL IMPLICATIONS

Islam, as a religion was born in the 7th century AD in Arabia. Later it had reached out to many Asian, African and European societies. However, the followers of Islam first centred India in the 11th century AD. It then influenced the socio-cultural aspects of life including education.

The Islamic Philosophy

The followers of Islam, do not consider it merely as a faith or religion, but a complete way of life, which they had to realise through the deep understanding of the Islamic Philosophy and the knowledge based on the Holy Quran and the Hadiths of Prophet Mohammad. According to the Quran, Islam is theo-centric because according to Islam, Allah is the only true reality. He is Almighty and the Ultimate Being. Everything in this creation is due to his will. He is neither a projection of man's mind or an illusion of those who have remained infantile but Allah is eternally living, transcending

the limitations of the spatiotemporal order, being the First, the Last, the External and the Internal.

According to the Holy Quran, *"Allah is omnipotent and to him is due the primal origin of everything. He is the creator. Allah created the heavens and the earth and what else is there in the universe. He is the sole self-subsisting being, and an all pervading, absolute reality."*

According to Islam, Allah is the source of all knowledge and he has given knowledge to man. He had revealed some knowledge to the prophet Mohammad, who revealed this knowledge in the form of the Quran, which contains essentials of morals and faiths etc. Some knowledge is to be explored by man through his own efforts. According to Muslim philosophers, human knowledge is of two types :-

- a. Knowledge based on proof
- b. Knowledge based on direct experience through religious devotion and revelation.

Knowledge based on proof is acquired by man by following rational and systematic process of observation, reflection, discovery etc. It is the knowledge of the liberal or secular sciences.

Knowledge based on direct experience is the knowledge contained in the Quran, which has been given by Allah to prophet Mohammad through revelation. It is considered to be the fundamental and noblest knowledge. It is a complete guide for man in his worldly affairs as well as for his salvation. It is, therefore, essential for every Muslim to acquire the knowledge of the Quran, the Hadith (life and saying of the prophet) and Shaiyah (Allah's laws). The aim of acquiring of all forms of knowledge is human happiness.

Common features of Islamic knowledge

The common features of Islamic knowledge are as follows:-

1. **Domination by Islamic philosophy of knowledge** - The Islamic philosophers from west and central Asia tried to develop and promote the knowledge of Islamic philosophy during the medieval period. Their main concern was the attainment of human happiness which came only through knowledge.
2. **Influence of Greek philosophers**-There was a great

influence of the Greek Philosophers like Plato and Aristotle on the nature and concept of knowledge in the Islamic period. They believed that knowledge is the grasping of the immaterial forms, natures and essence of things.

3. **Two basic sources of knowledge** - Islamic philosophers believed that knowledge can be acquired by two basic sources. Firstly by the method of revelation which is used by the divine power and secondly, by understanding the universe through a rational process of observation and experience of the material phenomena existing in the universe through the use of senses.
4. **The Quran and the tradition of the Prophet** - Islamic philosophy believes that Quran and the tradition of the prophet are the main sources of the prophetic knowledge. Whereas the sources of rational knowledge are the physical and material objects and the experiences in the universe. Both these forms of knowledge aim at helping man know the ultimate reality i.e. God.
5. **The practical and theoretical intellect**- The Islamic philosophers believe that the rational soul which is above the senses has two parts - the practical and the theoretical intellect. Knowledge is acquired through the theoretical intellect and the proper management of the body through practical intellect.
6. **Prophetic knowledge** - Islamic philosophy of knowledge encourages its followers to achieve knowledge by continuously engaging their minds in various mental and intellectual processes. It stresses on acquiring of both the forms of knowledge i.e prophetic knowledge and knowledge of liberal or rational sciences. They do not encourage acquiring of prophetic knowledge by ignoring the rational or philosophical sciences.
7. **The learned superior to the devout** - The Islamic philosophy believes that a person with knowledge is to be considered superior to a devout. It states that every Muslim

must not seek and impart knowledge for his own sake but for a better living in this world and a more blissful and eternal life in the world hereafter.

EDUCATIONAL IMPLICATIONS OF ISLAMIC THOUGHT

The Muslim system of education spread from 10th century A. D. to the middle of the 18th century.

CHIEF CHARACTERISTICS OF MUSLIM EDUCATION

The chief features or characteristics of this period are as follows –

1. **Aims of education:** The main aim of the Muslim educational system was developing a love for Muslim Culture and religion in the students so that they could lead a life as per the rules of Islam. Achieving salvation and preparing students for a vocation were also aimed at. The system also prepared the students to become able administrators. The students were also prepared for high posts, specially for interpretation of Islamic law.
2. **Royal patronage:** The rulers patronised education by building educational institutions. Education institutions received endowments in the form of funds. Men of learning were patronised by the rulers. Big landlords also helped in the spread of education by providing financial help. But the rulers were not allowed to interfere in the management of the educational institutions.
3. **Religion dominated education:** The aim, contents of study, daily life of the students all were based on religious ideals. The students acquired knowledge merely as a religious obligation.
4. **Curriculum:** Subjects which helped in the development of intellect like mathematics, astronomy, grammar, polity

and politics were included in the curriculum. The students were also encouraged to study art and literature.

5. **Teacher-pupil relationship:** The teacher had the same status in society like the earlier two systems of education. The relationship between student and teacher was cordial and mutual, though the students did not live with their teachers. They had to serve the teachers in return of which they got free food. Teachers were held in great reverence and they were lovers of learning.
6. **Discipline:** Students led a very strict disciplined life. Great stress was laid on development of proper behaviour, thought pattern and development of personality and character in the pupils. Students were punished very severely.

The muslim education in India can be divided under two rules

Education during Pathan rule.

The Pathan rule in India mainly comprises of the slave dynasty, the Khilizi dynasty, the Tughlag Dynasty, the Sayyad dynasty and the Lodi dynasty.

The foundation of Muslim rule in India was established by **Mohammed Ghori**. The Sultans of the slave dynasty were the first Pathan rulers in Northern India. The first ruler of this dynasty was **Qutubuddin**. He loved education and built many Maktabas attached to the mosques. Muslim religion was taught in these Maktabas. He ofcourse established these maktabas after destroying the temples.

The next ruler, **Iltutmish** was also a lover of education and an able administrator. But education was, completely ignored during his time. After his death, his daughter **Razia** set on the throne. She was also a patron of learning. Learned person were greatly honoured in her court. During her times, a big educational institution known as **Muijji Madarsa** was established at Delhi.

Nassiruddin was the greatest lover of education of all

the sultans. He used to copy down the Holy Quran and prepare caps for earning his livelihood. He himself was a learned man. He also honoured learned persons of his court. Many good books including **Tabkati Nasir**, the famous historical document was written during his reign.

The next ruler, Balban was also a great lover of literature. He encouraged education and patronised a number of scholars in his court. He also rewarded many scholars for their great works. Amir Khusro was the most influential and bright scholar of his court. During his rule of 20 years, culture and literature were greatly encouraged. Balban's successor of course did not give any importance to education.

The next dynasty that came into rule was the Khilji Dynasty. The first sultan of this dynasty was **Jalaluddin**. He also was a liberal lover of education and honoured the learned people. He also established a library at Kiluguri near Delhi. His successor Alauddin, however was a wicked man who gave no encouragement to education. The next dynasty that came into rule was the Tughlaq Dynasty. Education in India made great progress under the Tughlaq monarchs. The first ruler of this dynasty, **Ghiyasuddin Tughlaq**, was a man of great learning and gave great encouragement to learned men. His son, **Mohammad bin Tughlaq** was also a great writer and scholar. He had a rich court consisting of learned persons, writers, artists and philosophers. He also built a number of Maktabas and Madarsas. He was a great literary figure of his times.

