

UNIT I EDUCATIONAL STUDIES

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Contribution of Indian school of philosophy

Education

Education plays a vital role in the overall development of a person. Education and philosophy are two disciplines, which are very closely related and in some way both overlap each other.

Education is a process of initiating the child into the way of life. An educator not only holds certain beliefs and ideals of life, but also rises to convert his pupil to his own views and his own way of life. The influence of a person, holding a vital belief, brought to bear upon another person with the object of making him also hold that belief is education.

The term "education" is derived from the following three latin words:

Educare : This means to bring up, to nourish, to rear and to train.

Educere : This implies to draw out and to lead out.

Educo : The letter 'E' means 'out of' and 'duco' means 'to lead'. This denotes to extract out and to lead forth.

Definitions of Education

Several great educators and thinkers have explained the meaning of education are as follows

According to Plato, "Education develops in the body and soul of the pupil, all the beauty and all the perfection he is capable of".

According to Pestalozzi, "Education is the natural, harmonious and progressive development of man's innate powers".

According to Froebel, "Education is the unfolding of what is already enfolded in the germ".

According to Aristotle "Education is the creation of a sound mind in a sound body".
According to Aurobindo, "Education means helping the growing soul to draw out that in itself".

According to Swami Vivekananda, "Education is the manifestation of divine perfection already existing in man".

According to Gandhiji, "By education I mean all round drawing out the best in child and man body and mind and spirit".

According to John Dewey, "Education is the process of continuous reconstruction of experience".

Thus, we can say that education is the process of facilitating learning, or the acquisition of knowledge, skills, values, beliefs and habits which teaches us to be a true human being.

Nature of Education

Following are the important characteristics of the nature of education

Education is Purposive : There is a definite purpose for all the educational activities.

Education is Planned : Education is systematic and needs planning.

Education is Life Long: Education starts from the time of conception and goes on till death. It is the process of development from infancy to maturity. It includes the effect of everything which influences human personality.

Education is Overall Development: Education is concerned with the overall development of the personality.

Education is Bi-Polar : Both the teacher and the pupil influence each other.

Education is Tri-Polar: Education involves the teacher, the pupil and the environment.

Education is Psychological as well as Social The capacities, needs, interests of the child, etc. must be interpreted in relation with his/her social environment.

Scope of Education

Education has a vast scope in the life of human beings. Some of them are as follows

- All the aspects and dimensions of life are covered under education. It is a lifelong process.
- It is concerned with the overall development of the individual, which includes physical, mental, aesthetic, cultural, ethical, intellectual, social, spiritual and vocational development.
- It focuses on the maximum development of the innate abilities and powers of the individual. .
- It also helps in the development of character and personality of the individual.

Philosophy

Philosophy is the study of general and fundamental problems, such as those connected with reality, existence, knowledge, values, reasons, mind and language.

Philosophy is concerned with the understanding of life and the universe. It aims at comprehending the nature of existence. Philosophy is human endeavor that reads to the ultimate truth.

The English word 'Philosophy' has its root in the Greek term 'philo-sophia'. The term "philo" refers to 'love' and 'sophia' refers to 'human reason'. The Greek word can be literally translated in English as love of reason or love of human judgement and discrimination.

From the Indian view point, the word 'Philosophy' suggests observing and surveying the existence.

In Sanskrit, 'Philosophy' is referred to as 'Darshana'. The Sanskrit word 'Darshana' has its root in the word 'drs' that means to see, to look or to view. Seeing or viewing the reality and facts of experience forms the basis of philosophy. In other words, Darshana is a whole view related to the inner self, what we term as the soul or the spirit or the inner being. Philosophy or Darshana is concerned with the vision of six ways to the truth and reality.

In Sanskrit, the 'Philosophy' is also referred to as 'Tatva'. The word "Tatva" is concerned with the nature of reality.

The history of philosophy deals with the study of philosophical ideas and concepts through time. All cultures be they prehistoric, medieval or modern, eastern, western, religious or secular have their own unique schools of philosophy, arrived through both heritance and through independent discovery.

According to John Grier Hibben, "Philosophy is concerned with that, which is in contrast with that which seems to be. Its aim is to reveal the reality which underlines appearance". According to Plato, "Philosophy is acquisition of knowledge".

Branches of Philosophy

Philosophy is traditionally divided into several branches i.e.

- **Metaphysics:** It inquires into the nature and ultimate significance of the universe. Logic: It is concerned with the laws of valid reasoning.
- **Epistemology:** It investigates the nature of knowledge and the process of knowing.
- **Ethics:** It deals with the problems of right conduct.
- **Aesthetics:** It attempts to determine the nature of beauty and the criteria of artistic judgment.
- In order to understand more about philosophy, it is necessary to divide it into two traditions i.e. 'Indian Philosophy' and 'Western Philosophy'.

Philosophy of Education

Philosophy is a search for a general understanding of values and reality by chiefly speculative other than observational means. It signifies a natural and necessary urge in human beings to know themselves and the world in which they live and move and have their being. Education, like philosophy, is also closely related to human life. Therefore, being an important life activity, education is also greatly influenced by philosophy.

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

- an institutional instruction given to students in schools and colleges, formally.
- a pedagogical science studied by the student of education.

Scope of Philosophy of Education

Scope of philosophy of education includes following:-

Aims and Ideals of Philosophy of Education Education as a discipline critically evaluates the different aims and ideals of education. These aims and ideals have been propagated by various philosophers in different times. They are character building, man-making, harmonious human development, preparation for adult life, development of citizenship and achieving social and national integration.

Interpretation of Human Nature : A philosophical picture of human nature is a result of the synthesis of the facts borrowed from all human science with the values discussed in different normative science. The philosophical picture, therefore, is more broad as compared to the picture of man drawn by Biology, Sociology, Psychology, Economics, Anthropology and other Human Science.

Educational Values : Value is typically a philosophical subject, since it is more abstract, integral and universal.

Theory of Knowledge : Education is related to knowledge. It is determined by the source, limits, criteria and means of knowledge.

Relationship Between Education and National Components of System of Education: The most important contribution of the philosophy of education to the cause of education is the provision of criteria for deciding the relationship of state and education, economic system and education, curriculum and school, organisation and management discipline.

Relationship Between Philosophy and Education

Education and philosophy are inseparable. It can be explained by the following points

- The main aim of education is the all round development or promotion of life while philosophy also aims at the understanding of life and its nature. Therefore, education and philosophy are related to the concept of life.
- To lead a harmonious life, philosophy provides a direction and education takes help from it. There is a constant mutual agreement and interaction between the two. In short, philosophy deals with the end result and education with the means.
- Education and philosophy are the two sides of the same coin. Education is nothing but the dynamic side of philosophy. It is the practical means of realising ideals of life.

The study of philosophy of education can be exciting and challenges that encounter great and enduring ideas of human thought. It enables in understanding the past of education and to develop the kinds of perspectives and intellectual tools that can help in dealing with the educational problems.

Indian Philosophy

Indian philosophy primarily begins with the later part of the Rig Veda, which was compiled before 1100 BC. Most of the philosophy of the Rig Veda is contained in the sections of the Purusha Sukta and Nasadiya Sukta. The Vedas are followed by the Upanishads; the

oldest, such as the Brihadaranyaka and Chandogya Upanishads, have been dated to around the 8th century BC.

The philosophical edifice of Indian religion viz. Hinduism, Jainism and Buddhism are built on the foundation laid by the Upanishads. The Upanishads thoughts were followed by the Buddhist and the Jain philosophies. Webster's dictionary defines philosophy as "the rational investigation of questions about existence, knowledge and ethics".

The main schools of Indian philosophy were formalized chiefly between 1000 BC to the early centuries AD. Subsequent centuries produced commentaries and reformulations continuing up to as late as the 20th century by Sri Aurobindo Ghosh and Swami Prabhupada among others. Competition and integration among the various schools were intense during their formative years, especially between 800 BC to AD 200.

History of Indian Philosophy

The philosophies develop over long spells of time. It is difficult for historians to ascertain the period for the development of a particular philosophy. The historian goes on debating about the origin of the Aryans and the time period when the Vedic civilization developed in India.

It is believed by the Western scholars that the Aryans descended from the regions of North Central Asia sometime around 15000 BC. Though this has been challenged by some other learned scholars, some of the eminent Indian scholars also differ from their Western counterparts, saying that the Aryans were natives of India for long and that the Vedic civilization developed about 4000 to 8000 years ago.

The renowned Indian scholar Lokmanya Tilak contends that the first Vedic hymns could have been composed nearly 6000 years ago and the later works like the Upanishads themselves could be nearly 3000 years old.

According to **Dr. Radhakrishnan**, the outline of the history of Indian philosophies is as follows:

- The Vedic period (1500 BC to 600 BC)
- The Epic period (600 BC to AD 200)
- The Sutra period (AD 200 to AD 1700)
- The Scholastic period (from Sutra period to 17th century)

Characteristics of Indian Philosophy

The system of Indian philosophies with a singular exception of Charvakism, have certain common characteristics. Charvakism remarkably differs from other system as it promotes materialism.

The following characteristics are common to all other systems

- All schools emphasize the fact that philosophy must have a positive impact on the life of a man.
- All the systems believe that philosophy leads man from darkness and ignorance to light and knowledge.
- There must be a general agreement among the systems that the truth and reality should be verifiable. They should be substantiated by reasoning and experience.
- It is accepted by all the schools that man's suffering results from his ignorance. Man can conquer ignorance and other total freedom i.e. Moksha in their bodily existence.
- There is a general agreement on man's essential spirituality or spiritual unity.

Classification of Indian Schools of Philosophy

The system of Indian philosophy is classified into two groups i.e.

(i) Orthodox System upholds the supremacy of the Vedas as Vaisheshika, Nyaya, Sankhya, Yoga, Purva Mimamsa and Uttara Mimamsa.

(ii) The Unorthodox System rejects the authority of the Vedas as Charvaka, Jainism and Buddhism. Very often, Purva Mimamsa is referred to as Mimamsa only and Uttar Mimamsa as Vedanta. The four systems like Nyaya, Vaisheshika, Sankhya and Yoga actually are in fact neither orthodox or unorthodox.

The following are widely acknowledged as proponents of the systems:

Proponents of the Indian Systems of Philosophy			
1. Orthodox System		2. Unorthodox System	
System	Proponent	System	Proponent

Nyay Vaisheshik Yoga Sankhya Purva Mimamsa Uttar Mimamsa	Gautama Kanada Patanjali Kapila Jamini Shankara	Charvakism Jainism Buddhism	Charvaka Vardhamana Mahavira Gautama Buddha
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Indian Schools of Philosophy

We must look for better understanding of education in Indian schools. Here, we are especially dealing with Sankhya, Yoga, Vedanta, Buddhism, Jainism, Dayananda Darshan and Islamic Philosophy.

They can be explained as follows-

Sankhya

Sankhya is one of the most prominent and one of the oldest schools of Indian philosophy. The word 'Sankhya' is based upon the Sanskrit word 'Sankhya', which means 'number'. The school specifies the number and the nature of the ultimate constituents of the universe and thereby imparts knowledge of reality. Infact, the term Sankhya also means perfect knowledge. Hence, it is a system of perfect knowledge.

Sankhya is one of the six Orthodox schools of Hindu philosophy and classical Indian philosophy. Sage Kapila is traditionally credited as the founder of the Sankhya school. It is regarded as one of the oldest philosophical systems in India. Based on the Upanishads, two schools of philosophies developed in India and they are-

- (i) The Realistic (e.g. Sankhya)
- (ii) The Idealistic (e.g. Vedanta)

The Sankhya philosophy combines the basic doctrines of Sankhya and Yoga. However, it should be remembered that the Sankhya represents the theory' and Yoga represents the application or the practical aspects' . Sankhya denies the existence of Ishvara (God) or any other exterior influence. Sankhya philosophy regards the

universe as consisting of two realities i.e. Purusha (Consciousness) and Prakriti (Phenomenal realm of matter).

Metaphysics of Sankhya

Sankhya is a dualistic realism. It is dualistic because of its doctrine of two ultimate realities i.e. Prakriti (Matter) and Purusha (Self-spirit). Sankhya is realist as it holds that both matter and spirit are equally real. With regard to self, Sankhya is pluralistic because of its teaching that Purusha is not one but many.

Purusha

Purusha is transcendental self or pure consciousness. It is absolute, independent, free, imperceptible and unknowable, through other agencies, above any experience by mind or senses and beyond any words or explanations. Purusha is neither produced nor it produce anything

Prakritir

Prakriti is the first cause of the manifest material universe of everything except the Purusha. Prakriti accounts for whatever is physical, both mind and matter. It is composed of three essential characteristics. They are :

- **Sattva** : pose, fineness, lightness, illumination and joy
- **Rajas** : dynamism, activity, excitation and pain
- **Tamas**: heaviness, obstruction and inertia

Sankhya philosophy offers a framework for all the levels of manifestation, from the subtlest to the gross. Sankhya "comes from Samyag Alchyate, which literally means that which explains the whole.

The Sankhya system held that the creation cannot be made of one entity alone and that it is the union of two entities, viz. nature and God. One cannot clap with one hand, one needs two hands to clap.

There is an important role of causation in all branches of Indian philosophy, where we try to develop the concept on the basis of causal relations.

The two important views on the Theory of Causation in the Indian philosophy are:

- (i) **Satkaryavada** (Pre-existence of the effect in the cause) It maintains that Karya (effect is real). It is present in the Karana (cause) in a potential form, even before its manifestation
- (ii) **Asatkaryavada** It literally means the theory of non-existent effect. The Theory of Asatkaryavada is also known as Arambhavada. It means something has a new beginning. If the cause now transfers into a different phenomenon or effect, then the effect is a new creation. It is a new Arambha.

It is a beginning when there is milk, it is a material cause, when there is a curd is an effect right. If the effect is that, this is a new creation, it is a new beginning. The Sankhya as well as Vedanta uphold the Satkaryavada, but their interpretations are different. a

Idea of Evolution in Sankhya

The idea of evolution in Sankhya revolves around the interaction of Prakriti and Purusha. Prakriti remains unmanifested as long as the three Gunas are in equilibrium. This equilibrium of the Gunas is disturbed when Prakriti comes into proximity with consciousness or Purusha. The disequilibrium of the Gunas triggers an evolution that leads to the manifestation of the world from unmanifest Prakriti. The metaphor of movement of iron in the proximity of a magnet is used to describe this process. Some evolutions of Prakriti can cause further evolution and are labelled evolutes. e.g. intellect while itself created out of Prakriti causes the evolution of ego-sense or ahamkara and is therefore an evolute.

While, other evolutes like the five elements do not cause further evolution. It is important to note that an evolute is defined as a principle, which behaves as the material cause for the evolution of another principle.

The intellect is the first evolute of Prakriti and is called Mahat or the great one. It causes the evolution of ego-sense or self-consciousness. Evolution from self-consciousness is affected by the dominance of Gunas. So, dominance of sattva causes the evolution of the five organs of perception, five organs of action and the mind. Dominance of Tamas triggers the evolution of five subtle elements i.e. sound, touch, sight, taste, smell from self-consciousness. These five subtle elements are themselves evolutes and cause the creation of the five gross elements space, air, fire, water and Earth. Rajas are the cause of action in the evolutions. Purusha is pure consciousness, absolute, eternal and subject to no change. It is neither a product of evolution nor the cause of any evolute. Evolution in Sankhya is thought to be purposeful. The two primary purposes of evolution of Prakriti are the enjoyment and the liberation of Purusha.

Historical Development of Sankhya

Sankhya is thought to have evolved into a cohesive philosophical system in early centuries as such there is little evidence of existence of the Sankhya school before this time. However, the ideas that were developed and assimilated into the classical Sankhya text, Sankhya karika, are visible in earlier Hindu scriptures such as Vedas, Upanishads and Bhagavad Gita

The hymn of Purusha Sukta may also have influenced Sankhya. It contains the earliest conception of Purusha, a cosmic being from whom the manifestation arises. The Sankhya notion of Buddhi or Mahat is similar to the notion HiranYagarbha, which appears in both the Rig Veda and the Shvetashvatara Upanishad,

Educational Implications

According to the principles of Sankhya philosophy, an action (karma) is already inherent in a cause, so it is true to remark that the development of man is already inherent in him (man). Hence, the work of education is to bring out the development of man to the fullest extent.

Sankhya accepts the Prakriti (Matter) and Purusha (Spirit) as the fundamental elements, but it has very clearly pointed out the basic difference between the two. According to Sankhya, true education is that which acquaints one with the difference between Prakriti and Purusha.

Sankhya has great relevance for contemporary education. If we consider the modern view of education as development, then Sankhya's postulate that development is only the unfolding of what already has potential existence needs no modification to suit today's world. Sankhya's psychological views also reflect modern learning theories,

If knowledge leads to the modification of Buddhi in the Sankhya system, then modern education aims at the modification of behavior. If cognition is a function of Buddhi or intellect in Sankhya, it is the formation of intellectual structure in modern education. Sankhya's theory states that generalization is the result not only of observation of elements, but also non-observation of non-elements reflect the modern view of concept formation.

Fundamentals of Education

According to Sankhya philosophy, man's body is made of senses (Gyanendriya) and organs of action (Karmendriya). The inner-self (Antahkaran) of man is a harmonious assemblage of Man (Mind), Ahankar (Ego or self-consciousness) and Buddhi (Intellect). The Purusha (Soul) is the enlightener of these three elements. Education should develop from the three basic elements. According to Sankhya, Mukti or deliverance or liberation of the soul is the ultimate purpose of one's life.

This Mukti may be obtained through releasing the difference between the Prakriti and Purusha (Matter and spirit). Therefore, the development of man should be so guided that he may distinguish between matter and spirit, and may obtain freedom from the miseries of life.

According to Sankhya philosophy, End (Saddhya) is the basic purpose of education. For realization of this end, the practice of Yoga is necessary. For the practice of Yoga (Yoga-Sadhana), moral conduct is the first requisite. In the modern language, the above purpose of education may be further analyzed in the following manner.

To get freedom from the three fold miseries (Dukha Traya) i.e.

- the miseries pertaining to soul, mind and body, in other words, the miseries pertaining to the spiritual realm i.e. Adhyatmik.
- the miseries relating to external world i.e. Adhibhautik.
- the miseries due to divine disorder i.e. Dam Peakop.

Aims of Education

Sankhya states the ultimate aims as attaining the perfection of Purusha through discrimination, leading to its salvation. Thus, the objective of education should be to create discerning individuals capable of attaining the perfection that exists within them.

Methods of Teaching

- Through study of authorities but keeping an open mind and using reason to validate their theories.
- Experiential learning with maximum involvement of the senses.
- Activity based learning includes projects, practical work, etc. enabling the development of observation and logical reasoning.

Curriculum

The curriculum will involve the study of all disciplines, with stress on the natural sciences, since to understand Prakriti is to discriminate between Purusha and Prakriti and the art,

so as to develop an appreciation and understanding of the work of authorities. Physical Science and Yoga will also form part of the curriculum, since Sankhya believes that only a healthy and focused individual can attain salvation.

Discipline

Sankhya recommends a high degree of discipline. One can deduce that it should be self-imposed.

Role of a Teacher

The teacher is to be a facilitator of the development of the innate potentiality of the child.

Place of Student

Since, Sankhya believes in the multiplicity of Purusha, it follows that education must be individualized and child-centred.

Religious and Moral Education

It can be deduced that religious education will not have much importance but moral education involving the teaching of ethical values will definitely hold a central place in any system of education based on Sankhya.

Yoga

Patanjali is regarded as the founder of Yoga System. The word "Yoga" literally means 'Union' i.e. spiritual union of the individual soul with the universal soul and is used in this sense in the Vedanta. According to Patanjali, Yoga does not mean union but spiritual effort to attain perfection through the control of the body, sense and mind and through right discrimination between Purusha and Prakriti.

Patanjali's Theory of Pramana

Sankhya and Yoga are said to be the aligned system of thoughts. The theory of knowledge according to Yoga school is similar to that of Sankhya theory. As according to Sankhya, it accepts only three independent source of valid knowledge (Pramanas). These are perception, inference and verbal testimony (Sabda). The other source of knowledge like comparison, postulation (Arthapatti), and non-cognition (Anupalabधि) are included under these three only, not recognise as a separate source of knowledge.

Perception

It is the direct cognition of an object through its contact with some sense. When an object like a table comes in contact with the range of eyes, it produces a certain impression of modification in the sense organs which are analyzed and synthesized by the mind. According to Sankhya, the knowledge of an object takes place when there is reflection of the self in the intellect which has been modified into the form of object.

According to him, there are two kinds of perception: Nirvikalpaka' or the indeterminate and 'Sanikalpaka' or the determinate. The Nirvikalpa pratyaksha arises at the first moment. It is the moment of contact between a sense and its object and is antecedent to all mental analysis and synthesis of sense data. Sanikalpaka's perception is the result of the analysis, synthesis and interpretation of sense data by the manas or the mind.

Inference

It is regarded as the knowledge of one term of relation, which is not perceived, through the other which is perceived and known to be invariably related to the first. In inference, what is perceived leads us to the knowledge of what is unperceived through the knowledge of the universal relation (invariable concomitance) between the two. We get the knowledge of Vyapti between the two things through the repeated observation of their concomitance.

According to Sankhya, Inference is further divided into two kinds 1.e. 'Vita' and 'Avita'.

'Vita' is based on universal affirmative propositions and 'Avita' is based on a universal negative proposition. Vita is further subdivided into Purvavat and Samanyatdrasta.

Purva Vats inference is that which is based on the observed uniformity of concomitance between two things. While Samanyatdrasta is not based on any observation of the concomitance between the middle and major term.

Verbal Testimony (Sabda) Verbal statement and verbal testimony of the knowledge of objects derived through words is known as Sabda. It is also defined as valid testimony i.e. the testimony of a trustworthy person (apta) who knows the truth and conveys it correctly. Sabda literally means sound (dhwani) but epistemologically it means meaningful sound or word. It is an important source of knowledge because a major portion of our knowledge of the objects of this world is derived from words.

Eight Fold Path of Yoga

Yoga's main function is to control the body, the senses and the mind. It recommends only perfection. Yoga also overcomes sensual attachment and passion. According to Yoga System, there are eight-fold path of discipline known as "Ashtanga Yoga", which are as follows-

(i) **Yama** It is regarded as abstention. It includes the five of Jainism i.e. Ahimsa, Satya, Asteya, Brahmacharya and Aparigraha. VOWS

(ii) **Niyama** It is regarded as self-culture. It includes external and internal purification.

(iii) **Asana** It is regarded as steady and comfortable postures. Various kinds of postures provides physical help to meditation.

(iv) **Pranayama** It is regarded as control of breath. It also deals with regulation of inhalation and exhalation of breath. It is very important for the concentration of the mind.

(v) **Pratyahara** It is regarded as the control of the senses. It is referred as the process of introversion.

(vi) **Dharana** It is regarded as the fixation of the mind on the object of meditation. Here, the mind is regarded as steadfast.

(vii) **Dhyana** It is regarded as meditation. It is also referred as the steadfast contemplation without any break

(viii) **Samadhi** It is regarded as concentration. The mind is completely absorbed in the object of meditation.

It is regarded as of two kinds which are as follows :

I. Conscious

II. Supra-conscious

The former is regarded as Ekagra whereas the latter is regarded as Nirudha. The consciousness of the object of meditation persists in Ekagara, whereas the consciousness of the object of meditation is transcended in Nirudha.

Patanjali's Concept of Chitta and Chitta-Vrtti

The cessation of the modifications of Chitta is known as Yoga. This cessation occurs only through meditation. Chitta is defined as the three internal organs of Sankhya. The three internal organs include **Buddhi, Ego and Manas**.

Antahkarana and Chitta mean the same. Chitta is regarded as the first evolute of Prakriti. Chitta has the predominance of Sattva. It is regarded as unconscious. It is nearest to Purusha also. It also reflects Purusha. Vritti is known as modification. When Chitta gets related to any object, then it assumes the form of the object. Chitta is referred to as the physical medium for the manifestation of the spirit.

There are five kinds of the modification of the Chitta, which are as follows:

1. Right cognition 2. Wrong cognition 3. Verbal cognition 4. Absence of cognition 5. Memory

Right cognition includes perception, inference and verbal testimony. Wrong cognition means positively wrong knowledge. Verbal cognition means imagination. Nidra means absence of cognition. Smrti is regarded as the recollection of past experience. It requires the impressions, Ignorance, egoism, attachment, aversion, clinging to life and instinctive fear of death are the main sufferings of life.

Yoga in Education

Education in Yoga is also a spirituous-social necessity because the system aims at attaining the highest evolution of human-self. The aim of entire education, formal and informal, is to attain God head or bliss that comes after the empirical self is merged in the transcendental self or God. But the process of self-discipline implies that without the well-being of the human body and moral preparation on the part of man, Yoga is not possible. This aspect makes education a social necessity.

Aims of Education

The aim of education according to Yoga is the comprehensive development of human personality and also to make human child, free from bodily, mental and supernatural miseries. This implies that education must care for the physical, mental, intellectual and spiritual growth of the pupil. The aim of education according to Yoga is the moral preparation of the pupil, spiritual attainment, the development of scientific attitude and logical and intellectual faculties. It further means to evolve a society of people who are noblest in their thoughts and actions. The teacher is not only a theoretician but also a demonstrator in a scientific notion, power of knowledge, power of will and power of action. The method of education believes in a discriminative method in acquiring knowledge in terms of concentration. The disciplining of body and mind is the core of educational process and modern educators must know the inevitability of this factor any kind of Education

Methods of Education

- Cittavarthiniyodha' (Concentration/meditation) involves right cognition, wrong cognition, imagination, memory.
- Concentration as the most essential method.
- Scientific attitude development method.
- Yoga adopts not only the scientific attitude but also the programmatic one.
- The system also believes in a discriminative method in acquiring knowledge.
- The law of association in education constitutes great importance in Yoga.

Role of a Teacher

- a. Great importance to teachers.
- b. Not only a theoretician but also a demonstrator.
- c. Give practical demonstrations to the students (scientific notation).
- d. Teacher has power of knowledge, power of will and power of action,

Role of a Student

- Surrender to his teacher for his total cure.
- Without teacher nothing can be obtained by the student.

Curriculum

- A. System stands for psycho-physical training of human child,
- B. Provides literature which arouses interest amongst students in moral life.
- C. Embodies such specific sciences as medicine, clinical psychology, social sciences.
- D. Yoga approves all those subjects which deal with human physiology, true human nature and hidden laws of nature.
- E. Most appropriate to the evolution of individual and society
- F. If society are highly evolved divine culture can be happily fostered.

Discipline

- Education and discipline are identical
- Discipline is the means of which Yoga is the aim.
- One has to discipline oneself physically and intellectually.
- Disciplining the body and mind is the core of the educational process.

Education system not only in India, but the modern globalizing world also really is in great need of taking help from the Yoga System. Therefore, it is high time to think seriously on inclusion of Yoga and Yogic values in the education system.

Self-Education (Education of Self-Realization)

Yoga renders self-education. It is nothing but education of self-awareness. Yoga teaches us how to live with wisdom, not with the worldly orientations, present education system should inculcate this yogic value intensively. Yoga system can impart progressive training for the development of self-awareness and educate us about the realities of our being and becoming

Vedanta

The most pervasive philosophical tradition in India is the Vedanta in its different forms. The reason for this is that the schools of Vedanta trace their origin to the Upanishads, which have justly been called the Himalayas of the soul. The Upanishads themselves are called Vedanta, because they constitute the end of Veda, both in the sense of constituting, mostly the concluding portion of the Veda.

Vedanta was originally a word used in Hindu Philosophy as a synonym for that part of which we mark it's end and this end is said to be Upanishads.

In respect to Vedanta, it is also said to be the Uttar Mimamsa. The theory of Vedanta is often paired with Purva Mimamsa. It is believed that Vedanta school is more Orthodox because of their close adherence and philosophical sections of the Veda.

Classification of Vedanta School

Advaita Vedanta : It is the most influential school of all, and many philosophers, both Indian and Western have been influenced by it. It was propounded by Adisankara, a great Hindu reformer. According to this, Brahman is the only ultimate reality and the world is an illusion. Ignorance is the cause of all suffering in the world and only upon true knowledge of Brahman can liberation be attained. Upon liberation, there is no difference between the individual soul Jivatman and Brahman.

