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## **Unit 1 □ Philosophy and Education—Aims of Education**

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### **1.1 What is Philosophy?**

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Man is considered superior among all the creatures. Because he has a mind, he has the power of thinking. This thoughtfulness inspires him. Questions arise in his

mind—what is life? What should be the aim of life? What is the way to reach the goal? The thought process goes on to determine the answers to the queries. Man lives in the world of conception and thinking, builds up the belief about the way of life and expresses the ideal of life accordingly. Philosophy determines the way to reach the goal of life. Greek philosopher Socrates thinks that the philosophers are the worshippers of truth. The meaning of philosophy originated from the two Greek words—'phio' (love) and 'sophia' (wisdom, truth). That is, the meaning of 'Philosophy' stands on 'love of wisdom' or 'search for truth'. Therefore, we understand philosophy as search for wisdom or truth. Man knows through senses, analyses with the help of thinking and builds a conception about every subject through reasoning and analysis. Creation of this knowledge or wisdom, which may be called coniection, is the contribution of philosophy.

According to Indian opinion, the word 'Darshan' originated from the root 'Drish' which means 'to see'. As per philosophical opinion, this seeing is not the observation of something only, but also the intuition with insight and thinking. According to Indian Advaita Vedanta, philosophy is to realise the soul and reach absolute divine truth. Then comes liberation. This liberation is the freedom from wordly bondage. Indians call this philosophy 'moksha-shastra'.

### **Different views of different persons of philosophy**

German philosopher *Schopenhauer* said—"Every man is a born philosopher"

According to *Aldous Huxley*—"Men live in accordance with their philosophy of life, their conception of the world. This is true even of the most thoughtless persons. It is impossible to live without a metaphysic."

*Raymont* opined—"Philosophy is increasing effort to discern the general truth that lies behind the particular facts, to discern also the reality that lies behind the appearances."

*Dr. Radhakrishnan* said—"Philosophy is a logical enquiry into the nature of reality."

*Thompson* views—"Philosophy means looking at the whole of a question, without restrictions of simplification, looking at ends and purposes, not merely at methods and means."

According to *D. J. O'Connor*—"Philosophy is not in the ordinary sense of the phrase a body of knowledge but rather an activity of criticism and clarification."

*Dr. H. Stephen* opined—"Philosophy is the sustained effort of man as a rational being to attain a clear and consistent conception of the world system, i.e., the

Universe as a whole and of men's relation to it, his origin, function, destiny and end as a factor of the world-system."

*Caird* said—"There is no province, of human experience, there is nothing in the whole realm of reality which lies beyond the domain of philosophy." Philosophy is not only the knowledge, but also the radiation of particular enlightenment with the help of introspection, reasoning and realisation, which we may call wisdom. Wisdom influences man's views of life and behaviour. Philosophy is the highest form of weapon which helps himself to survive in the struggle of life and create his own culture.

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## 1.2 Nature and functions of philosophy

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Man does not live in void. He lives in a place, in a group, in a society. He has to proceed through time towards a particular goal in the path of truth. Philosophy helps him in this matter. Analysing from the past, it is found that philosophy was divided according to the questions of life—(1) *Ontology*, (2) *Epistemology*, (3) *Teleology*.

*Ontology* arouses the queries about the nature of spiritual ultimate reality and its inner meaning. It highlights the mental, physiological and spiritual queries of man's life. This is metaphysical queries regarding the real world.

*Epistemology* is the experimental philosophy regarding the structure, methods and validity of knowledge.

And, *teleology* is the determination of the problems in the way of purposes and values of life with the application of metaphysics and Epistemology.

Besides, philosophy describes the laws and processes of analysis, which is called logic; points out the principles of determining justice-unjustice and good-bad, which is called Ethics; determines the principles of explaining beauty-ugliness, which is called Aesthetics.

Different philosophers explained the work of philosophy in different ways. Some said that it was speculative. At present philosophy is speculative, it is not based on proof backed by reasoning. This philosophy is mostly subjective, not objective. Modern philosophers view philosophy as analytical. Believing this opinion, D. J. O'Connor and Elvin think that philosophy does not supply the knowledge of something beyond the experience of man, but its concern is criticism and clarification.

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### **1.3 What is Education?**

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We are well acquainted with the etymological meaning and different concepts of education.

Source of the word 'education' is a few Latin words. Some says that the word originated from the Latin root "educere", which means to 'lead out'. By this, education means to bring out those mental powers which are latent in the minds of the children or students. According to other opinion, the word 'education' originated from the Latin root 'educare' which means 'to bring up'. As per this meaning, education is a process of bringing up the child properly, keeping in view particular aim and ideal.

According to third opinion, the word 'education' came from the Latin word 'educatum' which devotes the 'act of training.' As per this opinion, education means to impart training for acquiring some technique for future life of a child.

From different concepts we have known that education is a process for acquiring knowledge. Some views education as the process of growth and development. Some says that education is a social process; a preparation for proper living. Furthermore, some opines that education is life itself.

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### **1.4 Relation between Philosophy and Education**

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As per traditional concept, philosophy was considered as a key to supernatural mysterious world. This world has no connection with the experiences of man, it is beyond his reach.

On the other hand, man thinks that education is a practical study about the problems of his life and livelihood. With this view it naturally appears that there is no relation at all between philosophy and education.

On analysis the scholars showed that philosophy and education are not only inter-related but also intimately connected. Philosophy points out the goal of life, and education is a practical subject which tells us how to reach that goal. We know that the etymological meaning of philosophy is 'love of wisdom' or 'search for truth.' As such, philosophy works as an instrument for acquiring wisdom and helps to fight the battle of life. This struggle for life is practically helped by education. For this reason, if philosophy is theory, then education is reality. Education is the dynamic side of

philosophy. So, in reality, we see that philosophical truth is established through education, and that is established only when it is cultivated in real life through education. For this reason, we see that those who are great philosophers, are also known as great educationists. So, the philosophers starting from Socrates of ancient Greece, his disciple Plato, English philosopher John Locke, philosopher Comenius of Moravia, French philosopher Rousseau, his follower Pestalozzi, German philosopher Froebel, Italian scholar Montessori, American philosopher John Dewey upto the Indian philosophers like Buddha, Rabindranath, Vivekananda, Mahatma Gandhi are all famous as great educationists too.

According to German philosopher *Fichte*—“The art of education will never attain complete clearness in itself without philosophy.”

*Sir Percy Nunn* said—“Every scheme of education being at bottom a practical philosophy touches life at every point.”

*James Ross* said—“Philosophy and education are two sides of the same coin, the former is contemplative while the latter is the active side.”

Supporting the opinion of Ross, *John Dewey* said—“Philosophy is the theory of education in its most general phrases.”

According to *Gentile*—“Education without philosophy would mean failure to understand the precise nature of education.”

Inter-relation between philosophy and education appears more clearly if we see how different branches of philosophy influence different aspects of education. In this way, the aim of education, curricula, method of teaching, school organisation, duty of teachers, concepts of discipline etc. had been influenced in different ages by the philosophies like idealism, naturalism, pragmatism, marxism etc. Through education morality is developed, character is built and creativity may be manifested. We can find explanations of all these aspects with the help of ethics and aesthetics. In India too, from the early period of civilisation to the latter ages, the Brahmanya teachings, the Buddhist teachings and the Muslim teachings had been influenced by the Vedanta philosophy, Buddhist philosophy and Islamic philosophy respectively.

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## **1.5 Aims of Education**

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### **1.5.1 Need for Educational Aim**

For performing any work properly, there must be a prior conscious purpose. We try to complete any work whole-heartedly with a view to gain desired result. This

desired result is called aim. This aim controls our behavior.

John Dewey said, "An aim is a foreseen end that gives direction to an activity or motivates behaviour.

Every conscious effort has a particular purpose or aim. As education is a conscious effort, so education also has an aim. 'Encyclopaedia of Modern Education' states that "Education is purposeful and ethical activity. Hence it is unthinkable without aims."

One of the aims of education is to activate and accelerate the development of the children to mould them as a complete human being—so that they can be able for adjustment or adaptation to their environment rightly and properly. Considering this point, education may be marked as a great creative art. The great Aristotle said, "Every Art, aims at some good." As education is a great art, so it also has a good ideal or aim.

Work becomes mechanical if its purpose is not known. But, if its purpose is known, then an individual can reach it through meaningful effort by applying his own intelligence and originality and using his environment. It becomes meaningful to both the aim and the student. It is essential to have an aim of his education.

Acquisition of modern institutional education may definitely be called a conscious effort of man. To measure properly the developmental process of a student, as a whole, there should be a standard of measurement in front of the measurer or teacher. Without this standard of measurement or aim, it is impossible for a teacher to determine the curricula and the teaching method as well as to ascertain all the educational endeavour effectively as per planning. For this reason too, education must essentially have a definite aim.

### **1.5.2 Ultimate and Proximate Aims of Education**

Education is life-related, conscious and purposeful process. So, we are sure that education must have an aim. Of course, the aim of education is not one, but it is manifold. Education has a number of aims in accordance with the concerned country, age, politics, administration, infrastructure, economics, philosophy and various demands of different persons.

This manifold aims may be classified generally in two divisions. One is ultimate aim and other is Proximate aim. In ancient India, the aim was freedom of soul and realisation of Supreme God through 'Para Vidya', and the proximate aim was acquisition of 'Apara Vidya'. With the help of 'Apara Vidya' one would acquire

practical training for real life. Regarding modern education it is said, harmonious development of an individual is the ultimate aim of education.

To reach this ultimate aim one has to pay attention to many other stages or aims in regard to development of a person, e.g. the development of a person's body, mind, intelligence, social life, professional life, morality, creativity etc. Ultimate aim is dependant on the proximate aims. These proximate aims are nothing but the different means for reaching the ultimate aim. They are not at all contradictory, rather mutually helpful.

### **1.5.3 Differences in determining the Aims of Education**

From the Greek philosopher Plato to the modern educationist contemplated on what the aim of education should be. But it was found that there are differences in their determination of aim.

#### **Difference in philosophy :**

Philosophy determines the aim of life. The aim of education is determined in accordance with the aim of life. Persinun said—"Every scheme of education being at bottom a practical philosophy, necessarily touches life at every point." He also said, "As ideals of life are eternally at variance, their conflict will be reflected in educational theories. So, we see, the aim of education is different as per the difference in aim or philosophy of life. For this reason, when the idealist marks the aim of education as realisation of soul and development of personality, then the naturalist says that the aim of education is self-preservation and self-expression. The pragmatist says that socially approved consecutive development through construction and reconstruction of life's experience, is the goal of education.

#### **Difference in social and political ideals :**

The aim of education may be determined in accordance with the social and economic problems as well as the political ideals of a country. In India, the Education Commission commented, "As the political, social and economic conditions change and new problems arise, it becomes necessary to re-examine carefully and restate clearly the objections which education at definite stage should keep in view." This changeability is applicable not only to India, but also to various countries. While talking about the change in aim of education with the change in political ideals, Brown said, "education in any country and at all periods reflects value of the ruling class." The aims of education for democratic, fascist and communist government must be different.

**Difference in developmental stage :**

The aim of education of a student in different stages of development becomes different. The aims of primary, secondary and higher secondary education will never be the same.

**Difference in the way of education :**

The aim of education becomes different according to the way of education. The aims of general education, technical education and commercial education are different.

**Difference in different aspects of human nature :**

The aims of education will be somewhat different for the development of different aspects of human nature, such as physiological, intellectual, social, moral etc.

**Difference in environment :**

The aim of education will be different as per the difference in environmental condition, due to adaptation with them.

**1.5.4 Historical survey of educational aims**

In the earliest ages of education, in human society, teaching was not a conscious effort. Education was uncontrolled. For survival in struggle of life and self-defence, man used to come across the experiences of life and would acquire the experiences on his own. It was his education. When man started to live in groups, then for the need of proper adaptation with other members, the aim of education became acquisition of practical skills, so that he can live with the group through well-adjustment. The education gradually turned towards a conscious aim.