His next ruler **Firoz Shan Tughlaq** was a peace loving and liberal ruler. He also loved education and opened many Maktabas and Madarsas. He used to grant stipends to poor students and rewarded literary persons. He established a great Maktab in Firozabad. He had written his autobiography.

The next dynasty, the Sayyad dynasty ruled for 37 years but did not do anything great in the field of education.

The next dynasty, that came into a rule was the Lodi dynasty

and perhaps the last dynasty of the Pathan rule. **Bahlal Lodi** was the first ruler of this dynasty. He was also greatly interested in education. He also opened a few Madarsas and encouraged literary works.

After him came **Sikandar Lodi**. He himself was a great writer and lover of art. He greatly respected scholars and rewarded them for new writings. Many foreign scholars had visited his court. He himself was a poet and wrote a "**Diwan**" (collection of poem) containing 9000 poems. He also translated a Persian book on Ayurveda under the name **Tibbat-e-Sikander**. But due to his destructing many temples and Sanskrit pathshalas, education received a great set back.

Ibrahim Lodi, the last ruler of the Lodi dynasty also loved arts. But he could not pay much attention to education and development of literature.

After him the Mughals established their rules in India.

Education During the Mughals

The Mughals came into power after the Pathans. **Babur** was the first of the Mughal emperors. He was a man of great accomplishment. He had a knowledge of Arabic, Persian and Turkish. He was also a poet of excellence. He also opened some new Maktabas and Madarsas. His son, **Humayun**, also was greatly interested in the development of literature. He also greatly encouraged the learned men. He also built a college at Delhi and established a big library.

Next to Humayun, was his son Akbar. He is often known as **Akbar the Great** for the great works he did in the field of art literature, culture and civilization. He himself was illiterate but he was greatly interested in education. He was a patron of not only Muslim learning but also of Hindu learning. He translated many Sanskrit and other books into Persian. Akbar encouraged painting, music, calligraphy as well as other fine arts.

Akbar was very tolerant in religious matters. He wanted that Muslims and Hindu should receive education in their own religions. The subjects of study of the Madarsas were Mathematics,

Physiology, medicine, agriculture and other traditional subjects.

Akbar's rule is regarded as the 'golden era' for promotion of new literature. During his reign, development of all the language took place. Many original works were prepared during his period. Translations of great classical works were also done in this period. Abul Fazal wrote "**Akbarnama**" in his reign.

Akbar used to grant land and villages to the literary persons along with cash rewards. At the new city of **Fatehpur Sikri**, he created a hall called the **Ibadat Khana** where discussions were frequently held in his presence. He not only invited the representatives of various religions to put forward the claims of their respective faiths, but debates were also held on religious, philosophical, scientific and literary questions. Akbar was famous in some foreign countries also. Many foreign scholars from different countries visited his court. His palace library consisted of many precious foreign books and Faizi was the head of the library. Akbar also held many learned person in their respective fields and were known as "**Navaratna**".

After Akbar, his son **Jahangir** came to power. He also was a learned man and great lover of arts and library works. He also opened many new Maktabas and Madrasas and gave grant to the old ones. He wrote a book named "**Jahangirnama**". After Jahangir, **Shahjahan** came to power. He was the greatest lover of arts among all the Mughal emperors. He was also more interested in arts than in education. Literature, arts, education and culture were well developed during his time. He also used to patronise learned persons and artists.

After him, his son **Aurangzeb** was a narrow minded man in religious matter. He destroyed all the Hindu educational institutions, and stopped any grant to them. After his death, no Mughal emperor were interested in education and therefore, the development of education during the Mughal rule came to an end.

Its effect on the present educational system:

The Mughal rule lasted for seven hundred years and we find that Muslim education had spread in India to a great extent. The Muslim education satisfied the intellectual needs of the people and also solved their economic problems. Muslim education mainly aimed at the spreading of Islamic religion. Islamic education as mentioned by Babar and Bernier could not grow into popularity. That is why the Muslim education could not enter in to the realm of the life of the common people as ancient Indian Hindu education. The Islamic education inspite of state patronage, could not effect Indian soul, where as ancient Hindu education spread throughout the country even without any patronage. The Muslim educational institution could not become universally famous like the Buddhist universities. The Muslim centers of education only had local reputation. Of-course there were some educational centers like Jaunpur, Agra and Delhi which had established some high educational tradition. When the British came to India there were some Maktabas and Madrasas functioning as educational centers for the Muslims. But the company was not interested in education of the common people. It wanted to educate only a few people which it needed to run the affairs of the government. Therefore, after the British came to power they were more interested in spreading English education rather than indigenous education. Of-course till today there are a few Madrasas imparting education to the Muslim people.

Education of Women During the Medieval Period

Mohemmedan women used to observe '**Pardah**' system. Therefore they could not attend Maktabas or Madrasas like male students regularly. Some girls of a locality assembling in company would go to the Maktabas attached to mosque for the sake of elementary education, their main purpose being to learn simply reading and writing only. There was no universal system of women education prevalent during the period. Whatever women education was there it was confined only to urban areas. There

was no separate provision for the education of the girls of general masses. It is no wonder that they remained comparatively backward in the field of education.

Amongst Muslims education of women was just as restricted as amongst Hindus. The "Pardah" system, which shut up all Muslim women except young girl, in seclusion, made their education a matter of great difficulty even where it may have been desired, which does not seem to have often been the case. We have evidence that sometimes, young girls were taught in schools along with the boys, but their leaving school at an early age must have prevented their education being carried very far. It seems that sometimes in the harems of kings or nobles some attempt was made to give education to the ladies who lived within, and some of them attained to great distinction. Ghiyas-ud-din, who was ruler of Malda from 1469 to 1500 is said to have appointed schoolmistresses for the ladies of his harem.

Many Muslim ladies of former times were celebrated for their learning. Raziya, who sat on the throne of Delhi after her father, Altmash, was an educated princess and patronised man of learning. Chand Saltana, a favourite heroine of the Deccan, had many talents. She had received an excellent education and could speak Arabic, Persian, Turkish, Kanarese and Marathi. She was skilled in painting and music.

VOCATIONAL EDUCATION DURING THE MUSLIM RULE:

The major part of Mohammedan rule in India passed through warfare and political chaos and uncertainties, but such time were interspersed by peaceful intervals. It was during these intervals when literature, arts and architecture made appreciable progress. The Mohammedans adopted popular Hindu handicrafts in the sphere of crafts of a general nature. Some of the handicrafts reached culminating point in their artistic beauty. Ivory work, jewellery, embroidery enameling, Ship-building, manufacture of chariots and ammunitions of war etc. were the main industries which were followed both for art and earning livelihood. Royal courts and feudal aristocracy extended sufficient patronage to

these industries which produced a very wholesome effect upon their further growth. The training in these industries was hereditary and traditional. i.e. apprentices were trained at home or in the workshop from generation to generation. There were no technical school for them like modern times. Technical training or vocational knowledge was diffused by the system of apprenticeship. There were thousands of Karkhanas or workshops where in boys were often apprenticed with artisans of the trade for receiving instruction in the particular art and crafts.

Crafts also developed during the Mughal period, as it received royal patronage. Embroidery, ivory work, exquisite ornaments may be regarded as a symbol of the excellence attained by handicrafts during the Mughal period. Training in crafts was given in the traditional manner in families, because at that time there was no institution for technical education.

Preparation of war goods also encouraged handicrafts. Boats, ships and chariots were manufactured on a large scale. This helped the artisans to be busy in their work and earn their livelihood also there by. Tajmahal of Agra, Red fort of Delhi and Buland Darwaja of Fatehpur Sikri are excellent examples of the development of architecture during the period.