"The Guru is Brahma, the Guru is Vishnu, the Guru is Shiva, the God of Gods, the Guru is verily the supreme Brahman. Salutations to the adorable Guru".

Vishishtadvaita: It is propounded by Ramanuja and says that the Jivatman is a part of Brahman and hence is similar, but not identical. It also propounds Bhakti or devotional form of worship of God visualized as Vishnu. Maya is seen as the creative power of God.

Dvaita : It is propounded by Madhva. It identifies God with Brahman completely and in turn with Vishnu or his incarnation Krishna. It regards the individual soul as separate from Brahman and also advocates Bhakti. There is no concept of Maya.

Dvaitadvaita: It is propounded by Nimbarka. According to this, Brahman-Jiva relation may be regarded as Dvaita from one point of view and Advaita from another.

Shuddhadvaita: It is propounded by Vallabha. This system also encourages Bhakti as the only means of liberation to go to Goloka (The world of cows). The world is said to be the sport (Leela) of Krishna, who is Sat-Chit-Ananda.

Achintya Bhedabheda : It is propounded by Chaitanya Mahaprabhu. A Bhakti oriented devotee of Krishna, this doctrine is followed by the world famous ISKCON movement.

Vedanta Philosophy and practice provides contemplative methods of self-inquiry leading to the realization of one's true nature, that which is not subject to death, decay or decomposition. A major key of these practices is contemplation on the Mahavakyas.

The teachings of the Vedanta are best captured in the books of the Upanishads. The text Vivekachudamani (Crest jewel of discrimination) by Adi Shankaracharya is an excellent source.

Vedanta in Education

Education during Vedic period was the third eye, the third eye of insight and source of illumination. The system of education generally emanated from the Vedas and was called Vedic System of Education.

Vedanta is nothing but the teachings of the Upanishads, the Brahma Sutras and Bhagavad Gita. The essence of the teachings of Vedanta is that Brahman (God) which is existence, consciousness and bliss absolute is the only reality and that the universe is an illusionary appearance like a mirage seen in a desert or rope mistakenly seen as a snake and that the individual being (self) is essentially Brahman or God himself. This oneness of the self (Jiva) with absolute consciousness (Brahman or God) is the goal of Vedanta.

Aims of Education

Tamso-ma-Jyotirgamaya :One of the aims of education is this, in which knowledge should dispel doubts, dogmas and darkness.

Individual-Centered Education: Education should aim at the overall of an individual.

Nature-Oriented Education The centers of education were located from the populated and crowded areas, more in natural and serene surroundings. Education should make man one with nature.

Religion-Centered Education Religion dominated every aspects of life i.e. national, personal, social and educative procedures and practices, hence education should be wedded to religion.

Education of Mind Education should provide knowledge for creativity and pursuit of culture and civilisation.

Educational Implications

All Round Development of Child : All round development of a child's personality was the chief aim of education. The nature of education was much more individualistic rather than in groups.

Equality of Opportunity: There was no discrimination on the basis of caste, creed and colour and the students of a strata of society received education on an equal footing. In modern India too, the Constitution has adopted the principle of equality in the field of education.

Education for Self-Sufficiency : Apart from the intellectual aspects of education, its practical side was not lost sight of and along with art, literature and philosophy, students got a working knowledge of agriculture and other vocations of life.

Discipline and Pupil-Teacher Relationship : The sense of discipline and cordial relation between teacher and pupil of Vedic age is well known to the world.

Subject of Studies: Vedic literature is enriched by the sense of peace, humanity, universal brotherhood, which is also a vital part of our curriculum.

Commercial Education and Vedic Mathematics: This is one of chief feature of Vedic period. Vedic mathematics has become more popular now.

Methods of Teaching

During the Vedanta or Upanishadic period, the teacher impart education to his pupils. The pupils were to listen to their teacher's words attentively. But the teacher and pupil were very much involved in the teaching and learning process

The first step of studying was hearing, second step to practice or recitation of the taught text, the third step was to understand the meaning i.e. comprehension and fourth was inference i.e. understanding the result. After this, the fifth step comes in which the semantic was related to the explanatory subject matter and Brahmanic subjects of study. The sixth step was that of evidence or proofs which meant arriving at conclusions. Thus, the method of study had six points of development. The teacher explained the subject matter with the help of stories, proverbs and other illustrations.

Role of Teacher

The teacher is not merely a teacher but also a guide, mentor, a surrogate, parent, a role model and a friend.

Curriculum

In Vedanta, it has been mentioned that students should receive knowledge of various subjects. Thus, the major division of education is one where we are concerned with the supreme in which we deal with the knowledge about the soul, the universe and God. In other words, the efforts are made to know the universal truth.

On the other side, the focus is on the subjects like Vedas, Vedang, sound system, knowledge of religious rites, grammar, astronomy, commentary history, Purans, ethics and military science etc. were studied.

Discipline

- Rules of conduct should be listed down for both teacher and student.
- Rules also for respect due from pupils to teachers were framed.
- Rigid rules were laid for the conduct of pupils.
- Code of dress was observed.
- Observation of Brahmacharya or Celibacy was compulsory for all pupils.

Buddhism

The religious background, in which Buddhism grew up in India was that of Brahmanism. The supremacy of Brahmanical religion coupled with social inequalities and economic

disparities created a condition that helped the rise of the protestant movements in India during 6th century BC. Buddhism was the most remarkable among them

Buddhism is a religion indigenous to the Indian sub-continent that encompasses a variety of traditions, beliefs and practices largely based on teachings attributed to Siddhartha Gautama, who is commonly known as the Buddha, meaning the awakened one. Buddha was a Kshatriya prince from the small Shakya kingdom in the Himalayan foothills. Buddhism is unusual among the world religions in that it does not center upon a God. Its supreme purpose was to achieve liberation from suffering through the renunciation of desire, known as 'Nirvana'. Buddhism gives importance to the impermanence of existence and the sufferings associated with it. All existence, animate and inanimate, being in a state of flux, undergo changes incessantly. Nothing is permanent; existence is the source of all sufferings. Life is suffering the impermanence itself is the greatest Dukha. Ignorance leads to suffering and bondage. Karma is born out of ignorance. Karmic impressions are carried from this birth to the next birth. This means that the present conditions of life are the results of the past Karma. Every thought, word or action of the past existence has a bearing on the present existence.

Principles of Buddhism

The most striking feature of Buddhism is the Doctrine of Non-Self (Anatta). In a glaring and sharp contrast to the major philosophies, Buddhism does not accept the permanent entity such as Soul or the Atman. It maintains that there is no permanent and enduring entity in man. There is no distinct entity as the self or the soul. Buddhism advances the theory of Nirvana. Nirvana is a state of total freedom and no sufferings, with perfect knowledge, perfect peace and perfect wisdom, man is free from all bondage in the state of Nirvana. Lord Buddha taught his followers four 'Noble Truths' or 'Aryasatya', which he realized during his enlightenment.

The four noble truths presented by Buddha are

1. The truth of suffering (Dukkha).
2. The truth of the origin of suffering (Samudaya),
3. The truth of the cessation of suffering (Nirodha).
4. The truth of the path to the cessation of suffering (Marga).

The eight fold path to Nirvana suggested by the Buddha are Right to Belief Right to Meditate

1. Right to belief
2. Right to meditate
3. Right to Memory

4. Right to Effort
5. Right to Speech
6. Right to Conduct
7. Right to Thought
8. Right to Action

Classification of Buddhism School

Hinayana School (i.e. the lesser vehicle)

- Its followers believed in the original teaching of Buddha.
- They sought individual salvation through self-discipline and meditation.
- They did not believe in idol worship.
- They favor Pali language.
- It is known as 'Southern Buddhist Religion' because it prevailed in South India. eg. Sri Lanka, Burma, etc.
- There were two sub-sects of Hinayana i.e. Vaibhasika and Sautrantika

Mahayana School (i.e. the greater vehicle)

- Its followers believed in the heavenliness of Buddha.
- They sought the salvation of all through the grace and help of Buddha and Bodhisattva.
- They believe in idol worship.
- They favored the Sanskrit language.
- It is known as 'Northern Buddhist Religion' because it prevailed in North India and religions like China, Korea, Japan, etc.

Educational Philosophy

Buddhist education offered to impart education for all. Many people shifted to the Buddhist educational system. It was for the first time in India that education was institutionalized on a large scale during the Buddhist movement.

It is also a historic fact that with the arrival of the Buddhist era, great international centers of education like Nalanda, Takshashila, Vikramshila, Ballabhi, Odantapuri, Nadia, Amravati, Nagahalla and Sarnath were in prominence. Educational centers in the Buddha period developed in Viharas and Sanghas.

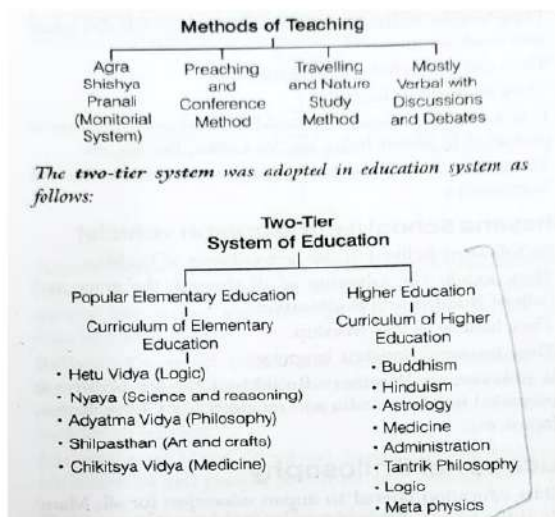
Aims of Education

The Buddhist educational aims were comprehensive based on knowledge, social development, vocational development, religious development, character development, **which are as follows**

- To follow the moral values of Buddhist religion.
- To eradicate Vedic Karmakanda or Ritualism. .
- To provide education in the language of masses i.e. Pali.
- To emphasize the progress and development of the society rather than the individual.
- To provide education through the new system, this was stated by Buddha.
- To give up the caste system.
- To achieve the final goal of Nirvana.

Methods of Teaching

The following are methods adopted in Buddhist Philosophy for teaching



Educational Implications

Total Development of Personality Buddhist education lays much emphasis on physical, mental and spiritual development. Even today the aim of education is integration of personality that can develop the various aspects of the individual which are interlinked.

Positivism Buddhist philosophy is positivistic and has a careful logical systematization of ideas.

Ethical It is ethical, the eightfold path to Nirvana makes a universal appeal.

Cosmopolitan Buddhist education was free from communal narrowness, there was no favoritism on the basis of caste, creed in the centers.

No Corporal Punishment Corporal punishments were absolutely forbidden, which is also very true in the present scenario of education,

Development of Good Conduct The entire techniques of Buddhism provide directions to develop good conduct and which is also the essence of a sound system of education.

Moral Discipline Character was the basis of moral discipline, The monk took the vows of chastity and of poverty.

Emphasis on Manual Skills Training of manual skills like spinning and weaving was emphasized to enable men to earn for living.

Educational Implications of Buddhism

- Emphasis on simple life and high thinking
- Emphasis on values Emphasis on mass education
- Emphasis on spread of higher education
- Emphasis on development of art and literature
- Emphasis on state patronage of education
- Emphasis on higher standard of education
- Emphasis on ideal relationship between teacher and the taught

Symbols of Buddhism

Buddhist's symbols have special meanings that remind us of Buddha's teachings. The main room or building is called a Shrine or a Buddha Hall. In front of this room, there is an Altar.

There are many symbols and beautiful things on the Altar, which are as follows

Buddhist's Symbols

1. Images of the Buddha
2. Traditional Offerings
3. Dharma Instruments

Images of the Buddha :There are many different kinds of Buddha and Bodhisattva images that show different qualities. e.g., a statue of the Buddha with his hand resting gently on his lap reminds us to develop peace within ourselves. A statue with the Buddha's right hand touching the ground shows determination. Traditional Offerings
Traditional offerings are to show respect to the Buddha.



Dharma Instruments The instruments used in ceremonies and meditation are called Dharina instruments. Each instrument has a specific use, for instance, the wooden fish is hit to keep rhythm.



Curriculum

- As Buddha stressed actions, the curriculum of Buddhist education includes practical activities. These practical activities include physical, intellectual, moral and social actions.
- For achieving salvation, moral education, meditation, and intelligence have been considered necessary. Although Buddha usually avoids long discussions, yet towards superstitions, orthodox views, and useless rituals he had the approach of a modern scientist.
- Training of senses was emphasized in Buddhistic education which helps in detachment, destruction of passion, end of miseries, achievement of mental peace, knowledge, wisdom and Nirvana.
- Everything remains in this world for some time and then it meet's its end in the same way as one wave goes. By illusion, we consider the continuity of sequence as permanent.
- Thus, he suggested social science, moral education, ethics, science etc. and co-curricular activities including social service, welfare of all, non-violence and behavior of the student should be according to the vows emphasized by Buddhist thoughts.

Discipline

Buddha teaching contains three major points i.e. discipline, meditation and wisdom. Wisdom is the goal and deep meditation is the crucial process towards achieving wisdom. Discipline through observing the precepts is the method that helps one to achieve deep

meditation, wisdom will then be realized naturally. Buddha's entire teaching as conveyed in the Sutra never depart from these three points.

After getting education in the Buddhist schools, colleges and universities one cannot do any injustice, tell a lie, commit theft, cannot kill, cannot be addicted to wine and make himself free from moral turpitude. In this way, students become free from greed, lust, enmity and ignorance.

The monk and the students in the Buddhist period were following the simple living and high thinking principle. Their lives were full of purity, dutifulness and are suppose to follow the **Astang Marg**

Role of a Teacher

The duties of the teachers were imparting education to the students, writing books, propagation of religion, discussion, and arrangement of debate for the clarification of serious subjects. The teachers were responsible for physical, mental, spiritual and moral development of the students. Teachers loved the students and helped them in every affair. They also took care of them during their diseases and agony.

During the Buddhist period, the place of teacher in the scheme of education was very important. There were the categories of teachers i.e. Acharyas and Upadhayas. The teachers were responsible for their food, accommodation and other necessities of livelihood. They kept eyes on the all round development of the students. Especially, they were serious about the obedience of the rules, meditation and concentration to their learning.

Both the teacher and the student were responsible for the Buddhist's order. But regarding education, clothes , food and residence of the student monk, the teacher was wholly responsible. The teacher was also responsible for any treatment of the student whenever he fell ill. The teacher used to bestow all the affection to his student and used to educate him through lecture and question- answer method. The teacher was regarded as the spiritual father or intellectual father of the student.

Jainism

Jainism is one of the major religions that flourished in India prior to Buddhism and Christianity. This is a transethnic religion of India, which believes that human beings can conquer worldly passions through physical and mental control. Jainism left a remarkable impact on Indian civilisation. Jains are extremely rich and extensive with a huge number of epics, texts and stories.

The Jainas believe in **24 Tirthankaras**. They are said to be Tirthankaras because they serve as the ferryman across the river of transmigration. The 24th Tirthankara was Vardhman Mahavira. The philosophical outlook of Jainism is the common sense, realism and pluralism.

The objects perceived by us are real and they are many.

Jainism traditionally known as "Jaina Dharma" prescribes a path of non-violence towards all living beings and emphasizes spiritual independence and equality between all forms of life. Thus, this religion is marked as the oldest religion of the world.

Core Principles of Jainism

- **Non-violence** The principle of non-violence or ahimsa is the most distinctive and well known aspect of Jaina religious practice. The Jaina's understanding and implementation of ahimsa is more radical, scrupulous and comprehensive than in other religions. Non-violence is seen as the most essential religious duty for everyone. A scrupulous and thorough application of non-violence to everyday activities and especially to food, is the most significant hall mark of Jaina's identity. The strictest forms of Jaina's diet are practiced by the ascetics, for Jains lacto-vegetarianism represents the minimal obligation i.e. food which contains even small particles of the bodies of dead animal or eggs is absolutely unacceptable. Jains make considerable efforts in every day life not to injure plants any more than necessary.
- **Self-control** Jainism encourages spiritual development through cultivation of personal wisdom and through reliance on self-control through vows. Jains accept different levels of compliance for ascetics and lay followers.
- **Soul and Karma** According to Jains, souls are intrinsically pure and possess the qualities of infinite knowledge, infinite perception, infinite bliss and infinite energy

In contemporary experience, however these qualities are found to be obstructed, on account of the soul's association with a substance called Karma over an eternity of beginning less time.

Doctrine of Jaina

Jaina metaphysics deals with Anekantavada or the Doctrine of Manyness of Reality. All objects of knowledge are manifold or multiform (Anekanta). They have infinite qualities and relations which distinguishes them from the other objects. Every object is what it is because of its positive and negative characteristics. Therefore, only the omniscient can know an object fully.

Every object possesses innumerable characteristics but it is impossible for ordinary people to know all the qualities of a thing. An ordinary person can know only some qualities of something. Human knowledge is necessarily relative and limited and so are all our judgements. This epistemology and logical theory of Jainas is called Syadvada.

As a matter of fact, both Anekantavada and Syadvada are the two aspects of the same teaching relativistic pluralism and realistic. The metaphysical side that reality has innumerable character is called Anekaritavada, while the epistemological and logical side that we can know only some aspects of reality is called Syadvada,

Jainism recognised the existence of the Gods, but placed them lower than the Jina. It did not condemn the Varna system, as Buddhism did. According to Mahavira, a person is born in a high or in a lower vama in consequence of the sins or the virtues acquired by him in the previous birth. In his opinion, through pure and meritorious life members of the lower castes can attain liberation. Jainism mainly aims at the attainment of freedom from worldly bonds. No ritual is required for acquiring such liberation. It can be obtained through right knowledge, right faith and right action. These are considered to be three jewels or triratna of Jainism. Jainism prohibited the practice of war and even agriculture for its followers because both involve the killing of living beings.

Path of Liberation for Jaina

The Jaina's teacher urges that right faith, right knowledge and right conduct are the three indispensable paths to self-realization or liberation. All the three should be practiced simultaneously. Hence, these three taken together have been called three Jewels. (Triratna)

Liberation is joint effort of these three i.e.

(i) Right Faith (Samyak-Darshan) It is the attitude of respect towards truth. Right faith is sincere belief in the essential principle of Jainism.

(ii) Right Knowledge (Samyak-Jnana) It is the state of detailed cognition of the real nature of the soul and non-soul. Right knowledge is free from doubt, error and uncertainty. For the attainment of perfect knowledge, the removal of Karmas that hinder in the way of attaining knowledge should be removed. Perfection of this process ends in the attainment of absolute omniscience (Kevaljnana).

(iii) Right Conduct (Samyak-Charitra) Right conduct is what helps the soul to get rid of the Karmas and lead him to bondage. For the stoppage of the influx of new Karmas and for the wearing out of the Karmas that have already entered the soul, the aspirant must practice extreme carefulness (Samiti) in walking, speaking, etc.

Teaching of Jainism

Thus, in order to attain liberation, Jaina talked about five great vows (Pancha-Mahavrata)

The Panch-Mahavrata of Jain includes

Ahimsa or Non-Injury to Life It is based on the idea of potential equality of all souls. It is not only simply to take life but also one should not even think and speak of taking life nor even permit, nor encourage others to take life.

Satyam or Abstinence from Falsehood It consists in not only what is true, but also what is good and pleasant.

Asteyam or Abstinence from Stealing It consists in not taking what is not given. It is based on the idea of the sanctity of property.

Brahmacharyam or Abstinence from Self-Indulgence It consists in abstaining from all forms of self-indulgence i.e. external and internal, subtle and gross, mundane and extra mundane, direct and indirect.

Aparigraha or Abstinence from all Attachment It consists in abstaining from all attachment of the five senses i.e. pleasant sound, touch, color, taste and smell.

Aims of Education

- Teaching should give necessary Jnana and penance to help Jiva.
- Believe in transmigration of soul, hence, education may partly be the preparation for the next world.
- Education should lead to self-enlightenment and restore the full potential of Jiva.
- Self-realization as Jiva is divine. Education must focus on his divinity and remove the material bonds of the soul.
- Education should help students to do Karma which leads towards Moksha.

Educational Implications

The Law of Karma (Cause and effect) Universe is ruled by moral law, which punishes all sins and rewards good deeds. Belief that our character creates its own heaven and hell is significant in nearly all schools of philosophy.

Highest State of Knowledge The highest state of knowledge is intuition through which man achieves a realization of oneness of the universe.

Integrated Education The contribution of Jain Philosophy in the development of Indian Philosophy has been significant. Jain Philosophical concepts like Ahimsa, Karma, Moksha, Sansara and the like have been assimilated into philosophies of other Indian religions like Hinduism and Buddhism.

Aim of Education The main objective of education in India, since earliest days of civilization, had been man-making ,who is capable of self-realization.

Concept of Compassion Sense of sympathy extends to all living beings, even to animals as stated in both Jainism and Buddhism.

Emphasis on Non-violence The feature of Philosophy is its strong emphasis on non-violence, accent on multiple facts of truth, morality and ethics.

Contribution to the Strain of Pacifism Absolute respect for living beings is stressed and the best way to resist evil is through non-violence.

Methods of Teaching

The following are the methods of teaching used in Jaina's education

- Teaching through senses and meditation.
- Teaching should be social and tolerant.
- Teaching should be action based and ideally oriented.

Curriculum

- The Jaina system stressed that the Jiva has to face the consequences of its deeds. Its color, physical beauty, age and other senses are according to its deeds. Whatever gets in his life is the fruit of his own deeds, not the grace of God. Hence, the Jaina curriculum includes those subjects which lead students towards different actions or activities. And thus, the Jaina curriculum is activity-centered.
- A person dependent on others cannot practice his religion or duties in its true sense. Thus, one's own actions have been emphasized. Therefore, education should provide such an environment which is helpful in developing social and moral values in the students.
- The ultimate end of education is to attain salvation. If it is possible to repel our attachment from worldly pleasures many of our strong and unhealthy desires will

disappear. Then we shall devote ourselves to attaining salvation. As a result, one should have more faith in doing good to others.

- The ways suggested in Jainism to attain salvation will help us in achieving the aims of education. True education liberates the soul from bondage. This aim can be achieved through different subjects, Co-curricular activities and different cultural activities.
- Apart from this, Jaina curriculum also emphasized on vocational education. For this education of different vocations should be provided to the students. This will help in equipoising economic conditions in the country and in developing manpower also.
- Thus, the Jaina curriculum includes social sciences, natural science, moral education, vocational education and various co-curricular activities and yoga exercises.

Discipline

- Students should respect the teacher and treat them as God.
- Emulate all the ideal characters from their Gurus.
- One should be careful in the walk of life.
- Follow five vows to attain good conduct.
- Practice ten different Dharmas like, non-attachments, forgiveness, self-restraint, austerity, etc.

Role of a Teacher

- He/she should be the role model.
- A living exemplary will all vows.
- Gurus are considered as Gods.vow
- Train rigorously to liberate the soul from bondage

Dayanand Darshan

Among the contemporary Indian philosophers, Swami Dayanand may be called to be the greatest rationalist. While on the one hand, he was a great supporter of Vedas and other holy texts, his approach everywhere was that of a rationalist. He never accepted anything without meditating upon its advantages and disadvantages.

His magnum opus Satyarth Prakash is an eloquent testimony to his rationalism. Pointing out the object of this great work Dayanand wrote, "there is not the remotest idea to hurt the feelings of any person either directly or indirectly, but on the contrary, the book

proposes that men should distinguish truth from falsehood. Thus, since none but the practicing of truth is the cause of the improvement of the human family”.

These words express both his rationalism and humanism. As is clear by the above object of the chief work of Dayanand, like a true humanist, he aimed at the progress of humanity on the path of happiness. Thus, it was in keeping with this aim that Dayanand presented his Philosophy.

Nature of Education

According to Swami Dayanand, education imparts true and real knowledge about master, self-development and welfare of all living beings. In other words, it should inculcate a spirit of service and help to others.

In this way, according to Swami Ji, education is a supreme and most important moral process for the development of mankind. **Swami Dayanand** says, “A man without education is only a man in name. It is bound in the duty of a man to get education, become virtuous, be free from malice and preach for all the well-being of people advancing the cause of righteousness”.

Contribution of Dayanand

Education for Perfection

The discussion of the Philosophy of Education presented by Dayanand, leads one to the conclusion that his aim was education for perfection.

He sought this aim most vigorously, even sometimes presenting schemes which were far from practicable and demanding standards and virtues which could not be attained even by the selected person. He demanded a very high standard of character and conduct. He wanted to realize all round perfection.

Multi-Sided Curriculum

A perusal of this due to his curriculum given in Satyarth Prakash amply clarifies the fact that Dayanand aimed at perfection of man through education. It is most anxiety about achieving an all round and comprehensive perfection of man that he prescribed such a detailed curriculum which may appear too wide in the modern age of specialization and yet if one remembers the fact that specialized knowledge always creates a one sided

personality and never a total perfection, one may be able to appreciate Dayanand's stand point. It is undeniable that the scheme of education presented by Dayanand is too rigorous and beyond the capacity of most of the males and females in the present time.

Humanism and Rationalism

Besides the ideal of perfection as a humanist ideal, Dayanand showed his humanistic tendency in his strong condemnation of all superstitions, unscientific beliefs, immoralities and deceptions. In his support of science and the scientific outlook, he was more positive than many contemporary positivists.

He was among the foremost rationalists to emphasize upon the use of reason in every field of human life. While on the one hand, he had absolute respect for the Vedas, whom he considered to be divine, on the other hand, he advised everyone to distinguish truth and untruth, use rational criteria and accept only that which is supported by sound logic. Thus, if something appears to be out of date in his scheme of education that hardly detracts its value, since what is important is not the detailed scheme but the insight behind it.

Dayanand's educational philosophy is as kin to Vedic Vedic Philosophy, although his interpretation of Philosophy is unique. When he first preached his lesson, there was the greatest need to protect Hindu religion and Philosophy from the onslaughts of Muslim and Christian religions. He saved Hindu society. He protected the ancient Hindu values from the influence of Muslim and Christian cultures and tried to maintain the traditional modes of thinking. His ideas on education have great significance for contemporary educational Philosophy. The contribution of Swami Dayanand towards the Philosophy and practice of education is noteworthy. There is no gain saying the fact that the history of education of modern India cannot be complete without mention of his glorious contribution.

Aims of Education

Aims of education, according to Indian Tradition, is imparting Vidya, which is real knowledge. Dayanand considered that true education removes ignorance and increases knowledge and spiritual values like religiosity and self-control.

According to Dayanand, education has five characteristics, viz provision of right knowledge, cultivation of culture, increase of religiosity, increase of self-control and liberation from ignorance, such education is for the welfare in this world and also the other world.

In his book, Vyavahar Bhanu, Dayanand maintained that education is that by which man attains happiness and knowledge. It is through knowledge that one can attain happiness.

The function of education is to provide this vidya. Prior to defining right knowledge or Vidya, Dayanand pointed out the following characteristics of Avidya or ignorance.

Education aims at removing the above mentioned fourfold ignorance. Besides this negative aspect, education has a positive aspect in the provision of right knowledge.

Role of a Teacher

Great importance is given to the role of the teacher by Swami Dayanand. The teachers are to be learned, of good character and devoted to their task. There is no room for arrogant teachers who are not dedicated to their task. There has to be a close relationship, like that of a father and son, between the teacher and his pupil.

Discipline

Dayanand was a strict disciplinarian and believed in taking strong action against teachers and pupils, who broke the rules of the school.

Curriculum

In his scheme of education, Dayanand prescribed almost similar types of education for males and females. Besides a general curriculum for education from the four Varnas, Dayanand also prescribed some special studies for each Varna. He pointed out that only those books should be recommended for deep study which passes all scrutiny.

Methods of Teaching

Dayanand not only prescribed a detailed curriculum but also pointed out the impediments which should be avoided by the teachers and students, in order to achieve the aims of education. Describing these impediments, he wrote "Both the teachers and their scholars should avoid all those things that act as hindrances in the way of the acquisition of knowledge such as the company of the wicked people,

contraction of bad habits (such as the use of intoxications), fornication, child-marriage, want of perfect Brahmacharya, want of love on the part of the rulers, parents and learned men for the dissemination of knowledge of the Vedas and other Satras, over-eating".

He prescribed some teaching methods that are given below:-

- He says that the curriculum should be such which takes man to the path of truth.

- He pointed out the impediments which should be avoided by the teachers and students in order to achieve the aims of education.
- Both teachers and students must avoid obstacles such as the company of wicked people, dishonesty, etc.
- Teachers should have good memory and sound logic. He was supporting Vedic philosophy of education.