In ancient India, education was controlled by religion. The realisation of Vedic philosophy and Hindu religion was that the Supreme Soul is indestructible and infinite. An individual person is a finite part of that Supreme Being. The able world is the various manifestations of the Absolute Brahma. The absolute aim of education was self-realisation, realisation of this Absolute Brahma within oneself through personality development and feeling of that one in the variety of whole world. It is needless to say that this education was individual-oriented.

In different towns and states of the West, the aims of education were different. In the state of Sparta of Greece there was no value for individual freedom. This state was often attacked by the external enemies. For the sake of defence the whole nation needed to be built as a warrior nation. The education was state-controlled. The aim of education was physical strength, courage, discipline, and loyalty to the State.



There was no place in education for fulfilment of personal desires. Individual good was sacrificed for social good. There was no special scope of study for knowledge and aesthetics.

At the adjacent State the individual freedom and individual interest were given place above the social demand. The aim of education was considered as the harmonious development of the body and mind of individuals. They said, "Man is the measure of all things." No eternal value can exist outside the self-development of the individuals. So, they almost rejected the responsibility for society and accepted the individual good as the aim of education. Socrates, Plato, Aristotle and other Greek thinkers could not support this extreme individualism of the Socrat. Socrates said, "Know thyself." This knowledge and social adjustment through self-query will be the aim of education. That is, not only mere self-development, but also such a self-development which results in social adjustment. Plato marked the aim of education as the best expression of all the individual abilities, so that those abilities may be applied for social development.

Ancient Roman society was based on agriculture. Like the Greeks, ancient Romans were not thoughtful, thirsty for knowledge and worshipper of beauty. Their thinking pattern was materialistic. The ideal of Roman education was acquisition of the qualities for ideal citizens through tangible success in real world.

In the middle ages the educational system was under absolute control of the clergymen. The aim of religious injunction was all-round discipline. It was instructed that one has to be prepared for future eternal life through sacrifice of sense pleasure, restraint of mind and austerity. In a word, under strict injunctions of religion humanism was lost. In the field of education, injunction and suppression predominated.

Against the predominance of the clergy-class in every field of human life and against this all-round suppression man revolted through Renaissance movement. The educational doctrine which evolved as a result of this Renaissance, was called humanism. According to this doctrine, the aim of education was to give the opportunity to individual person for free thinking, so that he deserved to take part in contemporary social life through all-round and spontaneous self-development. Afterwards, of course, this humanistic education turned to an artificial, language-ornamented, routine, conventional and unsuccessful imitation of the Roman orator. Being connected with the religious reformation movement of Europe, the humanism was filled with artificiality.

Against this artificial education in the seventeenth century, the realism movement

was started in education under the leadership of the scholars like Bacon, Comenius etc. The realist said that the root of all corruption is ignorance. So, piecemeal knowledges are to be united and universal knowledge should be combined and preached through education. It was said that the aim of education is to acquire real life experience through senses.\*

In the eighteenth century the individual-centred, child-centred education was first inaugurated in its real sense. French thinking-stalwart and philosopher *Rousseau* protested vehemently against ignorance of a child's natural tendencies, emotions, needs and abilities and against social torture on him in the educational field. He said, "Everything is good as it comes from the hands of the Author of nature; but everything degenerates in the hands of man." Therefore, the burden of artificial knowledge planned by the age-old persons must not be loaded upon the child's mind. A child acquires direct life-experience through complete child-like living in the natural environment without artificiality. The aim of education is spontaneous self-development of the child's real nature. In this way the child-centred education was established in the educational world.

*Pestalozzi*, successor of Rousseau, tried to make education agreeable to Psychology and said that the absolute aim of education is total natural expression of the innate potentiality of the child and its perfection.

Educationist Herbart declared that building up of character is the absolute aim of education.

According to Froebel, the absolute aim of education should be considered as the self-development of the child through spontaneous creative work and realisation of latent Supreme Soul already resided in his own heart along with realisation of the existence of the Creator within creation.\*\*

*Herbert Spencer* said that the preparation for living a perfect life in future should be the aim of life. An education which cannot be used in future life, is not at all education. According to him, education is a personal matter. Unnecessary command over it by the State or society is not justifiable. A child should be made prepared for proper living in future towards the goal of self-preservation, proper future earning, bringing up of children, acquiring qualities of an ideal citizen and

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\* "As the naturalism developed against showy education, similarly the realism came into being as a resultant of bookish knowledge full of false and deep rooted adherence to syllabus."—Ross

\*\* "All things have come from the divine unity, God, and have their origin in divine unity, in God alone. God is the sole source of all things."—Froebel

proper spending of leisure time, without neglecting his taste, tendency and interest as done earlier. He further said that knowledge of science is essential for each of these. It is said that he is the pioneer of speaking of science education which is concerned with life. Following Spencer science was recognised in education at the end of nineteenth century.

The educational system of twentieth century is mainly synthesizing. A notable feature of modern education is the effort for harmonisation between development of individual personality of a child and acquisition of his social skill. American pragmatist educationist *John Dewey* is devoted in this harmonisation. He endeavours to make intimate link between education and life, between school and society.

From this historical discussions about the aim of education it is seen that the aim of life has been explained differently according to different philosophies of education by the different educationists in different ages and countries. The concept of this changeability will be more clear if some widely known aims are stated.

### **1.5.5 Aim of Education—Acquisition of knowledge**

Those who believe in the doctrine—'it is the acquisition of knowledge which is the aim of education'—says that human progress is dependant on the enhancement of knowledge. Comenius and Bacon are the bearers of this doctrine; they advocate 'all knowledge for all'. According to this aim, the duty of a teacher is to remove the darkness of ignorance and the duty of a school is to convey the knowledge of different subject to all successfully. As per Socrates, "Knowledge is power by which things are done. This knowledge is able to bring success in any profession and vocation. Truly it may be said that acquisition of knowledge is sine qua von in all the fields of life like physical, social, moral, spiritual or economical; but this knowledge should be effective, valuable and useable in real life.

Modern educationists think that mere acquisition of knowledge cannot be the aim of education. It may help as a means, to reach the other goals like development of a person, acquisition of skills for a citizen, acquiring financial ability, living a higher standard of life etc.

### **1.5.6 Vocational aim of Education**

As a result of progress in science, development of democracy and expansion of Marxist philosophy, different educationist explained education as an utility for earning a living. And, earnings need Vocational Education. Without own earnings one has to live dependently on others. He cannot live and think freely. Every vocation has

an educational value. So the aim of education should be to impart vocational training from the very start. This aim of education is called Vocational aim of Education.

According to Secondary Education Commission, acquisition of knowledge is meaningless unless one has capability of earning a living. Vocational education is a tool for bringing comfort to life. John Dewey said that if a vocation is selected in accordance with what a person can do and he is employed accordingly, then he becomes happy. Those who are weak in intelligence, can enhance their confidence through vocational education.

But only the vocational education cannot be the aim of education. For successful living a person has to be developed fully in all aspects—intellectual, social, financial, spiritual etc.

### **1.5.7 Cultural aim of Education**

One of the aim of education is to develop culture. Culture is not built up in a day; the harmonisation of faith, customs, tradition, manners which had been earned or built by the human society from generation to generation, is culture of a society.\*

Cultures of different societies may be different. Preservation, development and progress of this culture is the concern of education. Aim of education is to develop culture—means, in its wider sense, to acquire knowledge of those subjects which are great, to learn to realise beauty, to learn to touch the feelings of man. It results in the development of personality. A person is called cultured. Gandhiji thought that a person can be known by his behaviours, manners, conversation, dress, body languages etc. i.e. his culture. It is said that a cultured man is the wealth of the human society.

### **1.5.8 Moral aim of Education—character building**

Development of moral standard of a person or building his ideal character is considered by many educationists as the only aim of education. Growth of moral values does not occur naturally. For this purpose there is a particular responsibility of education.

The great men think building up a character and living a moral life are the both sides of the same coin. John Dewey said, "Establishing of character is a comprehensive aim of school instruction and discipline." J. F. Herbert said, "The whole problem of education may be comprised in a single concept—morality."

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\* "Culture is that complex whole which includes knowledge, belief, art, moral laws, custom and any other capabilities acquired by man as a member of society."—Tylor

Educationist Rayment said, "The teachers' ultimate concern is to cultivate not wealth of muscles, nor fullness of knowledge, nor refinement of feelings, but strength and purity of character."

When Gandhiji was asked what the aim of education would be in independent India, he said, "Character building is the aim of education." He further said, "I would try to develop courage, strength, virtue, the ability to forget oneself in working towards great aims."

Rabindranath said, "The chief aim of education is to make the character strong and active."

Some of the innate tendencies of a child are primitive. They are not socially approved. Education can uplift them to the socially desired path through sublimation. Parents and school-teachers can present their ideal lives in front of the students and thus can influence the lives of the students.

Man's moral feeling is not aroused without social perspective. When he stays alone, he may do whatever he likes. But when he lives in a group, he wants to perform his works in socially approved ways.

Mudalier commission too thinks that the highest aim of education is the character-building and the education for character-building is not effective in social void.

Therefore, it may be said that the moral aim of education has a social value too.

### **1.5.9 Spiritual aim of Education**

Idealist philosophers and educationists think that the spiritual consciousness of a person is awakened if the morality is sublimated or uplifted to the more finer and higher stages. They think that the aim of education is to awaken the spiritual consciousness of a person. According to them the mind of man is a finite part of the Absolute Brahma, the infinite and formless being. That infinite being can be reached and realised through self-realisation, development of personality and manifestation of the inner world. So, the aim of education will be manifestation of inner world, development of personality and spiritual force.

Though in the modern machine-dependent civilisation and times of development of science this ideal has largely been back-dated, yet the great men like Radhakishnan, Rabindranath Tagore, Rishi Aurobindo, Swami Vivekananda have stressed on the spiritual aim of education. Indian Education Commission (1964-66) also laid importance on the development of spiritual life and higher ideals of life.

Dr. Radhakrishnan, one of the great philosophers and educationists of India, said, "The aim of education is neither national efficiency, nor world solidarity, but making the individual feel that he has within himself something deeper than intellect, call it spirit, if you like."

Rishi Aurobindo said, "Everyman has in him something divine, something his own, a chance of perfection and strength in however small a sphere which God offers him to take or refuse. The task is to find it, develop it and use it."

Spiritual education helps to transform hatred to love, selfishness to self-sacrifice, violence to non-violence. In short, spiritual education worships truth and beauty and thus helps to awake an attitude of happiness and peace.

### **1.5.10 Aim of Education—Adjustment with the environment**

We know very well that a person is not born in a void. He is born in a man-created society and natural environment. He takes his birth with a few innate tendencies. So, for his survival and progress he has to adjust with the environment. Therefore, one of the aim of education is to make a person fit for adaptation with his environment. Biologists say that the more an organism is biologically developed, the more he is adaptable to its environment. Those organisms which are unable to adopt to their environment are bound to be extinct.

As per biological capability, man is the most developed creature. So, he survives by struggling with the environment and can utilise the environment for his own benefit.

We know that there are three types of environment connected with man :

1. Natural environment
2. Social environment and
3. Internal environment or moral environment.

The aim of education is to make a child fit for adaptation with the inanimate nature as well as the social and internal environments. The span of man's life is very short. In this short span, he has to adjust with increasing complex situations. To acquire these complex techniques is the aim of education. On attaining that goal, man can become a social man.

### **1.5.11 Aim of Education—Individual Development**

A person is a body-mind reality. We understand a person's development as the development of all his physiological, mental, emotional and spiritual abilities and potentialities. This development will be spontaneous and happen in a free environment,

which results in self-realisation of the person. It is education which can arrange for this all round development.

For this reason, it is said that the aim of the individual-oriented education is all-round and spontaneous self-expression and self-realisation of a child.

Psychologists say that, according to the principle of individual difference, every person is a separate entity. Every person is born with different types of nature, inclination and ability. According to the individual differences the aim of education should be the proper development of the above-mentioned aspects after assessing every individual separately.

*Rousseau, Hobbs* etc., who were the staunch supporters of the individual identity, considered the absolute aim of education as the development of individuals. As per their opinion, the society or the State is created by the individuals. For the sake of individual welfare by the best possible means, the individual persons entered into an agreement and built the society. If the society or the State cannot do good to the individuals, then it has no right to exist. Naturalist philosopher Rousseau, with extreme malice for the then society, said, "Everything is good as it comes from the hands of the Author of Nature, but everything degenerates in the hands of man."