From the view-point of fine arts, Mohammedan period can very well be called the "golden age" in the history of India. As a matter of fact, most of the rulers and emperors were ease loving and epicurean in taste and spent their lives in pomp and luxury. Such circumstance were quite conducive to the progress and patronage of fine arts. Consequently music and painting flourished well during this period. The royal courts sheltered musicians and painters of high exceptional accomplishments. The paintings of Mughal period are still regarded as objects of wonder and admiration in the world. Art of dancing also received ample patronage in the courts. This art was popular among the general masses also. Expert teachers were kept to give training in the arts of music and dancing. The Mohammedan rulers were exceptionally fond of constructing buildings. Hence architecture

attained a high level of advancement. The Tajmahal at Agra and other wonderful massive buildings at different places are still reminding people of the glory that India once was.

Development of fine arts had reached its peak during the Mughal period. The Mughal emperors believed that along with strengthening of military power it was also necessary to maintain pomp and show in the court. So they encouraged education in fine arts in order that great artists might develop their art further for contributing to the glory of the court in turn. Music and painting developed very much during this period. Tansen, the great musician, was one of the great courtiers of Akbar. He developed many musical tunes 'Rag and Raginis'. No one could equal him. Dancing was also developed during this period, Anarkali the great dancer belonged to Akbar's times. Painting was also encouraged. Jahangir, himself was a great painter, Sir Thomas Row, the British Ambassador who visited the royal court has praised Jahangir's love for painting.

EDUCATION IN MAKTABS AND MADARSAS

The institutions of primary education during the Muslim era were known as 'Maktabs' and that of higher education were known as 'Madrasahs' or 'Madrasas'. We will discuss about each one of them in details:

MAKTAB:

Maktabs were educational institutions prevalent in the Islamic period. They provided primary education to the children. Qalama and verses from Quran were taught here. The method of teaching was very simple as it was oral. The children were imparted the elementary knowledge of reading and writing. The maktabs were attached to the mosques. The children were mainly given religious education by the "Maulabi". When a child attained seven years he was given religious education which started with the study of the holy Quran. Children had to memorize the verses. They were also given knowledge of the Arabic letters and numbers, arithmetic, method of conservation and art of

writing application. The educational system was in charge of the royal authority. Emperor Akbar realised that much of the precious time was merely wasted in learning useless words. He had therefore, introduced significant reforms in the system of education.

The chief features of these institutes were as follows:

1. **Institution of primary education:** Maktabs were educational institutions prevalent in the Islamic period providing primary education to the children. They were either attached to the mosques or were even independent of it. Sometimes, learned men also held classes at their residence. Almost every village had a Maktab. Towns and cities also had several Maktabs.
2. **Finance:** Maktabs were usually patronised by the rulers. They also had endowments and also depended on the charity of the common people.
3. **Management:** The 'Maulavis' were responsible for looking after the management of the Maktabs.
4. **Curriculum:** The learning of alphabets, Qalama and verses from Quran were compulsory. The curriculum, however, varied from place to place. The learning of Quran was given more importance because it was essential for the performing of religious functions.
5. **Languages:** Learning of Arabian and Persian languages was compulsory for getting high posts in the government.
6. **Fees:** The fees wherever essential was to be paid in kind and not cash.
7. **Orphanages:** Some orphanages were set by the government. The children of these orphanages were provided education free of charge. They received vast endowments.
8. **Admission:** The beginning of education was made at the age of four years, four months and four days with the 'Maktab ceremony' or 'Bismillah'. The child was offered good wishes and blessing. 'Surah-I-iqra' a chapter from the Holy Quran was recited on the occasion.

9. **Education of the royal children:** The children of the Muslim nobles and rulers received education at their homes by tutors engaged for this purpose.
10. **Curriculum and Mode of Instruction:** As there were no books, wooden boards were used by the students to write alphabets. They also wrote on the sand with fingers or sticks. The method of teaching was mainly oral. Students recited the verses of the Quran after their teachers. The students were taught to give importance to beautiful and fine handwriting. Grammar was taught to the children. After the completion of the Quran the children studied, 'Gulistan', 'Bostan' and poems of Firdausi. The students were also taught the multiplication tables.

MADRASAS:

Madarsas were centres of higher education in the Islamic era. They imparted higher education to the muslims. The term "Madarsah" is derived from an Arabic word "Dars" which means "a lecture or a lesson". The teachers therefore, mainly adopted the lecture method and therefore, the method of teaching was mainly oral. Students were encouraged to develop the habit of reading books. Subjects of study included medicine and physical sciences, mathematics, music, astronomy, mechanics and even theology.

Individual attention was paid to the all round developments of students. Only capable and eminent teachers undertook the duty of teacher. The students were also taught religion, logic, philosophy and politics. The duration of education was 10 years. Madarsas were established in cities like Delhi, Agra, Ajmer, Lucknow and Jaunpur. Akbar had included the study of Hindu religion Philosophy and literature in the Madarsas to bring about communal harmony between the Hindus and the Muslims.

The chief features of the Madrasas were as follows:

1. **Curriculum:** Different writers have put forward different views regarding the curriculum of the Madrasas. According

to Badaoni, a historian of Akbar's reign, the curriculum of that era was divided into science which included subjects like astronomy, astrology, arithmetic, mechanics and philosophy which required the use of intellect. The other group known as non-science included the subjects which could be committed to memory.

Akbar had introduced several reforms in the curriculum. He had emphasized that every student must read books on the following subjects:

- a. Agriculture
- b. Arithmetic
- c. Astronomy
- d. Geometry
- e. Household matters
- f. History
- g. Mensuration
- h. Medicine
- i. Logic
- j. Rules of government
- k. Tabiq (physical science)
- l. Riyazi (Science that relates to quantity)
- m. Science.

In schools of Sanskrit learning Grammar, Logic and Patanjali's Commentary were taught. Maktabas and Madrasas also imparted education to Hindu students. The curriculum changed from time to time under different rulers. For example – Humayun was greatly interested in astronomy, Akbar in learning of both Ayurvedic and Unani system of medicine.

2. **Medium of instruction:** The medium of instruction in these institution was Persian.
3. **Development of Urdu:** As the Muslims mixed with the Hindus, a new language, named Urdu, emerged in due course. Later on, it became the common language of conversation in North India.

4. **Method of instruction:** As books were less the main method of instruction was oral. Learning of books by rote memory as well as through prescribed books was in vogue. It was Akbar who first introduced the writing of the Alphabets for effective teaching. For better comprehension and understanding of the subject, discussions and seminars were also held.
5. **Types of institutions:** Generally, the Madrasas were residential but it also admitted day scholars at some places.
6. **Teacher Taught relation:** The relationship between the teacher and taught was very close and cordial.
7. **Assessment:** Assessment of the students was made by the teachers which was final.
8. **Award of degrees:** There were different subjects. They were as:
 - a. The students who specialised in logic and philosophy were awarded the degree of '**Fazil**'.
 - b. Those who specialised in theology were awarded the degree of "**Alim**".
 - c. Those who specialised in literature received the degree of '**Abil**'. These degrees were awarded at a ceremony.
9. **Status of teachers:** Teachers were held in high reverence by the society. Teaching was considered to be a very dignified profession.
10. **Monitorial system:** The institutions practiced the monitorial system where the senior students taught the junior students.
11. **Technical and Vocational Education:** Many Muslim rulers like Ala-ud-din Khilji, Feroz Shah Tughalaq and Sher Shah encouraged technical education. Akbar and Jahangir took special interest in promotion of these branches of education.