Educational Implications

Swami Dayanand brought into light the constructive, comprehensive character of the scheme of education. He tries to materialize the moral and spiritual welfare and upliftment of humanity irrespective of caste, creed, nationality or time.

Islamic Philosophy

Islamic Philosophy is a branch of Islamic studies, and is a long standing attempt to create harmony between Philosophy (Reason) and the religious teachings of Islam (Faith). Islamic Philosophy, as the name implies, refers to Philosophical activity within the Islamic milieu.

The main sources of classical or early Islamic Philosophy are the religion of Islam itself (especially ideas derived and interpreted from the Quran). In early Islamic thought, two main currents may be distinguished i.e. Kalam, dealing mainly with theological questions, and founded on interpretation of Aristotelian and Neoplatonic Philosophy.

Concept of Islamic Education

Islamic philosophy concerned with matters such as the problem of unity and multiplicity, the relationship between God and the world. One of the most important principles in Islamic philosophy is the Principle of Divinity. Islamic philosophy was largely concerned with defining and elaborating God's attributes. God's attributes enumerated, but his essence was deemed to lie beyond human knowledge.

Islamic philosophy reconciles revelation with intellect, knowledge with faith and religion with philosophy. So, in Islamic philosophy, the result of revelation, intellect, faith, knowledge and religion matches and confirms each other.

Islam accounts for a great following in India, after Hinduism. Ideologically, it is a continuation of the ancient Mesopotamian tradition and recrystallisation of Judaism and Christianity, but does not support inter-religious borrowing. Islam means total submission to Allah or God.

Educational Implications

Islam is a religion for all mankind and is relevant to both spiritual and mundane life. Islam does not recognise the differences on the basis of caste, creed, wealth, language, race, region, etc.

Islam means peace through the submission to God. Islam essentially stands for deep religious life and at the same time defines a good living for the mankind. The object of Islamic education was attainment of worldly prosperity and social distinction. The main aim of education is to understand the relation of man with God as revealed in the Holy Quran.

Aims and Objectives

- ★ To provide experiences which are based on fundamentals of Islam.
- ★ To foster great consciousness of the divine presence in the universe.
- ★ To provide the teachings of the Holy Quran as the first step of education.
- ★ To provide experiences in the form of knowledge and skills with clear understanding that these experiences are likely to be changed in the light of changes in society.
- ★ To encourage international brotherhood, irrespective of differences in generations, occupation and social class.

Methods of Teaching

- Recitation, learning Kalama and collective repetition.
- Writing, reading and oral methods and also monitor methods in Maktabas and Madrasas.
- Oral and monitorial.
- Akbar stressed on effective teaching by writing letters.
- Due to the Purdah system, women's education was totally neglected. Young girls were secluded and so education was a matter of great difficulty.
- There were no annual exams in the examination system.
- Evaluation was a continuous process.
- Promotion was based upon assessment by the teacher.

Basic Principles

- a) **Free Education** Education in Maktabas and Madarsa was free and compulsory up to elementary level for all Muslim children.

- b) **Patronage of Education** Almost all Muslim rulers setup Maktabas and Madarsas and showed their generosity, favour and love for education.
- c) **Promotion of Cultural Unity** No restriction of caste and religion to get admissions in Maktabas and Madrasas.
- d) **Development of Literature and History** Great attention was given to the growth of history and art of writing history, in fact, tradition of writing history had its root in this period. Various forms of literature also underwent significant growth.
- e) **Monitorial System** Monitorial system was also more commonly used.
- f) **Practical and Useful Education** Education was for preparation for practical life. Education achieved more objectivity.
- g) **Encouragement to Persian Language and Science** Persian language was the medium of education, so special emphasis was given on the teaching of Arabic and Persian language and the study of science subjects was emphasized.

Curriculum

- ❖ Reading, writing, arithmetic and religious education, at elementary stage.
- ❖ Astronomy, physics, medicine, algebra, geometry, law, history, economics, etc, at higher stages.
- ❖ Hindus were taught their own religious books and they were allowed at the Madrasas. Many of the Hindus also read Persian and acquired mastery.
- ❖ Science and art/craft was getting more of importance. Theological curriculum, Dare-E-Nizami were followed in India.

Contribution of Western Schools of Philosophy

Introduction

It is quite often said that philosophy and education are the two sides of the same coin. Education is the dynamic side of philosophy. Education is practical in nature and philosophy is theoretical. Education is a sacred necessity of a life, both from the biological and the sociological point of view. In other words, we can say that philosophy provides the purpose or the aim and education makes it practical.

We have seen that the importance of education is discussed in both the major divisions of philosophy i.e. the Indian philosophy and the Western philosophy. Both the areas in the philosophical domain play a significant role in transforming the overall thought process. Here, we will talk about education in the light of Western philosophy

Western Philosophy

The Western philosophy is a line related to philosophical thinking, beginning in ancient Greece and including the predominant philosophical thinking of Europe and its former colonies up to the present day. The concept of philosophy, itself originated in the West, derived from the ancient Greek word 'Philosophia' literally 'the love of wisdom' (philein = 'to love' + 'sophia' = 'wisdom' is in the sense of theoretical or the cosmic insight).

The Western philosophy refers to the philosophical thinking in the Western world, as opposed to Eastern or Oriental philosophies (comprising Indian, Chinese, Persian, Japanese and Korean philosophies) and the varieties of indigenous philosophies.

The Western philosophy has a tremendous influence on and has been greatly influenced by Western religion, science and politics. Indeed, the central concepts of these fields can be thought of as elements or branches of the Western philosophy. To an ancient Greek, these fields were often one and the same. Thus, in the West, philosophy is an expansive and ambiguous concept. Today, however, what generally distinguishes philosophy from other Western disciplines is the notion that philosophy is a 'deeper' and more rational, fundamental, and universal form of the thoughts than other disciplines.

Branches of Western Philosophy

As with any field of academic study, philosophy has many sub-disciplines, but few fields are as vast as philosophy. Generally, the sub-disciplines can be organized under the major branches given below, much as Aristotle divided the philosophy originally. There is now a philosophical sub-discipline for nearly all other major fields of the study and the most are concerned with the interpretations of those Idealism fields.

1. **Aesthetics** The axiological study of the basic philosophical questions about art and the beauty, art, history, value theory, bridging with epistemology.
2. **Epistemology** The theory and the study of knowledge, consciousness and intelligence, including the mind and body problem in the philosophy of mind and artificial intelligence.
3. **Ethics** The axiological study of the moral problems, including the right action, metaethics, value theory, theory of conduct, bioethics, applied ethics and political philosophy, which is concerned with the justice and the punishment, the human rights and the role of the state or the government, bridging with metaphysics is the philosophy of religion, studying the rationality of the faith.
4. **Logic** The study of the meaning and the truth through argumentation (or argument), deduction, induction and reasoning, including propositional logic and computation, the philosophy of language and the philosophy of mathematics, bridging with the epistemology and the metaphysics is the philosophy of science, concerned with the problems of induction, scientific method and progress.
5. **Metaphysics** The study of the most basic categories of things in Ontology and Teleology, such as existence, the objects, properties and causality, including free will and

determinism, bridging with logic. Epistemology is the philosophy of science, including the philosophy of physics, concerned with physical laws, space, time and force. The philosophy of Biology and the other sciences is like analytical Chemistry and cosmology, the philosophy of religion, which studies the meaning of the concept of God and of the rationality of the faith.

6. **History of Philosophy** The study of what the philosophers have written, their interpretations and the influences, metaphilosophy is the study of the philosophical methods and the goals of philosophy, philosophy of the history philosophy of education, and the other issues linking with the history and the value.

Western Schools of Thought

Philosophies of education are reflected not only on the accepted ideals and beliefs of society at a particular time, but also on all those principles that have a bearing on the practices of education. The philosophical thoughts of idealism, realism, naturalism, pragmatism, marxism and existentialism are discussed here.

Idealism

The name 'Idealism', arose from "idea-ism". Idealism contends that the spiritual aspects are the chief aspects of human life. Natural or scientific facts of life are subordinate to spiritual ones. In the Western world, idealism began with Socrates and Plato. It was Plato, who wrote that ideas are real. Some of the linkage names that may be cited are Descartes, Spinoza, Kant, Berkeley, Hegel and Leibnitz.

The word 'Idealism' has been derived from the word 'ideas', According to this doctrine, ultimate supremacy is 'ideas'. The philosophy of idealism gives much emphasis on ideas, the feelings and ideals than the material things.

Forms of Idealism

Idealism can be understood with the viewpoints of different philosophers.

The interpretations are given below:

Platonic Idealism: The 'Plato' was a Greek philosopher, who started as a disciple of Socrates and remained ardent admirer throughout his life. Two of his most famous works are the Republic and the Laws. According to **Plato**, "**People should concern themselves primarily with the search for truth**". As the truth is perfect and eternal, it cannot be found in the world of matter, which is imperfect and constantly changing. Plato saw the dialectic, as a vehicle, for assisting people in moving from a concern with the material world to concern with world of ideas.

Religious Idealism : Idealism has exerted considerable influence on Christianity. It contained many beliefs compatible with idealism. Idea of one God, as pure spirit and the universal God can be readily recognised as compatible with idealism. Augustine referred the two worlds as the 'World of God' and the 'World of Man'. The world of God is the world of spirit and the good. The world of man is the material world of darkness, sin, ignorance and suffering. Augustine believed that one should release oneself from the world of man and enter into the world of God.

Modern Idealism With the rise of scientific revolution, idealism had come to systemisation and subjectivism. This identification was largely identified with encouraged in writings of Rene Descartes, George Berkeley, Immanuel Kant, George WF Hegel and Josiah

Main Philosophical Ideas of Idealism

Idealists hold that mind or spirit, as each man experiences, it in himself is fundamentally real and the total of the universe is spirit in essence. The physical world is just a manifestation of this great spirit behind it. The physical world is destructible and changeable. An idea behind it, which is the essence or the spirit of the universe cannot be destroyed. Ideas are expressions of the mind. The mind is able to create them and they are not perishable. The ultimate reality can be understood and expressed only in terms of ideas.

According to an idealist, every person has a 'mind' or 'self' or 'spirit', which is spiritual. An individual "mind" is part of the 'universal mind'. The whole has a quality of its own, which the parts do not have by themselves. Another very significant aspect is that idealist believes in about the nature of knowledge. For them, knowledge of the heart of spiritual reality is the highest and worthiest knowledge. This knowledge can be obtained only through intuition unlike the knowledge of the physical universe, which is dependent on the senses. The external world around is a perceived world and not a real world. What is the real idea behind it? of the ultimate reality is

Idealist says that the knowledge not possible through the methods of observation, experimentation, reasoning, etc. which are true guides to the knowledge of physical universe. Idealist advocates the use of intuition, for knowing the ultimate reality. However, they would use both deductive and inductive logic for understanding the physical universe.

The knowledge of the physical universe is basic to the knowledge of the ultimate. Idealism believes in three spiritual values, they are the truth, beauty and goodness. The truth is an intellectual value, the beauty is aesthetic value and the goodness is a moral value together, they constitute the good. These values are already existing and the purpose of man is to discover them. Man cannot create values. Values are the essences, essence precedes existence.

Idealism and Education

The most important contribution of idealism, to the field of education is that it has provided human life with high aims. It has set out aims of education very clearly. Idealist very rightly point out that the aim of education that is not merely to enable individual to produce more material goods, but to exalt human personality.

Idealism forwards two types of aims in education i.e. one for the welfare of individual and other for the good of the society. The ultimate aim of education is self-realisation or spiritual becoming. Self-realisation is the goal of life and hence, the aim of education.

A self-realised man is an ideal man. He will have internalised the spiritual values. Professor Hiriya says that "A self-realised man will not be realising virtue, but will be revealing it". The aim of education is to develop the natural man into ideal man. Ideal man will be possessing physical, intellectual, emotional, moral and spiritual perfection and all round integrated and complete development. Idealist includes physical development also as a laudable

aim, but they reckon it only as an instrumental to the health of the mind or the spirit. They believe that a sound mind can exist only in a sound body.

According to idealism, aims of education may be summed up as under

- Exaltation of human personality unfolding the divine in man.
- Development of rational attitude.
- Transmission of spiritual and cultural heritage.
- Universal education for universal individuals.
- Moral education, which falls into two categories i.e.

(i) Duties to self, which includes physical fitness, self-culture, industriousness, etc.

(ii) Duties-to others, which includes respect and appreciation for the opinion of others,

cooperativeness, generosity, liberality, etc.

- To cultivate the values of truth, beauty and goodness.

Idealism and Curriculum

Idealist likes to give children such knowledge that is of permanent value. They attach a higher importance to humanities than physical and biological sciences. They would like to teach about culture, art, morality, history, philosophy and literature. They would advocate the teachings of all

those subjects that centre around man and like object to the teaching of science and technology, but are aid his moral and spiritual development. They would not only eager to caution that they must be humanised before they are taught i.e. organised and directed towards goals of human welfare.

Royce.

Idealism stresses on three values i.e. truth, goodness and beauty. These three values determine three types of human activities i.e. intellectual, moral and aesthetic. Each type of activity is represented by studies or subjects that should form a part of the curriculum.

The following arrangement of the curriculum is recommended by idealism

Value	Subject/Activity
Truth	it is represented by an intellectual subjects or activities like humanities, languages, social sciences and physical sciences
Goodness	Goodness This includes subjects like ethics, metaphysics, religion, etc.
Beauty	Beauty Aesthetic subjects or activities, like an art, the poetry, etc. relate to this part of the curriculum.

Idealism and Pupil

an Idealist looks at the child as a self, a spiritual being. He is also a social being. He is not just organismic reality, but basically a spiritual reality. Horne writes “our philosophy dares to suggest that a learner is a finite person, growing when properly educated into the image of an infinite person, that his real origin is deity, that his nature is freedom and that his destiny is immortality”. The pupil is in a process of self-actualisation. Education is a necessary condition of the process.

According to an Idealist, pupil is also a social being. He can actualise himself only through the service of themselves. Such a belief is the foundation of a modern off shoot of an idealism known as humanistic idealism. Unlike Rousseau, who considered the child as good by nature and hobbies, who considered man as base by nature.

An Idealist looks at the child as neither good nor bad by nature. They think that he has the potential either to be good or bad, which depends for its actualisation upon environment and education. The teacher and the pupil are equal as both of them are spiritual in nature and have a common goal, self-realisation. The teacher because of his age, has gone ahead of the pupil towards the goal. He is just like the member of an advance party in a mountaineering expedition.

Idealism and Teaching Methods

Idealism advocates the use of ideal-centered methods of teaching i.e. while teaching any subject, emphasis is placed upon the dignity of man, grandeur, worth of human life and the goals of living

Idealist also believes in self-education of the child, but as distinct from naturalists, they would not consider just over activity as self-activity. Rather, they would say that even speculation, meditation and other mental activities are also self-activities. Horne describes self-activity as “power of self-directed pursuit of consciously conceived ends”.

For classroom practice, idealists would encourage the use of the discussion and the lecture methods. The discussion method of learning, which is popularly known as the Socratic Method involves questioning and discussion. It was the method of learning in the Upanisadic period of Indian education. It is also known as an Informal Dialectic Method. Idealist values the use of well prepared and presented lectures. Lecture should not be a phonographic recitation of facts, but a scholarly exposition. It should also not be delivered in autocratic way. It should be participatory.

Idealism and Teacher

The position of the teacher in idealist scheme of education is focal. It is the teacher who provides the key to educative process. He decides the opportunities for learning and growing for the students and also sets an environment congenial for that.

Most children are greatly influenced by his conduct i.e. his way of speech, his etiquette, etc. Idealism considers the teacher a friend, philosopher and guide to his pupils. Character development and value development are the important concerns of the teacher. Froebel's metaphor of the Kindergarten perhaps explains the best, the function of an educator. The school is regarded as a garden and teacher as the gardener, whose function is to tend the little human plants in his charge, carefully and to help them to grow to beauty and perfection.

According to idealism, main functions of a teacher are

- The teacher must assume the role of a Guru
- The teacher . must understand his pupils
- The teacher should present high standard of behaviour and conduct them before his pupils.

Thoroughly.

- The teacher should have a deep knowledge of his subject.
- The teacher should aim at inculcating in the pupils, a desire to work hard.
- The teacher should employ thought provoking techniques and thereby, encourage his pupils to think for themselves in his subjects.

Idealism and Discipline

Idealist likes to give freedom to children, but that will be a qualified freedom. It should be for activity. Freedom does not mean license or a waywardness, rather it implies responsibility. It should be regulated, guided freedom, and restrained freedom. Their emphasis is on self-discipline.

They believe that human behaviour should have internal controls, rather than such external controls as praises and punishments. The teacher should win over the child through impression i.e. good personal examples of behaviour and conduct.

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Contribution of Western Schools of Philosophy

The Idealist strongly believes that participation in social service activities develops spirit of sacrifice, an important feature of the life of an ideal person.

Limitations of Idealism

- Concepts like 'spirit' 'mind', 'soul', "the cosmos", etc are inherent in an idealism, have little relevance in classroom teaching.
- Idealism in education stresses limitation of models, but younger generation prefers invention and originality rather than imitation.
- Idealism emphasis on gaining knowledge is likely to turn educational institutions as information monger's workshops. School curriculum becomes overloaded with obsolete knowledge sometimes.
- Idealistic scheme of education by and large, pays less attention to physical, industrial, social and electronic environment of today.

Realism

Aristotle is regarded as the Father of Realism'. To understand the philosophy of the realism, it is necessary to examine the conditions prevalent in the middle ages.

In the middle ages, the bookish and unreal knowledge was the order of the day in Europe. Consequently, there was a wide gap between the real life and education.

As a philosophy, realism is opposed to the subjective idealism of Berkeley and Kant. According to them, physical world has an appearance of phenomenal existence. The perfect triangle or circle

exists in our mind in idea and not on the board or on the paper. While, realism asserts that there is a true reality outside the mind for responding to our conception and perception. The complete and particular is not real than the abstract and the universal. Thus, for realism, reality is objective rather than subjective. Realism regards the world of physical reality as truly fundamental thing is experience.

The physical world is objective and factual. The realism regards the personal wants as subjective, subordinate and secondary, realism is not prepared to accept the existence of an infinite or absolute mind as idealism does. According to realist, mind has been in the course of evolution and is also a part of the universe. Realism is a philosophy of common sense and also the philosophy of science. Realists does not believe in idealist's unreal theory, which has no relation to present life. They opine the truth of life and aim of life is the development from the present systematic life.

In other words, realist says that the world around us is the reality. It is a world of objects and not an ideas. It is a pluralistic world, a world of materials, a world of ideas and a world of experiences. The world is a mechanism. There is an order and design in the world, man is a part of this order.

The world is self-caused and ruled by the laws of cause and effect relationships. According to realism, as reality is outside the mind and the world around is an objective reality, knowledge of the surrounding world is the most to acquire desirable knowledge. The best method knowledge is the experimental or the scientific method. Realists does not believe in an ideal values. They would like to discover values in immediate social life.

Forms of Realism

The realism can be understood with the viewpoints of different philosophers.

Aristotelian Realism According to Aristotle, ideas or forms, such as idea of God or idea of a tree can exist without matter, but no matter can exist without form. Each piece of matter has universal and particular properties.

Religious Realism Thomas Aquinas connected with an idea of Christian revelation and maintained that we are the children of God and our best thinking should agree with Christian tenets. Aquinas believed that God created matter out of nothing and God gives meaning and purpose to the universe.

Modern Realism Modern realism developed an adequate method of inductive thinking. Francis Bacon and John Locke were involved in developing systematic methods of thinking and ways to increase human understanding. Induction is the logic of arriving at generalisations on the basis of systematic observations of particulars.

Humanistic Realism Humanistic realism is a form of realism, which emphasises the general human welfare through education by saying that human beings are the fundamental realities in the material world. So, realities of the material objects must be examined in terms of human realities. Erasmus, Rabelias and John Milton have given this aspect of realism, where, there is no place for logic, grammar or literature in curriculum.

Realism and Education

Education for the realists is a preparation for life. Realists, does not believe in general or common aims of education. Aims are specific to individual and his perspectives. Realism emphasises scientific tendencies in education and accords prominence to experiments in education. They point out the importance of practical aspects of learning.

Realism asserts that education should contribute to individual as well as social development. It says that mental and physical faculties of the child should be developed and senses of the child should be developed through an appropriate experiences. Education should provide the child with the knowledge of both the society and external nature. Child should be trained for a vocational pursuit.

Realism and Teacher

a realist school must be a scholar. They want men of high character and integrity, still they believe that they would be of no avail to children unless, coupled with mastery of information. The teacher is only a guide to children. He must neither be a pessimist nor optimist, but guide the children towards the hard realities of life. He must expose children to the problems of life and the world around them.

The teacher in

Realism and Curriculum

the realists is a means of forming desirable habits. These habits are to be acquired not through conditioning, but through the mastery of subject matter. However, mastery of the subject matter does not mean memorisation of facts. It is rather the understanding and application of knowledge in planning, deciding and executing actions. Realists, prefer a system of general education over a period of time at the earlier stages and specialisation to come later. At later stages, they would like to give a vocational bias to the curriculum. Subjects of the curriculum would include courses in physics, chemistry, mathematics, life sciences and their applications, social sciences in an

integrated way and literature, biography, philosophy, psychology and art. They do not advocate a separate curriculum for moral education.

Realism insists that practical utility of the subjects should be the main consideration in the inclusion of subjects in the curriculum. There should be no gap between what is learnt in the school and what is actually there in the daily life.

Realism and Teaching Methods

Realists encourage the use of lectures, discussions and symposia. They believe in the Socratic method of learning. They do not object to memorisation at the earlier stages. They advocate profuse employment of an audio-visual methods in teaching. An audio-visual aids enable the teacher to develop sensory powers in children. Children would have clear feel of reality through them. Realist, values insight learning as of superior quality.

Realism and Discipline

To realists, the discipline implies to an act, according to rules and regulations of an educational institutions. The purpose of discipline is to make the people submit himself to the directions of the physical world, because he of using any punishment for maintaining the discipline. himself is its physical part. But, they were not in the favour They advocate discipline, by providing a good physical environment.

Limitations of Realism

- Realism lays undue stress on the needs of the material world.
- Realism neglects the spiritual world.
- Curriculum suggested by the realism is lopsided,
- By placing more emphasis on material aspect realism neglects the human aspect.
- Realism does not accept the importance of an eternal value without which, it is not possible to attain real happiness.

Naturalism

the greatly Contrary to an idealism, there is another school of philosophy, called the Naturalism which has influenced the educational theory and practice.

According to Rusk, "Naturalism is a philosophical position adopted by those who approach's philosophy, from scientific point of view". This philosophy believes that nature alone represents

the entire reality. There is nothing beyond nature, behind nature and other than nature. Nature justifies all existence including human beings. According to this philosophy, human life is a part of the scheme of nature. It is a self-sufficient entity having its own natural matter, natural force and natural laws. purely

Naturalism, applies natural laws to the entire human experience material, rational or spiritual. It emphasises, on matter and the physical world.

This material world is governed by certain laws, man, who is creature of the material world, must submit to those laws.

Forms of Naturalism

Naturalism as a philosophic doctrine, has three distinct forms. They are

Physical Naturalism This form believes that the laws of physical nature govern the laws of human life. Reality does not exist within an individual. It is rather outside him, in the natural universe. Tagore calls 'nature' as the 'manuscript of God'. Since human life is moulded and controlled by external nature, it should be in accordance with the natural laws. Such a philosophy throws man into the background and as such, it has not influenced an educational theory and practice.

Mechanical Naturalism This form regards man as a mere machine. There is no spirit or soul. Only matter is everything. Mind is also matter, which is made up of atoms, empty space and motion. Matter keeps on moving and changing and this change is governed by the laws of physical science. Man is also matter, he is a mere machine, governed by mechanical laws. He has no creative capacity, purpose or direction. This philosophy, therefore, aims at training man as a good machine, and keeping it in good working conditions.

Biological Naturalism This form seeks to explain man in terms of the lower form of life from which he has evolved. According to this philosophy, body which he has in common with other animals, is the real man. Man's natural endowments, including his instinct emotions and temperament, are the real signs of his behaviour. If our behaviour is according to our instincts, we feel happy, if not, we feel unhappy, and disappointed. Education should try to sublimate these natural impulses. For socially desirable ends. It is that form of naturalism which has made the most significant contribution to the development of educational theory and practice.

Naturalism and Education

Naturalists believe that nature is ultimate reality and is propelled by her own laws. For them reality and nature are identical. They have no belief in a supernatural reality. As Hocking writes,

“Naturalism denies the existence of anything beyond nature, behind nature, other than nature such as the supernatural or other worldly”.

The method of acquiring knowledge advocated by the naturalists is an inductive method. It involves stages like meticulous observation, exhaustive collection, careful classification, accurate description, intelligent interpretation and cautioned generalization. So, naturalists believe that knowledge gained primarily through observation is of utmost importance. They would like to see nature as it is, make specific observations, accumulate and then generalize about the world inductively.

For naturalists, an education is a process of development of natural life. The process of development must be natural and integrated. Education is for both body and mind. The whole being of the child must be unfolded as a unit. As Ross puts it, “Education is merely the fostering of natural development and true education takes place when the nature, power and inclinations of the child are allowed to develop freely with a minimum of guidance”.

The dictum of naturalist education is to follow nature of the pupil and of environment as the personality of the child is fashioned by both, An eminent naturalist educator, Rousseau likes to look at the child as he is rather than as he would be.

Aims of Education

According to Herbert Spencer, “The aim of education is to enable individuals to lead a complete life”. It is the general aim, which comprises five specific objectives. These objectives must be guiding posters of education.

They are as follows

- Self-preservation
- Securing the necessities of life
- Upbringing children
- Maintaining social and political relations
- Enjoyment of leisure

Naturalists strongly believe that, “Senses are the gateway of knowledge”. They are very emphatic that all knowledge comes through the senses. The senses are eye, ear, nose, tongue and skin. Knowledge gathered through these is more lasting.

Naturalism and Pupil

The naturalist looks at the child as a little animal. Therefore, his first requirement is to be a healthy and vigorous animal able to stand the wear and tear of living. He depends upon others' infancy, childhood and adolescence. for his physical nourishment and mental nurture during his

The infant educates himself to a great extent. His education should be based upon his spontaneous activities. His impromptu activities are the guides of his education. What the child likes to do is an important index to the kind of activity, which is educative for him at a given stage of development.

The child is very important in the system of naturalist education. He is the centre of an educational system. It is the child himself rather than an educator, the school, the text book or the subject of study i.e. the focus of educational activity.

Education should be geared to the needs of the child. According to naturalists, educational activities should be anchored in the child's experiences, needs and not guided by ideals of adult life. As Monroe puts it an "Education finds its purpose, its process and the means wholly within the child's life and child's experience". This attitude of holding the child as the focus of an educational activity is called the paedocentric attitude.

According to naturalists, children should be given a negative education instead of a positive education. Positive education attempts to mold the child disregarding his natural inclinations. Negative education is not idleness. As Rousseau describes, "It does not give him virtue, it protects from vice, it does not inculcate truth, it protects from error". It helps the child to discover things by himself.

Naturalism and Curriculum

The naturalist conceives the curriculum under two stages: the earlier stage and later stage. In the earlier stage, they prefer to give sensory training as they believe that senses are the gateways of knowledge and the key to experiences. Sensory training is an essential and integral part of the Modern Pre-school Education Movement. The Montessori Schools through their didactic apparatus and the Kindergarten Schools through Froebel's provide for sensory training. At the later stage, naturalists would like to include in the curriculum such subjects as Physiology, Physical and Natural Sciences, so much of Mathematics and languages as is necessary to understand the above subjects, psychology of child development, social studies, anatomy etc. It lays stress on the subjects, which are helpful in the self-preservation of

Naturalism and Teacher

The place of the teacher in a naturalist school is behind the scenes. His duty is just to observe the child rather than to pour information, ideas and ideals or mold character. He has to set the stage, supply the learning materials and opportunities, provide an ideal environment and create

conditions under which natural development takes place. As the method of education involves intelligent direction the teacher should help pupils to select such experiences, which contributes to growth and contain potentialities for further growth.

Learning experiences should be selected, organized and coordinated. A teacher is not a positive but a negative educator. He is a mere observer. He should be one among children and not make his presence felt.