*Froebel* also praised the individualism. He compared the children with the young plants and compared the teachers with the groundsmen who looked after the plants. According to Froebel, every child must be allowed to grow according to his nature. Nothing should be loaded on him by force, going against his nature.

*Percy Nunn* emphasised on individualistic education. He thought there was no end of individual dignity and potentiality and only he has the responsibility of controlling his destiny. The purpose of education should be to make an opportunity for free development of the individual characteristics. The teacher will create that environment. He should never try to build a child's personality as per his own will.\*

Nunn also agreed that individual characteristics may be nurtured only in social environment and by the collective interests and activities.\*\*

Many educationists think that if the children are given unrestrained freedom in their self-expression, then in the name of freedom, their primitive desires and tendencies may be encouraged. Then demarcation between waywardness and freedom will be difficult.

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\* "The primary aim of educational effort should be to help boys and girls to achieve the highest degree of individual development of which they are capable."—T. P. Nunn

\*\* "Individuaty develops only in a social atmosphere where it can feed on common interests and common activities."—Nunn

### **1.5.12 Social aim of Education**

Opposite of the individualistic doctrine is the socialist doctrine. The educationists like *Hegel* and *Gentile* are well known as the extreme socialist. According to them society is not the creation of individuals. It is a superpersonal entity. God or the Absolute express himself through social system. Individuals are meant for the society, society is not meant for the individuals. According to this aim, an individual's own demands, hopes, desires and wishes need not be given importance. There is no need for individual development as per the principle of individual difference. The State only has the absolute right of determining what, whom and how education will be imparted. To sustain the interests of the State is the only purpose of the individuals or education. Individual interest, by no means, should contradict the interest of the State.

In ancient times the Spartacans used to control education as needed by the State. We also know the influence of State-controlled education in Hitler's Germany and Musolini's Italy.

Extreme Socialists like Hegel said, "Society is not the creation of Man. It is a superpersonal divine entity." With the progress in social science the believers of this doctrine wanted to establish it with the scientific logic. They said that after creation of society for the benefit of man, a discipline is required within the society. This needs injunctions and control. Education is such a means of social control. Social aim of education is 'education for social service' and 'education for citizenship.' When conflict arises between individual desire and social duty of a citizen, the latter is to be given much more importance. In the schools, the duty of the teachers should be to encourage the students in developing the attitude of delightful & effective voluntary service.

### **1.5.13 Individual and Social Aim : the Reconciliation**

The individualistic aim and the socialist aim of education are not antagonistic but complementary to each other.

When life is viewed as part by part, this conflict arises. In real sense, individual & society, personal welfare & social welfare are inseparable and intimately connected.

A helpless human child, after his birth, lives for a few days depending on others. Adopting the traditional lifestyle of society, nurturing his body-mind with different social contributions, a human child advances for his self-development. The uncertain inborn tendencies which he is born with, become transformed and harmonised



to certain code of conduct through social interaction. More particularly it may be said that development of human baby is evolved by the society and development of standard and socialisation has got the same meaning. So it may be stated that an individual is dependant on society at every stage of his own existence, development and progress.

On the other hand, individual-independent society is a false imagination. The existence of society cannot be perceived in only material world of inanimate things. Society is built and it advances through reciprocal thinking, work and cooperation among the individuals. Real existence of society rests in the individual's mind, conscious experience and social consciousness. If the individual can feel the social binding in his mind and bind himself with a relation to the society through his own action-reaction, then only the society is developed. Through the ages the society has prospered and advanced in the way of civilisation with the spontaneous contribution of individual persons. In the society where there is scope of expression, advancement is resulted through spontaneous developing work of men and women.

Every person spontaneously has an individual entity and a social entity. He does not want to abolish any one of them. Schopenhauer explained this dual entity of man with a beautiful example. In the severe winter a bond of porcupine come closer at the time of their movement in order to feel warmness of their body-heat. But as soon as one's prickle touch another they get separated. For this reason, they take such a middle course that they get rid of cold and at the same time keep their own identities. Same is true in case of man too. Man's well-being lies in proper harmonisation of his two identities—individual identity and social identity.

Keeping this harmonisation of the two identities in view, the aim of education also should be well-adjusted union of individual development with social development. The good of education is two-fold—"the perfection of the individual and good of the community." "Isolated individual is the figment of imagination." Aim of education is to make simultaneously a good man and a good citizen. Humayun Kabir said, "If one is to be a creative member of the society, one must not only sustain one's own growth, but contribute something to the growth of the society."

According to *Rusk*, 'without social environment the development of individual is valueless, personality is meaningless. Self-realisation is possible only through social connection; and the ideal and value of society are built up by the works of freedom conscious persons having idealised personality. Society and individuals are

always tied with interaction. No individual can develop in void. A person can develop in a developing society and society also advances with the developed individuals. The circle cannot be broken.'

In fact, reconciliation of educational aims is to be set up according to reconciling views between individual and society, and such an environment is to be created that an individual is developed as a harmonising and socially adjustable person and thus enriches the social life with his own contributions. In this case, as an individual is to be provided freedom of work and restriction-free atmosphere, so also care is to be taken that uncontrolled freedom does not make him wayward. If only one between individual and society is given importance, then it will damage the development of both.

#### **1.5.14 Education for complete living**

None of the above mentioned aims do not stress on all the aspects of life, each gives importance on the development of one aspect—individual aspect, social aspect, economic or moral aspect etc. *Horne* said, "There is something in all those aims but not everything in any of them." Herbert Spencer, of course, forwarded such an aim that likes to include all aspects of life—complete and all-round. This aim is "Education for complete living." Life is really complex and acquisition of art of living should be the highest aim of education. In future life a student may have to play different roles as a member of family, a worker, a citizen etc. For playing different roles a person has to be aware of his physical and mental potentialities as well as how they may be applied effectively. Education helps him in this matter.

*Herbert Spencer* said, "Education let us know in what way to treat the body; in what way to treat the mind; in what way to manage our affairs; in what way to bring up our family; in what way to behave as a citizen; in what way to utilise those sources of happiness which Nature supplies—now to use all faculties to the greatest advantage of ourselves and others." [*Spencer Herbert : Education, Cambridge University Press, p. 10*]. This is the complete living and for this one has to acquire knowledge of life and its ideal. As a result of this, a person becomes able to fulfil his special responsibility alone. Man can satisfy himself and make himself happy through training and refinement of his senses as well as his physiological, psychological and moral excellence.

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## 1.6 Exercises

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1. Define Philosophy. Explain the nature and scope of philosophy.
2. Explain the relation between philosophy and education.
3. What is the necessity of determining the aim of education? What is the reason behind the difference in determining the aims of education?
4. Discuss the historical survey of educational aims.
5. Discuss the knowledge oriented aim, vocational aim and cultural aim of education.
6. Discuss the moral aim and spiritual aim of education.
7. Explain the individualistic and social aim of education. Discuss how you would reconcile between those two aims.
8. Write notes on :
  - (a) Etymological meaning of education.
  - (b) Ultimate and proximate aims of education.
  - (c) Aim of education—adjustment with environment.
  - (d) Education for complete living.
9. Discuss the difference in educational aim according to different philosophies.
10. Write the right answers :
  - (a) The word 'Darshan' originated from the root 'Drish' as per Indian / German / French / English opinion.
  - (b) "Every man is a born philosopher", said Huxley / Gandhiji / Rabindranath / Schopenhauer.
  - (c) "It is impossible to live without metaphysics", said Huxley / Vivekananda / Thompson / Raymont.
  - (d) "Philosophy is unceasing effort to discern the general truth that lies behind the particular facts, to discern also the reality that lies behind the appearances", said Locke / Raymont / Tagore / Montessori.
  - (e) "Philosophy is a logical enquiry into the nature of reality", said Radhakrishnan / Subhas Chandra / Nehru / Vivekananda.
  - (f) Study of the principles of justice-injustice, good-bad is called Aesthetics / Ethics / Logic / Science.
  - (g) 'Aim of education is self-realisation of an individual and development of his personality,' said the Naturalist / Realist / Idealist Marxist.
  - (h) "Know thyself ," said Socrates / Plato / Dewey / Rousseau.

- (i) Acquisition of knowledge is essential in all aspects of life—physical, social, moral, spiritual, financial. This aim is Vocational / Knowledge based / Cultural / Moral.
11. Who said it ? “The art of education will never attain complete clearness in itself without philosophy” and “Every Scheme of education being at bottom a practical philosophy touches life at every point.”

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## **Unit 2 □ Western Schools of Philosophy**

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### **Structure**

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## 2.1 Idealism

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### 2.1.1 What is Idealism

The world of man is of two types. One is material world consisting of inanimate objects, trees & plants, creatures etc. which are perceived by senses, mortal and have forms. Another is the world of mind, soul or ideas which is the world of extrasensory ideas or realisation. The theory which predominates this concept of soul or ideas and stresses spiritual life and realisation of ideas, is called Idealism.\*

According to Plato's metaphysical concepts, the word 'Idealism' was created with two words 'idea' and 'ism' or idealism is in reality idea-ism with the "L" inserted for euphony. According to Greek philosopher Plato, 'the truth lies in the world of ideas' and this idea or truth is always universal.

The Idealists think that the material sciences explained the phenomenal world in such a way that it may be said that these transitory and brittle material world is the incomplete and temporary manifestation of truth. When these are impressed in the mental world as ideas, then they get permanence and we can realise the absolute truth with the development and cultivation of the ideas of individual minds. The Idealists believe in eternal and spiritual values. These exist permanently and are not created by man. Man has to acquire these. According to the Idealist Plato, that eternal values are truth, goodness and beauty, which a person will have to exert to acquire them. Ancient Indian Vedic sages also said to obtain 'Satyam, Shivam, Sundaram' as the highest value.

The Idealists think that it is only man who can acquire this value. Because man is not mere an animal. He is the supreme creation of the Creator. Other creatures become satisfied if some basic needs of life are fulfilled. But man has a free mind. He has intelligence, creativity and mobility. These have made man different from other creatures. Applying these faculties, man can worship 'Satya, Shiva and Sundar' (Truth, good and beauty). Human nature may be sublimated. Idealism does not stress on satisfaction of the flesh & blood. They say about the upliftment of soul and thus an individual self can realise the Absolute Being or Universal Self (God). Therefore, the Idealists think that the nature of human soul is truly spiritual.

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\* "Idealistic philosophy takes many and varied forms, but the postulate underlying all is that mind or spirit is the essential world stuff that the true reality is of a mental character."

So, the Idealists mark the highest ideal aim of life as the extreme manifestation or development of individual being or human personality. According to Ross, "Human personality is of supreme value and constitutes the noblest work of God."

### **2.1.2 Propositions of Idealism**

From the above discussions and various sources we mention some theoretical characteristics or axioms of Idealism :

- (a) True reality is spiritual or thought.
- (b) Everything is embedded in the infinite Absolute Mind. Finite mind is a part of the Absolute Mind.
- (c) Whatever appears real in the phenomenon world is the creation of mind. It is the mind which projects that in the real world.
- (d) There are realities of existence of the ideas and purposes.
- (e) Personality is an undivided harmonised entity.
- (f) Knowledge and values are universal, and they can be acquired with continuous meditation and spiritual views.
- (g) The best form of introspection and feeling is spontaneous realisation or intuition through meditation without reasoning.

### **2.1.3 The Idealist Philosophers**

The great men like Socrates, Plato, Decartes, Berkeley, Fichte, Hegel, Kant, Shelling, Bergson, Gentile etc. are famous as Idealist philosophers. Some of the philosophers applied their own concepts in the field of education. Of them, Plato, Pestalozin, Habert, Froebel and in India, Rabindranath, Vivekananda, Mahatma Gandhi etc. are worth mentioning.