- was preferred to be a scholar rather than a person who though well versed in the vedas, was impure in his life, thoughts and habits.
- ◆ A well trained youth, who had finished his education was to be honoured more than the king himself.
 - ◆ The students were admitted in the Gurukula at the age of twelve through the 'Upanayana' ceremony which lasted for three days. The word 'Upanayana' means "to sit near the guru for attaining education."
 - ◆ The Concluding ceremony of learning was known as "Samavartana". The word 'samavartana' means "leaving the guru's place and going back home".
 - ◆ The teacher was considered to be next to God and was respected even more than the king in the society.
 - ◆ The Guru was regarded as a 'rishi' or 'acharya' (whose behaviour to be followed)".
 - ◆ The vedas are considered to be the first source book of knowledge and wisdom.
 - ◆ The teachings of the vedas are secular. They are meant for the development of the entire mankind irrespective of caste, colour, creed etc.
 - ◆ The vedas though composed in the past, still have relevance in the present day.
 - ◆ 'Purushartha' means a value sought or an action done by an individual for the realisation of one's desire or end.
 - ◆ Purusharthas are four in numbers and put in a graded order as artha (wealth), kama (pleasure) dharma (righteousness) and moksha (spiritual salvation or liberation).
 - ◆ 'Dharma' means right action or conducts. It restraints from conducting any 'adharma' (vice). It includes values like control of sense, honesty, non-injury, self-restraint etc.
 - ◆ In the Hindu society, 'Dharma' is an ideal system consisting of the four ashramas stage of life.
 - ◆ The concept of 'Moksha' means self realisation.
 - ◆ The primary concern of Indian Philosophy is "Sarvajana

Sukhino Bhavantu" which means "May Everyone be Happy."

- ◆ In the vedic philosophy the entire educational process i.e the contents, the methodology, the status of teacher, aims and ideals were directed to the realisation of the ultimate goal.
- ◆ The Yoga Philosophy has been put forward by the Great Indian sage Maharshi Patanjali.
- ◆ Yoga mainly aims at controlling the desires and aspirations of an individual.
- ◆ Practice of yoga also helps us control our senses and the ego. These all ultimately lead to attainment of liberation by realising the self's distinction from the body and the mind.
- ◆ Yama means restraint
- ◆ Niyama or culture is the second component of yoga. It advocates the cultivation of good habits
- ◆ Asana means comfortable posture of standing, sitting and lying.
- ◆ Pranayama is the regulation of breath.
- ◆ Pratyahar means keeping the senses away from worldly allurements and have control over mind.
- ◆ Dharana the sixth component of yoga means fixing of mind on the desired object.
- ◆ Dhyana or meditation is the next step. It means the engage the mind on some inner self.
- ◆ Samadhi is the final stage in the practice of yoga. In the act of samadhi, the mind takes the form of the object and loses itself.
- ◆ The Yoga philosophy believes in the presence of God. It states that through devotion to God one can attain samadhi – yoga or "restraint of the mind."
- ◆ Avidya or ignorance is false knowledge.
- ◆ Asmita or egoism is considering oneself to be the most important in the world.
- ◆ Rag or attachment causes all types of sufferings to man.
- ◆ Dwesh or rivalry makes our life bitter. It disturbs our mental balance.
- ◆ Abhinivesh or fear of death makes our life miserable.
- ◆ The word 'yoga' is derived from the sanskrit word 'yuj' which

means 'to unite.' Therefore the derivative meaning of 'yoga' is 'union' meaning "the union of the body, mind and soul; the union of the ego and the spirit; the union of the mundane and the divine."

- ◆ Yoga has become a part of physical fitness even in the athletic programmes from gymnastics to football.
- ◆ Yoga postures increase our flexibility, strengthen the muscles, improve our posture and enhance our circulation.
- ◆ The essential purpose of yoga is the integration of all layers of life – environmental, physical, emotional, psychological and spiritual.
- ◆ Yoga classes, therefore can help in solving many of the physical, mental and emotional problems of the students.
- ◆ We do not want our students to be experts in yoga but at least its practice can make them physically fit and mentally strong.
- ◆ The Buddhist education is mainly based on the philosophy of Buddhism.
- ◆ Buddhism consists of the teachings of Budha.
- ◆ The Buddhist system of education had four main aims of education.
- ◆ It was a rule that the students had to renounce all worldly and family relationship and this was known as "**Pabbaja**" in Buddhist tradition.
- ◆ The minimum age for **Pabbaja** ceremony was 8 years.
- ◆ After 'Pabbaja' the Buddhist monk had to undergo the Upasampada ceremony. This ceremony was performed at the age of 20 years. After this ceremony the monk became a full-fledged member of the monastery and had to give up all worldly and family relationship.
- ◆ The period of education was of twelve years duration. They had to lead the life of a '**Brahmachari**' during this period.
- ◆ The chief aim of education was to attain 'Nirvana'.
- ◆ Spinning, weaving, printing of cloth, tailoring, sketching, accountancy, medicine, surgery, writing, arithmetic, coinage

etc. were also taught.

- ◆ Education during this period was divided into two stages primary and higher.
- ◆ In the primary stage, emphasis was given on the teaching of 3R's (reading, writing and arithmetic).
- ◆ In higher stages, religion, philosophy, military science, medicine, logic, metaphysics, stories of Buddha in previous birth and other difficult subjects were taught.
- ◆ The Chief method of teaching in this period was also oral. As book were less and costly, the important texts were committed to memory by the students.
- ◆ The Buddhist monastic order not only included monks but also nuns.
- ◆ The Muslim system of education spread from 10th century A. D. to the middle of the 18th century.
- ◆ The main aim of the Muslim educational system was developing a love for Muslim Culture and religion in the students so that they could lead a life as per the rules of Islam.
- ◆ The aim, contents of study, daily life of the students all were based on religious ideals.
- ◆ Subjects which helped in the development of intellect like mathematics, astronomy, grammar, polity and politics were included in the curriculum.
- ◆ The teacher had the same status in society like the earlier two systems of education.
- ◆ Students led a very strict disciplined life.
- ◆ There were some educational centers like Jaunpur, Agra and Delhi which had established some high educational tradition.
- ◆ Mohemmedan women used to observe 'Pardah' system. Therefore they could not attend Maktabas or Madrasahs like male students regularly.
- ◆ The institutions of primary education during the Muslim era were known as 'Maktabas' and that of higher education were known as 'Madrasahs' or 'Madrasahs'.

- ♦ Maktabas were educational institutions prevalent in the Islamic period. They provided primary education to the children.
- ♦ The children were mainly given religious education by the "Maulabi".
- ♦ They were also given knowledge of the Arabic letters and numbers, arithmetic, method of conservation and art of writing application.
- ♦ They were also given knowledge of the Arabic letters and numbers, arithmetic, method of conservation and art of writing application.
- ♦ The learning of Quran was given more importance because it was essential for the performing of religious functions.
- ♦ The fees wherever essential was to be paid in kind and not cash.
- ♦ The beginning of education was made at the age of four years, four months and four days with the 'Maktab ceremony' or 'Bismillah'.
- ♦ After the completion of the Quran. The children studied, 'Gulistan', 'Bostan' and poems of Firdausi.
- ♦ The students were also taught the multiplication tables.
- ♦ Madarsas were centres of higher education in the Islamic era. They imparted higher education to the Muslims.
- ♦ The term "Madarsah" is derived from an Arabic word "Dars" which means "a lecture or a lesson".
- ♦ Individual attention was paid to the all round developments of students. Only capable and eminent teachers undertook the duty of teacher.
- ♦ The students were also taught religion, logic, philosophy and politics.
- ♦ Maktabas and Madrasas also imparted education to Hindu students.
- ♦ The medium of instruction in these institutions was Persian.
- ♦ As books were less the main method of instruction was oral.