Naturalism and Teaching Methods

Naturalistic methods of teaching emerged out of a revolt against the old, traditional and bookish methods of teaching. Naturalist, believes that exhaustive observation is essential for effective learning. Methods of teaching should be inductive. They advise the teachers to tell the children's as little as possible and allow them to discover Pragmatism as much as possible. an

The emphasis in methods of teaching should be direct experience. Rousseau said "Give your scholar no verbal lessons, he should be taught by experience alone". He also said, "Burn the books and break the walls, throw the child into the bounty of nature". According to naturalists, all knowledge must emerge out of actual situations and experiences. Observation and experimentation should replace the chalk and talk methods.

The play-way method of teaching is advocated by naturalists. All learning should take place in the spirit of and by the method of play because play reveals the child's nature and the lines of his natural development. Naturalist talks about the art of delay' during the process of learning for children. They must not be in a haste and hurry as by doing, so they ignore and contradict the natural rhythms of development. Delayed him for discovering these rhythms and provides an opportunity for joining hands with maturation.

Naturalism and Discipline

Naturalists advocate a free discipline. They disapprove of the practice of punishment to children. According to them, punishment should be determined by natural consequences of he should not be punished physically as Rousseau did imagine wrong deeds. If the child breaks the windowpane of his room, for Emile. Instead, allow the child to suffer the cold for night, so that he learns through the consequences. The proverb, 'a burnt child dreads fire', very well fits in an illustration of nature's punishment. The spirit behind free discipline is that the child must learn through a process of trial and error, by his own mistakes. The school should be organized as a free and natural society. The children should learn about the rights and duties of citizenship through participation in such a society and not through lectures.

Limitations of Naturalism

- Naturalism does not offer definite aims of education.
- It neglects books, which are treasures of knowledge contained in the printed materials.
- Absolute freedom advocated by naturalism does not exist. It never existed and will never exist in a civilized society. Child cannot be given a long rope to hang himself.
- Naturalism minimizes the role of the teacher in an educational process. Even in the electronic age, a teacher occupies an important place in the teaching and learning process.
- Naturalism does not give due importance to the moral and spiritual development of the child.

Pragmatism

The term 'pragmatism' is derived from the Greek word 'Pragma', which means action from which words like practice and practical have been derived. Charles Pierce introduced these words into philosophy. The contributions of Charles Pierce, William James and especially John Dewey in America are regarded as making up the modern philosophy of pragmatism.

In his book **Pragmatism**, James described it as "The pragmatic method is primarily a method of solving metaphysical disputes, which are unending". Pragmatism is a method wherein one looks away from first principles and looks towards last things or consequences of action. It welcomes an idea, which is testable and which leads to favorable consequences. If an idealism speaks of ideas and ideals, pragmatism is concerned only with facts. Other equivalent names for pragmatism are instrumentalism and experimentalism. Pragmatism is also known by various names such as, practical philosophy, utilitarian philosophy and philosophy of consequentialism.

In the words of 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. An ideal ends are remotely connected with immediate and urgent conditions. Men naturally devote themselves to the present conditions rather than the remote. A bird in hand is worth more than two in the bush. This is the Pragmatic Philosophy of life. Its chief exponents are William James, John Dewey and S. Kilpatrick.

Forms of Pragmatism

Forms of pragmatism are as follows

Humanistic Pragmatism According to it, whatever fulfills our purpose, satisfies our desire, develops our life is true.

Experimental Pragmatism An experimental pragmatist believes, whatever can be experimentally verified is true.

Biological Pragmatism A biological pragmatist believes that by this type of pragmatism, best is found in the function of thought, in adopting the human and organism to its environment.

Fundamental Principles of Pragmatism

Fundamental principles of pragmatism are as follow

No Ultimate Values The main principle of pragmatic philosophy is that man creates his own values during the course of activity. There are no fixed values for all times to come. Even truths are man made products. There is nothing like absolute truth.

Emphasis on Experimentation Pragmatism lays a special stress on the value of experimentation. It stands for testing every statement by finding out its practical implications. Man is always carrying out various experiments in his life. a

Only that thing is good and beautiful which emerges as useful after experimentation. John Dewey says, "I affirm that the term 'pragmatic' means only the rule of referring all thinking, all reflective consideration to consequences for final meaning and test".

Belief in Practical Philosophy Pragmatism believes that philosophy is not simply a wisdom of the past. True philosophy is one that helps in the solution of practical problems of life.

According to **Pragmatism**, "Philosophy is the thinking of what to do in a life situation and it is brought into existence when problems occur".

Human Development according to Environment Pragmatism believes that growth of human personality takes place because of interaction with the environment. Man tries to adjust himself to his environment and this results in his growth. During the process of adjustment, man not only adapts himself to his environment but he also tries to mold the environment according to his needs, purposes and desires.

Faith in Democracy Pragmatism has deep faith in democracy. It is only through democracy that an individual can realize the maximum development of his personality. This development is possible only in a social context.

Individual development also leads to the development of society. Thus a democratic social order is considered essential for the healthy growth of an individual.

Revolt Against Traditionalism Pragmatism believes that reality is in the making. Truth is that which works in practical situations. Whatever fulfills one's purpose and develops his life, is true. So, it is a revolt against traditionalism and absolutism.

Emphasis on the Principle of Utility Pragmatism is an utilitarian philosophy which holds that the reality of a principle lies in its utility. An idea or thing which is useful to us is proper and right. In case it is of no use, it is improper, wrong and untrue. In other words, only those ideas and things are true which have a utility for man. In the words of William James, "It is true because it is useful".

Importance of Manpower Pragmatism emphasizes the power of man to a great extent. By virtue of this power, a man can create an environment useful, beneficial and conducive to his own development and welfare of society.

Faith in Flexibility Pragmatism believes that nothing is fixed and final in this world. Everything grows, changes and develops. In other words, the world is changing and everything is under a process of change. Human life is also changing. Therefore, they discard rigidity.

Reality: Still in the Making To pragmatists, the future is more helpful and bright in comparison with the present. The world is still in the process of formation and development. Man is to aid this process of formation to such an extent that all the needs and requirements of human beings are fully satisfied. In this sense, pragmatic attitude is optimistic, developing and progressive

Importance of Activity Pragmatism lays great emphasis on activity rather than ideas. Pragmatists hold the view that ideas are born out of activities. Man is an active being. Thus, the greatest contribution of pragmatism to an education is the principle of 'Learning by doing'.

Pragmatism and Education

- Education should enable the child to learn new techniques to cope with new situations.
- Values are created through experimentation.
- Child learns by doing more than by reflection.
- Education is a continuous process. It is a constant reorganizing or reconstructing of experience.
- Curriculum is activity centered.
- Curriculum is integrated.
- Life situations should be made on the basis of education
- Education is a social necessity. It is the means by which it renews itself.
- Freedom should be given to the child for the development of his all round personality.

Pragmatism and Curriculum

Pragmatists neither approve of a rigid, traditional pattern of curriculum where there would be watertight compartmentalisation of knowledge into different subjects nor do they support a Laissez Faire Policy in curriculum organization. They believe in a certain degree of organization of the curriculum.

They would like to integrate the curriculum with the life and experiences of children. To quote Dewey, "The child and the curriculum are simply two limits, which define a single process". Pragmatists prefer to give integrated knowledge around particular and significant problems of life rather than divide knowledge into various subjects of instructions.

A study of social, economical and political institutions, current, social, economical and political problems, natural resources and such other similar studies can form the curriculum. Life and experiences of the pupil should be integrated with the activities of the school.

According to pragmatists, the curriculum should include tools of knowledge such as reading, writing, counting, nature study, drawing, hygiene, physical training, history, geography, science, domestic science for girls and agricultural sciences for boys. Vocational training is an indispensable part of the curriculum

Pragmatism and Teaching Methods

The focus of pragmatic methods of teaching is on the child-in-society' and his activities therein rather than the book, the teacher, the subject or exclusively the child of nature. Learning always occurs as a result of movement and activity. The teacher has to capitalize upon the activities of children to direct the teaching learning process. Activity is the basis of all teaching. Children should be encouraged to discover and investigate the facts of life. Education must develop the laboratory habit of mind'. The method of teaching should be experimental.

Dewey feels that methods of teaching should develop reflective thinking in children.

They must ask the 'why' of things and not merely the 'how of things. To speak of the actual methods employed in classrooms, pragmatists lean on creative and constructive projects.

As WH Kilpatric has defined it, "A project is whole-hearted purposeful activity proceeding in a social environment". Projects may be worked outside the school also. They take note of the constructive efforts of children. There are four stages in the project method. They are proposing, planning, executing and evaluating. Students participate in all four stages. Projects may be worked by any individual or a group. However, pragmatists would prefer group projects as they allow for cooperation, participation in group life and sharing of responsibilities.

Pragmatism also encourages discussion as a method of learning. It also encourages laboratory work, personal reference in the library, educational tours and excursions. The basic principle of education is that a child is ever active. While doing he is learning, while learning he is doing. Pragmatists tell us to confront the child with real situations not by a passive surrender, but by a constant, dynamic interaction between himself and the changing situations.

Pragmatism and Teacher

Pragmatism regards the teacher as a helper and guide. The teacher assumes the role of 'arranger of experience'. According to Dewey, "The teacher is a guide and director, he steers the boat, but the energy that propels it must come from those who are learning".

The teacher's job is to keep the child alive to

- his purposes
- his capacities
- his limitations

So that, he

- evolves his own discipline
- develops his own values
- makes his own adjustment
- and thus, realizes himself

According to pragmatists, a teacher is not a dictator but only a leader of group activities. He has to plan and organize the teaching-learning situation, provide learning experiences and opportunities for experimentation. He must not impose himself on children. The teacher should treat the pupils as his own equals in regard to social life.

Pragmatism and Discipline

Pragmatism condemns enforced discipline and advocates social discipline based on child's interests, activities and a sense of social responsibility. Free, purposeful and cooperative activities organized in the school lead to social discipline. These activities inculcate attitudes of cooperation and consideration. Moral development takes place through such activities and students develop a sense of self-control.

Pragmatists believe that work can become a play, if it is rooted in the interest of the child. If the activities of children are rooted in the interests, specific needs, capabilities and preferences of children then there is no problem of discipline.

Limitations of Pragmatism

- It by and large ignores internal values
- It pays little attention to spiritual values.
- It advocates a utilitarian approach only.
- It provides a very insignificant place to cultural values.

- It believes that experience is all in all. It ignores the knowledge accumulated through the ages.
- It does not give due importance to regular and systematic instructions.
- The entire knowledge and experience needed by a child cannot be obtained through projects.
- It does not indicate fixed educational goals.

Marxism

The 'Marxist ideas about man and matter are generally known as Marxism. Marxism constitutes the general views about the world and human society. Marxism developed as a protest against an idealist conception of man and the world as represented by Hegel (1770-1831)

Marxist was influenced by Hegelian dialectics, French socialism and English economics. But marxism is a fundamental and total philosophy of life.

Karl Marx's conflict theory is plain and simple. Class struggle constitutes the central theme of Marx's theoretical scheme, which is based on three premises related to his theory of class struggle.

These are :

- The history of the hitherto existing society is the history of class struggles.
- Social learning determines consciousness. man his
- The class, which is the dominant material force in society, is dominant in the intellectual sphere.

Marx is said to be the founder of conflict perspective. He has helped through his ideas in understanding the nature of society specifically from a conflict perspective. He gave the concept of dialectical materialism that consists of two words' dialectic' and 'materialism"; the idea of dialectic derived from Hegel and the idea of materialism from Feurbach. But Marx rejected the earlier ideas and presented this concept of dialectic materialism, as a new idea/method of study of social reality.

The main tenets of Marxian dialectical materialism are :

- All the phenomena of nature are part of an integrated whole.
- Nature is in a continuous state of movement and change.
- The development process is a product of qualitative advances, which culminate in abrupt qualitative change.
- Contradictions are inherent in all realms of nature but particularly in human society.

Marxism and Education

Education helps in the development of military and economic power of the state to establish a classless society, the communist society. Because of this, an education system in the erstwhile USSR was given utmost importance, it was highly centralized, strategically organized and controlled by the trusted leaders of the communist Party of the USSR.

Marxism and Goals of Education

- Education should propose the citizens to obey the state and law.
- Education should be compulsory for all citizens.
- The state should bear the burden of education.
- The state should emphasize on imparting objective knowledge.
- The state should promote the physical and mental development of all its citizens.
- Through vocational and trade education, dignity of manual labor should be established in society.
- Education should create a full employment situation.
- The underprivileged should be given priority.
- Education should develop national and progressive temperament.
- There is no place for religion in an education system because it cannot solve the problems of material world.

Different Levels of Education

Primary Education Marxism emphasizes eight years of compulsory free and universal primary education. It should continue till the age of fifteen.

Secondary Education After the completion of compulsory primary education, the competent adolescents should be selected for three years of vocational & technical education.

Higher Education After the completion of secondary education the competent youths should be selected for three years of university education.

Marxism and Teaching Methods

The Marxists have followed the following methods of teaching

- Lecture and textbooks
- Tutorials and seminars
- Projects and problem-solving

Main ideas involved in Marxism theory are

- Nature as material in Marxian theory in character everything derived from it.
- Nature develops in a dialectical pattern, where struggle exists between opposing factors.
- Dialectical method applied to human social organization, struggle of social class leads to social change.
- Social relations are the basic factors of economic production.

Marxism and Teaching Methodology

- Emphasis is laid on the practical aspects of education instead of theoretical aspects.
- Marxist education is based on the principle of learning by doing. Students should work both in agricultural farms and factories.
- Education should not be confined within the four walls of the school. The natural environment and the community at large will also serve as great books and teachers.
- Marxist education emphasizes learning through personal experience of the child.
- It emphasizes group activity instead of an individual activity. Marxist education intends to promote cooperative spirit instead of competitive spirit among students.

Marxism and Curriculum

- Marxist philosophy and doctrines will be taught at all levels of education on a compulsory basis. The students should be made conscious about class division, unequal distribution of wealth, exploitation of the working class by the capitalist class, etc.
- Those subjects are included in the curriculum, which tends to develop skill instead of abstract knowledge.
- Marxism lays stress on respect for labor and as such, work-experience is regarded as an integral part of education.
- The curriculum includes socially useful subjects such as science, mathematics, geography, life sciences, geology, astronomy, etc. The history of communist movement and political economy should also be included in the curriculum.
- At the primary level, only the mother-tongue should be taught. But at the secondary level, the curriculum should include foreign language.
- Creative work and co-curricular activities have been given an important place in Marxist curriculum. These include physical exercise, music, painting, games and sports, etc.

Marxism and Role of Teacher

The role of the teacher is significant and crucial in Marxist education. He must be fully equipped not only with the content of an education but also the Marxist methodology of teaching as well as Marxist aims of education.

A Marxist teacher must entirely be different in attitude and temperament from a bourgeois teacher. His philosophy of teaching will be the Marxist philosophy. He must be an active member of the Marxist social order.

According to Lenin, a best Marxist worker can only be a best Marxist teacher. Both in thought and action he must be a true Marxist. He should not have only mastery on the content of an education but also have consciousness about life, social environment and communist ideology. He should possess sound health, respect for cultural heritage, deep practical sense, socialistic bent of mind and true patriotism.

Limitations of Marxism

- Marxist education is absolutely state-controlled education. It attaches too much importance to the role of the state in education.
- The role of teacher in Marxist education is insignificant.
- Marxist educational philosophy believes that economics lies at the root of every human activity. But this is not absolutely true as the principal aim of Marxist education is to acquire productive skill.
- Competition is absent in Marxist education, as a result initiative is not taken by an individual.
- There is no scope of religious and world education in Marxism system of education.

Existentialism

Existentialism may be described as the modern and youngest philosophy. This theory gives prominence to man's passionate, aesthetic nature and to his feelings, like anguish, love, guilt and sense of inner freedom in the tradition of romanticism, emerging from the 19th century, which is centered upon the analysis of existence and of the way humans find themselves existing in the world. The notion is that humans exist first and then each individual spends a lifetime in their essence or nature.

Chief Exponent of Existentialism, Soren Kierkegaard (1813-1855) is regarded as the Father of Modern Existentialism and is the first European philosopher who bears the existentialist label. In his view, subjectivity and intensity should be priced as the criteria of truth and genuineness. We touch reality in intense moments of existence, especially moments of painful decisions. These moments are characterized by deep anxiety and life is known moments and cannot be reduced to just a system of ideas.

Friedrich Nietzsche (1844-1900) is regarded as a key figure in the rise of existentialism. According to him, Christianity is to be overcome by putting in its place the doctrine of superman i.e. man surpassing himself.

Martin Heidegger (1889-1976) in his book *Being and Time*, gave a very impressive analysis of human existence, the prominence of the important themes of existentialism, like care, anxiety, guilt and above all death is brought out here.

Jean Paul Sartre stressed that man's existence precedes his essence. Man is nothing else but what he purpose, he exists only in so far as he realizes himself, he is therefore nothing else but the sum of his actions, nothing else but what his life.

One of the fundamental, foundational concepts of existentialism is that 'existence precedes essence'. It was Plato, who said that the surrounding world is a world of essences-ideas and the purpose of life is to discover these essences. Essences are already there and they precede existence. Even existence is an embodiment of an essence, the self, which is a part of an universal essence, the self.

The other Western philosophers carried forward this theory such as Descartes even affirmed the reality of existence because of its essence-thinking, as he said, "I think' therefore, 'I am'. Bergson even went to the extreme of saying that "I do not think, it (essence) thinks in me", there, striking a transcendental, desperately deterministic note on human existence. As such, existentialism is a revolt against any kind of determinism and an affirmation of the free nature of man. They not only affirm that existence is prior to essence, that man is fundamentally free to create his essence, but think that this is the tragedy about man.

As Sartre, himself explains that first of all, man exists, turns up, appears on the scene and only afterwards defines himself. Existentialists say that man is nothing other than what he makes himself. Such is the first principle of existentialism.

Therefore, it can be easily observed that, when an idealist believes in transcendental values, naturalists believe that values are resident in nature, pragmatists believe that values arise out of social life, existentialists believe that individuals alone create values. Reality is a state of becoming affirm, that existence increases with every moment of life and essence is a consequence of this perpetual becoming.

Basic Concept of existentialism

Basic Concept of existentialism Are as follows :

- Existence precedes essence.
- Contingency of human life, the givenness' or 'thrownness'.
- Their view of man 'free will v/s determinism free and he has no other alternative, but to be free i.e. he is not only free, but is condemned to be free.

Existentialists believed in a human being's personal choices and he is considered as an end in himself. They also believe that man is responsible for all the deeds and consequences. He, though free, should bear his own responsibility.

Main Philosophical Themes

The main philosophical themes of existentialism are

Truth It is not introduced by an individual, but it is there in himself all the time. Such thinking explores hypothetical knowledge, and achieves truth about the actual concrete individual.

Existentialists thinking, according to an individual, is abstract speculative. Truth is passionate, inner commitment, objective and theoretically uncertain. Highest truth can only be attainable by an individual and according to existentialist truth is equivalent to faith.

Aesthetic Life Devoted to art, music and dance.

Choice Choice i.e. either/or i.e. decision between two ways of life.

Ethical Life Seeks happiness in marriage, business or a profession. In this, no more description of choice is possible. Character of choice can only be sketching outline, its qualities or individual, subjective, momentary, absolute and free irrevocable. The choice of an individual in this philosophy is a lead over the abyss (bottomless).

God Culminating of existentialist thinking in the knowledge of God. An individual inner experience may have a choice of achieving eternal God. There is a possibility of union of individuals with God, where the individual is not obliterated (mystic men). Individual man exists in the sense of having a unique dimension of being characterized by choice.

Educational Implications of Existentialism

The whole philosophy of existentialism rests on providing freedom to the child individual and realize his existence as an individual and realize the best that he can. Human beings should be able to face the contingency of human life and the world. Contrary to the happy learning at school or joyful learning and playful experiences suggested by Pestalozzi, Montessori and Froebel, existentialists feel that there is nothing without experiencing pains and sufferings.

Significant educational implications of existentialism are given as

- The school should provide an atmosphere where individuals develop in a healthy way. Children learn better when relieved from intense competition, harsh discipline and fear from failure.
- The teacher is in a position to foster individual growth. They can facilitate the development of originality and creativity by providing a climate as well as basic Skills and the tools which

makes exploration possible. School grades or the rewards and punishments do not foster growth.

- The teacher is in the foreground and is the center of attention. Students resistance is often manifested during the process of an instruction, but as resistance is natural and necessary in order that the student may retain his over being. The teacher welcomes the challenges to his ideas from the students.
- The mechanization and impersonality should be counteracted in the school. Concern and respect for individual students should be a feature of the school. Education in the contemporary, industrial and technological society may well be cleansed and strengthened by emphasis on man for himself.

Existentialism and Aims of Education

- Education should aim at imparting knowledge to an individual, pertaining to human nature, especially, from the existentialist point of view. Education should help an individual to make him/her a good human.
- The development of introspective powers should also be the aim of education. It should develop powers like self observation among pupils.
- Education must also develop in the pupil, a scale of values consistent with absolute freedom. The pupil must develop a commitment to these values and act for them.
- Education must foster the growth of uniqueness in man. This should be the primary aim of education because existentialists are not interested in the universal man.
- Education must make pupils aware of the infinite possibilities of his freedom and the responsibilities he must discharge in his/her life. Education must foster the capacity for self-direction.

Existentialism and Curriculum

Existentialists do not believe in prescriptive curriculum. It should be based on child's needs and abilities, related to immediate social, political, economical and related problems of the child.

The main features of the curriculum are

- It should not be examination oriented.
- Appropriate to the student
- Not lay stress on mere studying of the subjects. experiencing the
- Emphasizes on living, enacting and Death.
- Enable the child to learn about human suffering, Anguish, anxiety and death.
- Helps to acquire self-knowledge.
- It should be child-centered.
- Utilitarian
- Realistic

- Elective based

Existentialism and Teaching Methods

The most favored method is the Socratic method involves personal, intimate relations and helps in acquiring knowledge and wisdom by bringing teachers and taught together closely. More preference is given to education at home than at school.

However the methods preferred are

- Socratic method
- Individualized
- Informal method
- Discussion method
- Method of induction
- Methods to develop creativity
- Methods which can test inner life

Existentialism and Discipline

Freedom is central to existentialism, freedom to cultivate children's experiences in the free atmosphere. Children need not to conform. A child has its own personal choice and action. No restriction should be laid from outside. Instead, a child should realize its own responsibility and act.

Existentialism and Teacher

Teachers should not impose their ideas, ideals and values on children. Teacher should allow the children to think about the problems of life and make them think critically and understand the meaning and purpose of existence. Teachers should be sympathetic to that child, who is rebellious in nature. A teacher should not think about children as problem children. Instead, the teacher should empathize with problem children by entering in the emotional life and expressing concern.

Limitations of Existentialism

- More emphasis on the subjectivity and negligence of objectivity cannot be practically followed in this material world.
- There is no uniqueness in this theory as many of its ideas have been covered under naturalism and idealism.

Approaches to Sociology of Education

Education and Sociology

The word 'education' is a broad concept, referring to all the experiences in which a learner can learn something. It is a social endeavor designed to get the maximum from the ability of each member of the society. Education covers both the learning and teaching of values and knowledge in the individual. Education consists of systematic instruction, teaching and training by professional teachers. This consists of the application of pedagogy.

It thus focuses on the cultivation of skills be it communication, intellectual, or any specialized skills, advancement of knowledge and spreading of secular views (values). Teachers depend on many different disciplines for their lessons like psychology, philosophy, information technology, linguistics, biology and sociology. On the other hand, the word 'sociology' originates from Latin prefix 'societus' which means 'society' and the suffix 'ology' means the study of, from Greek logos it means "knowledge" . Thus, the word sociology means a systematic study of society. It encompasses all the elements of society i.e. social relation, social stratification, social interaction, culture. Perhaps, sociology can be best regarded as an attempt to name that which secretly keeps society going.

Sociology is concerned with social relations in general and with social groups and institutions in particular. It is the study of society of human interactions, inter- relations and patterns of social relationship and it fundamentally deals with the network of social relationship which is called a society.

Definitions of Sociology

According to **Ginsberg**, "Sociology is a study of society, that is of the web or tissue of human interactions and interrelations".

According to **Simmel**, "Sociology asks what happens to man and by what rules they behave, no in so far as they unfold their understandable individual existences in their totality, but in so far as they form groups and are determined by their group existence because of interaction".

According to **Ogburnis** "Sociology is a body of learning about society. It is a description of a way to make society better. It's social ethics, a social philosophy, generally, is defined as a science of society".

Nature of Sociology

- It is an independent science.
- It is the study of social life.
- It is a science of society's reaction.
- It is both rational and empirical science.
- It is a pure science, not an applied science.

Relationship Between Sociology and Education

The relationship between sociology and education has always been a subject of debate. Education and sociology are mutually interrelated and interdependent disciplines. They are so closely intertwined and inter-connected that their subject matter and method of study often overlapped to a great extent.

The following are the arguments, which highlight the relationship between education and sociology

- Sociology is the science of society and education is an implicit aspect of any social system.
- Sociology studies the structure and functions of social systems, while education is one of the important functions of any social system.
- The prime concern of sociology is socialized individuals, while education is the process of socializing individuals.
- Education is the means for achieving the goals of sociology
- Sociology develops methods and techniques to be utilized by the educational system to attain its goals.
- Sociology contributes greatly to the planning, execution, monitoring and evaluation of the educational process.
- Sociology attempts to ascertain the functions performed by the educational system, while education adopts the principles of sociology to improve its functioning.
- Sociology develops laws and principles which are adopted by the educational system for its improvement.
- Sociology provides the principles and education practices.
- Sociology puts forth the ideals and values which education has to achieve.
- Education preserves the social and cultural heritage owned by sociology.
- Education brings about reforms and changes in the field of sociology

Sociology of Education

It is defined as a study of the relation between education and society. It is an investigation of the sociological processes involved in educational institutions. It is concerned with educational aims, methods, institutions, administration and curricula in relation to the economical, political, religious, social and cultural forces of the society, in which they function. It emphasizes sociological aspects of educational phenomena and institutions.

It is a philosophical as well as a sociological concept, indicating ideologies, curricula and pedagogical techniques of the inculcation and management of knowledge and the social reproduction of personalities and cultures. It is concerned with the relationships, activities and reactions of the teachers and students in the classroom and highlights the sociological problems in the realm of education.

Theoretical Approaches to Sociology of Education

Historically, American education served both political and economic needs, which dictated the function of education. Today, sociologists and educators debate over the function of education. The three main theories represent their views i.e. Symbolic Interactionism, Structural Functionalism and Conflict theory.

Symbolic Interactionism

Symbolic interactionism is a school of thought in sociology that explains social behavior in terms of how people interact with each other via symbols. In this view, social structures are best understood in terms of such individual interactions. was developed by thinkers, such as **George Herbert Mead** and **Herbert Blumer** in the 20th century. Mead believed that one self develops through social interactions.

George Herbert Mead is considered a founder of symbolic interactionism. Mead's student, Herbert Blumer, coined the term "symbolic interactionism" and outline these basic premises i.e. humans interact with things based on meaning ascribed to those things, the ascribed meaning of things comes from our interactions with others and society and the meaning of things are interpreted by a person when dealing with things in specific circumstances.

Moreover, how people communicate and interact with each other depends on how they interpret factors such as language, actions and status (potential symbols). e.g., one might interpret a handshake as either a friendly greeting or cool farewell, depending on context the symbolism of a handshake varies. Sometimes symbols change, long hair in males once symbolized' rebellion, but now does not.

concept of Symbolic Interactionism

According to the symbolic interactionist perspective, people attach meanings to symbols and then they act according to their subjective interpretation of these symbols. Verbal conversations, in which spoken words serve as the predominant symbols, make this subjective interpretation especially evident. The words have certain meanings for the 'sender' during effective communication, they hopefully have the same meaning for the 'receiver.' In other terms, words are not static things, but they require intention and interpretation. Conversation is an interaction of symbols between individuals, who constantly interpret the world around them. Of course, anything can serve as a symbol as long as it refers to something beyond itself. Written music serves as an example. The black dots and lines become more than mere marks on the page, they refer to notes organized in such a way as to make musical sense. Thus, symbolic interactionists give serious thought to how people act and then seek to determine what meanings individuals assign to their own actions and symbols, as well as to those of others.