### **2.1.4 Influence of Idealism on Education**

How the different matters are influenced by the Idealism, is discussed below—

#### **2.1.4.1 Idealism and Aims of Education**

The idealist think that a person is born with unending innate potentialities and tendencies. So they consider the aim of education as the highest and spontaneous manifestation of these innate potentialities. But the development of one's own potentialities should not obstruct the development of others as well as this development is not desirable being selfish and wayward. Man has to proceed to this development by living in a group. Development of cultural and social environment should be done.



He must have moral values. He has to be engaged in creative work. For all these his body also will have to be kept healthy. The Idealists think that an individual has two types of nature—(1) Original innate nature and (2) Spiritual nature. They also believe that there is divinity in every individual person. If he is educated with the above-mentioned aim, his divinity will be manifested and his real nature will be developed. Thus all-round development of personality will be possible. So, according to the Idealism, the aims of education are—

- (1) Healthy mind in healthy body.
- (2) Development of morality and creativity.
- (3) Preservation, development and transmission through generations of social and cultural heritage.
- (4) Spontaneous development of innate potentialities.
- (5) Development of personality.
- (6) All-round self-realisation.

#### **2.1.4.2 Idealism and Curriculum**

Idealist aim of life is to attain Truth, Happiness and Beauty. Idealism wants to make moral and social man of harmonious personality. The Idealists think that the material world is the creation of human mind. So, the subjects of Humanities are given more importance in the curriculum. As the worth of intellectual, mental, ethical and harmonising works are recognised, so in the curriculum, along with the intellectual, ethical and aesthetic subjects, importance is given on the science education which has an applied value in human welfare. Besides the physical education for 'healthy mind in a healthy body,' importance is given on hygiene, physiology, sports, gymnastics etc. in the curriculum. The curriculum is as follows—

- (1) Intellectual curriculum—Language, Literature, History, Philosophy, Geography, Mathematics, Science etc.
- (2) Moral teaching curriculum—Theology, Ethics, Aesthetics etc.
- (3) Physical Education—Hygiene, Physiology, Sports, Gymnastics etc.

#### **2.1.4.3 Idealism and Methods of Teaching**

The Idealists stress on ideas and ideals. So they give much importance on Logical method. The Idealist philosophy declares that one has to go through books for acquiring knowledge. For assimilation of that acquired knowledge Socrates told about the Questioning method. Going to the market he used to ask the passer-by persons different questions and demanded replies from them. Then through discussion

he tried to find out the answers of those questions. This 'discussion method' or 'Socratic method' is an important method for the Idealists. Sometimes the Idealists took also 'debate method' for teaching. Plato called the teaching method through questions and answers as 'conversation method.' The Idealist stressed also on story-telling and dramatics for teaching. They gave importance on going from 'simple to complex' and 'concrete to abstract knowledge' in their method of teaching. Sri Aurobindo again stressed on 'self-learning.'

#### **2.1.4.4 Idealism and Discipline**

Idealist philosophy instructs strict discipline. They think that if mind is not controlled by discipline, a person will not be able to advance in the way of realising 'Satyam, Shivam, Sundaram.' They do not believe in unrestricted freedom for the students. They believe in freedom with the restraint by an authority. For this reason, the students have to obey some injunctions under the guidance of their teachers. Through adaptation to the strict disciplined life, the students will be able to learn higher values like sympathy, cooperation, dutifulness etc.

#### **2.1.4.5 Idealism and Teacher**

Idealism stresses special importance on the role of teachers for the development of a student. Idealist philosophers think education 'a bi-polar process' where the teacher stays in a pole and influence on the students with his personal and book-knowledge. A teacher has to become an example and influence his students with the help of his own personal and professional qualities. Always he should keep the flame of knowledge glowing within himself and consider the character-building of man as a vow. He should never think the act of teaching as a means of earning money. Beyond this, the act of teaching will be a sacred duty and a mission to himself. Ross said that the teacher will create a special environment so that a child can reach the real truth and get guidance for his highest possible fulfilment. This requires right guidance of the teacher. In real sense the teacher has to be friend, philosopher and guide. German Idealist philosopher Froebel opined that the teacher would create the school-environment as a garden. He will work as a gardener and considering the child as a tender plant he will guard it from all obstacles and guide it to all possible fulfilment. For this, the teacher must give the necessary guidance. He will, at a time, guide, control and create stimulating lively environment. Guidance is necessary to keep the child in right path, control is necessary so that the child does not step into undesired path and creation of stimulating atmosphere is necessary for kindling new flame of knowledge within the child.

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## 2.2 Naturalism

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### 2.2.1 What is Naturalism?

Whereas the Idealist philosophy raise in highest position the 'transcendental self' which is beyond natural sense, the Naturalism stress on 'natural self.' According to this philosophy the natural self is considered as reality. In the opinion of the distinguished Naturalist philosophers, only reality is the innate self which he is born with and the material environment he is born into.\*

As per Naturalism, 'Realisation of the perfection of nature through nature is the ultimate goal of human life.' Everything in this world resides within 'nature.' Beyond 'nature' there is no Absolute being. It is a person's material world which is his natural world. An individual person is the part & parcel of this natural world or material world. This material world is governed by some rules & regulations and the man has to obey these rules to survive himself in this material world. Many things of the natural world have to be obeyed. Many a things of the natural world may exist primarily beyond the views of the man. The man has to discover them. This discovery is happened through science with the help of man's own common sense and scientific views.

### 2.2.2 Forms of Naturalism

Therefore, it is evident that Naturalism considers natural world, not the spiritual world, as the real truth. According to philosophical doctrine, two forms of Naturalism are found :

- (1) *Materialistic Naturalism*
- (2) *Biological Naturalism*

#### **Materialistic Naturalism**

This philosophical doctrine is originated as a result of philosophical generalisation of Physical Sciences. According to this doctrine, whole world is considered as a huge machine. Every matter and every creature of this world is a part of this huge machine and is formed by the combination of minute atoms and molecules. Every creature is a minute part of this world or mechanical nature and they are governed by some physio-chemical laws. This form of Naturalism gives prominence to the material world and encourages man to adjust with it by the best possible means.

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\* "Naturalism is the doctrine which separates nature from God, subordinates spirit to matter and sets up unchangeable laws as supreme."—Ward

### **Biological Naturalism**

This follows the theory of Evolution by Darwin. According to this theory, man is considered the highest creature in the process of biological evolution. Man can never become a machine. Like all other creatures, man is born with innate tendencies. Within this nature, along with the primitive desires and tendencies, there are also healthy creative tendency, thinking, consciousness and hopes & wishes. According to Darwin's doctrine of evolution, man is the only creature which can adapt in the struggle for survival, and when other lower animals become satisfied easily and extent easily, then man can struggle for long time and survive by adapting with the changes in nature. So it is said that whereas Materialistic Naturalism stress on the outer nature, Biological Naturalism highlights the innate nature of man, which is inborn.

### **2.2.3 The Naturalist**

We shall see that Naturalism has given importance on the education according to man's inner nature. Going back, we find naturalist concept in the works of Aristotle. He gave importance on man's nature and habits, not on reasoning. In the eighteenth century Rousseau stressed on the Biological Naturalism. The concrete concept of Biological Naturalism originated with Darwin's Theory of Evolution. Lamarck may be said to build the base of modern Naturalism. Besides, we may mention the names of McDougall and Bernard Shaw as the naturalist philosophers and educationists. Herbert Spencer was a follower of Rousseau. In the nineteenth century British philosopher and educationist Herbert Spencer added a new dimension to the Naturalism and stressed on the science consciousness of man.

### **2.2.4 Influence on Naturalism on Education**

How the different aspects of education are influenced by Naturalism, is discussed below :

#### **2.2.4.1 Naturalism and Aims of Education**

In Naturalism more importance is given on self-expression than self-realisation as the aim of education. Different naturalist philosophers expressed differently the aim of education with particular views. Those Naturalist philosophers who consider the material world as a huge machine and man as its parts, say that the aim of education is to build the human machine as a developed machinery, so that its structure is developed and efficient for more & more complex works and as a result adaptable with the material world by the best means. The Biological Naturalists think

that the aim of education is self-expression and spontaneous self-development of a child without outside intervention.

Herbert Spencer thinks that the aim of education is 'preparation for complete living.' As a result of education, the present and future life of the child will be happy.

Mcdougall stressed on the sublimation of the natural desired goal of the innate tendencies rather than self-pleasure. The Naturalists say that the aim of education is to redirect and harmonise the innate tendencies in such a way that these tendencies may acquire individual value as well as social value.

The Psychologists who believe in Darwin's Theory of Evolution, say that the aim of education is to show the right way for the struggle for his own survival.

La Marck and his followers say that the aim of education is to provide such arrangements that the students can adapt with the environment and the changed situations physically and psychologically. They stressed on physical and mental development.

Bernard Shaw said that the aim of education was to accelerate the motion of evolution. It is the education which can help to proceed social development than any other means.

Rousseau thought that the aim of education was to develop a child according to his natural innate tendencies and abilities without outside intervention.

T. P. Nunn thought that education would develop one's individual being and thus contributed to social development. He said, "The proper goal of human life is perfection of the individual and the machinery of society and all the traditions of human achievement and cultures are to be valued only in so far as they conduce towards the perfection."

As a whole the Naturalists think that "Education is the process of development of the child into a joyful, rational, harmoniously balanced, useful and natural child."

So it is said that the Naturalist recognised the development of individual entity as the highest aim of education. Of course, in the way of reaching this goal one should not damage other's personalities in the society. One should think of others too. Only the animals are selfish and think of their own interests. Aldous Huxley said, "Personality is not an absolutely independant existence, persons are inter-dependant parts of a greater whole."

#### **2.2.4.2 Naturalism and Curriculum**

The Naturalists say that the curriculum should be prepared through the life-experiences of the individual child and joint endeavour of the teacher and the student.

This curriculum should be life-oriented and work-centred according to the child's taste, inclination and psychological demand.

In the naturalist curriculum, the knowledge of religion and theology is not included, because Naturalism does not give importance on spirituality. It is the Reasoning Power which is important to the Naturalist. Through it an individual wants to be happy through acquisition of experiences in life.

Whereas the Idealist philosophers stress on the study of humanities in the curriculum, the Naturalists like to include such sciences as Physics, Chemistry, Zoology, Botany etc. which can explain actions-reactions of the material world.

For understanding these subjects they include necessary mathematical knowledge and languages in the curriculum.

They say about agriculture and carpentry for increasing perceptible and practical knowledge.

The Naturalist include History in the curriculum for making the present prosperous with past experiences and pushing it to the future.

The Naturalists did not deny the importance of moral education. But they say that there is no need for separate study for this purpose. As per Rousseau's opinion, the students will learn moral education on the basis of the "Theory of natural consequences."

Naturalist Comenius thinks that everything should be taught to all persons. Elimination, choice or sorting out of the subjects are not necessary. But Locke says that man is not able to learn everything in his limited life. So, only the subjects which are very essential and used time and again, should be learned by man.

Herbert Spencer thinks that the subjects and the study which are necessary for self-preservation, should be included in the curriculum. For this reason, he advocates to include the subjects of liberal education in the curriculum and give priority to the Science subjects. He classified the subjects of curriculum on the basis of priority in the following way :

- (1) Directly perceptible subjects for self-preservation—Physiology, Hygiene, Physics, Chemistry.
- (2) Indirect subjects for self-preservation—Mathematics, Life Science, Social Study.
- (3) Child care education—Home Science, Psychology.
- (4) Education for keeping social and political relations—History, Political Science, Economics.

(5) Education for recreation—Fine Arts, Poems, Music etc.

He agreed with Dewey that “Essentials first and refinements second.”

Again, Huxley thinks that it is not justified to keep so much importance on science. In Naturalist curriculum importance should be laid on the subjects of aesthetic culture.

Therefore, the Naturalist educationists think that the curriculum should not be strictly pre-determined. The curriculum should be enriched with the life-oriented educational subjects in order to accelerate the motion of the students' natural flow of life. The curriculum should be flexible.