EXERCISE

Answer the following—

(1 marks each)

1. For how many years did the Vedic education flourish in India?
2. From which language has the word 'Veda' originated?
4. How many Vedas are there?
5. What is the literary meaning of 'Rig Veda'?
6. What does the word 'Manan' mean?
7. What does the main aim of Vedic education?
8. Name the special branch of Vedic literature developed for girl students.
9. What does the word 'Gurukula' mean?
10. What is the name of the ceremony conducted during the Vedic education for entering the Gurukula?
11. What does the word 'Upanayana' mean?
12. Name the farewell ceremony of Gurukula system.
13. What is the meaning of the 'Samavartana'?
14. What does Acharya 'mean'?
15. What were the primary schools of Vedic period known as?
16. What were the primary school teachers of Vedic period known as?
17. What was the normal period of studentship in Vedic education system.
18. What was the age of entrance in the Gurukula?
19. Name the ceremony by which the student could be admitted in a monastery.
20. At what age was the 'Upasampada' ceremony held?
21. What was a monk taught at the 'Upasampada' ceremony?
22. What was the aim of education in the Vedic System of Education.
23. What was the duration of education in the Vedic System of Education.
24. What was the method of teaching in the Vedic System of

Education.

25. What was the medium of instruction in the Vedic System of Education.
26. Name the ceremony conducted for starting education in the Vedic System of Education.
27. Name the main centres of education of the Buddhist system of Education.
28. What were the students called in the Buddhist system of Education.
29. What was the age of admission in the Buddhist system of Education.
30. Name the Institution of primary education in Islamic system of education.
31. Name the Institution of higher education in Islamic system of education.
32. What is the meaning of "Guru Kula"?
33. What was the chief aim of Buddhist education?
34. What were the women who took up teaching work known as in the Buddhist period?
35. What was the duration of education in the Buddhist period?
36. What was the main aim of the Muslim educational system?
37. What were the institutions of primary education during the Muslim era known as?
38. What were the institutions of higher education during the Muslim era known as?
39. What were the teachers of the Muslim era known as?
40. What is the other name of 'Maaktab ceremony'?
41. What is the meaning of the word 'Madarsah'?
42. From which language is the word 'Madarsah' derived?
43. 'Madarsah' is derived from which Arabic word?
44. What was the medium of instruction in the Muslim era?
45. What is meant by Purushartha?
46. What is meant by Dharma?

47. What is meant by Artha?
48. What is meant by Kama?
49. What is meant by Moksha?
50. What is 'Paravidya'?
51. What is 'Aparavidya'?
52. Who advocated the Yoga Philosophy?
53. What is Samadhipada?
54. What is Sadhanapada?
55. What is Vibhutipada?
56. What is Kaivalyaoada?
57. What is meant by Yama?
58. What is meant by Niyama?
59. What is meant by Asana?
60. What is meant by Pranayama?
61. What is meant by Pratyahar?
62. What is meant by Dharana?
63. What is meant by Dhyana?
64. What is Avidya?
65. What is asmita?
66. What is rag?
67. What is divesh?
68. What is abhinivesh?
69. From which language is the word 'yoga' derived?
70. From which Sanskrit word is the word 'Yoga' derived?
71. What is the derivative meaning of the word 'Yoga'?
72. What is the meaning of 'Yuj'?

Answer the following—

(2 marks each)

1. Name the four Vedas.
2. What was the chief method of teaching of Vedic period?
3. From which Sanskrit word has the word 'Veda' originated and what does it mean?
4. Name the two classes of girl students of vedic period.
5. Mention two chracteristic feature of the vedas.
6. Name the four ashramas of life according to the Hindu

Society

7. What are the three different ways by which Moksha can be realised?
8. Write briefly about the uses of asanas
9. Write briefly about the uses of prayanama.
10. Write about the good habits which according to niyama must be Cultivated by every individual.
11. Write briefly about the uses of the eight means of Yoga.
12. Mention the klesas mentioned in yoga philosophy.
13. "According to Quran, Islam is theocentric" why?
14. According to muslim philosophers, human knowledge is of two types. What are they?
15. What is knowledge based on direct experience?
16. What is knowledge based on proof experience?
17. Mention the four aims of Buddhist education.

Answer the following—**(5 marks each)**

1. Write briefly about the aim of education of Vedic period.
2. Write briefly about the curriculum of the Vedic period.
3. Write briefly about the method of teaching in the vedic period.
4. Write briefly about the teacher pupil relationship in the vedic education system.
5. Write briefly about the discipline of vedic education system.
6. Write briefly about the education of women of the vedic education system.
7. Write briefly about five main aims and ideals of vedic education system.
8. Write briefly about the duties of the students in Gurukula system.
9. Write briefly about the duties of the teacher in Vedic education system.
10. Write briefly about the status of teacher in the vedic education system.
11. Mention five main features of the Vedic System of Education.
12. What were the ten commandments administered to a student at the Pabbaja ceremony?

13. Write briefly about the relationship between a teacher and his students during the Buddhist education.
14. Write briefly about the method of teaching of Buddhist education system?
15. Mention five main features of the Buddhist system of Education.
16. Mention five main features of the Islamic System of Education.
17. Mention five characteristic feature of the vedas.
18. What is the main aim of Yoga?
19. Name the eightfold means given by yoga for purification of mind.
20. Write short notes on : **(5 marks each)**
 - a) Gurukula system
 - b) Monastery
 - f) Maktabas
 - g) Madarsas

Essay Type Questions :**(10 marks each)**

1. What were the main aims and ideals of the vedic education system? Explain.
2. Write about the main features of the 'Gurukula' system.
3. Write briefly about the primary education in ancient India.
4. Write briefly about the education of women during the Buddhist period?
5. What were the essential features of ancient Indian education?
6. Mention briefly the methods of teaching used by the teachers in the Vedic period.
7. What type of relationship existed between the teacher and the taught during that period?
8. Discuss the aims of education in the Vedic period. Discuss in this connection the responsibilities of a student in the Gurukulashrama.
9. Discuss the educational importance of the Gurukula system. Highlight the teacher pupil relationship during the Vedic period.

10. Mention briefly the methods of teaching in the Vedic period. Discuss its impact on teacher student relationship.
11. Discuss the characteristic features of Vedic Education. How does it differ from the Buddhist educational system? Explain with special reference to methods of, teaching and aims of education.
12. Discuss the characteristics of the Vedic Educational System. Compare the educational system between Vedic and Buddhist education.
13. Discuss the aims of Education in the Vedic period. Give an account of the responsibilities of a student in the Gurukul ashrama.
14. Give an account of the salient features of Buddhist system of education? What was the status of woman education during this period.
15. Discuss briefly the characteristics of Buddhist education. What were their merits?
16. Bring out the salient features of Buddhist system of education. What was the conditions of education of women in India during that period?
17. Write briefly on the curriculum and method of teaching of the Buddhist education? What type of relationship prevailed between the teacher and the taught?
18. Give an account of the educational system prevalent during the Muslim era. What was the status of woman's education during that period?
19. Discuss the functioning of Maktabas and Madrassas as the institutions of education during the Muslim era.
20. Give an account of the development of education during the Muslim age. What was the progress of women education during this period.
21. Write briefly on the organisation, admission and curriculum of Maktabas and Madrassas during the Muslim period.
22. Mention some characteristic feature of the vedas.
23. Write briefly about the common features of the Islamic Knowledge.