Symbolic interactionism reflects the micro-sociological perspective and was largely influenced by the work of early sociologists and philosophers, such as George Simmel, Charles Cooley, George Herbert Mead and Erving Goffman. Symbolic interactionism emphasizes that human behavior is influenced by definitions and meanings that are created and maintained through symbolic interaction with others. Symbolic interactionism also suggests that our identity or sense of self is shaped by social interaction. We develop our self-concept by observing how others interact with us and label us. By observing how others view us, we see a reflection of ourselves that Cooley calls the "looking glass self".

Structural Functionalism

The Structural Functionalist theory focuses on the ways that universal education serves the needs of society. Functionalists first see education in its manifest role, conveying basic knowledge and skills to the next generation.

Durkheim (the founder of Functionalist Theory) identified the latent role of education as one of socializing people into society's mainstream. This moral education, as he called it, helped form a more cohesive social structure by bringing together people from diverse backgrounds, which echoes the historical concern of people.

Structured functionalism interprets each part of society in terms of how it contributes to the stability of the whole society. Society is more than the sum of its parts, rather, each part of society is functional for the stability of the whole. Durkheim actually envisioned society as an organism and just like within an organism, each component plays a necessary part, but none can function alone and one experiences a crisis or failure, other parts must adapt to fill the void in the same way.

The Structured Functionalist theory shows that different parts of social institutions are primarily composed of social factors, each of which is designed to fill different needs, and each of which has particular consequences for the form and shape of society. The parts are all dependent on each other. The core institutions defined by sociology and which are important to understanding for this theory includes family, government, economy, media, education and religion.

According to functionalism, an institution only exists because it serves a vital role in the functioning of society. If it no longer serves a role, an institution will die away. When new needs evolve or emerge, new institutions will be created to meet them.

Conflict Theory

Conflict theory is based upon the educational system which reinforces and perpetuates social inequalities that arise from differences in class, gender, race and ethnicity. Some conflict theorists believe education is controlled by the state which is controlled by those with the power. Its purpose is to reproduce the inequalities already existing in the society as well as legitimise 'acceptable' ideas which actually work to reinforce the privileged positions of the dominant group. Conflict theorists believe this social reproduction continues to occur because the whole education system is overlain with ideology provided by the dominant group. In effect, they perpetuate the myth that education is available to all to provide a means of achieving wealth and status. Anyone who fails to achieve this goal continues the myth, has only themselves to blame.

This perspective has been criticized for being deterministic, pessimistic and allowing nothing for the agency of individuals to improve their situation. Conflict theorists are interested in how those who possess more power in society, exercise control over those with less power.

According to conflict theorists, competition over scarce resources is the basis of society conflict. Because resources such as power and wealth are limited in supply, people must compete with one another for them. Once a particular group gains control of society resources, they tend to establish rules and procedures that protect their interests at the expense of other groups. This inequality between groups leads to social conflict as those with less power gain access to desired resources and those with power attempt to keep it. Conflict in turn leads to social change. The conflict theorists see social change as an inevitable feature of society.

Implications of Conflict Theory on Education

- Reforms in education should be preceded by changes in the economy and other social structures.
- Education should be reviewed constantly to accommodate all the interested groups. constantly

- Performance in different schools is different due to unequal allocation of resources and necessarily due to intellectual endowment and hard work.
- Significant improvements in education can only be achieved if they are accompanied by wider social changes.
- Everybody should be given a chance to continue with education.

Social Institutions

A social institution consists of a group of people who have come together for a common purpose. Social institutions have been created by man from social relationships in the society. To meet such basic needs, as stability, law and order and clearly defined roles of authority and decision-making. These institutions are a part of the social order of society and they govern behavior and expectations of individuals. Social institutions are important structural components of modern societies that address one or more fundamental activities and/or specific functions. Without social institutions, modern societies could not exist. Societies consist of a range of institutions that play myriad specific roles in facilitating human social life, and which themselves are dependent upon one another for the performance of their respective functions. A given institution can also perform different functions at once and/or over time.

A social institution is a complex and integrated set of social norms, organized around the preservation of a basic societal value. Obviously, the sociologist does not define institutions, in the same way, as does the person on the streets. Lay persons are likely to use the term institution very loosely, for churches, jails, hospitals and many other and persists things as institutions.

Sociologists agree that institutions arises because of a definite felt need of the members of the society. While, there is an essential agreement on the general origin of institutions, sociologists have differed about the specific motivating factors.

In every society, there are certain basic social needs. It is necessary for the society to meet these needs for the survival and satisfaction of its members. The sociological concept of not a building, not a group of people, and not an organization. An institution is a system of norms to achieve more formally, an organized cluster of folkways and more centered around a major human activity.

Institutions are structured processes through which people carry on their activities. Institutions do not have members, they have followers. This is a subtle but important distinction. Let's illustrate that a religion is not a group of people but a religion is a system of ideas, beliefs, practices, and relationships. A mosque is an association of people who accepts the beliefs and follows the practice of Islam. The clear cut distinction between an institution and association is that the institution is always an organized system of ideas and behavior, and association is the organized group of people engaging in the behavior.

Definitions of Social Institutions

According to **Horton**, "Social institution is an organized system of social relationships which embodies certain common values and procedures and meets certain basic needs of the society".

According to **Landis**, "Social institutions are formal cultural structures devised to meet basic social needs".

Characteristics of Social Institutions

- Social institutions have some definite objectives and multiple functions to meet goals and to fulfill primary needs.
- They have definite procedures which are based on customs and traditions.
- They depend upon the collective activities of people.
- They are interdependent within a society as no institution can exist by itself.
- They are patterns of behavior grouped, about the central needs of human beings in society.
- Institutions are connected through status and role of the members.

Functions of Social Institutions

- Simplify the actions and work of an individual.
- Provides a means to control the society and people who constitute it.
- Every individual is assigned a role depending on which he can achieve and regulates his status.
- Helps to maintain order in the society.
- Act as stimulants by giving the required freedom.
- Creates harmony and unity among the members of the society.
- Establishes permanent patterns of social behavior.
- Satisfies the basic needs of society.

Types of Social Institutions

Every society has a social institution. These aren't some places but the structure of relationship, obligation and function. Many members in society have their own concept of right and wrong, relationship, values and norms.

Here, we will discuss family, school and society as social institutions.

Family as Social Institution

The family is the most basic of all social institutions. It existed among our ancestors long before the human species evolved to its present physical form and it remains the basic social unit in every society.

Even though family is an important social institution, the question is what is the future of this social institution? Several modern sociologists believe that the functions that family performs in the society are very important. With such functions, the existence of the family cannot be vanished. There seems to be little variations in the functions, but are sure about the need of the family to the society. But, on the other hand, Tofler, in his book, *The Future Shock*, writes that keeping in view the changing trends in the values and norms of the society, some institutions will be no more required. Particularly, about marriage as an institution, he perceives, 'Perhaps we are the last married generation'.

Characteristics of the Family

- Family consists of a group of people who are in some way related to one another.
- Its members live together for a long period.
- The adults in the group assume responsibility for any off-spring.
- The members of the family form an economic unit, often for the production of foods and services.

We may say that the family is a relatively permanent group of people related by ancestry, marriage or adaptation, who live together and form an economic unit, whose adult members assume responsibility for the young ones.

We lead our life in two kinds of families. One is the family of orientation, into which we are born and the other is the family of procreation, which we later create ourselves. In every society, marriage is the foundation of family.

Functions of the Family

The family performs several basic social functions which are imperative for the maintenance of the entire social order. They are :

Regulation of Sexual Behaviour No society allows people to be mate at random, and no society regards sexual behaviour purely as a matter of private choice. The marriage and family system provides a means of regulating sexual behaviour by specifying who may mate with whom under what circumstances they may do so.

Replacement of Members A society cannot survive unless it has a system for replacing members from generation to generation. The family provides a stable, institutionalized means through which

this replacement can take place, with specific individuals, occupying the social roles of mother and father and assuming defined responsibilities.

Socialization Newborn infants do not become fully human, until they are socialized and the primary context for this socialization is the family. Because the child is there, the parents normally take particular care to monitor its behavior and to transmit the language, values, norms and beliefs of the culture. Although many of these socialization functions have been taken over by other institutions in modern society, such education, religion and entertainment, the family remains the earliest and the most significant agency of socialization.

Social Placement Legitimate birth into a family, gives the individual a stable place in society. We inherit from our family of orientation, not only material goods but also our social status. We belong to the same racial or ethnic group and usually to the same religion and social class as our parents. Our family background is the most significant single determinant of our status in society.

Care and Protection The family is able to offer the care, protection, security and love that are vital to its members. Infants need warmth, food, shelter, and affection. The family provides an intimate atmosphere and an economic unit in which these needs can be provided. The adult family members too provide one another with material and emotional support that cannot be readily obtained outside the family context. The productive members take care of those who owing to reasons of age or other incapacity, cannot care for themselves.

School as Social Institution

In modern industrial society, the school system has emerged as one of the most potent agencies of socialization. The school is an artificial institutional setup for the purpose of socialization and cultural transmission. The school can be regarded as a formally constituted community as opposed to mutual communities.

The school is the first large scale organization of which the child becomes a member. The school is a miniature, reflecting what goes on in the wider society. School offers two contexts of educational cum socializing ability to students. The first is the formal context of the classroom, wherein the context of socialization is decided by the prescribed curriculum. The second context is informal and can be perceived in the interpersonal relationships of students with teachers and those among the students.

Thus, we see that school is said to be next to the family in terms of importance as far as socialization is concerned. The school combines the formal (e.g. classroom teaching, suspension expulsions, official mention, prizes) and informal (e.g. peer group influences) approaches in its socializing function.

Functions of Schools

- Through curriculum, the school in a formal way provides the child with :

- (i) cultural achievements of one's society intrinsic or symbolic
- (ii) opportunities to acquire social and vocational abilities, which are necessary in order to make one a social, useful and economically productive member of the society.
- (iii) knowledge of basic intellectual skills such as reading, writing, verbal expressions, quantitative and other cognitive abilities. Education teaches languages and allows people to communicate with each other, according to their positions in society.
- (iv) Gender roles are perceived as suitable roles by society.

- Educational systems socialize students to become members of society, to play meaningful roles in the complex network of independent positions. .
- Education helps in shaping values and attitudes to the needs of contemporary society.
- Education widens the mental horizon of pupils and teaches them the new ways of looking at themselves and their society.
- Education offers opportunities to young people for intellectual, emotional and social growth. Thus, education can be influential in promoting new values and stimulating adaptation of changing conditions.
- Informally and especially through social clubs, the school enables the child to learn a number of other social roles and skills which are also important for his/her overall development as a member of society.

Society as social institution

The term 'society' has been derived from the latin word 'socius' which means 'a companion', 'association or 'fellowship'. It is because man always lives in the company of his fellow beings. In sociology, society refers not to a group of people but to the complex pattern of the norms or interaction or relationships that arise among an agent of Social relationships. Mere congregation of individuals does not constitute society. Rather society refers to the complicated network of social relationships by which every individual is interrelated with his fellow men.

Definitions of Society

According to **Maclver and Page**, "Society is a system of usages and procedures, authority and mutual aid, of many groupings and divisions, of controls of human's behavior and of liberties".

According to **Cooley**, "Society is a complex of forms or processes, each of which is living and growing by interaction with others, the whole being so unified that what takes place in one part affects all the rest".

According to **Parsons**, "Society may be defined as the total complex of human relationships in so far as they grow out of action in terms of mean end relationship, " .

From such definitions, we can divide the perspective of society into two categories i.e. structural perspective and functional perspective. From structural perspective, society is a whole of various attributes like folkways, mores, institutions of various categories etc. From functional perspective, society is viewed as a complex whole of the reciprocal relationships and various interactions that take place due to such relationships.

Characteristics of Society

Society has following characteristics

Likeness Maclver believes that society means likeness. Hence, one of the characteristics is likeness. The meaning of likeness has changed from traditional to modern societies, whereas in traditional societies, the attribute of likeness was defined by family, kinship or blood relationship. In modern societies, social likeness has broadened its attribute to the Principle of Vasuadhev Kutumbham or one world.

Difference Though likeness is the basic feature of Society, the feature of difference cannot be ignored. Difference here means diversity or reciprocity in relations. If a society where all are alike, then there will be very less interaction and society would not be diverse.

The difference or diversity complements opposite or reciprocal relationships. There are various differences or diversity on the basis of sex, interest, nature, etc. Such difference brings diversity to society and hence, gives different aspects to society.

Interdependence In a society, one unit depends on another hence, all are interdependent. One institution of society cannot fulfil all the requirements of society. Hence, it is interdependence, which fulfils the needs of society and its goals. In modern society, not only countries, but several countries are interdependent on one another

Various organizations, like the United Nations, SAARC, etc show the visibility and existence of such inter-dependence.

Cooperation For a society to be in harmony and proper functioning, proper cooperation is a necessary aspect.

No society can exist without cooperation. e.g. in a family and marriage, cooperation is an essential feature for a harmonious life.

Hence, these are various features of a society. Society cannot be treated as a means of fulfilment of social needs, but it is a whole system of complex social relationships. Various institutions of society interact with each other to have a harmonious functioning of society.

Functions of Society

Provision for Satisfaction of Basic Needs Food, clothing and shelter are the basic needs of every individual living in the society. Besides these men need security for protection of its members.

Socialization The newborn children are expected to learn the social values, norms and systems of behavior. Society provides its members with a mechanism through which they learn the ways of social living. So socialization is an important prerequisite of society.

Inter-dependence In all societies, there is social relationship. As there is mutual awareness among individuals in a society, there is also mutual dependence and cooperation. Individuals are bound together in a web of interdependence.

Social Control There are some people in a society who do not act, according to the desire of the society. In order to bring these people into line, every society devises a mechanism called social control. By social control, every society regulates anti-social activities of its members.

Goal Attainment Goal attainment is another functional prerequisite. It includes the determination of goals, the motivation of the members of the society to attain these goals and the mobilizing of the members and their energies for the achievement of goals.

Replacement is another vital condition for society to survive. Old members die. New members usually take their place. Otherwise, society may die. The replacement is done through procreation.

Division of Labour As there is interdependence in society, there is division of labour too. If one function is performed by one individual, the other by other individual. In simple societies, division of labour was simply based on sex, age and ability. In modern societies, division of labour has become complex.

A System of Role Allocation In every society, there must be a proper process for determining which persons will occupy what role at what time and for what purpose. This process is called role allocation. Proper allocation of roles between members minimizes problems for the society. Otherwise, society may face disintegration.

A System of Production No society can function in the absence of a system of production. It involves techniques and organization. Human beings learn these techniques of production through observation, participation, and instruction. Production has both individual and collective aspects. Man achieves many things through collective effort.

A System of Distribution Production is closely associated with distribution. In simple societies, producers were the consumers. In complex societies, this is not so. There are some people who cannot produce, but only consume. For instance children, the diseased and the disabled. For these people, society also makes provision for consumption. Improper distribution may lead to conflict in society.

Hence, society is abstract, not concrete, in nature. We can't touch it but feel it. Because society resides in the minds of individuals. Society is a process of living not a thing, a motion rather than structure. A system of social relationships is the most important aspect of society. Not all relationships are social. A social relationship implies reciprocal awareness among individuals. This reciprocal awareness, direct indirectness, is the characteristic of every social relationship.

Social Movement

Defining what exactly a social movement is, can be difficult. It is not the political party or interest group, which are having stable political entities that have regular access to political power and political elites, nor is it a mass fad or trend, which are unorganized, fleeting and without goals. Instead, they are somewhere in between (Freeman and Johnson, 1999).

Social movements are purposeful and organized groups that strive to work toward a common social goal. Social movements are broad alliances of people who are connected through their shared interest in social change. Social movements can advocate for a particular social change, but they can also organize to oppose a social change that is being advocated by another entity. These movements do not have to be formally organized and to be considered social movements. Different alliances can work separately for common causes and still be considered a social movement. Social movements occur when large groups of individuals or organizations work for or against change in social and/or political matters.

Lundberg defines social movement "A voluntary association of people engaged in concerted efforts to change attitude, behavior and social relationships in a larger society".

Some characteristics of social movements are that they are involved in conflictual relations with clearly identified opponents, that are linked by dense informal networks and they share a distinct collective identity.

Then, social movements can be thought of as organized, yet informal social entities that are engaged in extra-institutional conflict that is oriented towards a goal. These goals can be either aimed at a specific and narrow policy or be more broadly aimed at cultural change. Too early, scholar's collective action was inherently oriented towards change.

Some of the earliest works on social movements were attempts to understand why people got caught up in collective action or what conditions were necessary to foment exploitation social movements. These works were rooted in theories of mass society. **Mass Society theory** was concerned with the increasing industrialisation of society, which many felt led to a sense of alienation among individuals as traditional and social structures and support networks broke down.

Features of Social Movement

- It is an effort by a group.
- It's aim is to bring or resist a change in society.
- It may be organized or unorganized.
- It may be peaceful or violent.
- It may continue for a long period or it may die out soon.

Types of Social Movements

Reform Movements They are organized to carry out reforms in some specific areas. The reformers endeavor to change elements of the system for better. For example, the Civil Rights Movement, Women's Liberation Movement, Arya Samaj Movement, Brahma Samaj Movement, etc.

Revolutionary Movements The revolutionary movements deny that the system will even work. These movements are deeply dissatisfied with the social order and work for radical change. They advocate replacing the entire existing structure.

Their objective is the reorganization of society in accordance with their own ideological blueprint. Generally, revolutionary movements become violent as they progress. For example, The Protestant Reformation Movement, the Socialist Movement, The Communist Revolution of China etc.

Revolution or Revivalist movements are known as reactionary or regressive Movements. Reactionaries highlight the importance and greatness of traditional values, ideologies and institutional arrangements. They strongly criticize the fast moving changes of the present.

Resistance Movements These movements are formed to resist a change that is already taking place in society. These can be directed against social and cultural changes which are already happening in the country.

Utopian Movement These are attempts to take the society or a section of it towards a state of perfection. These are loosely structured collectivities that envision radically changed and blissful states, either on a large scale . at some time in the future or on a smaller scale in the present. The utopian ideal and the means of it are often vague, but many utopian movements have quite specific programmes for social change. The Communists and Socialists pronounce a movement towards a classless and casteless society, free from all kinds of exploitation.

Theories of Social Movement

Sociologists have developed several theories related to social movements.

Some of the better known theories are

Relative Deprivation Theory

Deprivation Theory argues that social movements have their foundations, among people who feel deprived of some good(s) or resource(s). According to this approach, individuals who are lacking some good service or comfort are more likely to organize a social movement to improve (or defend) their conditions (Morrison 1978).

Social scientists have cited '**relative deprivation**' as a potential cause of social movements and deviance.

Relative deprivation is the experience of being deprived of something to which one feels to be entitled. It refers to the discontent that people feel, when they compare their positions to those around them and realize that they have less of that which they believe themselves to be entitled. political violence such as rioting, terrorism, civil wars and This theory of relative deprivation has a potential to lead other instances of social deviance such as crime.

Feelings of deprivation are relative, as they come from a comparison to social norms that are not absolute and usually differ from time and place. This differentiates relative deprivation from objective deprivation (also known as absolute deprivation or absolute poverty), a condition that applies to all underprivileged people. This leads to an important conclusion, while the objective deprivation (poverty) in the world may change over time, relative deprivation will not, as long as social inequality persists and some humans are better off than others. Relative deprivation may be temporal i.e., it can be experienced by people that experience expansion or rights or wealth, followed by stagnation or reversal of those gains. Such phenomena are also known as unfulfilled rising expectations.

Some sociologists, for instance, **Karl Polanyi** argued that relative differences in economic wealth are more important than absolute deprivation, and that this is a more significant determinant of human quality of life. This debate has important consequences for social policy, particularly on whether poverty can be eliminated simply by raising total wealth or whether egalitarian measures are also needed. A specific form of relative deprivation is relative poverty. A measure of relative poverty defines poverty as being below some relative poverty line, such as a household, who earns less than 20% of the median income. Notice that if everyone's real income in an economy increases, but the income distribution stays the same, the number of people living in relative poverty will not change.

There are two significant problems with this theory. First, since most people feel deprived at one level or the other almost all the time, the theory has a hard time explaining why the groups that

form social movements do when other people are also deprived. Second, the reason behind this theory is circular, often the only evidence for deprivation in the social movement.

Resource Mobilization Theory

It emphasizes the importance of resources in social movement development and success. Resources understood here include knowledge, money, media, labor, solidarity, legitimacy and internal and external support from the power elite. The theory argues that social movements develop when individuals with grievances are able to mobilize sufficient resources to take action. The emphasis on resources offers an explanation why some discontented/deprived individuals are able to organize while others are not.

It also divides social movements, according to their position among other social movements.

This helps sociologists to understand them in relation to other social movements, for example, how much influence does one theory or movement have on another.

Features of Resource Mobilization

- ❖ There will always be grounds for protest in modern, politically and pluralistic societies because there is constant discontent (i.e. grievances or deprivation); this de-emphasises the importance of these factors as it makes them ubiquitous.
- ❖ Actors are rational and they are able to weigh the costs and benefits from movement's participation.
- ❖ Members are recruited through networks, commitment is maintained by building a collective identity and continuing to nurture interpersonal relationships.
- ❖ Movement organization is contingent upon the aggregation of resources.
- ❖ Social movement organizations require resources and continuity of leadership.
- ❖ Social entrepreneurs and protest organizations are the catalysts, which transforms collective discontent into social movements, social movement organization form the backbone of social
- ❖ The form of the resources, shapes the activities of the movement (e.g. access to a T.V. station will result in the extensive use of T.V. media).

Critics of this theory emphasize the importance of resources, especially financial resources. Some movements are effective without an influx of money and are more dependent upon the movement of members for time and labor legislation, The Civil Rights Movement.

New Social Movement Theory

It is a theory of social movement that attempts to explain the plethora of movements that have come up in various Western societies, roughly since the mid 1960s, which are claimed to depart significantly from the conventional Social Movement's paradigm. This movement focuses on issues related to human rights, rather than on materialistic concerns, such as social and economical development.

There are two central claims of this movements and they are :

- The rise of the post industrial economy is responsible for a new wave of social movements.
- These movements are significantly different from previous social movements of the industrial economy.

The primary difference is their goals, as the new movements focus not on issues of materialistic qualities, such as economic well-being, but on issues related to human rights.

Characteristics

The most noticeable feature of new social movements is that they are primarily social and cultural and only secondarily, if at all , political. Departing from the worker's movement, which was central to the political aim of gaining access to citizenship and representation for the working class, new social movements concentrate on bringing about social mobilization, through cultural innovations, the development of new lifestyles and the transformation of identities.

Habermas has elaborated that new social movements are the new politics, which is about quality of life, individual self-realization and human rights, whereas the **old politics** focused on economical , political and military security. The concept of new politics can be exemplified in gay liberation, the focus of which transcends the political issue of gay rights to address the need for a social and cultural acceptance of homosexuality. Hence, social understanding is new because they are first and foremost social, unlike older movements, which mostly have an economical basis.

New social movements also emphasize the role of post-material values in contemporary and post-industrial society, as opposed to conflicts over material resources.

According to **Melucci**, "One of the leading new social movement theorists, these movements arise not from relations of production and distribution of resources, but within the sphere of reproduction and the life world". Consequently, the concern has shifted from the production of economical resources as a means of survival or for reproduction to cultural production of social relations, symbols and identities.

The contemporary social movements reject the materialistic orientation of consumerism in capitalist societies by questioning the modern idea that links the pursuit of happiness and success closely to growth, progress and increased productivity and by instead, promoting alternative values and understandings in relation to the social world. For example, the environmental movement that had appeared in the late 1960s, throughout the world with its strong points in the United States and Northern Europe, has significantly brought about a dramatic reversal, in the ways we consider the relationship between economy, society and nature.

Political Process Theory

The way in which Political Process Theory is similar to resource mobilization in many regards, but tends to emphasize a different component of social structure that is important for Social Movement's development i.e. political opportunities. It argues that there are three vital

components for movement's formation i.e. insurgent consciousness, organizational strength and political opportunities.

Insurgent Consciousness refers back to the ideas of deprivation and grievances. The idea is that certain members of society feels like they are being mistreated or somehow the system is unjust. The insurgent consciousness is the collective sense of injustice that movement members (or potential movement members) feels and serves as the motivation for movement's organization.

Organizational Strength falls inline with Resource Mobilization Theory, arguing that in order for a Social Movement to organize it must have strong leadership and sufficient resources.

Political Opportunity refers to the receptivity or vulnerability of the existing political system to challenge. This vulnerability can be the result of any of the following (or a combination thereof):

- Growth of political pluralism.
- Decline in effectiveness of repression.
- Elite disunity; the leading factions are internally fragmented.
- A broadening of access to institutional participation in political processes.
- Support of organized opposition by elites.

One of the advantages of Political Process Theory is that it addresses the issue of timing or emergence of social movements. Some groups may have the insurgent consciousness and resources to mobilize, but because political opportunities are closed, they will not have any success. Then, the theory argues that all three of these components are important.

Critics of the Political Process Theory and Resource Mobilization Theory point out that neither theory discusses movement's culture to any great degree. This has presented culture's theorists an opportunity to expound on the importance of culture.

One advance on the Political Process Theory is the Political Mediation Model, which outlines the way in which the political context facing movement actors intersects with the strategic choices that movements make. An additional strength of this model is that it can look at the outcomes of social movements not only in terms of success or failure, but also in terms of consequences (whether intentional or unintentional or positive or negative) and in terms of collective benefits.

The chief characteristic of Political Process Theory is that it is related to Social Movement's mobilization, political opportunities, mobilizing structures and framing processes.

Socialization and Contribution of Educational Thinkers

Socialization

Socialization is the process whereby an individual learns to adjust to a group and behave in a manner approved by the group. It is the process by which individuals acquire language, knowledge, skills and values, that makes him/her well adjusted in family, neighborhood, social groups and society. It is of prime importance for an individual, as he/she is prepared and molded with beliefs, personality and behavior by various social agents i.e. family, peer group, school, etc, through the process of socialization. It is a transmission process, where knowledge and skills are transmitted either formally or informally. It is a process where a person learns about the role, status and value that should have in a society. It leads to the interaction of children with others, in order to make the environment adaptable with respect to current society.

Definitions of Socialization

According to **AW Green**, "Socialization is the process by which the child acquires a cultural content along with selfhood and personality".

According to **Drever**, "Socialization is a process by which an individual has adapted his social environment and becomes a recognised, cooperating and efficient member of it".

Process of Socialization

the child resides. Socialization is the process by which children acquire the values, standards, behavior, attitudes and skills that are viewed as appropriate to the culture in which

Rearing The upbringing of a child plays a significant role in the process of socialization of a child. The key factors associated with child rearing includes warmth, rules, behavior control, supportive responsiveness and expectations. Parenting style affects children's traits such as achievement, independence, curiosity, self-reliance, self-control and friendliness.

It means that improper upbringing of a child, leads to the growth of anti-social tendencies in him because of social maladjustment. Therefore, for child socialization, healthy and proper upbringing is essential.

Cooperation Society makes the child social. The cooperation of society plays an important role to socialize the child. Paying attention and expressing your appreciation to your children for not only complying with your request, but doing it in a cooperative manner will impact them in a way that makes them feel good about themselves.

Suggestion It is the psychological process by which one person guides the thoughts, feelings or behavior of another. In child socialization, suggestion plays a significant role. It is a natural fact that a child acts according to the suggestion received from his/her well wishers. Thus, suggestion determines the direction of social behavior.

Social Teaching It also plays an important role in the socialization of children. It includes, family, friends and relations, who guides the child in one way or the other.

Recognition Sympathy, love and suggestion of parents and well wishers, develops a feeling of recognition in the child with others. Those who behave well with the child, the child considers them as his/her well wishers.

Imitation is an advanced behavior where an individual observes and replicates another's behavior. It is also a form of social learning that leads to the development of traditions and ultimately our behavior.

In the socialization of the children, it plays an important role. It imitates the behavior, impulses and feelings of family members. So, learning by imitation is the most powerful means of socializing a child.

Sympathy It is a feeling and concern or it can be the perception, understanding and reaction to the distress or need of another human being. During infancy, child is fully dependent on his family for the fulfillment of all his needs and requirements . It is the sympathy, which develops oneness in the child and he learns to discriminate between his real well-wishers and other members of the society

Controlling Factors of Socialization

- The child's behavior is to be controlled through reward and punishment, praise or blame, etc.
- The child should be exposed to good social behavior.
- The child should be taught to follow the rules of games.
- Emphasis is given to the qualities like cooperation, respect, obedience etc.
- Child should be taught to be affectionate towards his peers and friends.