#### **2.2.4.3 Naturalism and Methods of Teaching**

The Naturalist educationists were against burdening the pre-determined knowledges on the children by force without assessing their tastes, inclinations, interests and sense-development. Rousseau called this education 'Positive Education.' This education is traditional, in which the matured knowledges are infused by force into the children before their maturity. Naturalist Rousseau advised to adopt negative method of teaching at the first phase of child education. This does not mean 'idle life' or 'no teaching.' Rather, 'Sense Training' is to be arranged for healthy refinement of their senses so that they can assimilate properly the direct experiences on their own on the basis of their direct experiences and works. Healthy senses will help proper adaptation of the child with the outside nature. Naturalist Rousseau mentioned repeatedly that a child should learn in the free and open air environment of Nature through his experience about life and his education will be the best.

The Naturalists do not want to load any curriculum by force on the children. They say that the children will learn on their own. In this matter, “the body organs, senses and powers of the children should be exercised.” The Naturalists called this 'Self-education.'

For this, the Naturalists have taken up observation, experiment, discovery etc. as the proper methods of education. They say that Geometry should be taught by practical method with the help of Mensuration. Mathematics and Science may be taught by the Discovery Method. The students should study History and Geography through their direct experiences with the help of educational tours outside the classroom, without depending solely on books & maps inside the classroom. They will acquire the knowledge of civics through actual Self-Government in the school rather than books only.

The Naturalists named the individual-oriented and action based teaching method as the "Play way method of teaching." In this method, the children will learn spontaneously on their own in the environment of delight which they get in play. Education will not be forced on them. 'Play is the nature's mode of education.' By 'Play' the Naturalists do not mean something light, unserious or meaningless act. They think that the children can do creative work in the delight of play. The children should be taught in the mode of play.

Roussaue's negative method of teaching, Montessori's teaching method, Froebel's kindergarten education—all these made a shape of Naturalist concept.

#### **2.2.4.4 Naturalism and Discipline**

The Naturalists oppose the traditional concept of discipline. They want that the children will acquire education in free unbinding environment. This individual freedom is certainly not at the cost of other's freedom. They are against the physical punishment of the children. They will learn on their own through self-government and social training in their schools. This education should not be acquired under any outside pressure and against their will. Rousseau said, "Children should not receive punishment. Freedom and not power is the greatest good.

Naturalist philosophers Herbert Spencer and Rausseau both spoke of discipline by natural consequences. According to this principle, a child enjoys the consequences from the nature for all his acts. Some of them give satisfaction, some give pains. Through these the child can decide what he should do and what he should not. This is called self-discipline. This discipline is not enforced. The educational principle on the basis of this natural consequences is like the proverb—"A burnt child dreads the fire." Spencer said, 'When a child falls down or hit by the table in his head, then he gets pain. with repetitions of such experiences the child may get self-direction as to what way he should go to.' He also said that this principle should not be applied in childhood. On observation he concluded," A three years old urchin playing with an open razor cannot be allowed to learn by this discipline of the consequences, for the consequences may be too serious. John Stuart Mill and some educationists of subsequent times commented this principle as dangerous and said that the children of every age-level should be cautioned about the dangers.

According to Naturalism the main idea of discipline is that the children will enjoy freedom at the time of learning. They will learn as per their own tastes, inclinations and wills; they will not be influenced by outside pressure; their personalities will get due recognition.



#### **2.2.4.5 Naturalism and the Teacher**

According to Naturalism, the children themselves learn from the nature, things and men. Naturalist Rousseau said, "Education must be according to nature." So he said "Follow the Nature" which provides all the rules of learning for the Children.

Question may arise that if the children learn themselves on their own, then what would be the role of the teacher. The teacher will pay attention that those three aspects which the children learn from nature, things and men, may get harmonised. He will play the role of an observer. He will not control the child's development from outside, but accelerate it. He will create interests of the children, make adequate environment, understand the minds of them and help them to become free from the malefic influence of corruption. He will keep them free from all the oppressive atmosphere, watch to keep them healthy in body & mind, arrange to train their senses and help them to develop their dutifulness. In a word, the teacher will act as an observer, protector and stage setter conducive to natural developments of the pupils.

The Naturalists repeatedly mention that the child will be developed from inside, not by outside forced control. Therefore, nothing must be forced on the child from outside.

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### **2.3 Pragmatism**

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Advent of Pragmatism as an independent branch of philosophy was initiated by Charles Pierce in 1878. Subsequently this theory was advanced by the philosophers and the educationists like John Dewey, William James, Kilpatrick, Schiller etc. This philosophy was evolved by going against both Idealism and Naturalism at the same time. Pragmatism does not believe in the idealist theory — ultimate reality is the realisation of supernatural & spiritual absolute entity or the mechanical explanation of the material world by Naturalism—follow the Nature.

The word 'Pragmatism' originated from the Greek word 'Pragma' which means action or practical work (Practic). Whereas the Idealists try to attain the Absolute Soul which is beyond our normal senses, the Pragmatists look forward to the present and try to solve the problems instantaneously. The Idealists live in the world of ideas and the Pragmatists try to live with the world of actions. The Pragmatists proceed with the concrete things instead of daydreaming about the supernatural Soul like the Idealists. The Naturalists speak of adaptation with the already existing natural world. The Pragmatists believe in creating environment by themselves.

The Pragmatists give more importance on action than thinking. They say that the thinking will remain under the control of action and act as an instrument. Therefore, Pragmatism is also called Instrumentalism.

Only those things which are proved by experiments are true—this theory of Science is believed by the Pragmatists. Therefore, Pragmatism is also called Experimentalism.

Pragmatism highlights the truth acquired by the experiences of man. So it may be marked as 'Humanism' too.\*

### **2.3.2 Main tenets of Pragmatism**

- (1) Man, being involved in the present situation and wishing to solve the present problem, learns through work. In this process he comes across—
  - (a) his problems
  - (b) his classmates
  - (c) his teachers
- (2) Pragmatism does not believe in fixed eternal values. This philosophy thinks that values are plastic and man creates values as per his own life-experiences.
- (3) The Pragmatists revolt against the spiritual absolute being and highlight the Relativity.
- (4) The Pragmatists do not believe in abstractions, insufficiency, verbal solutions, fixed principles, closed system, a-priori reasons, pretended Absolutes and origins. They want concreteness, adequacy, facts and actions.
- (5) According to the Pragmatists, the human mind moves around some problematic things or incidents and with a view to solving them through creative work. They believe that individual personality is developed through direct experiences in well selected environment, work and discoveries.
- (6) Development of personality is possible only in social environment. Body, mind, thinking and work are inseparably connected. Man is the highest creature and does not live in void. Being a part of the society he advances with social action-reaction. It is the social environment which can extend effective and purposeful direction for personality development.

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\* "Pragmatism is essentially a humanistic philosophy maintaining that man creates his own Values in course of activity, that reality is still in making and awaits its part of complexion from the future."—Ross

- (7) What is truth? The Pragmatists answer—That which helps us in the best way to reach the goal and purpose of our life and work, is truth. Truth is determined in the scale of satisfactory works and utilities. True ideas are those that we can assimilate, validate, corroborate and verify.
- (8) Like values, truth is also not universal, eternal and fixed. In view of experience, truth is relative.
- (9) Like the Naturalists, the Pragmatists also stress much importance on 'environment.' But, whereas the Naturalists speak of artificial and mechanical nature, the Pragmatists think that man himself creates ever new environments through dynamic thinking and work.
- (10) Pragmatism presumes that when a belief works in practice, we have moral right to hold it.

### **2.3.3 Influence of Pragmatism on Education**

How different aspects of education are influenced by Pragmatism is discussed below—

#### **2.3.3.1 Pragmatism and Aims of Education**

According to Pragmatism, there is no pre-determined aim. The aim is always changeable in terms of experiences of life. Man is a living thing and he lives in society. He is at the same time a biological and a social creature. His aim is to proceed continuously to the future through development. According to Dewey, the aim of education means more education, more advancement. This advancement is possible through continuous adequate harmonious adjustment in an ever changing social environment. According to Pragmatism, the aim of education is continuous advancement towards future through adequate and complete living at present. Education is a continuous developing process that is socially directed, through building and re-building the real life experiences.

#### **2.3.3.2 Pragmatism and Curriculum**

The pragmatist speak of such a curriculum which helps a student to build values and acquire social skill, develops a harmonious personality, advances towards future by solving the problems of life through adequate adjustments in the society.

For this they stressed on the Principle of Utility. Those things which are back-dated, presently ineffective, dry and dead, has to be deleted. Those subjects which can solve properly the present problems of life, should be included. In the Pragmatist curriculum, the first essentials of the students, e.g. knowledge regarding food, cloths, shelter and social life should be included.

Pragmatism presumes that life is ever changing. Therefore, the curriculum should be designed according to different demands, tastes, tendencies and abilities at various levels of the developing students. For this reason, to encourage verbal communication, query, creative tendency and artistic mind, the preliminary education should include writing, reading, arithmetic, nature observation, handicraft, drawing etc. In the next stage the curriculum may include language, hygiene, history, geography, mathematics and the practical part of science. The Pragmatists suggested the subject of agriculture for the boys and home science for the girls.

The Pragmatists advice to follow the principle of integration as far as possible. If the different portions of a subject or the similar portions of different subjects is taught according to the principle of integration, then instead of discrete knowledge an integration of experiences and knowledges are created. Frederick Habert, Decard, Mahatma Gandhi and other educationists were the supporters of this integrating curriculum.

The Pragmatists stressed on the curriculum that is experience-centred and action based in lieu of chewing the end of obsolete and ineffective subjects. Dewey said, 'When man wants to search something from any circumstances, he will have to change the state of conditions.' So activities help him to change the condition in order to adjust with his demand and goal and thus he comes across the effective knowledge and realisation. Past knowledge need not be preserved as the intellectual knowledge. Only that much of past knowledge which is effective for accomplishment of present work, is to be accepted. For this reason, such social environment should be created in schools, that the pupils may acquire the qualities like citizenship, self-discipline, cooperation etc. through self-governing and cooperative work.

As a whole it may be said that the Pragmatist philosophers give prime importance to the work-centred and work-based curriculum. In other words, the Pragmatist curriculum is designed with the combination of co-operational and productive work cultivated through helpful living in an idealised school organisation.

Here the need for studying languages and sociology is secondary. Principal need is vocational subjects or the science subjects.

### **2.3.3.3 Pragmatism and the Methods of Teaching**

Like the Idealist, the Pragmatists do not depend on Lecture Method. They do not like to make the children sit motionless at the bench of the school and hear the theories created by others. The Pragmatist philosophers want that the pupils acquire the knowledge and skill necessary for adjustment with the real life. They want that the children determine the truth through experimental activities. The children will

acquire knowledge through the applications of any theory. According to Rusk, "The pupil should be aware of and appreciate the method by which a truth is discovered or a principle established has been insisted on by the inductive and heuristic methods of teaching." According to Dewey, "the hands, the eyes, the ears, in fact the whole body" should be used in teaching and development of the pupils. Dewey said that proper education is "learning by doing." This method of the Pragmatists is called 'Project Method' and the project is "a whole-hearted, purposeful activity, proceeding in a social environment." Again it was said, "Project is a problematic act carried to completion in its natural setting."

Project is not a theory. It is an activity, a problem. Here the pupil will not memorise the old predetermined theories or information. He will act and learn in reality. He will be active in his body and mind. The child will get scope of work playfully. It should be remembered that the work would not be a common work, but a problematic work and meaningful work. To perform this work, reasoning, imagination and calculation are necessary. In this method there is no scope of acquisition for artificial, unreal and bookish knowledge. The project will be accomplished through working and finishing the work. One should not keep any work unfinished.

There are four stages in this method :

- (1) Purposing
- (2) Planning
- (3) Executing
- (4) Judging

The school students can do themselves any work which is self-governing, cooperational and production-based, with these four stages. The teacher will play the role of an assistant or a helper only.

#### **2.3.3.4 Pragmatism and Discipline**

The Pragmatists think that discipline among the children arises through self-engagement in cooperational and purposeful work in an ideal, free and happy social environment. The mental attitude awakened through it within the child, says Dewey, is 'Discipline.' This discipline is not imposed, but it springs on its own through 'associative living.' So it is called 'Auto discipline.' The Pragmatists think that through co-operational activities occurred in a successful, harmonious social condition, the mentality like endeavouring attitude, self-confidence, endurance, cooperation, sympathy etc. is developed. These help the pupils to build morality and character, encourage the social quality and keep them away from the malice like selfishness and ego-centredness.