UNIT-6

SOCIAL PHILOSOPHY OF EDUCATION-DEMOCRACY

OBJECTIVES :

After reading this chapter, the students will be able to understand about –

- Meaning and significance of Democracy
- Basic principles of Democracy
- Influence of Democracy on aims, curriculum, discipline, Method of teaching of education
- Role of teacher in democracy

Meaning & Significance of Democracy

In simple terms, we can describe Democracy as a form of government which works for the welfare of the people. It is a type of rule where every individual has equal rights and duties in every aspect of life be it education, clothing, religion or any other thing every one gets equal opportunities and facilities in every sector like health, sanitation, housing etc.

If we try to find out the derivative meaning of the word '**Democracy**' we find that it is derived from two Greek words '**demos**' meaning '**the people**' and '**Kratos**' meaning '**power**'. Therefore literally the word '**democracy**' means '**power of the people**'. Aristotle had defined democracy '*as a government by many*'. However the most accepted definition of democracy is the one given by **Abraham Lincoln** who defined it as "*Democracy is a rule of the*

people, by the people and for the people". This definition however implies to by political democracy.

If we talk of true democracy is not merely a political idea, but complete social philosophy which as a way of life includes all the aspects as social, political, religious, moral and economics. Here people from different classes exchange thoughts freely leading to the development of all. Such democracy is described by **Horne** in his book **Democratic Philosophy of Education** as, "It is also a way of life of seeing and knowing. It is an attitude of mind under which exploitation of man by man is abhorred, it is a way of life in which the human personality is judged as supreme and of measureless worth, it is an order of social relationship, dedicated to the promotion of the individual and collective interest of common folk, it is the spirit of understanding, sympathy and co-operation, it is the spiritual view that must pervade over all aspect of human life; it is a spirit which envisages responsibility for every man; it is a belief in humanity. It is the attitude that values the rights of others as well as ones own. It is a conviction and determination to base every action on goodwill, fraternity and sense of responsibility. It is in a word, a society in which ordinary men and women may grow to their full stature, a society of the people, by the people and for the people in which every individual finds his scope of development and self expression according to his potentialities. There is no domination of any individual or group over another."

It is a very comprehensive concept of democracy which includes economic, political as well as social democracy. In such democracy no one is exploited on economic grounds. Everyone has equality of wealth, work and have a fair standard of living. Everyone has equal opportunity for work according to their abilities and capacities. There is also equality on the social front. No distribution is made on the ground of caste, colour and creed in regards to opportunity for development every individual has the freedom to think, express, discuss, work etc.

In the words of **John Dewey**, "Democracy is more than a form of government. It is primarily a mode of associated living, of conjoint communicated experience. Democracy inevitably carries with it increased respect for the individual, greater opportunity for freedom, independence and initiative in conduct and thought and correspondingly demand for fraternal regard and for self imposed and voluntarily borne responsibilities."

The **Radhakrishnan Committee Report** also pointed out to this form of democracy. It states "democracy is the way of life and not a mere political arrangement. It is based on the principle of equal freedom and equal rights for all its members regardless of race, religion, sex, occupation or economic status."

In this sense India can said to practice democracy in the true sense as the **Preamble of our Constitution** reads, "The sovereign Democratic Republic of India will secure to all its citizens justice social, economic and political liberty of thought, expression belief faith and worship and equality of rights and opportunity. It will further promote among them all fraternity assuming the dignity of individual and unity of the nation."

This shows that democracy in India is based on justice, liberty, equality and fraternity for all its people. Democracy can be social in true sense only when there are no impediments in the progress of any race, class or religion. This means that every individual must have equal opportunities so that they become good citizens. Dewey believed that in democracy good of the people is always given the most important place and social controls are applied to individual good. Along with this it should also be seen that the citizens develop a social feeling.

Basic Principles of Democracy

For a democracy to succeed there has to be some basic principles which have to be followed. **Kitpatrick** has put forward six principles for a democracy to be successful.

They are—

1. **The Principle of the freedom of the Individual:** According to this principle every individual in a democracy has a freedom to have his of her own independent judgement. They are also responsible for their own actions, There is a freedom for everyone to express their own opinion. But this does not mean that anybody can do whatever one wants to, there is some control on everyone.
2. **The Principle of Equality: Equal Rights for All:** As per this principle every individual in democracy has equal rights.

It gives freedom to individual to exercise their rights without interfering in the freedom of others. It means that every individual has right to develop and progress and also opportunity to make his or her life better.

3. **Rights Imply Duties:** This principle means that along with rights every individual also has to perform some duties. Every individual must fulfil their duties and also be concerned with the good of oneself as well as of other to live peacefully.
4. **Co-operative Effort for the common good:** Every individual in a democracy must be active and work for the betterment of his or her co-citizens. The main objective of ones life has to be public good and social welfare.
5. **Belief in a free play of Intellect, Belief in a discussion, Peaceful and constitutional methods rather than violence and use of Force:** This principle means that in democracy everyone must have the freedom to express their ideas independently and also hear the opinions of others. Nobody must try to dominate other by use of force. Every one must be free to use his or her intellect freely. By free play **John Milton** means, *"the liberty to know, to utter and to argue freely according to conscience."* The Universal Declaration of Human Rights by the United Nations in its Article 19 puts this right as, *"everyone has the right to freedom of opinion and expression, this right includes freedom to hold opinion without interference and to seek, receive impart information and ideas through any media and regardless of frontiers."*
6. **Freedom of Democracy:** This principle means that every individual in democracy has the freedom to think on ownself and present his or her personal thoughts and beliefs before others. Every problem is discussed publicly in democracy. *Apart from these there are however, some other principles which are to be followed in a country to be called a democracy. They are:-*
 1. **Respect for individuality:** In democracy individual liberty is of great importance. Every single individual must be able to live with dignity as a human being. Every individual must

be provided opportunities and scope for self development. Everyone has to be respected irrespective of his or her occupation and contribution to the society.

2. **Equality:-** For a democracy to be successful it is important that every individual must be equal socially, politically and economically. There must be no privilege or special rights given to any class of people in general. But if some class is backward then they may be given opportunities to raise themselves to the levels of others. Such efforts however must not be a rule. It must be seen that everyone is guaranteed equal political rights. In the words of **W. H. Kilpatrick**, *"The democratic faith in human equality is belief that every human being, independent of the quantity of range of his personal endowment, has the right to equal opportunity with every other person for development of whatever gifts he has the democratic belief in the principle of leadership is a generous one. It is universal. It is a belief in the capacity of every person to lead, his own life free from coercion and imposition by others provided right conditions are supplied."*
3. **Brotherhood:-** In a democracy every individual has to learn to live with others and to appreciate the value of co-operation. They must learn to share the benefits of corporate life and contribute to the realisation of a common ideal as per their own ability. Democracy has to be guided by the principle of co-operation, fellow feeling and brotherhood. For a democracy to be successful every individual must have a liberal mind, sympathy, love, consciousness of social responsibility, a high character and developed personality. In the words of **D. H. Cole**, *"A democrat is someone who has a physical glow of sympathy and love for anyone who comes to him honestly, looking for sympathy and help; a man is not a democrat. however justly he may try to behave to his fellow men, unless he feels like that."*
4. **Faith in change:-** Change is an important principle of democracy. However, this change has to be made for the betterment of the society. Change is an essential factor in democracy. This change has to be brought through persuasion and through the democratic machinery of public

opinion rather than by force.

5. **Toleration:-** Tolerance is another essential principle of democracy. There has to be tolerance despite all sorts of physical, economic, social, cultural, religious and political difference amongst its people.

DEMOCRACY AND EDUCATION

We have already discussed about the principles of a democracy. The discussion has made it very clear that every individual in a democracy has his or her own importance, as it is him or her who can help in the successful working of the democratic machinery. For this every individual has to understand the significance of one's vote and also his or her rights and duties. This can be taught to him or her only through education.