Relationship Between Socialization and Education

Both socialization and education are processes of learning. At one time in the past, the difference between the two was very distinct, but as the time passed that boundary became more blurred. Socialization is the process of internalizing the norms and ideologies of society, it encompasses both learning and teaching and is thus the means by which social and cultural continuity are attained. On the other hand, education is the process of facilitating learning or the acquisition of knowledge, skills, values, beliefs and habits. Through education, society imparts its knowledge to its younger generation.

Thereby, ensuring self-preservation and continuity. In this sense, education is a process of socialization. At the same time, changes in society mold the education system itself and it acquires complexity. Education in this sense is a process, which prepares the members of the society to adapt to the constantly changing conditions of society.

Thus, it can be said that education is a social process and education is the process of socialization.

Culture and Education

Originally, the word 'culture' means 'the cultivation of the soul or mind'. It also signifies man's moral, spiritual and intellectual achievement. Culture is the stock, in trade of groups. It is a medium through which an individual develops and matures. The word 'culture' first appeared in Europe to connote a process of cultivation and improvement, in agriculture.

In the 19th century, the word developed to refer, first to the betterment of the refinement of the individual and then to the fulfillment of national aspirations or ideals. In the 19th century, some scientists used the word 'culture' to refer to a universal human capacity. In the 20th century, culture emerged as a central concept, encompassing the range of human phenomena that cannot be attributed to genetic inheritance.

According to Bogardus, "Culture is composed of an integrated customs, traditions and current behavior patterns of human groups".

According to Hobe, "Culture acts as an integrated system of learned behavior patterns, which are characteristics of the members of a society and which are not a result of biological behaviors".

Characteristics of Culture

Following are the characteristics of culture

Culture is Social Culture does not exist in isolation. It is a product of society. It develops through social interaction. No man can acquire culture without association with others. Man becomes a man only among men.

Culture is Shared Culture is not something that an individual alone can possess. Culture in a sociological sense is shared. e.g., customs, traditions, beliefs, ideas and morale, etc, are all shared by people of a group or society.

Culture is Learnt Culture is not inborn, it is learnt. Culture is often called 'learned ways of behaviour.' Unlearned behaviour is not culture. But, shaking hands, saying thanks or namaskar, dressing sense, etc, are all cultural behaviours.

Culture is Transmissive Culture is transmissive as it is transmitted from one generation to another. Language is the main vehicle of culture. Language in different forms, makes it possible for the present generation to understand the achievement of earlier generations. Transmission of culture may take place by imitation as well as by instruction.

Culture is Continuous and Cumulative Culture exists as a continuous process. In its historical growth it tends to become cumulative. Sociologist Linton called culture 'the social heritage of man.' It becomes difficult for us to imagine what society would be without culture.

Culture Varies from Society to Society Every society has its own culture. It differs from society to society. Its elements like customs, traditions, morale, values and beliefs are not uniform everywhere. It varies from time to time.

Culture is Dynamic No culture ever remains constant or changeless, it keeps on changing. It is subject to slow, but constant change. It peeps and changes is responsive to the changing conditions of the physical world.

Culture is Gratifying It provides proper opportunities for the satisfaction of our needs and desires. Our needs both ways. Its biological and social are fulfilled in the cultural determination and guides various activities of man. Thus, culture is defined as the process through which human beings satisfy their wants.

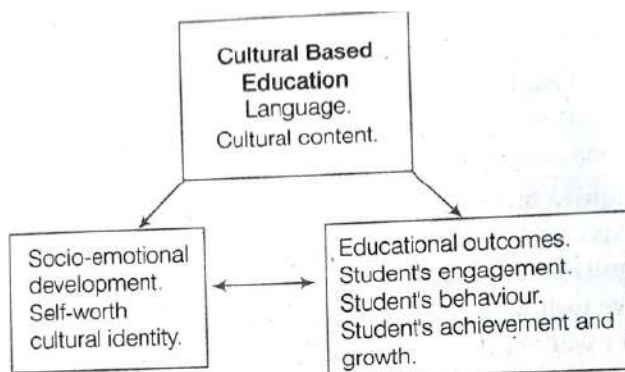
From the above discussion, it is clear that each and every society has a culture of its own. It is not only diverse, but also unequal, and is found in different societies throughout the world.

Association of Education and Culture

Culture is closely related to education, in which educational system of any society has a clear impact on its culture. The basis of educational system of a society are its need and they are fulfilled by education. Culture has its impact on education e.g., in a communistic culture, materialism is more powerful than spiritualism. It means the mode of education is towards material progress.

Culture Based Education (CBE) positively impacts students socio-emotional well being e.g., identity, self-efficacy, social relationship, etc. It also affects cultural affiliation, civic engagement and school motivation.

Culture Based Education is also more likely to put cultural skills to use in their communities and report higher levels of trusting relationship with teacher and staff, underscoring a deeper sense of belonging at school. The strength of these connections is critical for producing engaged and successful learners, as they prepare for the future.



Relationship Between Culture Based Education and Its Outcome

The ultimate relationship between culture and education is evident from the fact that one of the major aims of education is to educate the child about his cultural heritage, In any human group, the various elements and parts of culture evolve after thousands of years of experience and these are handed down as a whole to the succeeding generations. Hence, every individual is born into a particular culture, which provides him definite behaviour and values, which guides his conduct in different patterns of Behaviour and values which guides his conduct in different walks of life. Culture plays an important role in man's life in the adaptation to the natural environment, in the adaptation to the social environment and in the development of personality and socialisation.

Education as a part of culture has the twin functions of conservation and modification or renewal of the culture. Education is conceived as a systematic effort to maintain a culture. In its technical sense, "education is the process by which society, through schools, colleges, universities and other institutions, deliberately transmit its cultural heritage, its accumulated knowledge, values and skills from one generation to another". Education is an instrument of cultural change.

Education can impart knowledge, training and skills as well as inculcate new ideas and attitudes among the young. It is a culture in which education germinates and flowers. It is the culture, also upon which education exerts, in turn, a nourishing influence. The intimate relationship between culture and education is to impart to the child cultural heritage and social heritage. Every individual is born into a particular culture which provides him with definite patterns of behaviour and values which guide his/her conduct in different walks of life. Thus, culture plays an important role in the life of a person.

Influence of Culture on Education

As mentioned above, culture and education have a give and take relationship. Both are complementary to each other in various aspects.

The following are some of the influences of culture on education

Aim and Ideals of Education They are mostly determined by the values and patterns of society.

Curriculum It is conditioned according to the culture of society. It is framed according to the ideals and needs of the society to realise the cultural values.

Method of Teaching and Culture They are intimately connected to each other. The changing cultural patterns of a society exerts powerful influence upon the method of teaching also. The shift from the old-centred teaching to child-centred education is an example. Socialised Method like Project Method, seminar, symposium, discussion, etc are widely used in the teaching-learning process because of the influence of culture.

Discipline It is also influenced by cultural values. The present cultural patterns of thinking and living are directly linked to our concept of discipline. The concept of repressive discipline of ancient and middle ages has been replaced by the modern values of life.

Textbooks are written according to the formulated curriculum. Only these books which promote and foster cultural ideals and values are welcomed.

Teacher He/she is one who has imbibed the cultural ideals and values of the society to achieve his mission successfully. Only such a teacher is able to infuse higher ideals and moral values in children.

School is a miniature of society. The total activities and programmes of the school are organised according to the cultural ideals and values of the society. Hence, school is the centre of promoting, moulding, reforming and developing the cultural pattern of the society.

Influence of Education on Culture

Just as culture influences education, in the same way education also exerts a powerful influence upon the culture of a country

Following are the various ways by which education influences the culture of a country

Preservation of Culture Each country believes and flaunts the superiority of its own culture over the rest. Hence, it tries to preserve its culture in its original form. Education is the only means to complete this task. Thus, education preserves the culture of the society.

Transmission of Culture The process of preservation includes the process of transmission as well. Transmission of culture from one generation to another is the best guarantee of its preservation.

The famous sociologist, **Ottaway** says that “The function of education is to transmit the social values and ideals to the young and capable members of the society”.

Development of Culture The function of education is to bring about the needed and desirable changes in the cultural ideals and values for the progress and continued development of society, without which social progress cannot take place.

Continuity of Culture Culture is the life and blood of society. Without culture a society is bound to decay and die sooner or later. Education upholds the continuity of culture through its diverse activities and programmes. A society establishes schools to preserve and transmit its culture from generation to generation.

Development of Personality Education employs diverse cultural patterns of thinking behaviours and items of cultural values, so that children are physically, mentally, socially and emotionally developed to the maximum extent. Thus, education aims at developing the personality of the child.

Removal of Cultural Lag Material culture develops at a fast pace due to scientific researches and innovations, whereas non-material culture consisting of ideals, values and norms lags behind creating a gulf between the two. Education is the only means to bridge this cultural lag by its activities and programmes of development.

Contribution of Educational Thinkers

Educational thinkers love to dwell on the Philosophy of Education and its related aspects like knowledge, intelligence, mind and the function of teaching and learning. Among others, we will discuss the few renowned thinkers from Indian origin to Western thinkers.

Swami Vivekananda

Swami Vivekananda's original name was Narendranath Dutt. He was born in an affluent family in Calcutta (Kolkata) on 12th January, 1863. He acquired his new name in 1886, when he took sanyasa. He was an Indian Hindu monk and chief disciple of the 19th century saint Ramakrishna. He belonged to a traditional Bengali Kayastha (caste of Hindus) family and was one of the nine siblings. His father Vishwanath Dutta, was a successful practising lawyer at Calcutta High Court. His mother Bhuvaneshwari Devi, was endowed with deep devotion, strong character and other

qualities. The progressive rational approach of Narendranath's father and the religious temperament of his mother helped in shaping his thinking and personality.

Swamiji graduated with honours from Calcutta University, He was deeply interested in the study of Philosophy and religion. Swamiji's first introduction to saint Ramakrishna was held at Dakshineswar. The meeting with Ramakrishna Paramhansa was a turning point in his life. Swami Ramakrishna was an enlightened soul. In 1888, two years after his master's death he set out to the Himalayas. He wandered for two years through deserts and forests .

On 1st May, 1897 at Calcutta, Vivekananda founded the Ramakrishna Mission, the organ for social service. In this mission, monks undertake propagation of practical Vedanta. The ideals of the Ramakrishna Mission are based on Karma Yoga. The headquarters of Ramakrishna Mission was at Belur Math.

Swami Vivekananda was a staunch individualist. He believed in the immortality of the soul and God. Swamiji showed four paths i.e., path of work, worship, contemplation and knowledge. He believed in religion, which is science based and urged for the rights of women.

Philosophy of Swami Vivekananda

“All the power is within you, you can do anything and everything. Believe in that, don't believe that you are weak. Stand-up and -Swami Vivekananda express the divinity within you”. Teachings and Philosophy of Swami Vivekananda stressed on different aspects of religion, education, character building as well as social issues pertaining to India.

Swami Vivekananda's teachings propagated the advaitic principles as far more reaching on the social and political front, apart from its philosophical aspect.

Rabindranath Tagore commented on Swami Vivekananda and his teachings that “If you want to know India, study Vivekananda. In him, everyone is positive and nothing negative. Vivekananda realised a country's future depends on its people, so he mainly stressed on man, ‘man making is my mission”, that's how he described his teachings”.

Vivekananda was a Hindu monk from India, who played a significant role in introducing Vedanta to the Western world and also reviving and re-defining certain aspects of the religion within India. To him, the emerging compassion that transforms into a strong determination to help others, who are unaware of the oneness, is the true mark of an enlightened person are the keynote of Philosophy of Vivekananda,

It can be represented as follows :

Essence of Education

To Vivekananda, education was not only a collection of information, but something more meaningful. He felt education should be man making, life giving and character building. To him, education was noble ideas i.e. "Education is not the amount of information an assimilation of that you put into your brain and runs not there, undigested, all your life.

We must have life building, man making, character making, assimilation of ideas. If you have assimilated five ideas and made them your life and character, you have more education than any man, who has got by heart a whole library".

Positive Education

Vivekananda stressed on giving the positive education only because negative thoughts weaken men. He said, if young boys and girls are encouraged and are not unnecessarily criticised all the time, they are bound to improve in time.

Religion

He was a follower of Vedanta. He received an important teaching from Ramakrishna that "Jiva is Shiva' (each individual is divinity itself). According to him, man is potentially divine, so service to man is indeed service to God. Vivekananda said that we must not only tolerate other religions but positively embrace them and that the truth is the basis of all religions.

National Integration

According to Swami Vivekanand, Sectarian violence and growing intolerance are threatening social harmony and national security. Intolerance of all kinds, be it religious tolerance, caste intolerance all have been on the rise for sometime, threatening the integrity of the nation.

Human Mind

Swamiji suggested that not to do anything which disturbs the mind or makes it restless. Swamiji compared the human mind with a monkey who is always restless and incessantly active by his own nature.

Women Development

It is completely unfair to discriminate between sexes. He suggested not to think that there are men and women, but only that there are human beings. According to Swami Vivekananda, "The ideal of womanhood in India is motherhood, the marvellous, unselfish, all suffering, ever forgiving

mother". He felt two evils in India i.e. trampling on the women and grinding the poor through caste restriction.

Philosophy of Education

On the Philosophy of Education, Swami Vivekananda said that "all knowledge i.e. secular or spiritual, is in the human mind". In many cases, it is not discovered, but remains covered and when the covering is being slowly taken off, we say that "we are learning and the advance of knowledge is made by this process of uncovering". What Swamiji means is not any sectarian religion, but qualities like truthfulness, justice, selflessness and concern for others. The learner must be free from all prejudices and preconceived notions and receive from his teacher learning, which is a trust.

Implications of Vivekananda's Philosophy

Swami Vivekananda looked upon education from two viewpoints and they are

- Transcendental view
- Empirical view

From the **transcendental point** of view, "Education is defined as manifestation of the perfection already in man". This is in consonance with the teaching of Advaita Vedanta.

From the **empirical point** of view, "Education is defined as that kind of training and skill by which man's will power is brought under control and becomes conducive to the good of humanity as a whole".

So far, the first definition is concerned that one cannot fail to notice the implications of the Advaita Vedanta, contained in the definition. According to Advaita Vedanta, "Man is potentially divine, he is identical with the supreme reality, which is Brahman or existence consciousness bliss". Only on account of the cloud of ignorance, which covers his nature, he cannot realise his divine nature. Education helps him to manifest his own potential divinity. While the second definition is concerned that Swami Vivekananda looks upon education as an instrument of social change.

"Education should aim at character building of an individual and promote selflessness and courage".

During his time, Vivekananda insisted that our education should be conducted on national lines through natural methods. It was he, who inspired his countrymen to develop a sense of pride in their cultural heritage yet was not a blind follower of the ancient cultural heritage of our country. All he wanted was to provide a synthesis between tradition and modernity.

What he wanted to emphasise, was that emotional attachment to and reverence for traditional values is not enough. One has to examine how far traditional values are relevant in the modern context. He had this in mind, when he insisted on a synthesis of Vedanta and Western Science as a model of our educational planning and programme.

Fortunately, India has believed in such education and knowledge, since the days of the Upanishads. Only Upanishads are the literature in the world which teaches man to find and realise within himself the implications of the word Abhiih (fearlessness). It urges a person to believe in himself and believe in the oneness of the universe. Religion underlines that man has to live for all beings. All are one and invisible.

Vivekananda had warned that a major shortcoming of Eastern Civilisation (for which he had great admiration in many other ways) was that it thought intellectual education alone was enough, without taking care of the heart. Only that kind of education can made a mind more selfish.

Today, India along with the rest of the world, has to give the topmost priority of the dissemination of an education that will inspire every human being to work for amity and fellowship to ave internal peace and search for resolving all conflicts. Spiritual education seeks to bring home the message that "He alone sees, who sees all beings as himself".

For the world, a time has come to realise, more than ever before, a value education makes a man realise his spiritual nature. Only a man conscious of his spiritual self can be truly secular in his conviction and outlook. Religious education brings out the spirituality of man and that is the only life giving force.

Aims of Education

According to Swami Vivekananda, the following should be the main aims of education :

Creation of Self-Confidence and Self-Realisation All through his life, Swamiji exhorted the individuals to keep full confidence upon their powers. They should inculcate a spirit of self-surrender, sacrifice and renunciation of material pleasures for the good of others. Education should inculcate all these qualities in an individual. In Swamiji's own words, "Faith in us and faith in God, this is the secret of greatness."

Formation of Character Character is the aggregate of a man's tendencies, the sum total of the best of his mind. We are what our thoughts have made us. Education must build-up character and manifest our real nature.

Development of Personality Personality is the influence of the impression that one creates on the others. It is the personality of a man that counts.

According to **Vivekananda**, "Personality is two-third and his intellect and words are only one-third in making the real man".

Reaching Perfection The prime aim of education is to achieve fullness of perfection, already present in the child. According to Swamiji, "All material and spiritual knowledge is already present in man covered by a curtain of ignorance".

Physical and Mental Development The main aim of education is that the child should be able to promote national growth and advancement as a fearless and physically well developed citizen of tomorrow. Stressing the mental development of the child, Swamiji wished education to enable the child to stand on his own feet economically, rather than becoming a parasite on others.

Moral and Spiritual Development According to Swami Vivekananda, "A nation's greatness is not only measured by its parliamentary institutions and activities, but also by the greatness of its citizens. But, the greatness of citizens is possible only through their moral and spiritual development, which education should foster".

Religious Development Each individual should be able to search out and to develop the religious seed, embedded in him and thus, find the absolute truth or reality. Swamiji

advocated the training of feelings and emotions, so that the whole life is purified and sublimated.

Searching Unity in Diversity The true aim of education is to develop insight into the individuals, so that they are able to search out and realise unity in diversity.

Curriculum

He was not in favour of the prevalent system of education in the country, as the education in India was influenced by the British system of education. Curriculum should synthesise the knowledge and wisdom of the east and the west. He also attached great importance to the physical development of the individual, for which he wanted to include physical education as an integral part of the curriculum.

Discipline

According to him, "Discipline is an important aspect of a person's character, each of us teach ourselves". The external teacher offers suggestions and the internal teacher starts working. If you don't allow a child to become a lion, he will become a fox. Do's and don'ts have to be reduced and the right environment must be created.

Role of Teacher and Student in Education

According to Swami Vivekananda, a person with an attitude of renunciation, influences children through his ideal examples, loves his students, sympathises with their difficulties, teaches

according to the needs, abilities and interest of them, contributes to their spiritual development so that they can be good teachers.

A student should have an inclination and eagerness to learn. He should be an observer of celibacy, have control over his senses, and follow the ideals laid down by his teacher.

He laid stress on the following qualities, that a teacher should have :

- He should be sinless.
- He should know the spirit of scriptures.
- The spiritual force of the teacher should be based on love for his students.
- The teacher should think that he is only helping the child to grow. He is the external teacher and he offers the suggestion, which arouses the internal teacher, i.e., the mind of the child.

Methods of Teaching

With regard to teaching methods, Swamiji was of the view that children should be made to learn by themselves. As all knowledge is within them and learning is only a function of their mind, to make them active, Methods like self-learning, discussion meditation and concentration are used for teaching.

Rabindranath Tagore

Rabindranath Tagore was born in a family of Brahmo Samajists. He studied law. He was a born poet, a versatile genius, with his multi-splendored personality, he shines like a morning star on the intellectual firmament of the globe and received the Nobel Prize for Literature in November, 1913 for his world famous classic "Gitanjali". He was a great artist, and he founded his own school of art and music. He was well versed in Sanskrit language and Indian Philosophy, religion and culture. He was a rishi, a saint and a guru also called as prophet and educationist.

Philosophy of Rabindranath Tagore

His philosophy of life was based on the ideals of dedication, patriotism and naturalism. He was an ideal philosopher, but the thoughts of naturalism, pragmatism and individualism are also reflected in his philosophy.

W Like Rousseau, Tagore was an individualist and naturalist. He believed in the rights and freedom of an individual to shape his life in his own way. But in an individual's development, he ultimately wanted the unity of mankind. He said that every individual is different from another and everyone is unique.

"Experience of the spiritual world, religion as the right centre of life's activities and the unity of thought and truth" was the keynote of Tagore's great philosophy.

The following are the values enriched as a philosopher, according to Tagore :

As an Individualist He believed in giving the right type of freedom to an individual.

As an Idealist He believed that the man should live for the ultimate truth, which liberates us from the cycle of birth and death. He should have faith in absolute values.

As a Spiritualist He believed that every individual should try to attain spiritual perfection.

As a Humanist He preached human brotherhood, having faith in fundamental unity of mankind. He remarked that "even God depends upon man, for perfecting his universe".

As a Naturalist He considered nature as a great teacher, God revealed himself through various forms, colours and rhythm of nature

As a Vedantist He had a firm belief in the Philosophy of Veda. He believed in 'I am Brahma'.

Educational Philosophy of Rabindranath Tagore

The basic principles of Tagore's philosophy of education are as follows

- Harmony with All Things Tagore's philosophy of education is based on naturalism, humanism, internationalism and idealism. Harmony with all things means harmony with nature, human surroundings and harmony in international relations.
- Principle of freedom.
- Principle of creative self-expression.
- Active communion with nature and man.

According to **Tagore**, "Education is to produce good thinkers and achievers in all aspects of life, physical, intellectual, moral, spiritual. An educated person is ready to serve society and country at all times".

He was fully aware of education's innumerable implications. According to Tagore, "Education is a permanent part of the adventure of life, it is not like a painful hospital treatment for curing them of the congenial melody of their ignorance, but is a function of the health, the natural expression of their mind's vitality".

To him, the object of education is freedom of mind through the path of freedom, though it has its risks and responsibilities too. Education should be natural in content and quality. Through contact with nature, the child will be introduced to the great world of reality easily and jointly.

Factors Influencing Tagore's Philosophy of Education

- Influence of the home environment .
- Influence of the school environment .
- Love for nature
- His extensive visits

Tagore's Literary Works

Poetry Tagore's poems are varied in style and subject matter.

Gitanjali His most known collection, winning him Nobel Prize in the year. This collection replicates the true Indian Philosophy in all its glory

Novels Tagore wrote novels, such as Gora, Chaturanga, Shesher Kobita, Char Adhyay, Nourkadubi and The Home and The World.

Story Books Tagore composed some beautiful stories, which are worthy to read. The Hungry Stones is one of importance.

Kabuliwala It depicts the friendship of a fruit seller from Kabul and little mini instead of their age difference

Aims of Education

Moral and Spiritual Aims Tagore said that the principal's aim of education should be the development of moral and spiritual aspects of the child's personality. For this, he emphasized upon inner development, attainment of inner freedom, inner power and enlightenment. One of the important objectives of starting Shantiniketan was 'to give Curriculum spiritual culture to our boys.

Education should enable the child to realize self and help them to develop the self-force. He wanted to develop an unflinching faith in the spiritual force. Further, he stressed moral training and development of character through austere devotion and development of inner-discipline .

Physical Development Tagore emphasized the physical well-being of the children. In order to achieve this, he said that education in nature, play activities, dancing, exercise, body and sensory training were the tools. Education of the body is necessary for acquiring the capacity to adjust itself to all sorts of weather conditions and health hazards.

Intellectual Development Condemning the prevailing system of education as bookish, methodical, monotonous, examination oriented, where intellect was starved of intellectual nourishment and where we adorned the cage but the parrot within lays starving. Tagore wanted education should aim at cultivating the power of acquiring ideas through independent effort,

curiosity and alertness of mind and the potentiality of critically appraising the ideas, of assimilating them and of using what we learn. Education should develop thinking and imagination rather than mere memory or storage of scattered information.

International Brotherhood Being a lover of humanity, Tagore wanted to make a synthesis between Eastern culture and Western culture by education. He wanted to promote inter-cultural and inter-social understanding for the unity and harmony of mankind. He said that since Brahman manifests himself through men and he is the source of all the creations, all are equal and are brothers and sisters. Therefore, he prescribed social service for realization of self. He believed in the dictum that "Service to man is service to God".

Education for Fullness According to Tagore, "The aim of education should be harmonious development of all human faculties". In other words, education should aim at making a man full or complete without neglecting one at the cost of another.

Discipline

According to **Tagore**, "An educational institution is an open house, in which students and teachers are one, they must live their compact life together".

He observed that an educational institution must not be a dead cage, in which living minds are fed with food artificially prepared". About the discipline of the educational institution, Tagore founded and states that "I never said to them that don't do this, or don't do that. The boys are encouraged to managed their own affairs".

curriculum

Tagore was in favour of a comprehensive curriculum, which should satisfy a child's aesthetic, creative, spiritual and vocational needs.

In Tagore's experimental school at Shanti Niketan, children were taught in various classes. These schools had a well equipped laboratory for performing experiments. The study of nature is also taught here.

Methods of Teaching

Rabindranath Tagore believed in activity and dynamic methods of teaching based upon the interest, need, ability and mental development of the child. He labelled the then system of teaching as bookish, mechanical, stereotyped, dull and uninteresting. He strongly suggested independent study and efforts. Learning should proceed from familiar to unfamiliar, near to far and known to unknown.

Learning should be linked with joy and ecstasy. He wanted to give education in natural surroundings characterised by freedom and creativity. He said that teaching while walking is the best method of teaching. He favoured discussion, activity or learning by doing methods.

Role of the Teacher

Rabindranath Tagore has placed a high premium upon the role of teacher. The teacher is the cardinal embodiment of all cardinal values and ideas. According to him, the teacher should not be a hard task master rather a friend, philosopher and guide. He advocated that the relationship between teacher and pupil should be friendly in nature.

Tagore laid great emphasis on the attitude of the teacher. He said that "I have found that little children learn more quickly, the attitude of the teacher than the knowledge imparted by him". Tagore concept of good teacher is stated in these words that "A teacher can never truly teach, unless he is still learning himself" i.e. "A lamp can never light another lamp unless it continues to be its own flame".

The teacher, who has come to the end of his subject, who has no living traffic with his knowledge, but merely repeats his lesson to his students, can only load their minds, he cannot quicken them. Truth, not only informs but also inspires. Tagore never liked the school master moulding the child's mind according to his ready-made doctrines.

According to Tagore, the first important lesson for children would be that of improvisation. They should be provided constant opportunities to explore their capacities through surprises of achievement. It is not the subject of study, organisation and equipment in the school that is important, but the living contact between the mind of the teacher and the mind of the taught that is important.

Visvabharati and Shantiniketan

The word 'Visvabharati' is composed of two words. In Sanskrit, the word 'Visva' means 'world' and 'bharti' means 'culture'. Thus, Visvabharati means world culture. The motto of this university is Yatra Visvam Bhavati Ekamidami.e. where the world meets at one place. Through the Visvabharati as a whole, the poet and the seer sought to establish a relationship between East and West, to promote inter-cultural and inter-social amity and understanding and to fulfil the highest mission of the present age and the unification of mankind.

Shantiniketan is a small town near Bolpur in the district of West Bengal. It was established by Maharshi Debendranath Tagore and later expanded by his son Rabindranath Tagore whose vision became what is now a university town Visvabharati University', Shantiniketan means 'the abode of peace'.

Mahatma Gandhi

According to him, "Strength does not come from physical capacity. It comes from an indomitable will".

Biography

Mohandas Karamchand Gandhi was born at Porbandar, Kathiawar, Western India on 2nd October, 1869. Gandhiji was popularly known as Bapu out of affection and reverence by the people. His father, Karamchand Gandhi served as the Diwan of Porbander State, a small princely state in the Kathiawar Agency of British India. His mother, Putlibai, was from a Pranami Vaishnava family.

He was sent to a local high school, but as a student, he was slow, shy and hesitant. He was married to Kasturba at the age of 13. At 18, Gandhiji matriculated at Ahmedabad. He was sent to London to study law, where he remained for three years. After returning from South Africa, he started his law practice at Bombay. However, he was not very successful. He returned to his native place, Rajkot. Here, he received an offer from an Indian firm, which had a branch in South Africa, to go to that country to help them in an important case.