### **2.3.3.5 Pragmatism and the Teacher**

According to Pragmatism, the teacher does not like to teach book-contained knowledge with a conventional method. He stresses on 'doing', rather than 'knowing.' He wants that the pupils would acquire experimental knowledge, and solve the problems with its application. The Pragmatist teacher wants "his pupils to think and to act for themselves, to do rather than to know, to originate rather than to repeat."

According to this philosophy the teacher would not control the pupils directly. He would not impose anything by force, rather he would help them indirectly. The teacher will arrange to stimulate the pupils to become the inventor and the experimenter on their own. He may help in selection of the projects. After that, he will see that the pupils are inspired in all the acts of purposing, planning, executing and judging. Above all, he will create for the pupils an adequate environment so that they may accomplish the work with self-discipline and cooperation of the classmates in a free, unrestricted social environment.

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## **2.4 Realism**

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### **2.4.1 Introduction**

Movement for Realism in education, which contradicts idealism, started in the sixteenth century and developed in the seventeenth century. Advancement in science and technology gave birth to new queries in human mind about the natural and worldly affairs. The philosophy thus evolved out of new queries or views about the life and the world, is Realism.

In the Western Christian society the middle age was considered as dark age. Man was ignored in all respects. Individual hopes and desires were suppressed. All types of individual self-expression against this oppression got a shape through Renaissance movement. The philosophy enriched with this new awareness is 'Humanism.' In this education, humanism was manifested as the revival of free education used by the ancient Greeks and on the other hand it helped to make the individual fit for the society by all-round expression of his individuality. With the passage of time this free education initiated by the humanist movement turned into an artificial, narrow and conventional oral education as well as following the Roman orators and mixing with the reformation movement the humanist education transformed to a scholarly, conventional, artificial education. Going against this, the progress of

realism in education was completed in the seventeenth century. It was said that the sense perception and real life experiences will be the base of education. Also before the seventeenth century we found other forms of realism.

#### **2.4.2 Meaning of Realism**

In the opinion of Butler, "Realism is the refinement of our common acceptance of the world as being just what it appears to be."

Ross said, "The doctrine of realism asserts that there is a real world of things behind and corresponding to the object of our perception."\*

#### **2.4.3 Main tenets of Realism**

- (1) Whereas the Idealists stress on the realisation of 'Absolute Brahma' or 'Supreme being' in and outside the world, then the Realists give importance on worldly matters and phenomena,
- (2) Whereas the Idealists say that the real being exists within the mind, then the Realists say that the real world is the world outside the mind.
- (3) Due to importance on material world, the Realist philosophers are materialists, whereas the Idealists are the spiritualist.
- (4) Whereas the Idealists think that the finite part of an infinite mind is the individual mind, then the Realists say that human mind is a small mechanical part of the greater mechanical material world. They think that God does not exist.
- (5) Without depending on artificial, static, ineffective past the Realists stress on present dynamic phenomena and experience of life. They think that man will be dynamic towards the future depending on the present itself.

#### **2.4.4 Forms of Realism**

Realism got importance in different forms in fifteenth, sixteenth and seventeenth century. These transformations had been occurring with the application of psychological, scientific, utilitarian and practical tendencies. We mention here three types of Realism.

##### **(1) Humanistic Realism**

The spokesmen of humanistic Realism are Erasmus, Rebellais and John Miller. The principal aim of humanistic Realism is to acquire real knowledge about the life,

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\* "Realism means a belief or theory which looks upon the world as it seems to us to be a mere phenomenon."—Swami Ram Tirtha

nature and demands of life. Literature was thought as the mirror of life. So in contemporary times stress was given on acquaintance with ancient Roman and Greek literature. According to Erasmus, knowledge of matter is more necessary than word-knowledge. Humanistic Realism opposed verbalism. Humanistic Realism gradually progressed towards Social Realism and Sense Realism.

### **(2) Social Realism**

Social Realism appeared as a revolt against the socially isolated life style. This theory said that the education of man begins when he comes in touch with the materials. This doctrine laid importance on the participation of individual in social life and said that there is much utility of direct experience acquired in contact with different persons in different places. Montaigne said, "The best of art named as that of living a acquired by living and not by learning from books."

### **(3) Sense Realism**

An important matured stage of Realism is Sense Realism. This theory laid special importance on Sense training. It was said that our senses were Gateways of knowledge. So they should be kept healthy and refined. The experiences acquired through sensation and perception should be accepted by experimental judgement. This sense-based theory initiated a scientific and psychological stream in the educational world or cultural environment. Thus arose 'Pansophism.' It means acquisition and dissemination of universal knowledge about life and nature. Phenomenal universe and its laws & principles create the base of education. The method of acquisition and transmission of knowledge is scientific and inductive. In this method we go to the Abstract through concrete knowledge, we reach from Particular to General. Experiments are also useful in observations too. The spokesmen of this sense-based realism are Francis Bacon, Descartes, Mulcaster, Ratke, Comenius etc.

## **2.4.5 Influence of Realism on Education**

How different aspects of education are influenced by Realism is given below:

### **2.4.5.1 Realism and Aims of Education**

According to Realism, the aim of education is not to make man scholar in theories, but to make him knowledgeable experts about the material world. Education will build him fit for taking part in his direct living.

Besides, according to this philosophy, the aim of education is to make a complete man in physical, social, intellectual and moral sense.



#### **2.4.5.2 Realism and Curriculum**

For building up a complete man such various subjects which were necessary in practical life, were included.

The Realists stressed greatest importance on the study of effective sciences and vocational subjects in the curriculum. Physical Education was included for development of health. With these subjects Mathematics, Economics, Political Science, Geography, History and Law got importance. It was said that the medium of education should be the mother tongue.

#### **2.4.5.3 Realism and Methods of Teaching**

The realists speak of various methods of teaching as follows :

- (a) Inductive Method
- (b) Correlation Method
- (c) Observation and Experimentation
- (d) Teaching by using Audio-visual aids
- (e) Adopting different principles as 'easy to complex,' 'concrete to abstract,' 'particular to generalised'
- (f) Stress on repetition
- (g) Teaching through mother tongue
- (h) Teaching by adopting associative activities
- (i) Teaching through sense organs, direct experience and travelling.

#### **2.4.5.4 Realism and Discipline**

The Realists stress upon discipline. They presume that the pupils would strictly obey the rules prescribed by the educational institution. As the Universal Nature obey particular laws, so the individual, being a part of it, should also remain under the control of laws and rules.

But the Realists do not believe in the procedure of punishment in order to maintain discipline. They want, after providing developed environment to the students, that they get disciplined themselves abiding by its rules & regulations.

#### **2.4.5.5 Realism and the Teacher**

The Realists do not assume that there is no importance of teacher, but again they do not agree to give the teacher highest importance. According to them, the teacher will highlight the incidents and the subjects in their real sense, not by adding something on their own or deforming them. The teacher will create a real environment

where the students may judge the truth through observations and experiments. He will arrange to present the right side of the phenomenon meaningfully to the students.

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## 2.5 Marxism

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### 2.5.1 What is Marxism?

It is difficult to reply in a word. Following V. I. Lenin it may be said, "Marxism is the system of the views and teachings of Marx." The vast activities which Karl Marx, the German genius, initiated and the unique process of thinking and working which he introduced, are known as Marxism.

"Marxism is a generalised concept of this world and the human society being a part of it," said Emil Burnes, "and its name was given in the name of Marx." Marxism is an adequate social philosophy, a thinking process as a whole. Marxism is a dialectic and historic materialism. It is a gestalt view and a gestalt concept. Its application is possible in any discipline of knowledge. It cannot be called a discrete theory for either political science or economics or history or philosophy. But in the context of present discussion we will discuss Marxism as a philosophical theory and explain its application in education.

Emil Burns said that Marxism demands recognition as an absolute truth, not as a reflection on an abstract ethical truth. Marxism stress on material existence. Therefore, the dialectic principle of Marxism is called dialectic materialism. Marx said, "Being determines consciousness, not the other way round."

It the opinion of Marx, the dialectic process exists inseparably within everything of this Universe. Meaning of dialects is the process of continuous collision and union between two opposite forces. Through this process the characteristics of everything are manifested. Marxism has taken up the dialectic consideration for existence in all-round explanation and analysis. On the basis of the laws which were applicable everywhere irrespective of human being and inanimate objects, the Marxist philosophy or the universal views were built up. Marxist theory or concept stands on three pillars. Those are German philosophy or Hegelian Idealism, English political economics and French socialism. But, this philosophical theory has some differences with Idealism and Pragmatism. Before discussing the application of this philosophy and differences with other philosophical theories, the dialectic materialism and historic materialism should be discussed in brief.

### **2.5.1.1 Dialectic Materialism—one of the principal themes of Marxist philosophy**

Marx adopted the concept of dialectic following the German Idealist philosopher Hegel. According to Hegel's philosophy, we perceive the material world and different ever-changing forms of life as a result of dialectic development of one great idea or consciousness. Marx denied the truth of this idea. He said, "My dialectic is opposite of Hegel." According to Marxist opinion, the concept of Idea is an utopia without the existence of materials. If the real form of material world is reflected within mind, then it takes the shape of a concept. Idea of mind cannot create this material world. Rather, it is the material world which creates this idea. In the opinion of Lenin, "In its proper meaning dialectics are the studies of contradiction within the very essence of things."

Hegel said that in the developing process, prior idea or 'Thesis' is rejected or denied, and an opposite idea or 'Antithesis' is created. That which is created out of conflict between 'Thesis' and 'Antithesis' is 'Synthesis.' This Synthesis is again evolved as a new thesis and is again going to change.

### **2.5.1.2 Historic Materialism and History of class struggle**

Karl Marx did not think the passage of history as the developing consequence of conflicts (dialectic) among consciousness or concepts, but he judged it in the perspective of material dialectics. When Marx explained the passage of history with dialectic materialism, then it became historic materialism. In the passage of social development, the class (Thesis) which has the ownership of production, has to face a conflict (dialectic) with the opposite class which has no ownership (Antithesis). As a result, in a capitalist society there remains a conflict between the bourgeois class and the labour class. Conflict between the two classes creates socialism (synthesis). Carew Hunt said, "The Synthesis negates the antithesis—The first negation—and is thus the negation of the negation."

It was Marx who first thought that the economic condition necessary for living was at the root of social change, not the thinking of man. Carew Hunt said that man had to live even before his thinking. History of social change is the history of class struggle. In the history of social formation four stages may be found. (a) Primitive socialist society (b) Slave society (c) Feudal society (d) Capitalist society.

In the primitive socialist society there was no class system. Man would collect food from nature and live a nomadic life. In later times, when production system began in need of food, cloth & shelter, then there came the concept of capital. Division of labour was created. Majority of men had to be engaged in physical labour. A few number of men became the enjoyer of other's labour or owner class.

In this way the Master class, fondle class and Bourgeois class was governing in a capitalist society. In the same way the clove, the agricultural labor and the deprived class became the exploited class. Though the State-structure was formed to restrain the class struggle, yet it should more loyalty to the labor-enjoying owner class. According to the Marxist doctrine, all the historic change result from the change in the mode of production. With the change in production technique the economic relation among the men changes. On the basis of this economic system the political, legal, moral and intellectual superstructures are built up. Being strengthened or weakened by the different economic powers two antagonistic principal classes are created. So, the communist Manifesto says, "History of all hitherto existing society is the history of class struggle." Classless society will be formed with the end of class struggle. The goal of this theory is a classless society with the leadership of the diapered class and socialistic democracy. Then man will receive proper dignity in the society. Equality, freedom and fraternity will win.

### **2.5.2 Main tenets of Marxism**

As a philosophy the main tenets of Marxism may be grouped as follows :

- (1) Primary is materials; Mind or thinking is secondary.
- (2) Brain works as an obedient machine of mans will.
- (3) Inter-personal relationships are facilitated by sensation, perception, imagery and reflex. These are materialistic in respect of physiological system.
- (4) In every developmental process there are opposites or contradictions which are intrinsic. The impact of opposites create synthesis. This process is called Dialectics.
- (5) Nothing is statio, the perspective is ever changing.
- (6) Change in history depends on the nature of production. This nature of production makes the social structures.
- (7) The society is to be analysed with a view to past, present and future.
- (8) Every individual is an wealth of the society.
- (9) Society or State is for the sake of security and welfare of common men, not for the enjoyment of a few individuals. Society without exploitation is desired.