The University Education Commission States, "Education is the great instrument of social emancipation, by which democracy establishes, maintains and protects the spirit of equality among its members."

Democracy can function properly only if all its citizens are educated upto a certain minimum standard. **John Dewey**, in his book "**Democracy and Education**" writes, "An undesirable society is one which internally and externally set up barriers to free intercourse and communication of experience. A society which makes provision for participation in its good of all its members on equal terms and which secures flexible re-adjustment of its institution through interaction of the different forms of associated life is really democratic. Such a society must have a type of education which gives individuals a personal interest in social relationship and control and the habits of mind which secure social change without introducing disorder."

In our country, the progress in the society is very slow as there is still a large scale illiteracy prevalent. It is, therefore, necessary to place the ideals of democracy before the people. In India, every citizen has been given equal rights and opportunities but these ideals can be fulfilled only if educational institutions of all types are opened and admissions are made justly.

Education in democracy must be the birth right of all individuals rather than being a monopoly of a few privileged or well-to-do people. It is because of this that our constitution has

guaranteed free and compulsory education for all children between the age groups of 6-14 years.

Gandhiji writes in Young India in January 29, 1925 as "*Swaraj is to be obtained by educating the masses to a sense of their capacity to regulate and control authority.*"

Therefore, education for all individuals is a must in a democratic set up. Education develops in them the qualities required for organisation of a democratic society.

DEMOCRACY AND AIMS OF EDUCATION

The real ideal of democracy is that a way of life is to be adopted and practised in order to enjoy a richer and happier life. To achieve this aim it is essential that each individual realises his responsibilities and develops his power of understanding. For this purpose education is a must.

The concept of Democracy in Education and Education in Democracy are complementary to each other. Democracy in Education implies that education is the birth right of all individuals. No distinction should be made while providing education to the children. It is through education, love and initiative for social service and other democratic ideals is to be developed amongst the students.

As democracy needs the service of education, so does education needs the service of democracy. Democracy provides the necessary aims of education which are very essential for giving direction to the whole process of education. Democracy and education are functionally related. Democracy without education and education without democracy are meaningless terms.

The educational aim of a country has to be in accordance to its national system of education. The national system of education of a country depends on the social, political and economic conditions prevailing there. It also implies mobility of students and teachers and the quality of education based on national heritage and values. The aims of education of the country should be

determined according to the set national goals.

It was the Secondary Education Commission who in its report for the first time made a statement on the aims of education in our country. It stated that National system of education should develop in its citizens habits, attitudes and qualities of character and the ability of bearing the burden of life in the changing economic structure. The aim of education in a democracy cannot be a single one. There has to be a combination of some aims. The following points should be taken into consideration while setting up the aims of education in our country.

1. Development of democratic citizenship : It should be the aim of education to train all its students to develop qualities which are of great importance to discharge their duties as a democratic citizens. The students therefore, have to develop many qualities like social, moral and intellectual.

- a. **Capacity for clear thinking :** A democratic citizen should be able to think clearly and reasonably. He should be intelligent enough to be able to distinguish between true and false and facts and propaganda, He must develop a scientific attitude of mind and should be able to reject fanaticism and prejudice.
- b. **Receptivity to new ideas :** Education must aim at broadening the mental outlook of the students. He must be able to accept new ideas and make his mind free from outdated customs, traditions and beliefs. However, while discarding the old and accepting the new, he should be able to choose the correct one and accept it.
- c. **Clearness in speech and writing :** Education must be able to develop the quality of clearness in speech and writings in the young children. He should be able to express himself clearly both in speaking and writing, which is very much essential for successful living in democracy which is based not on force but on free discussion, persuasion and

peaceful exchange of ideas.

- d. **Education as an art of living in a community :** Man is a social being. He cannot live and develop alone. Therefore, he has to learn to live peacefully in the society. He must be able to make adjustments and live in harmony with the other members of the community. It is therefore, essential that he develops the qualities of discipline, co-operation, social sensitiveness.
- e. **Passion for social justice :** Education must be able to develop in the young minds a passion for social justice. He must be sensitive to social evils and exploitation which corrupts the grace of life.
- f. **Development of Tolerance :** In a secular democracy like ours where people of so many faiths, races and communities stay together, it becomes very important that the system of education develops the quality of tolerance in its students. In the absence of tolerance it will become difficult for them to survive as good citizens.
- g. **Development of true patriotism :** Our education system must be able to develop true patriots who love their country whole heartedly.

True patriotism involves:

- i. a sense of appreciation of the social and cultural achievements of one's country.
- ii. a readiness to recognise its weakness frankly and to work hard to overcome them.
- iii. an earnest desire to serve one's own country to the best of one's ability by subordinating individuals interest to broader National interests.

2. Improvement of Vocational efficiency : Education must aim at increasing the productive or vocational efficiency of young students. For this greater emphasis should be given on productive work. It should be able to create an appreciation of the dignity of all work in the minds of the students. There should be

diversification of courses at the secondary stages, so that more and more students may take up agricultural, technical, commercial and practical courses according to their own interest and aptitude. It will also help them to take up vocational pursuits at the end of the secondary school course.

3. Development of Personality : Education must aim at developing the literary, artistic, and cultural interests of its young citizens. This is very much important and necessary for self expression as well as full development of one's personality. For this subjects like art, craft, music, dance etc. should be included in the curriculum.

4. Education for leadership : For the successful functioning of democracy qualities of leadership has to be developed in the youth itself. Education should train youth to provide leadership in the social, political, industrial and cultural fields.

DEMOCRACY AND CURRICULUM

Curriculum in a democracy must be able to cater to the aptitudes and abilities of the individuals. The curriculum in a democratic set up must contain subjects which stimulate thought and creative abilities of the learners. Democratic curriculum must also be flexible and have variety of subjects. It must also include a variety of co-curricular activities and should be able to make the learners capable of leading a successful life. The curriculum in a democracy must be set in accordance with local needs and available material. It must be socially oriented.

Democratic curriculum must be able to help the children use their leisure time properly. It must also be able to cater to the vocational needs of the children.

Subjects related to natural sciences must be included in the curriculum so that the children understand about the contribution of nature in the lives of the humans.

It must include study of social sciences also, so that the learners understand the society in which they are born and the social

forces active in it.

The democratic curriculum must also include a study of art, language, ethics and philosophy etc. which help in training the emotions of the children and acquainting them with the aims, ideals and values of human life..

Children must also be given a training in crafts so that they can earn their living and become economically independent.

DEMOCRACY AND DISCIPLINE

In a democracy, self discipline in schools is advocated. For this opportunities must be given to the children for self-government. The teacher must not act as a dictator but must deal with the students sympathetically. The students must be given responsibilities through students' council, students' union etc which will reduce indiscipline in the school to a great extent. The school authorities must try to develop qualities like intellectual honesty, fearless reasoning and respect for order in the students through their active participation in maintenance of discipline in schools. Students must be given freedom, they must not be punished for every wrong they do. In the words of **Montessori**, "*to obtain discipline, give freedom.*" In democratic education discipline is based on the conviction of doing the right thing in the right manner at the right moment. Students will naturally obey the rules of the school willingly, when there is no external pressure and they realise that they are all responsible members of the school family and the rules are their own.

DEMOCRACY AND METHODS OF TEACHING

Activity centred and dynamic methods of teaching must be adopted in a democracy rather than traditional lecture method. Methods in which students get a chance to express their creativity must be preferred. Children must be encouraged to learn through their own experience. Methods like Montessori method, Project method, Dalton plan etc, must be adopted in which the child gets freedom in the learning situation.