In April, 1893, he sailed for Durban. Although his case was over, he continued to stay in Africa. There, he saw a series of insulting events of disgracing Indians and his political feeling was awakened. He founded the Natal Indian Congress in 1894. This was the turning point in his life. He found that the Indians in South Africa were treated very cruelly and in fact like animals. They had no political rights. He gave up his legal practice. He completely devoted himself to the service of the people. He put himself into the practice of Satyagraha and Ahimsa. Mahatma Gandhi is considered as 'Father of the Indian Independence Movement'. Gandhiji spent 20 years in South Africa, working to fight discrimination. He spent his remaining years, working diligently to both i.e. to remove British rule from India as well as to better the lives of India's poorest classes. He was a modern Messiah, whose life became the message to the world.

Philosophy of Gandhiji

According to Mahatma Gandhi, "Man is the maker of his own destiny and I therefore ask you to become makers of your own destiny". He was a great thinker and experimenter. He formulated his own views about everything in the world.

Gandhiji's philosophy of life can be described as follows

Truth and Ahimsa (Non-Violence) According to him, "Truth and Ahimsa are the two sides of a coin. They are intertwined and it is practically impossible to separate them".

Satyagraha It implies holding of truth through love and purity.

Supreme God According to him, "God is an indefinable, mysterious power that pervades everything. God's presence is proved not by extraneous evidence but in the transformed conduct and character of those who have felt the real presence of God within".

Righteousness and Truth as the Highest Religion Gandhiji was of the firm view that "true religion and true morality are inseparably bound up with each other."

Service of Humanity The immediate service of all human beings becomes a necessary part because it is the only way to see him in his creation.

Ram Rajya as the Concept of a Society He identified society with justice, peace, happiness and welfare of all.

Fundamental Principles of Education Proposed by Mahatma Gandhi

The following are the fundamental principles of education

Indian Control on Education British control over Indian education policies was presented. National education must be controlled, shaped and carried by Indians only.

Fostering Patriotism Education should not cultivate loyalty to British rule. Instead, it should promote national consciousness and a love of the motherland.

No Servile Imitation of the West Although, many lessons were to be learnt from foreign cultures, Indian education should be based on its own cultural and intellectual traditions.

Domination of English Language to Go The use of English as the medium of instruction was considered a serious defect of the official system. The media of instruction should be the modern vernaculars.

Vocational Education to be Emphasised The failure of the prevailing system to improve living standards for India's masses were deplored. National education should have a vocational emphasis and focus on the economic development of the country.

Basic Education

The origin of Basic System of Education may be traced back to July, 1937, when Gandhiji wrote in Harijan (a journal started by him) that "By education, I mean an all round development drawing out of the best in child and man-body, mind and spirit. Literacy itself is not education. I would, therefore, begin the child's education by teaching it a useful handicraft and enabling it to produce from the moment it begins its training. Thus, every school can be made self-supporting, the condition being the state takes over the manufacture of these schools." In October, 1937, a Conference of National Workers was held at Wardha, under the Chairmanship of Mahatma Gandhi.

Educational Implications of Gandhian Philosophy

The real education has to draw out the best from the boys and girls to be educated.

According to him, "By education I mean an all round drawing out of the best in child and man-body, mind and spirit".

There are several factors that determined the educational philosophy of Gandhiji and they are

- His educational experiments at Tolstoy Farm, at Sabarmati and Sewagram Ashrams.
- His philosophy of life.
- His dissatisfaction with the prevailing system of education
- A new social order.

The chief tenets of Gandhiji's new educational philosophy were as follows

Free and Compulsory Education According to Gandhiji, within the age of 7 and 14, there should be free and compulsory primary education for childrens.

Craft-Centred Education Gandhiji believed that the highest development of mind and the soul was possible only through handicraft . He did not want to teach the handicraft side by side with the liberal education. It was his wish that the whole process of education should be imparted through some handicraft or industry.

Self-Supporting Element By advocating the self. supporting aspect, he never wanted the craft to be made the be-all and end-all of instruction, thus, sacrificing the educative and cultural objectives of education. He believed that the right kind of teachers would teach the children, the dignity of labour and those children would regard the craft as an integral part and means of their intellectual growth.

Education should be in Mother Tongue He believed that mother tongue would enable the children not only to understand clearly the rich heritage of people's ideas, emotions and aspiration, but also enable the children to express themselves effectively, clearly and lucidly.

Education should be Based on Non-Violence Gandhiji had firm conviction in non-violence, so he wanted that it should be based on non-violence. Society's politics, economics and education must stand on non-violence, truth and justice.

Aims of Education

All Round Development of Personality By all round development, he means, development of body, mind and spirit. All round development implies harmonious development of human personality in a balanced manner i.e. hand, head and heart. This emphasises 3 Rs instead of 3 Rs i.e. reading, writing and arithmetic. Development of either two, neglecting the one aspect of personality leads to lop-sided education or incomplete education.

Harmonious development of all powers and faculties was the chief goal of his scheme of education. He emphasised this type of development as the child could adjust himself to self, his occupation and his environment adequately.

The Utilitarian Aim He advocated self-supporting education, taking into account the basic needs of man's life which was meant in two different senses i.e.

(i) Education that will help one to be self-supporting in later life which implies that the child of tomorrow's adult would not be a drag on society. This type of education will turn him into a self-sufficient entity and this education will be a kind of insurance against unemployment.

(ii) In the second, he wanted that teacher's salaries should be met out of the productive work of the children, provided that the state takes over the manufacture of the school.

Cultural Aim Gandhiji attached greater importance to the cultural aspect of education than to literacy. Culture is a quality of mind which may be reflected in his daily conduct.

He said, "It should show itself in the smallest details of your conduct and personal behaviour, how you sit, how you walk, how you dress, etc. Inner culture must be reflected in your speech, the way in which you treat visitors and guests, and behave towards one another and your teachers and elders".

According to him, "Culture is not the product of intellectual work, but the quality of the soul, permeating all aspects of human behaviour". It is, therefore, an important function of education that children must be taught to have winsome conduct and to have a career and our pupils must not remain alien in their native lands with rich cultural tradition and ethos.

Character Building He made character-building as the central purpose of education. Character development, for him, implies the cultivation of such moral virtues as courage, strength of conviction, purity of heart and personal life, righteousness, self-restraint, inner-discipline, subordination of one's interest to the greater interest of society and service of mankind.

This character is too built up in terms of universal love and non-violence. He said that character is the expression of the whole personality including its ethical and spiritual aspect. Thus, if character is well built, the society would evolve itself in a new form and fashion without dependence upon others.

Preparation for Complete Living Like Herbert Spencer, he stressed preparation for complete living as one of the aims of education. Since life is very complex and beset with a plethora of problems and difficulties, education should aim at preparing the future citizens to face the problems of life, here and there. A child was considered prepared for complete living if he could adjust himself to self, his occupation and his society.

Training for Citizenship He aimed at producing useful citizens for a democracy by means of education. The future citizens should understand their problems, rights and duties in proper perspectives and know the democratic institutions that work for the good of all. Education should aim at building citizens imbued with all cardinal qualities of good citizen.

Therefore, he spearheaded a silent revolution by education to cover all the sections and segments of people by eliminating all sorts of discrimination. He believed that for a success of democracy, it was the need of training the pupils, the budding citizens in citizenship qualities. Therefore, he made a slogan, 'Educate your masters',

Individual and Social Aim He synthesized the individual and social aims of education. He wanted a society in which all individuals will have to play their part for the good of the whole, without losing their individual characters and identities. He does not want to damp down the individuality. He strikes a balance between the ideals of social service and individual development.

Discipline

He was critical of free discipline and strongly favoured inner-discipline through self-control and not by being free to follow stray impulses. He thought that freedom embedded in self-discipline or inner-discipline that arises spontaneously from the inner springs of life rather than that which is clamped from without is called true freedom.

This self-discipline is voluntary discipline which emanates from the following i.e. pure life, self-restraint, fearlessness, sacrifice, usefulness and practice of non-violent conduct.

Further, he favoured social discipline through some productive works based upon cooperation, initiative, accuracy and individual responsibility. This form of social discipline can emerge from living mutually in the society by cultivating ideals of citizenship necessary for a vibrant and living democracy.

Role of Teacher

He thought that only the right type of teacher could help in achieving the objectives of education. He should be a lover of truth and non-violence and he should possess a sound base of knowledge, skill, enthusiasm, patriotism, dedication, love for children and labour, respect for the dignity of individuals and special training in the basic education.

He should be a man of action, not a man of slogan and should have a good moral character and a social bent of mind. He should lead a pure and simple life and be a man of ideals and a saga of examples.

Curriculum

Gandhiji advocated complete overhauling of the curriculum. He suggested a broad-based and integrated curriculum for realising the objectives of education and developing the whole man.

He included the following aspects in his scheme of studies

Basic Craft Agriculture, spinning and weaving, cardboard, wood and metal work, tailoring, gardening, business practice, book-keeping, etc.

Mother Tongue As opposed to teaching of English and other foreign languages.

Mathematics Concerning numerical and geometrical problems connected with craft and community life. Besides, learning of four basic rules by sincerely working out the problems arising out of craft work and gardening.

Social Studies History, Civics and Geography.

General Science Nature's study, Zoology, Physics Chemistry, Astronomy, Physiology, Hygiene, etc.

Drawing and Music For the development of artistic talents.

Methods of Teaching

Correlation He advocated the Principle of Correlation in teaching different subjects. Craft is the pivot round which all other subjects should revolve. He wanted all subjects need to be correlated with craft. Craft should be the starting point of other subjects and a meeting point of both physical and social environment. Therefore, craft is the medium of instruction.

Learning by Doing He said that learning would be permanent if it is permeated by doing. It can be possible if children are given opportunities to undertake a host of productive activities. So, in his scheme, learning by doing was the important method of teaching.

Learning by Living Learning takes place by actually participation in community life and rendering selfless service to the cause of goodness of all. This makes learning social.

Lecture Questioning and Division Methods These methods were followed in his scheme of education.

Thus, it can be said that Gandhi philosophy of education still hold a promise for better tomorrow in the modern scenario of rapid, scientific and technological advancement.

Sri Aurobindo Ghosh

According to Sri Aurobindo Ghosh, "The aim of (my) Yoga is an inner-self development, by which each one who follows it, can discover it on time. The oneself in all evolves a higher consciousness, than the mental, a spiritual and supra-mental consciousness which will transform and divinise human nature".

Biography

Aurobindo was an Indian nationalist, a freedom fighter, a Philosopher, a Yogi and a Poet. He was born in an educated middle class family of Calcutta (Kolkata) in Bengal on 15th August, 1872. At

the age of 7, he went to England and lived there for 14 years. He received his education at Cambridge. Besides English, he mastered Latin and Greek and learnt French, German, Italian and Spanish. He knew all the classical languages and modern European languages and could read Dante and Goethe in the original.

His father, Krishnadhan Ghosh, was district surgeon at Rangapur, Bengal. His mother Swarnalata Devi was the daughter of Brahma religious and social reformer, Rajnarayan Basu. Between 1880 and 1884, while his brothers were

studying at Manchester Grammar School, Drewett coached Aurobindo in Latin and his wife coached him in French, Geography and Arithmetic, until he joined St. Paul's School. On his return to India in 1893, he joined service in the Princely State of Baroda (Vadodara). During his work in Baroda, he started working as a part-time French teacher at Baroda College. He devoted himself to cultural and literary activities.

Philosophy of Sri Aurobindo

"True knowledge is not attained by thinking. It is what you are, it is what you become".

-Sri Aurobindo

His unique contribution to human potential and growth, developed through his integration of Western and Eastern cultures. He brought the energy and vision of the West, with its focus on the perfection of the physical, material and mental areas of human life together with the spiritual development and philosophical directions developed over thousands of years in the East. His life began with political, poetic and philosophical experiences.

He said that the truth of spiritualism, science and religion were already contained in the Vedas. The Gita contains vedic values, which is essential for the elevation of human life.

He has been considered as one of the foremost philosophers of the 20th century, but he was far more than just a philosopher. The great philosophy of Sri Aurobindo can be summed up in one phrase i.e. "Realisation of the sublime truth, which can be achieved through the integral view of life".

According to him, "The divine truth is greater than any religion or creed or scripture or idea or philosophy". His philosophy is based on integralism. It is the synthesis of idealism, realism, pragmatism and spiritualism. According to him, yoga transforms mankind, life and body to superman. Wholesome or an integral development is possible through the practice of yoga. Usually, transformation takes place on the supramental stage, where diverse elements get transferred and then integrated. It changes the nature of man and leads to divine power and divine perfection.

He also believed that there is Brahma in everybody, there is an innate power inside the man and education would enable man to discover the same. Since, both matter and spirit are necessary

for the welfare of mankind, education should help in bringing about a balanced development in both.

He argues that man is born as an ignorant, divided, conflicted being a product of the original inconscience (i.e. unconsciousness) inherent in matter that he evolved out of. As a result, he does not know the nature of reality, including its source and purpose, his own nature, including the parts and integration of his being, what purpose he serves and what his individual and spiritual potential is, amongst others.

To overcome these limitations, man must embark on a process of self-discovery, in which he uncovers his divine nature. To that end, he undertakes a three step process, which Aurobindo calls the triple transformation.

Psychic Transformation With the psychic transformation, he sees the oneness and unity of creation and the harmony of all opposites, experienced in life. **Spiritual Transformation** As a result of making the psychic change, his mind expands and he experience knowledge not through the hard churning of thought, but through light, intuition and revelation of knowledge, culminating in supramental perception.

Supramental Transformation After making the psychic and spiritual change, he makes the supramental and most radical change. It is basically a complete transformation of the mind, the heart, the emotions and the physical body. He considered mind as the sixth sense and asserted that “the first business of the educationist is to develop in the child, the right use of the six senses, to see that they are not stunted or injured by disuse, but trained by the child himself under the teacher's direction to that perfect accuracy and keen subtleness of which they are capable”.

According to him, “Mind must be perfectly trained to the highest possible limit, otherwise the education of the child will remain incomplete and one sided”. He wanted to reform our mind first before reforming the world. Education cannot be a machine-made fabric. It should aim at building the powers of the mind.

He recognised three minds as

- the individual mind
- the mind of a nation
- the universal mind

He wanted the teacher to understand the human mind at all the stages of development i.e. infancy, childhood, adolescence and adulthood.

He recognises two qualities of mind and they are

- Well disciplined or well structured mind.
- Individualised or well textured mind.

A person whose mind has these two qualities, is a complete and integrated man. That person can observe accurately and discriminatively, to think clearly and to criticise judiciously and to remain well informed.

Important publications on education and allied subjects of Aurobindo are

- The Mind of Light
- The Human Cycle
- Ideal of Human Unity
- Life Divine
- Riddle of This World
- The Savitri
- Essay on the Gita
- The Secret of the Vedas
- Upanishads

Features of Aurobindo's Philosophy

- Everyone has something divine in himself. The task is to find it, develop it and use it. This divine can be obtained by a spiritual discipline, called **Yoga**.
- Aurobindo's concept of yoga is not that of a sanyasi, who moves away from life in order to move towards God.
- Yoga is for the ordinary man, while he carries on his worldly pursuits.
- If a merchant wishes to follow yoga, he regards his work as divine, he does not use unfair practises to earn money.
- If a student looks for higher values, he must observe Brahmacharya (self-control).
- According to him, complete surrender of man to God, creates a superman, who transcends his own nature by rising above the qualities of Sattva, Rajas and Tamas. Such a man attains union with God in body, mind and soul and becomes a Jnani.
- He feels the presence of the divine in every centre of his consciousness. All beings are to him and his own selves.
- When a man attains union with God, in body, mind and soul, the divine power descends on him and this helps him to fulfil his cosmic purpose and divine energy radiates from him into the world.
- An integral view of life culminates in synthetic yoga, which Aurobindo defines as "A methodised effort towards self-perfection by the expression of the potentialities talent in the being".
- He envisages a world, in which life and mind work harmoniously and achieve the truth by transformation and transmutation of them in the light of the highest.
- According to Aurobindo, the main instrument of thought is mind, which has immense and diverse powers. .
- He considered the mind as having four layers, which he defined as chitta, manas, intellect and institution.

(i) The **first layer** or chitta is that of passive memory. It is a storehouse of memories or past impressions.

(ii) The **second layer** of the mind is called the manas (or the proper mind). This receives the images coming from the five senses (touch, smell, taste, sight and sound) and transforms those images into thought perceptions.

(iii) The Intellect of Buddhi is the **third layer**, where the elements of the knowledge are arranged and rearranged. The intellect has comprehensive, creative, synthetic and analytical faculties.

(iv) The **fourth layer** of the mind is intuition, which brings man to those brilliant messages from the unknown, which are the beginning of his higher knowledge.

Integral Education

According to **Sri Aurobindo**, "It is one which helps to bring out to full advantage, makes ready for the full purpose of life and scope of all that is in the individual man, which at the same time helps him to enter into his right relation with life, mind and soul of the people to which he belongs and with the great total life, mind, soul of humanity of which he himself is a unit and his people or nation, a separate and yet inseparable member".

It will recognise the individual not as a vague combination of matter (body) and spirit, but a personality having four distinct aspects, i.e. physical, vital, mental and psychic. An ideal system of education must open up avenues for the best possible development of each of these faculties of the student.

Two fold basis of integrated education are

- Individuality is one whole.
- Humanity is one.

Individuality is One Whole

It includes:

Harmonious Development of Three Dimensions of Individuality Body, mind and soul have their significance when they are harmoniously developed as they constitute the whole individuality.

According to **Sri Aurobindo**, "There should be a balanced and harmonious development of all the aspects of human personality i.e. cognitive (knowledge), conative (skills) and affective (attitude and values). Thus, an individual becomes an integrated individual",

Social Economico-Politico Integration Sri Aurobindo said that "India has always seen man as an individual soul, a portion of the divinity enwrapped in mind and body".

Different Aspects of the Self, but Self is One Man is the conscious manifestation of the universal spirit.

No Concentration on Academic Perfection Alone The study of mind is fundamental in education. Any system of education, which concentrates on academic perfection of the child with disregard to his mind is destined to fail.

Humanity is One

Sri Aurobindo immersed himself in **Vedanta** and **Yoga**. Instead of seeing conflict or finding inconsistencies between the East and the West, he evolved a synthesis of both. He also synthesised spirit and matter, science and Vedanta.

Stages or Phases of Integral Education

Education to be complete must have five principle aspects relating to five principal activities of the human being, which are discussed below

Physical Education

It means education of the body. The body is the pedestal of our terrestrial existence. The body is the means, the expression of life, mind and soul. The physical is our base and even the highest spiritual values to be effective on the Earth must express themselves through the life. Our body which is the dwelling place of consciousness should be beautiful as well as strong enough to receive spiritual energy for its perfection. Sri Aurobindo further said that "Even a highest and completest education of the mind is not enough without the education of the body".

All education of the body must be rigorous, detailed and methodical. The physical education to be effective must be based upon a minimum knowledge of the human body its structure and its functions. In physical education, the basic qualities to be evolved should be courage, certitude, vision and strength not fear, doubt, stupidity or weakness.

Vital Education

According to Sri Aurobindo, where there is life in plant and animal or man there is life force and without the vital can be not life in matter and no living action. He says that the vital is the life nature made up of desires, sensations, feelings, passions, energies of action, will of desires, reaction of the desire soul in man and of all that play of possessive and other related instincts, anger, fear, greed, lust, etc. However, the vital is taken as the seat of impulses and desires for acting and reacting upon one another. One has to begin his education with the primary sources of the

sensations because vital is the storehouse of life energy of will power. The building of character and the training of the aesthetic beings are two parts of vital education. The vital education of the child should begin as early as possible indeed as soon as he is able to use his senses in order to avoid bad habits and to eliminate many harmful influences. Various competitions in constructive creative activities should be organised to use the the vital energy properly.

Moral Education

Moral education is an important component of vital education. It is essential for an individual to lead a harmonious life in society. Sri Aurobindo declared that few principles are required for effective moral training.

Firstly, moral training is to suggest and invite not command or impose and the best method of suggestion is by personal experience.

Secondly, good company i.e. reading books, attending study circle for live discussions about the ideals of the great souls.

Thirdly, if one does wish to be respected by his child, he should have respect for himself and be and every moment worthy of respect. Even telling lies, losing temper and displaying other weaknesses are bad examples for the child.

Fourthly, one must not scold a child except with a definite purpose and only when it is felt quite indispensable.

Lastly, one should not allow any fear to slip in between he and his child otherwise it will give birth to pretence and falsehood. Moral education is the best instrument for the formation of character.

Mental Education

Man is primarily a mental being, so the education of human beings should centre around the education of his mind. According to Sri Aurobindo, the mind is the through driven chariot of the soul. Mental education is a process of training the mind of the student to arrive at such a central conception around which the widest and the complex and subtle ideas can be assimilated and integrated. Besides, the mind has many faculties and possibilities. Those need a special education so that they can express the light. Thus, the aim of mental education is to develop the various possibilities and faculties of the mind to receive the light for the perfection of the mind.

Psychic Education

Psychic education is the most essential aspect. It is because the psychic inspiration alone is true. All that comes from the vital and the mind is necessarily mixed with egoism and is arbitrary. Psychic education leads towards the discovery of psychic being. Its purpose is to bring psychic being to the forefront so that it can act upon the mind, vital and body, purifying thought, perception, emotion,

sensation, action and everything else in the human being and preparing them to be divine movements. In this context, the aim of psychic education is to manifest and develop in the outer being new capacities, which actually are not in one's present outer.

Psychic education is a life long process and it must be the point of all education. All spontaneous turning to love, truth, beauty, knowledge, nobility and heroism is a sure sign of the psychic influence. To recognise their reactions on the pupils to encourage them wisely would be the first indispensable step towards psychic education.

Spiritual Education

Man is an evolving soul and all life is a growth of the soul from darkness to light. Education is that light which removes the darkness of ignorance. Spiritual education aims at the growth of consciousness and to bring down the higher consciousness into the lower. It is solely concerned with the inner-awakening and realisation of the self and helps a person to become a perfect instrument of divine manifestation.

In spiritual education, the help of a Guru is indispensable. The Guru is generally a Yogi who put his influence for the growth of a pupil. All education without the education of the spirit is incomplete. Hence, the education of the self or spiritual education is a must to achieve the highest aim of life and education. Education which can bring the total change of consciousness is spiritual education

Functions of Education

- To bring out the real man.
- To build the powers of the human mind and spirit i.e. the evoking of knowledge, character and culture.
- To enable an individual to establish a clear continuity between the past, present and the future.
- To enable the individual, to establish right relations with life.

Principles of Teaching

Aurobindo suggests three principles of teaching as

- The **first principle** of true teaching is that nothing can be taught. The teacher is not an instructor or taskmaster, he is a helper and guide.
- The **second principle** is that the mind has to be consulted in its growth.
- The **third principle** of teaching is to work from the near to the far, from the known to the unknown.

Educational Implications of Aurobindo's Philosophy

Education being the dynamic side of philosophy, every philosopher is ultimately an educator. Philosophy determines the fundamental postulates of life i.e. its meaning and aims. Education becomes an instrument of realising those aims. Aurobindo was thoroughly disgusted with the prevailing system of education, which ignored the psychology of the learner, whose mind was laboriously loaded with numerous little packets of information, carefully tied with red tape.

Aurobindo wanted a system of education which sought immensely to enlarge the field of knowledge of the student and activated his memory, judgement and creative power, i.e. which laid stress on experiment and observation and encouraged the play of thought on the subject of study, which corrected the habit of spoiling the instruments of knowledge and employed, the natural and easy instrument of mother tongue. He was idealistic to the core. His idealistic Philosophy of Life was based on Vedantic Philosophy of Upanishad.

He maintains the kind of education that we need in our country, is an education "Proper to the Indian soul and need temperament and culture that we are in quest of, not indeed something faithful merely to the past, but to the developing soul of India, to her future need, to the greatness of her coming self-creation, to her eternal spirit". Sri Aurobindo's concept of education is not only acquiring information, but the acquiring of various kinds of information

Aims of Education

According to Sri Aurobindo, "Indeed if the education is to have its maximum result, it must begin even before birth".

Sri Aurobindo emphasised that education should be in accordance with the needs of our real modern life. In other words, education should create dynamic citizens, so that they are able to meet the needs of modern complex life. According to him, "The chief aim of education should be to help the growing soul, to draw out that in itself which is best and makes it perfect for a noble use".

According to **Aurobindo**, physical education and holiness are the main aims of education. As such, he not only emphasised mere physical development but physical purity also, without which no spiritual development is possible. In this sense, physical development and purification are the two bases on which spiritual development is built.

Another important aim of education is to train all the senses i.e. hearing, speaking, listening, touching, smelling and testing, to achieve mental development of the child. This mental development means the enhancement of all mental faculties.

The development of morality is also an important aim of education. **Sri Aurobindo** has emphasised that without moral and emotional development, only mental development becomes harmful to human process. The heart of a child should be developed in such a way that it shows

extreme love, sympathy and consideration for all living beings. This is real moral development. The human race is composed of people and nations and a nation is composed of individuals. The nation makes universal humanity.

Methods of Teaching

Nothing can be Taught It means that the pupil has to acquire new knowledge by his own attempt and the teacher is to work as a helper or guide to the pupil. The pupil is allowed to study by his own capacity and interest.

Self-Pacing Learning According to the method of teaching, the teacher should not impose on the child from the above if the child is not prepared to receive the knowledge. Once the mother says that a child wants to remain ignorant, we may explain to him the consequences or remain ignorant but we should not pressurise the child for learn. The child should be allowed to learn, according to his interest.

Teaching from Near to Far This means that the child should be led from near to far. That is all education should be built upon the day to day experience of the learners.

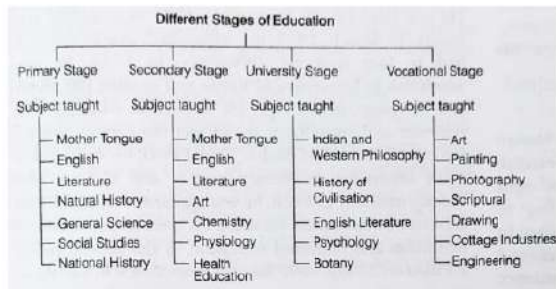
Role of Teacher

The teacher is the king pin in the educational machinery. No system improves and rises without the teacher. Actually, teacher does not trains the pupil's mind, but shows him, how to perfect his instruments of knowledge and helps him and encourages him in the process. Aurobindo laid great stress on the intuitive power, he considered that a teacher as ideal or liberal encouraged the development of this power by eliminating the add mixture of error, caprice and biased fancifulness and allowing the child to grow into the way of his own perfection. The teacher is only a guide and not an imposter.

The individual is a self-developing soul. The duty of the parents and the teacher is to enable the child to educate himself, to develop his own practical, intellectual, moral and aesthetical capacities and to grow indepede organic being as an

Curriculum Transaction

Aurobindo describes curriculum for following different stages of education Different stages of Education



Primary Stage Secondary Stage University Stage Vocational Stage
 Subject taught Subject taught Subject taught Subject taught
 Mother Tongue English Literature Natural History General Science Social Studies National History
 Mother Tongue English Literature Art Chemistry Physiology Health Education
 Indian and Western Philosophy History of Civilisation English Literature Psychology Botany
 Art Painting Photography Scriptural Drawing Cottage Industries Engineering

English Literature Drawing Social Studies Physiology Psychology Cottage Industries National History Health Botany Engineering Education

Instead of shallowness and superficiality in many subjects, he wants an intensive knowledge in a few subjects. He wanted the study of Indian History and culture to be an essential ingredient of the curriculum. He assumes that every child has a sense of History. He prescribed the free environment for the child to develop, all his latent faculties to the maximum and suggested all those subjects and activities should possess elements of creativity and educational expression. He wished to infuse a new life and spirit into each subject and activity, through which the development of super humans can become possible.

He laid down the following principles for curriculum

- Curriculum should be interesting.
- It should include those subjects, which promotes mental and spiritual development.
- It should motivate children towards the attainment of knowledge of whole world.
- It should be certain, creativity of life and constructive capacities.

Discipline

Purification of the mental and moral habits should be the basis of discipline. This means to discriminate between right and wrong impressions and to absorb right ones in the mind. Children should be provided with a free environment, so that they are able to gain more and more knowledge by their own efforts. Aurobindo propagated the concept of self-discipline, which was the cure of impressionistic discipline. The goal aimed by Aurobindo was not merely the liberation of the individual from the chain that letters him and realisation of the self, but to workout the will of the divine in the world, to effect a spiritual transformation and to bring down the divine nature and a divine life into the mental, vital and physical nature and life of humanity.