### **2.5.3 Marxism and Idealism : Difference**

Though the primary concept of Marxism originated from the Hegelian Idealism, Yet many differences can be found between Idealism and Marxism.

Firstly, in Idealism a concept of an abstract, Universal and Absolute idea is accepted. consciousness is the primary truth. Material is secondary. In Marxist thought material is the real thing, and the consciousness is the reflection of materials. Brain is a body-organ through which Universe is appeared.

Secondly, in Idealism Truth is considered eternal, unchangeable and Universal. In Marxist philosophy there is no unchangeable value or truth. Everything is dynamic and changeable.

Thirdly, in Idealism the true spirit of things is beyond knowledge. In Marxism, there is no such true spirit of things which is beyond knowledge.

Fourthly, in Idealism there is separate existence of body and mind. In Marxism the body and the mind are intimately connected.

Fifthly, the Idealists think that the developing process of the value is blind and accidental. The Marxists think that the nature is never blind and its developing process is made up of some successive processes. Those successive processes are positive thesis, negative anti-thesis and synthesis of these two.

Sixthly, in Idealism the spiritual being of man got predominance. Marxism thought that man is a being of body and mind.

#### **2.5.4 Marxism and Pragmatism : Difference**

Marxism stress on the limitless working ability of the individual, and unshakable social bindings in the interest of all common people. The theory gives importance on a new moral power free from religions influences which, recognising the worth of labor, sublimates individual unity to social unity. Pragmatism built on the basis of democracies philosophy of a Political state, pretends faith on the individual and likes to keep him under the chains. Marxism, teaching the man the worth of his work, ties him on his own to advance further.

In Pragmatism the aims of life the education are changeable as per demands and interests of man. On the other side. Marxism wants to reach of particularised ideal and goal.

Marxism highlights a new meaning of life to an individual. It is to live together in equal happiness in the material world. On the other side, Pragmatism, though keeps faith an man, says that a person without proper democratic knowledge and training is an usage repository of political power. The democracy which the Pragmatic physiology speaks of, has different groups. Every individual has the freedom of thought. For this reason, that which is accepted by one group, may appear unfavorable

for development to any other group. So, the distance of thinking and sense of freedom among different individuals tends to increase rather than to decrease.

While Marxism forcefully express the social equality and fulfillment of minimum demands of the individual life, Pragmatism fails to reach that goal.

Until this attitude is acquired that all and sundry irrespective of caste, creed, religion, class and affluence will get the same worth of same work and same education and no class will have the freedom of choice, the attitude of equality will not be formed. Marxism speaks of this equality. On the other side, being caught up in a hole of social opinion in democracy as per the Pragmatist philosophy, the concept of equality breaks into pieces. Here difference remains in the urges for living—in the demands of a poor family with those of wealthy one.

## **2.5.5 Influence of Marxism on Education**

How different aspects of education are influenced by Marxism is discussed below:

### **2.5.5.1 Marxism and the Aims of Education**

According to Marxism the aim of education is to make an individual realise the dignity of his mental and physical labor so that his character is not spoiled and can help to build a socialist society free from exploitation. Equality, freedom and fraternity will be the essential condition for the society. The aim of education will be to make every individual aware of his role as a part of the society. The aim of education will be to make man free from superstition and blind faith and make him society-conscious as well as to build an outlook of universal citizenship.

### **2.5.5.2 Marxism and Curriculum**

For the all-round social development of the students the curriculum should be a combination of theoretical and physical mulcts. It will include intellectual, physiological and technical subjects. It will combine theory and reality so that the individual does not think himself isolated from the society, but as a part of it. For this reason, he will have to take part in the activities of social production during the period of his student life. In the educational thinking of Marxism, high standard general literature and science had not been excluded. It was presumed that the sense of excellent literature and science would help in different industrial educations. Various fine arts were included as the recreational education of the individual.

### **2.5.5.3 Marxism and the Method of Teaching**

In the method of teaching as for Marxism, there is no place for distribution of information in conversational ways. The students will make relation with the outer

would through their sensation, perception etc. They will know about the life and the world with their own physical and mental tendencies. The method will be psychology based, scientific, free, stimulating and provoking for thirst of knowledge. In this method the endeavour and the creativity of the students will be encouraged.

#### **2.5.5.4 Marxism and Discipline**

In Marxism we get a new concept of morality and discipline. Here, morality does not evolve from a spiritual thinking. It is acquired with the realisation of dignity of labor and the value of man in the perspective of social thinking or awareness. Man is stimulated with the feeling that all men are equal in respect of values of labor. Co-operation, Co-feeling, Co-ownership, patriotism and an international outlook as their sublimation, are created within man. Sense of equality also affects the concept of aesthetics on the basis of space and time. If man is encouraged with the intimation of self-work and a particular aim, then discipline is acquired on its own.

#### **2.5.5.5 Marxism and the Teacher**

According to Marxism, education is scientific, psychology based, production-oriented and overall student-centred. The teachers will not interfere unnecessarily in the activities of the students. They will encourage them. They will help them to understand how education combined with posterity, negativity and recess will determine sublimation from the class struggle. All the teachers unitedly will help and try to create a new world. The relation between the teachers and the students will be very intimate.

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## **2.6 Exercises**

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1. What is Idealism? How are the aim of education, curriculum, method of teaching and concept of a teacher influenced by Idealism?
2. What is called Naturalism? Discuss the types of Naturalism.
3. How do Naturalism influence different aspects of education? — Discuss.
4. What is called Pragmatism? Discuss the main tenets of Pragmatism.
5. How are the aim of education, curriculum, method of teaching, discipline and the concept of a teacher influenced by Pragmatism? — Discuss.
6. What is the meaning of realism? Discuss the types of realism.
7. What do you know about the main tenets of realism? How do realism influence different aspects of education? — Discuss.

8. Give the definition of Marxism as a philosophy. Discuss about dialectic materialism, historic materialism and theory of class struggle.
9. What are the main tenets Marxism? How are the aim of education, curriculum, method of teaching, discipline and concept of discipline influenced by Marxism? Discuss.
10. Write notes on :
  - (a) Propositions of Idealism.
  - (b) Idealism and the Teacher.
  - (c) Materialistic and Biological Naturalism.
  - (d) Naturalism and the aim of education.
  - (e) Naturalism and methods of teaching.
  - (f) Pragmatism and curriculum.
  - (g) Types of Realism.
  - (h) Dialectic materialism.
  - (i) Influence of Marxism on education.
11. Answer in brief :
  - (a) What is the concept of discipline as per Idealism.
  - (b) What is the responsibilities and duties of the teachers according to Idealism.
  - (c) What should be the idea of discipline according to Naturalism.
  - (d) Discuss the project method in education.
  - (e) Discuss about 'Sensation based Realism.'
  - (f) What do you know about the difference between Marxism and Idealism.
  - (g) Discuss the differences between Marxism and Pragmatism.
  - (h) What should be the curriculum according to Naturalism — Discuss.
12. Mark ( ✓ ) the right answer :
  - (a) Hegel was-naturalist philosopher / Idealist Philosopher / Realist philosopher.
  - (b) La Marcke was — Naturalist philosopher / Marxist philosopher / Pragmatist philosopher.
  - (c) Rousseau was — Pragmatist philosopher / Idealist philosopher / Naturalist philosopher.
  - (d) 'Negative education' was said by — Gentile / Aristotole / Rousseau / Hegel.
  - (e) 'Discipline on the basis of natural consequence' was said by — Lenin / Vivcknanda / Plato / Rousseau.
  - (f) Concept of 'free discipline' comes out — Naturalism / Pragmatism / Idealism.



- (g) Pioneer of Pragmatism is considered — Charles Peirce / Budhadeb / Herbert Spencer / Froebel.
- (h) Ratke was — Naturalist philosopher / Pragmatist philosopher / Realist philosopher.
- (i) Project method is a — Naturalist method / Realist method / Pragmatist method.
- (j) Dialectic and historic materialism is the principal tent of — Idealism / Marxism / Naturalism / Pragmatism.

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## **Unit 3 □ Oriental Schools of Philosophy**

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### 3.1 Characteristics of Contemporary Ancient Indian Philosophy

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Here Oriental philosophy will mean discussions of mainly Indian philosophy like Brahmanya philosophy, Buddhist philosophy and Islamic philosophy. Before discussing the above mentioned philosophy characteristics of ancient Indian philosophy and their gradual development will be discussed.

While we see in Europe that many great philosophers arrived one by one with their novel philosophy and denied, if necessary, the old obsolete thoughts, then in India the later philosophers could not present any new philosophy in their main theme. The reasonings of earlier philosophies were thought in new forms—not denying the principal theme, but strengthening those reasonings as to how that theme can be applied and used in contemporary life. As a result, though alternative philosophies were created but 'the types remained the same.' (Dasgupta S. N., A History of Indian Philosophy). Even to create any new thinking efforts were done to keep the former thinking underformed as far as possible; "The situation as a whole is also indicative of some mind of ideological stagnation."

This is perhaps due to the fact that no visual change could be found in the creative skill in India, which is required for the transitory worldly affairs. This condition naturally could not encourage the philosophers in creating some novel thoughts and concepts regarding man's life and its goal. New possibility for understanding the Universe and man's relation with it was obstructed. No basic change was effected in man's life-style. Destiny also remained unchanged. It was presumed that man's class, fate and work were predestined.

In this circumstances, the activities of philosophy were revolving around some old thinking which subsequent philosophers could not deny at all.

On the other side, it should be remembered that the old sages, priests and scriptural controllers always tried to emotionalise such methods that can obstruct the development of new logical attitude, thinking & consciousness which appeared dangerous to the old injunctions of the conventional philosophers. An example may clarify the matter. One of the great sages and scriptural authorities of India, Manu, said, "the Vedas are called 'Sruti' and the Dharma Sastrs (Law Codes) the 'Smriti'; the two are beyond the purview of 'mimamsa' (application of reason) in every respect .... The Dwija (literally, the twice-born i.e., the person belonging to the higher

caste) who disobeys these two on the strength of logic (hetusastra) should be driven out of good society because one who vilifies the Veda is a heretic," (Manusmriti).

Only the proponents of 'Lokayata' philosophy who may be called 'Materialists,' cherished the idea exceptional to the old philosophies. According to them the source of proper knowledge is the perception of the objects through sense organs. They did not accept any spiritual dominance on man and denied superstitious doctrines of others. However, most of the Indian philosophers were not interested to appose the faith of their antecedents.

It is said in general that Indian philosophy is spiritual and abstract. If this is accepted, then it means that this philosophy speaks of super-human and other-worldly values. It is true that Indian philosophy highlights spiritual values, but not at the cost of denying the human being, material world, nature and their different forms and powers. Contemporary Indian thinkers hold that awakening of spiritual sense does not occur in void. For this, the mysterious nature cannot be rejected, rather this sense can be awakened by assessing its powers and rendering completeness to it. So the Indian philosophers try to discover some holy powers of nature. It is possible only when man can realise this power within himself through self-progress. Once it is realised, this natural powers can be applied more adequately, Development of natural powers and self-power—both these are accomplished through meditative speculation. Then only the spiritual world can be communicated with. The words 'Indian philosophy is meditative' is more comprehensive than the word 'spiritual', because it incorporates in it even the word 'spiritual.' This meditative realisation is also true for the subsequent philosophies. While the root of British philosophy is experience, American philosophy stands on pragmatic considerations, French philosophy is rationalistic and German philosophy speculative, then Indian philosophy is definitely meditative.

Ancient Indian philosophy was evolved in search of freedom from pain and sorrow of life. The aim of religion-based philosophy was ascension from suffering and misery of life. Indian philosophers presume that there is suffering and there is also freedom from it. Yet different branches of philosophy showed different ways to get rid of the problems. Every philosopher explained on their own what the meaning and purpose of life is. They considered spiritual development as the ways to reach the goal of life. Some of the Indian thinking stalwart thought that on passing through pain and suffering man can realise the meaning of human life.