Activity centred methods create a spirit of critical analysis, rational understanding and sound judgement in the students. In such methods the students are active participants rather than passive

learners. Such participation forms in them habits of natural trust and co-operation and also develops qualities like tolerance and social service.

The teacher must not impose anything on the learners rather they must be encouraged for free enquiry and discussion. Stress must be given to team learning. In the words of Horne, *"In the school the children should live and learn adequately, fully, richly, naturally, informally and creatively."*

DEMOCRACY AND TEACHER

Teacher must be given high status in democracy. Teachers must bear the responsibility of bringing desirable changes in the society and help in its progress. A teacher must be trained and competent. He or she must act as a friend, philosopher and guide for the students. A teacher must be man of high character and try to develop the qualities of a good citizen in the students. Teacher must understand about the potentialities of the children and impart education accordingly. Teacher must try to use some classroom management and teaching techniques such as group work, discussion, problem solving etc. The teacher must respect the individuality of every child and make them feel emotionally secured by giving love and affection to them.

A democratic teacher must realise that environment is more important than heredity and every child is different than the other. He or she must also realise that every child has the freedom to think, decide and make choices on his or her own.

SUMMARY

- ◆ In simple terms, we can describe Democracy as a form of government which works for the welfare of the people.
- ◆ If we try to find out the derivative meaning of the word 'Democracy' we find that it is derived from two Greek words 'demos' meaning 'the people' and 'Kratos' meaning 'power'.
- ◆ Literally the word 'democracy' means 'power of the people'.

- ◆ Aristotle had defined democracy 'as a government by many'.
- ◆ However the most accepted definition of democracy is the one given by Abraham Lincoln who defined it as "Democracy is a rule of the people, by the people and for the people".
- ◆ If we talk of true democracy is not merely a political idea, but complete social philosophy which as a way of life includes all the aspects as social, political, religious, moral and economics.
- ◆ India can said to practice democracy in the true sense
- ◆ Democracy in India is based on justice, liberty, equality and fraternity for all its people.
- ◆ Dewey believed that in democracy good of the people is always given the most important place and social controls are applied to individual good.
- ◆ Kitpatrick has put forward six principles for a democracy to be successful.
- ◆ In democracy individual liberty is of great importance.
- ◆ For a democracy to be successful it is important that every individual must be equal socially, politically and economically
- ◆ In a democracy every individual has to learn to live with others and to appreciate the value of co-operation.
- ◆ Change is an important principle of democracy.
- ◆ Tolerance is another essential principle of democracy.
- ◆ In our country, the progress in the society is very slow as there is still a large scale illiteracy prevalent.
- ◆ Education in democracy must be the birth right of all individuals rather than being a monopoly of a few privileged or well-to-do people. It is because of this that our constitution has guaranteed free and compulsory education for all children between the age groups of 6-14 years.
- ◆ The real ideal of democracy is that a way of life is to be adopted and practised in order to enjoy a richer and happier life.

- ◆ As democracy needs the service of education, so does education needs the service of democracy.
- ◆ Curriculum in a democracy must be able to cater to the aptitudes and abilities of the individuals.
- ◆ Democratic curriculum must also be flexible and have variety of subjects.
- ◆ Democratic curriculum must be able to help the children use their leisure time properly.
- ◆ In a democracy, self discipline in schools is advocated.
- ◆ The teacher must not act as a dictator but must deal with the students sympathetically.
- ◆ In the words of Montessori, "to obtain discipline, give freedom."
- ◆ Activity centred and dynamic methods of teaching must be adopted in a democracy rather than traditional lecture method.
- ◆ Methods like Montessori method, Project method, Dalton plan etc, must be adopted in which the child gets freedom in the learning situation.
- ◆ Teacher must be given high status in democracy.
- ◆ A teacher must be man of high character and try to develop the qualities of a good citizen in the students.

EXERCISE

1. What is meant by democracy? 1
2. From which two Greek words is the word 'democracy' derived? 1
3. What does 'demos' mean? 1
4. What does 'Kratos' mean? 1
5. What is the derivative meaning of 'democracy'? 1
6. Give the definition of democracy given by Abraham Lincoln? 1

7. "Democracy is a government by many," who said this? 1
8. "To obtain discipline, give freedom." Who said this. 1
9. India can said to practice democracy in the true sense." why? 2
10. Mention two basic principles of democracy. 2
11. Write very briefly on the principle of the freedom of the individual toleration a basic principle of democracy. 2
12. Write very briefly on the principle of the freedom of the Principle of equality toleration a basic principle of democracy. 2
13. Write very briefly on the principle of the freedom of the right imply duties a basic principle of democracy. 2
14. Write very briefly on the principle of the freedom of the co-operative effort for the common good a basic principle of democracy. 2
15. Write very briefly on the principle of the freedom of the respect for individuality a basic principle of democracy. 2
16. Write very briefly on the principle of the freedom of the brotherhood a basic principle of democracy. 2
17. Write very briefly on the principle of the freedom of the faith in change as a basic principle of democracy. 2
18. Write very briefly on the principle of the freedom of the toleration as a basic principle of democracy. 2
19. Write briefly about what actually is meant by true democracy. 5
20. "True democracy is not merely a political idea, but complete social philosophy which as a way of life includes all aspects as social, political, religious, moral and economics." explain. 5
21. Mention five basic principles of democracy. 5
22. Write briefly on the type of discipline to be maintained in a democratic set up. 5
23. Write briefly on the methods of teaching to be adopted in a democratic set up. 5
24. Write briefly on the role of teacher in a democracy. 5
25. "To obtain discipline, give freedom." Explain. 5

26. Mention some basic principles of democracy. 10
27. Write briefly about the six basic principles of democracy put forward by Kilpatrick. 10
28. Write briefly on Democracy and Education. 10
29. Write briefly on the type of curriculum to be followed in a democratic set up. 10
30. What should be the aims of education in a democracy? 10
31. What are the suitable aims of education in a democratic country like India. Explain with proper justifications. 10
32. "A democracy is more than a form of government, it is primarily a mode of associated living of conjoint communicated experience"—John Dewey. Explain. 10
33. Write briefly on "Education for democracy" bringing out clearly its practical implication for school life. 10
34. What is meant by the term 'Democracy'? Mention the main principles of democracy. 10
35. "If democracy is to be a stable form of the government of a county, education for democracy must be introduced and maintained at all costs." Explain. 10
36. In what way does the prevalent system and set up of education, not meet the requirement of the country? To what extent and in what way was Basic Education system better to help in the realisation of the national ideas of democracy and a socialistic of Society? Your own views will be appreciated. $2+8=10$
37. What do you mean by "education for democracy"? Discuss it in terms of aims, curriculum, of education. $4+3+3=10$
38. What should be the chief aim and function of education in a democracy? $5+5=10$
39. In what forms does the democratic tendency in education manifest itself today? 10
40. Discuss in detail the relationship that exists between democracy and education. Why is education for true democracy a prime

- necessity in our country to-day? $5+5=10$
41. What is the aim of education in a democratic state? What step will you take to achieve it in practice? $6+4=10$
 42. "Education is preparation for life through life experience." Discuss the statement. 10
 43. What is the impact of technological development in the country on our educational system? 10
 44. The school is an important agency of Education. Discuss. 10
 45. Explain the concept of democratic education. What changes are necessary to make our secondary education democratic. $4+6=10$
 46. Liberty and Equality are two great Principles of Democracy. How can we promote them through Education? $5+5=10$
 47. If we accept the attainment of democracy as our ultimate goal, what policies and practices must be followed in our schools? 10
 48. Political system of a country influences education. Examine this statement in the context of the present Indian situation. 10

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