Jiddu Krishnamurti

He was born on 11th May, 1985 in Andhra Pradesh. His father was an official in the revenue department. In the early years, he underwent through the training and educational, befitting a budding world teacher.

He developed an independent perspective both about the nature of inquiry and about his role in the pursuit of the good society. He rejected the view that the teaching is something that has to be first studied and then translated into action. Infact, he spent his entire life talking about education as being the agent not only of inner-renewal, but also of social change. Krishnamurti's perspective on education says that education should be towards the fullest development of the human being.

Major points of Krishnamurti's education are

- Educating the whole person (all parts of the person).
- Educating the person as a whole (not as an assemblage of parts). .
- Educating the person within a whole (as a part of society, humanity, nature, etc.) from which it is not meaningful to extract that person.

So, it can be said that education is not about preparation for only a part of life (like work) but is about preparation for the whole of life and the deepest aspect of living.

Aims of Education

According to Jiddu Krishnamurti, the aim of education should be to understand the life and constant searching of the mystery of life. The materialistic achievements can only be a source and not the aim of life, so the role of education should not be making people materialistic.

- Education does not mean only acquiring the knowledge of subjects, but to develop a complete and responsible human being. By complete education, he means love and compassion which transforms the present situation in its totality.
- Education should help to discover lasting values so that we do not merely cling to formulas or repeat slogans, it should help us to break down our national and social barriers, instead of emphasising them for they breed antagonism between human beings.
- The aim of education should not be to produce mere scholars, technicians and job hunters but to integrate men and women who are free of fear, for only between such human beings can there be enduring peace.
- Education should not encourage the individual to conform to society or to be negatively harmonious with it, but help him to discover the true values which come from unbiased investigation and self-awareness.
- He further said that education should be a life transforming process.

Role of a Teacher

The teacher himself should be a properly integrated human being. According to him, the teacher has to be careful, thoughtful and affectionate in the creation of the right environment for the

development of understanding to enable the child to deal intelligently with human problems. In order to achieve all this, education needs to understand itself. In order to deal with children, a great deal of patience and understanding are needed. For a teacher, teaching was not a technique but a way of life. He further said that education is a dual responsibility of parents and teachers.

Curriculum

- Curriculum should develop working efficiency.
- Development of curriculum should encourage patriotism in students.
- Curriculum should give the knowledge to find the solution of problems.
- Curriculum should encourage the interest for research and development in students.
- Curriculum should develop the self expression ability in the students.
- Curriculum should encourage national integrity and harmony in the students.
- Curriculum should raise curiosity in the students.
- Teachers should use interactive resources for methods, while transacting curriculum.
- Curriculum should be able to develop, praise and aesthetic opinion in students.

Further, Jiddu Krishnamurti said that "The highest function of education is to bring about an integrated individual who is capable of dealing with life as a whole". Education, according to him, was a transformation of the human mind and creation of a new culture. Education must free the mind and spirit of children.

Education should encourage self-observation and experiencing of life as a whole not 'me' and 'mine' but to go above and beyond to discover the real. That's why education should be concerned with the immediate response to immediate challenges. The function of education is to help each pupil to discover inner- psychological resources and develop his own individual strengths, as well as to realise his weaknesses, without imposing upon him the teacher's notion of what he should be.

Paulo Freire

He was a famous philosopher and educationist of Brazil. He was born on 19 September, 1921 in a middle class family. In March, 1934, his father died, due to which he had to face financial difficulties. In 1934, he took admission in University of Recife and studied Philosophy and Language psychology. He worked as an educationalist, reformer and consultant. By joining the Labour Party in the city of Freire São Paulo (1980-1988), he worked as an adult supervisor in a literacy project and had an adult literacy mission. In 1988, he was appointed as educational secretary in Sao Paulo. He made his special contribution in education and delivered education to

the general public. He died on 2 May, 1997 due to a heart attack in Sao Paulo. He was the most significant educational thinker of the 20th century. His most famous educational texts were the 'Pedagogy of the Oppressed and Cultural Action for Freedom'. He made a considerable impact on the development of educational practises, informal education and in adult educational programmes.

Aim of Education

According to Freire, the aim of education is to break the culture of silence among the oppressed and conscientize them in order to make them fully human. Freire believed that the goal of education should be freedom to speak, think and act in an authentic way. His educational thoughts were based on developing a dialectical perception of reality. His contribution analyses how to be with the people so that they can develop their way of thinking.

Educational Philosophy of Paulo Freire

According to Freire, education should not only deposit information for future use only. It should open minds to higher stages of consciousness. His concern with conscientisation was an important element of the learning process.

The developing consciousness is understood to have the power to transform reality. Paulo Freire was concerned with praxis. Praxis involves analysis, discussion and action to change the situation. It creates a new situation for true learning. Dialogue is a cooperative activity. It can be seen as enhancing community and social welfare. It helps us in leading for justice and human flourishing. According to Freire, children should be aware about the abilities of their learning

Children should learn by interacting with the environment. Through the dialectical process, means asking questions, problem-posing, interacting with each other the child will learn better.

According to Freire, in the class, the teacher should divide the students into a small group. Questions should be asked to that group. By doing this, the students get a chance to interact with each other and are able to discover new ideas. Freire believed that this education pedagogy was a democratic approach to learning. Freire argues that the education process cannot be neutral.

It could be an instrument of domination or liberation. Education process domesticates the people where there exists a dominant culture of silence. Freire believed that education must begin with the solution of the teacher-student contradiction. Freire wants us to think in terms of teacher-student and student-teacher i.e., a teacher who learns and a learner who teaches, as the basic roles of classroom's participation.

Teachers must recognize that "Their fundamental objective is to fight alongside the people for the recovery of the people's stolen humanity not to win the people over to their side". Paulo Freire's views on Education Philosophy came from classical, modern and anti-colonialist thinkers.

According to Freire, "Education is the cultural action for freedom. Education as practice of freedom opposed as the practice of domination. Liberating education consists in acts of cognition. Education is a knowing process rather than memorising process".

According to Freire, concept of education maintains the following attitudes and practises

- The teacher teaches and the students are taught.
- The teacher knows everything and the students know nothing.
- The teacher thinks and the students are thought about.
- The teacher talks and the students listen meekly.
- The teacher disciplines and the students are disciplined.
- The teacher chooses and enforces his choice, and the students comply.
- The teacher acts and the students have the illusion of acting through the action of the teacher.
- The teacher chooses the program content and the students (who were not consulted) adapt to it.
- The teacher confuses the authority of knowledge with his or her own professional authority, which she and he sets in opposition to the freedom of the students.
- The teacher is the subject of the learning process, while the pupils are mere objects.

His theory of education is closely linked with issues, such as oppression and struggle with social relations that centre around ideology and material domination. Freire maintained that from reflection by the oppressed on the oppression will come engagement in the struggle for liberation. For this struggle and liberation pedagogy will be made and remade.

According to **Freire**, education is the cultural action for freedom, an act of knowing and not the act of memorization. He also said that education is the practice of liberation because it frees the educator from slavery of silence.

Major Works

- Pedagogy of the oppressed,
- Cultural actions for freedom.
- Education for consciousness
- Pedagogy process.
- The politics of education in culture, power and literacy.
- Pedagogy of liberation.
- Pedagogy of freedom.
- Pedagogy of the city.

Marry Wollstonecraft

She was an English writer, modern feminist, philosopher and an advocate of female rights. She was born in London on 27th April, 1759. Throughout her life, she challenged the authority of such conferences, which are against women's rights and against any anti-women norms. Therefore, she was considered to be the forerunner of feminist movement and major figure in the Feminist Philosophy.

In the contradiction of popular social gatherings in society, she started her career as a writer. Her most famous book was "The Vindication of The Rights of Man' is a reaction to the criticism of the French Revolution by Edmund Burke of the British Parliament. She advocated against republicanism and attacked the support of logic for hereditary privileges.

In 1792, an article on women's rights was published on political and ethical subjects. Their work enhanced the argument that women should be given equal rights with respect to men. She continued her effort to honour and empower women throughout her life. On 10th September, 1797, she died at the age of 38. After death, her husband Godwin wrote articles on contradiction in the rights of women, in her memory which was a celebration of his wife's work. She was known as a groundbreaking thinker and forerunner of the modern racist movement.

Wollstonecraft's Views on Education

According to her, education is an essential element for the people of the society. During her short career, she wrote novels and books in which she gave special emphasis on the education of children, youth and women. For this, she believed that 'The Vindication of The Rights of Women' is most important. In this book, she argued that women are naturally weaker than men on an intellectual basis. Thus, to overcome this, we need to give proper education to women as well. In the 1700s, girl's education was limited but by the end of the 19th century various schools came into force, in which emphasis was on the art, drawing and basic skills.

She gave special emphasis on girl's education and established short-term schools for women. Apart from this. emphasis was also given on the child's emerging confidence, discipline, honesty and social satisfaction. She believed that with the motivation of learning, to read with logic, education is important and helpful for a person's development. Therefore, if we promote education among the women in the society than will have great grandmothers and wives who can contribute positively, to the development of nation

In this way, she described the need for education as important in the context of men and women. Simultaneously, she also talked about the parliamentary representation of women like men. Hence, she paved the way for the education of women, which is focused on encouraging women in society.

Major Works

- Thought of the Education of Daughters (1787)
- Marie and Fiction (1788)
- Vindication of the Rights of the Women (1792)

- Marry and Marie (1791)

Nel Noddings

Nel Noddings is America's best known philosopher and educationist. She was born on 13th January, 1929 in the United States. She received a bachelor's degree from Montclair State College in New Jersey and completed Phd in Education from Stanford Graduate School of Education. She worked for 17 years in primary school and High School where she taught Mathematics.

She was a professor and dean of Stanford University and after retirement, joined Columbia University. She developed some of the important roles of educational development and worked for the upliftment of education,

Educational Philosophy of Nel Noddings

Nel Noddings (1929) has made a significant contribution to our appreciation of education. In particular, her explorations of the ethics of care and their relationship to schooling, welfare and to learning and teaching within families and local communities came at an especially opposite moment. She has been able to demonstrate the significance of caring and relationship both as an educational goal and as a fundamental aspect of education. As a result, Nel Noddings' work has become a key reference point for those wanting to reaffirm the ethical and moral foundations of teaching, schooling and education more broadly.

She defines education as "A constellation of encounters, both planned and unplanned, that promote growth through the acquisition of knowledge, skills, understanding and appreciation with punishment or humiliation".

In the field of moral education, it is Nel Noddings who has consistently critiqued the prevalence of character education and moral instruction in schools, and instead proposed her theory in caring, a feminine approach to ethics and moral education, the challenge to care in schools and educating moral people, a caring alternative to character education.

For Noddings, moral education has been of great importance throughout her work on care ethics, which she has developed over three decades. She feels any debate on practical ethics will have to naturally include the educational aspect. Moreover, education is a community wide enterprise and not a task exclusively reserved for home, church, or school (2013: 171) and therefore has to be understood in a broader perspective.

Nel Noddings has argued that education from the care perspective has four key components i.e. modelling, dialogue, practice and confirmation. **Modelling** is the **first** component, which highlights the centrality of exemplary action for the student to learn from live examples. Instead of merely teaching through direct instruction about the importance of caring behaviour, Noddings argues

that it is much more effective to teach through exemplary action. Embodying care in our engagement with student can inspire them to cultivate caring habits in their own behaviour.

The **second** and the most fundamental component of care ethics education, according to Noddings is **dialogue**, where she draws the Freierian Model of Dialogue as open-ended. In this understanding of dialogue, the teacher and student are not teleologically moving towards a set goal of moral education but open to discovering differences in their views, even if they are ideologically opposite.

The **third** component of the framework is the **centrality of practice** in developing habits of care. Noddings argues that more than the obligation it is the practice of care which can dispose of the student to act in compassionate ways. Thus, developing caregiving activities are far more crucial rather than giving and taking reasons for the utility of care ethics. The fourth component in care ethics education is that of confirmation which implies that we need to constantly encourage the student to nurture his caring attitude even when he/she fails to do so in her relationships. In the Caring model it is through confirmation that the teacher can express disappointment as well as direct the student towards her own better side. By creating a conducive environment for practising care, the students can be constantly drawn towards ethical action rather than being disciplined. It is acknowledged that different sides of the student can surface based on its immediate surroundings. Noddings also believed that students should learn the knowledge and skills necessary to help them to navigate the world around them, while simultaneously caring for children, the elderly, the animals and the environment. She reflects on the two ways themes of care that can exist in schools. In one arena, subjects in schools to be organised around the thematic units of care. In the other arena, she says that subjects in school remain the standard modern day disciplines but incorporate themes of care throughout.

Noddings stress the importance of adapting curriculum to fit the personal interest of students and making core subjects applicable to real life situations. Students should not be forced into learning from a specific curriculum, but rather to be given the practical life skills to make well-informed choices. Noddings believed that the main aim of education should be to produce competent, caring and loveable people. Thus, it can said that her contribution is of great significance as an educator, philosopher and writer.

Major Works

- Philosophy of Education (1965)
- Caring, The Feminine Approach of Ethics (1984)
- Women and Evil (1989)
- Educating Moral Police (2002) .

Savitribai Phule

She was a prominent Indian social reformer, educationist and poet who played an instrumental role in women's education and empowerment during the 19th century. Counted among few literate

women of those times, Savitribai is credited for founding the first girl's school in Pune in Bhide Wada with her husband Jyotirao Phule. She took great efforts towards educating and emancipating child, widows campaigned against child marriage and sati pratha, and advocated for widow re-marriage.

A leading figure of Maharashtra's social reform movement, she is considered an icon of Dalit Mang caste along with BR Ambedkar and Annabhau Sathe. She campaigned against untouchability and worked actively in abolishing caste and gender based discrimination.

Role in Women Education and Empowerment

The first indigenously run school for girls in Pune (at that time Poona) was started by Jyotirao and Savitribai in 1848 when the later was still in her teens. Although, they were ostracised by both family and community for this step. Savitribai became the first teacher of the school.

Later, Jyotirao and Savitribai started schools for children from the Mang and Mahar castes, who were regarded as untouchables. Three Phule schools were in operation in 1852. On November 16,1852, the British government honoured the Phule's family for their contribution in the field of education while Savitribai was named the best teacher. In 1852, she also started the Mahila Seva Mandal with the objective of creating awareness among women, regarding their rights, dignity and other social issues. She was successful in organising a barber's strike in Mumbai and Pune to oppose the prevailing custom of shaving heads of widows.

All the three schools that were run by the Phule, were closed in 1858. There were many reasons for this, including drying up of private European donations, post the Indian Rebellion of 1857, resignation of Jyotirao from the school management committee due to difference of opinion on curriculum, and withdrawal of support from the government. Undeterred by the circumstances Jyotirao and Savitribai along with Fatima Sheikh, took charge of educating people from the oppressed communities as well. Over the years, Savitribai opened 18 schools and taught children from different castes. Savitribai and Fatima Sheikh began teaching women, as well as other people from downtrodden castes.

This was not taken well by many, particularly the upper caste of Pune, who were against Dalit's education. Savitribai and Fatima Sheikh were threatened by the locals and were also harassed and humiliated socially. Cow dung, mud and stones were thrown at Savitribai when she walked towards the school. However, such atrocities could not discourage the determined Savitribai from her goal and that's why she carried two sarees. Later, Savitribai and Fatima Sheikh joined by Saguna Bai, who also eventually became a leader in the educational movement. Meanwhile, a night school was also opened by the Phule couple in 1855 for agriculturist and labourers, so that they can work in day time and can attend school at night.

To check the school dropout rate, Savitribai started the practice of giving stipends to children for attending school. She remained an inspiration for the young girls. She encouraged them to take up activities like writing and painting. One of the essay, written by a student of Savitribai called

Mukta Salve became the face of dalit feminism and literature during that period. She conducted parent-teacher meetings at regular intervals to create awareness among parents on the significance of education, so that they can send their childrens to school regularly.

In 1863, Jyotirao and Savitribai also started a care centre 'called 'Balhaty Pratibandhak Griha possibly the first ever infanticide prohibition home founded in India. It was setup, so that pregnant Brahmin widows and rape victims can deliver their children in a safe and secure place, thus Socialism preventing the killing of widows as well as reducing the rate of infanticide. In 1874, Igotirao and Savitribai, went on to adopt a child from a Brahmin widow called Kashibai, thus, sending a strong message to the progressive people of the society. The adopted son, Yashavantrao, grew up to become a doctor. While, Jyotirao advocated widow remarriage, Savitribai worked tirelessly against social evils like child marriage and Sati pratha, two of the most sensitive social issues that were gradually weakening the very existence of women. She also made efforts in bringing the child widows into mainstream by educating and empowering them and advocated for their re-marriage. Also, such pursuits met with strong resistance from the conservative upper caste society.

Her Writings and Valuable Contribution

Savitribai Phule's poems and writings are an inspiration for many and remain pioneering in the struggle against India's caste system. Together, she has put some very valuable writings

They are :

- Kavyaphule, Collection of Poems, 1854
- Jyotirao's Speeches, Edited by Savitribai Phule, 25th December, 1856
- Savitribai's Letters to Jyotirao
- Speeches of Matoshree Savitribai, 1892
- Bavankashi Subodh Ratnakar, 1892

National Values of Constitution with Reference to Education

Education, its values and relevance, finds an important place in the Constitution of India. It provides the conception of the economic and social order for which youth of the country should be educated. Its preamble reflects the National echoes and the objectives of national policy. Every constitution has a philosophy of its own which embodies the ideals, values, hopes and aspirations of its people. So, education should find an important place in this constitution. This fact underlined the vital role of education in the national development

The values expressed in the Preamble are expressed as objectives of the Constitution. These are sovereignty, socialism, secularism, democracy, republican character of Indian state, justice, liberty, equality, fraternity, human dignity and the unity and integrity of the nation.

Socialism

The word 'Socialism' has been used in the context of economic planning. It signifies a major role in the economy. It also means commitment to attain ideals, like removal of inequalities, provision of minimum basic necessities to all and equal pay for equal work.

Socialism is a socio-economic political doctrine which arose as a revolt against the capitalism, in Europe. Karl Marx and Lenin in Russia and Mao in China were the chief architects of socialism. Socialism aims in establishing a classless society based on the total supremacy of the state and total submission of the individual to the state.

Aims of Socialism

- Establishing a classless society.
- Social justice, equality and the complete supremacy of the state.
- Abolishing the capitalist system.
- The active participation of the individual in the productive process of the society.
- It ignores spiritual values.

Socialism and Aims of Education

- Development of democratic outlook.
- Development of socialist values.
- Development of secular values.
- Providing equal opportunities to all, for their all round development and welfare.
- Rapid expansion of educational facilities in all areas.
- Developing values like dharma, dignity of labour, non-violence, unselfishness and selfless service.

Socialism and Curriculum and Methods of Teaching

- Topics like democracy, duties of citizens, equality, freedom, rights, secularism, socialism, social reform movements, non-violence, etc, should be taught.
- Group activities like debates, discussion, social service camps, social surveys, shramadhan, etc, to be organised
- Inclusion of socially useful productive work as an essential component of the social curriculum, to be the key note of the curriculum.
- Emphasis should be laid on polytechnic vocational and professional courses.
- Introduction of information technology. It's effective use would enable students to do well in the age of modernisation.

- Emphasis should be given to group methods, like teaching, seminars, projects, etc.
- Self-Discovery Method should be encouraged.

Secularism

In the context of secularism in India, it is said that "India is neither religious nor irreligious nor anti-religious". It implies that there will be no 'state' religion i.e. the state will not support any particular religion out of public funds. This has two aspects i.c. every individual is free to believe in and practice, any religion he/she belongs to and state will not discriminate against any individual or group on the basis of religion

Characteristics of Secular Education

- Moral outlook.
- Development of wider vision.
- Pluralistic outlook.
- Cultural development.
- Democratic values
- Synthesis of spiritual and material.
- Humanitarianism.

Education for Secularism in India

India presents an educational system that promotes secular attitude and values through its broad based aims, curriculum, enlightened teachers and appropriate activities, progressivism, rationality, freedom from bigotry and equal respect for all religion.

The following traits characterises education for secularism in India :

- Secular aims.
- Democratic organisation of educational institutions. Multiple curriculum.
- Science teaching.
- Enlightened teachers.

The present Indian educational system is trying to create a social climate in the country, in which secular values are sought to be promoted effectively and enthusiastically.

Reason for Imparting Secular Education

- It develops a moral outlook.
- It helps in the development of liberal attitudes and values.
- It develops a wider vision.

- It develops an attitude of appreciation and understanding of other's point of view.
- It develops democratic values and humanistic outlook.
- It synthesises materialism and spiritualism.
- It serves as an antidote to religious fanaticism and hatred.

Educational Implications

Many positive steps have been taken to promote secularism in the country. It is laid down in the constitution that religious minorities are free to establish their educational institutions from grant. Secularism is a philosophy of moral education. Secular behaviour springs in the school from the influence of school through the conduct and behaviour of teachers themselves and life in the school community as a whole. All the activities and programs of school must strive for the inculcation of values of love, truth and tolerance.

Democracy

Democracy refers both to a political system and a political aspiration. Democracy refers not only to the system of government but also to the general way of life itself. It has ethical, political, social and economic aspects. It is the form of government in which the supreme power is vested in the people and exercised by them directly or indirectly through a system of representation

Education for Democracy

For the success of democracy, it is essential that each individual owns his responsibilities, consciously and this will be possible only when the individual's power of understanding is high and he is of good character. It is the duty of the society that it should prepare an individual from intellectual, moral and physical point of view to discharge his duties of citizenship, so that the society may remain happy and rich.

The main features of education are usually cited as two folds. Firstly, to transmit the social and cultural heritage to the new generation (example, through schools). Secondly, to create a feeling of adjustment among the students, towards the environment. The school should develop all the qualities among the children which are desirable as a good citizen.

These includes:

- Self-realisation
- Human relationship
- Economic efficiency
- Civic responsibility

True education for democracy should help the people to appreciate an urgent necessity of acquiring knowledge to discriminate between facts and prejudices, to weigh and judge efficiencies, and to arrive at a conclusion.

Responsibility of Formal and Informal Agencies

A person learns the first principle of democratic life from his/her home. An individual learns the best methods for his socialisation by spending a wholesome life in his family and by gaining experiences from the social life of other persons.

We know that the school is a formal agency of education. In the school, proper arrangement can be made for the education of democracy. The people through the personal efforts and through group activities can learn the responsibilities of a future citizen. The state should ensure that there are available opportunities for universal free primary education.

The informal agencies are also helpful in developing desirable public consciousness. Education does not end with school education but it is a continuous process. The informal agencies take the responsibility of education about the rights and duties to an individual, even after their formal schooling. Democracy will become successful only, if the citizens are intellectually advanced and educated. In democracy, the opinion of the people influences governmental policies.

Relationship Between Democracy and Aims of Education

Harmonious development of the individual citizen is the main aim of education in all democratic countries. In democracy, there must be a capacity to understand the social, economical and political problems in an effective way. One should think in a creative way. The education should give importance to both individual and social development

Education should develop socialism, both in thought and action of the people. According to the Secondary Education Commission (1952-53), three aims fit in democracy. Firstly, the framing of the character to fit the students to participate creatively as the citizens in the democratic social order. Secondly, the improvement of their practical and vocational efficiency, so that they can play their part in building up the economic prosperity of their country.

Curriculum and Democracy

In order to achieve democratic ideals, the curriculum should be well planned.

Role of curriculum in creating democratic ideals are as follows

- Different activities like play, school education, Co-curricular activities, etc, should be included in curriculum
- There should be an ample scope for individual freedom and it should be flexible in nature.
- While selecting a course, intelligence, capabilities and necessities of individuals must be considered.
- It should give importance to local needs.
- Importance should be given to efficient utilisation of leisure time.

- Vocational needs should also be considered, while framing the curriculum

Role of School in Democracy

Every school is established in the society, for the welfare of the people. In democracy, the school should propagate democratic ideals.

Some important democratic ideals of schools are

- The school should make the students capable of living in democracy.
- Steps should be taken to develop secularism and religious neutrality.
- Teachers should have freedom to select their own methods and textbooks.
- Democratic feelings should be given to the teachers.
- Creating a desirable environment for developing friendship among teachers, principals and inspections.
- Cooperation, sympathy, love, etc, should be given special emphasis.

Teacher and Democracy

In a democratic society, the teachers should be given high status to bring desirable changes in the society and this will lead towards the progress of the society. They should have adequate training and must have the competency of developing the feelings of democracy, among the children. They should be able to understand the potentialities of each child. He should have the ability to provide education for good citizenship and must be a man of high character.

Teaching Methods and Democracy

The method of teaching can influence the developing democratic setup in every nation.

The teaching methods must follow the given facts

- They must be flexible.
- They must be based on dynamism and progressivism.
- They must be activity-centred.
- There must be individual freedom (use methods, like Dalton's plan, project method, montessori).
- They should emphasise the intellectual and social development of the child.

Self-discipline also has importance in democracy. It should be emphasised in democracy. For this, children should be given the opportunity for self-governance. It is essential to remember that democracy, whether in school or society, can be only successful when it's members have a proper approach towards it.

We can conclude by quoting the words of **Alexander Meikeljohn**, who says that "The art of democracy is the art of thinking independently, together",

Justice

It is the concept of basic rights. It holds an important position in the life of an individual and society. It is basically centered on the good relations between the people and the state.

It is divided into following three sections

Social Justice It means the place of equality in society. It assures everyone to get a proper place in the society and to overcome difficulties.

Economical Justice It assures that everyone has the right to property.

Political Justice It states that anyone who attained the age of 18 and is the citizen of India, should have the power to Vote.

If there is educational inequality in schools, it demonstrates Liberty as a case of social justice. This inequality prevails everywhere in the world. Social justice in education prevails bright and deserving students to reach their potential because the wealthy are not so bright, students take over and leave them behind using their resources. Schools can promote social justice by giving social justice education to their teachers and changing their educational policy by practicing social justice principles.

Equality

'Equality of educational opportunity' has assumed different connotations. It can be taken as the application of the principle of distributive justice in respect of the good of education. At the primary level, it means provision of free, compulsory education of an adequate duration and content to all without any discrimination, at the secondary level. It implies provision of diversified curricula to suit the differing needs and interests of individuals, at the higher education level, it can only mean provision of opportunities, to all those who have the required ability to profit from such education and make proper social contribution in return. expansion of educational facilities during

Despite the large scale of the six decades after independence, glaring inequalities still remain in the education of the poor and the rich, of the SCs STs and other backward classes on the one hand and the forward groups on the other, and between boys and girls. While the goal of universal education is far from being reached, beneficiaries of expansion at the secondary and higher levels have been mostly drawn from the relatively affluent sections of the society.

Universal Education

In a society like ours, where 70% of the people are illiterate, equality of educational opportunity at higher levels will have any meaning at all only if the constitutional directive of universalising education to all children in the age group of 6 to 14 is effectively realised. As you know, the staggering rate of dropout leading to huge wastage of educational resources and expenditure has foiled national efforts in this direction

In order to reduce this wastage and to fulfil the target of universalising education, several programmes have been launched in recent years. This includes giving priority to primary education in the matter of allocation of financial resources, allowing for multiple entry, using the service of part-time for multiple entry, using the service of part-time and locally available non-professional teachers, wherever necessary for continuing non-formal education.

Liberty

Education gives you the tools to be able to think and learn and liberty gives you the ability to find truth. Liberty is basically freedom from restraint. However, it is not the freedom to do whatever you want, being irresponsible and denying basic truths and morals.

Education is dependent on liberty because of two main reasons. **First**, without liberty, you will be taught what to think, instead of how to think. That is not true education, it is indoctrination. If you are taught what to think instead of how to think, then your mind is not being enlightened in understanding, you are simply being programmed like a robot, to think in a certain way.

Secondly, education is dependent on liberty because without liberty, you cannot truly learn. Education is about expanding your knowledge and abilities, and that is impossible without the liberty to search for truth. Just as education is dependent on liberty, liberty is dependent upon education. Without education, you will be confined to the realm of your limited knowledge.

Freedom

The ideas of freedom in education were an expression of the dissatisfaction of democratically minded, petit bourgeois intellectuals and some bourgeois intellectuals with the status quo in society. The anarchist educational theorists presented freedom in education as a means for restructuring society, by ensuring the comprehensive development of children's creativity and intellectual and physical powers, as well as the free, creative educational practice of the teacher.