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## **3.2 Brahmanya Philosophy**

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Ancient Vedic Brahmanya philosophy was initiated through the worship of Nature. Because the life of man was dependant on Nature. In the Vedic Brahmanya Period different natural powers were considered as a part of divine power, as the cause-effect relation in the mysterious natural phenomena was not understood by them. These deities were Indra, Varun, Agni, Vayu etc.

### **3.2.1 The Vedas**

Period of the Vedas starts in 200 B.C. The meaning of Vedas is orally transmitted knowledge. As these were learn by hearing, they were called 'Sruti'. There are two branches of the Vedas. One was narrated in poetical rythm which was called 'Mantra'. The second one was narrated in prose in later times, which was named 'Brahmana'. The four divisions of Mantra were known as 'Samhita', viz. 'Rikveda Samhita', 'Samveda Samhita', 'Yayurveda Samhita' and 'Atharbaveda Samhita'. In short they were called Rikveda, Samveda etc. Collection of the hymns in versed form uttered towards gods and goddesses was Rikveda. The authorities of them were 'Hata'. Compilation of hymns in song form was Samveda. The authorities were 'Udgata'. Compilation of the ceremonial rites in the sacrificial works (Yajna) was Yayurveda. The authorities were called 'Ardhaju'. In later times a mixture of different subjects or Vidyas created Atharbaveda. The authorities were the Brahmin priests. 'Brahmana' of subsequent times included different customs and religious ceremonies.

### **3.2.2 Classes in the society**

In ancient India, it was held, which was said before, that man's class, fate and work had been determined by birth. Four classes were created in the Vedic Brahmanya society—Brahmin, Kshatriya, Vaishya, Shudra. Hierarchically, the uppermost class was Brahmin. Their duty was to perform Yajna, studying, teaching, worshipping etc. The Kshatriyas were entrusted with the security and defence of the state, they were expert in politics and a warrior community. Responsibility of agriculture, Business and livestock farming was given to the Vaishya class. The duty of the Shudras was to render service to these three classes. Non-aryan men were considered as Shudras.

### **3.2.3 Sages and Priests**

The creator of the hymns (Mantra) were 'Rishi's. The right of worship with

those hymns rested on the community of Brahmin priests. Gradually the priests or clergymen became the authority and defender of such an undemocratic Vedic society.

### **3.2.4 Polytheism**

In the Aryan civilisation the religion was concerned with forms & structures. Imagining different powers of nature as different deities and to satisfy them created Polytheism. But man did not remain satisfied with this worship of many deities and rites & ceremonies. Man is not satisfied with just a little. A severe disturbance arose in man's thinking.

### **3.2.5 Upanishad**

Man's thinking begets philosophy. So the questions about life became higher and higher. What is the real goal of man's life? What is mystery about Nature and creation? How can the enquiry of the prime being of life be done? Why is the worldly life transitory? To find out the answers to these various types of question, the sages and ascetics of ancient India took refuge to the spiritual power. Purifying with the religious austerities in the forests apart from human habitations, they tried to find out the answers to the various questions on nature, mystery, life and its goal with the help of deep thinking, meditative realisation and introspection. Keeping aside the daily rites & ceremonies started man's real study of philosophy. 'Upanishads' were composed (700 B.C.). The development and perfection of deep philosophical theories and concepts were done in the Upanishads. The meaning of 'Upanishad' is to sit nearby ('Upa' = near, 'Nishad' = seated). Making the dearest son or disciple seated nearby, the secret philosophical theories about 'Atma' or 'Bhuma' were taught, so it was called Upanishad. As the knowledge realised by the sages living in the forest or 'Aranya' was included in it, so the Upanishad were also called 'Aranyak.' It may also be named 'Master-disciple conversation.'

Those Upanishads are the collection of questions and answers about the mystery of universal creation, true nature of ego, standard of spiritual life and different forms of life and matter. Upanishad should not be mistaken as a philosophy only. They are great poetic composition too. Drenching in the nectar-shower of the Upanishads, many poems of Rabindranath were created. In the upanishads as there are Metaphysics and Epistemology, so are the essence of Natural Sciences and Psychology. In ancient Indian philosophy or the Upanishads an indivisible, transcendental, formless, infinite and Absolute entity was recognised as 'Brahma, the ultimate Truth' or 'Ekamevadwitiyam'. It was said that 'Unique', 'Infinite' and 'Stupendous' one was absorbed in the pleasure of creation. 'Infinite' was manifested

in 'finite'. The 'Macro' became the 'Micro'. Unique, infinite and formless one took form in perceptible variety in the world of man and nature. Existence of a formless and indivisible being permeated through the Universe. It was uttered : 'Sarvam Khalwidam Brahma'—All are the manifestations of the one Absolute Being. Therefore, every human entity was considered as a finite part of a greater infinite being and an executor of an absolute purpose and plan. It was said in the Upanishad that the Absolute Brahma can be attained through self-realisation. The main teaching of the Indian philosophy is 'know thyself' ('Atmanam Biddhi'). Upanishad uttered, "Regard the soul as the possessor of the body which is like the chariot, intelligence is the chorioteer and mind only the rein."

Passing through the Polytheism we reached in the one and only absolute Truth of the Upanishad. So, the Upanishads are also called Vedanta—because at the end of the Vedas, the Upanishads begin around the Vedic concepts. The expression of the sublimation process from the primary obscure truth to the greater Absolute Truth was found in the philosophical queries of the Upanishads.

### **3.2.6 Subsequent Branches of the Vedic literature**

With the passage of time the Vedic literature became vast and complex. So, Sutra-literature was created so that the verse may be correctly recited and the rites & ceremonies (Yag-Yajna) may be performed properly. It has two divisions—Vedanga and Sharadarshan. Vedanga is divided in six parts—'Siksha' (Correct pronunciation), Chhanda (Rythm of the Vedic Verse), Vyakaran (Grammar), Nirukta (Philosogy), Jyotish (Astronomy and Astrology) and Kalpa (Injunctions for rites & ceremones)

Sharadarshan are—Sankhya, Yoga, Nyay, Vaishesik, Purba Mimamsa & Uttar Mimamsa. There Sharadarshan were narrated by six sages.

### **3.2.7 Para and Apar Vidya**

Though the Indian sages considered freedom of soul and realisation of Universal Soul as the ultimate goal of life, yet they were not indifferent to the education needed for man's practical worldly life. The sages of the Upanishads directed—Two types of Vidya should be practised—Para Vidya and Apar Vidya.

Three Vedas, Six Vedangas and the Vedanta were prescribed to study for acquisition of Absolute knowledge. These Vidyas should acquired through self-control and yoga-practice. These were the Para Vidya. On the other hand, the study and practice of knowledge needed to play the worldly roles were termed as Apar

Vidya. With the harmonisation of Para Vidya and Aparā Vidya the ancient Vedic education succeeded.

The sages of the Upanishads said that study of Aparā Vidya i.e., humanities, science, literature, fine arts is required for living in the material world and making the pupils fit for the society. And, the study of Brahma-Vidya is required for attaining immortality and absolute peace. In the Vedic ages or Brahmaṇya ages very few pupils practised ascetism ('Brahmacharya') throughout their life and engaged in study, teaching and search for Truth. Most of the pupils choose household life. So education had both immediate and ultimate aims. The former was meant for becoming worthy for practical material life and the latter was for realisation of one's own perfection and union with the Absolute Being. So, though the ultimate word for education in ancient India was the Para Vidya, yet the Aparā Vidya was not neglected them. The Upanishad cautioned in this way—Those who practise only the worldly subjects ('Lokik Vidya'), remain in the darkness of ignorance. But those who study only 'Brahma Vidya' drawn in deeper darkness.

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### **3.3 Non-Vedic philosophy (Charvaka and Jain)**

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Besides the Vedic Philosophy like Vedānta & Upanishad, three branches of non-vedic philosophy—Charvaka, Jain, Buddhist—contributed in the evolution of Indian society and culture. Afterwards, 'Saradarshan' or six Vedas-based philosophy appeared. It was said earlier that these six philosophers were Nyay, Vaishesik, Sāṅkhya, Yoga, Purva Mimamsa and Uttar Mimamsa. Not only these, but also the Islamic philosophy, a creative thinking of the Mohammedans, was accepted by India. The Liberal principles of the West was also cordially accepted. Unity of various ideas enriched the Indian civilisation, culture and customs.

#### **3.3.1 Charvaka Philosophy**

Against the polytheism, dry religious customs, oppression of the priests, lack of freedom etc. in the Vedic ages, a new philosophy was built in India—which was named 'Charvaka philosophy'.\*

This is a materialist philosophy for the common people. The Charvaka community was also named as 'Lokayalik.' There is a hearsay that the proponent of

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\* "This philosophy is very pleasing to our ears. So the welcome utterances (charu-vaka) found in this philosophy account for its name."—Dr. Vatsayan.



this materialist philosophy was Brihaspati Lowkya who was known in the Purans as the teacher of the gods. This philosophy rejected the Vedas and that the Upanishads in every respect. It was declared that the sense-perception is the ultimate proof. The materials are the main objects. There is no region beyond material world. Death is the ultimate end of everything. Only the properties, pleasures and enjoyments are the only goals of life. The world is constructed with four components—Kshiti, Ap, Tej and Marut. This doctrine was formed as the protest against the rites & ceremonies of the Vedas, Reincarnation theory and existence of God. Man got the right of a free life, being free from the rigid, orthodox superstition of Brahmanya religion and philosophy. Man's individuality was recognised. It was proclaimed that there is no sin or virtue. Extrasensory realisation is a mere imagination. We perceive and know everything with the help of sensory connections. Thus changes came in the world of knowledge. Various changes appeared in the field of education and culture. As a result of the progress of free thinking politics, economics, fine arts and science was studied and practised.

### **3.3.2 Jain philosophy**

He who defeated all the desires and became self-controlled, is 'Jin' or winner. The Jain philosophers believe this. Proponent of this doctrine is Rishavdeva. His followers were 23 Tirthankars. The youngest of them was Mahavir (569-485 B.C.). It may be said from the philosophical views that the main theme of Jain philosophy is Realism and Pluralism. As per Jainism, every perceptible thing is very real and they are many in number. The Jains believe that different doctrines may be true simultaneously. This was called 'Anekantabod'. It is an important concept in Jain Epistemology. Analytical side of this theory is "Syadbad". "Syat" means "may be". It is understood with the 'Anekantabod' and 'Syadbad' that a complete knowledge of a thing or subject is not possible for common man. Complete knowledge 'may be' acquired. Forms of truth are various—which depends on the views. This outlook gave birth to a religion tolerant to others.

Jainism believes that there are innumerable atoms throughout the Universe. From the dust particles, plants, animals to the human beings there exists life or 'Pran' or 'Atman'. The human soul is omniscient and omnipotent. This soul remains covered. This cover may be unveiled with moral injunctions. Notable characteristics of the Jainism is 'Anekantabad', multiplicity of creatures having infinite powers, theory of atoms, special terminological application of religiousness and irreligiousness and different strata of acquisition of knowledge.

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### 3.4 Non-Vedic Buddhist philosophy

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Buddist philosophy was contemporary to Jainism. This doctrine influenced more extensively and deeply in the contemporary and subsequent human life and environment. Goutama Buddha, the proponent of Buddhism, was born and brought up within the culture of the Vedas and Upanishads. Goutama Buddha was born in a royal family of Shakya lineage in Kapilavastu at the foot of the Himalayas in the second half of 6th century B.C. In early life he was known in the name of Siddhartha. Afterwards he acquired knowledge through austere endeavour, attained 'Bodhi' and was known as Buddha. He died at the age of 80 years in 483 B.C. The teachings and sayings of Buddha were the source of Buddhist philosophy. He did not write himself any scripture or book of philosophy. He preached his experience and realisation to the masses orally through tales and stories. The medium of preaching was the language of Pali used by the common masses. His doctrines were compiled in three Pali Books which were collectively called 'Tripitaka'. The first one consisted of the management system of the Buddhist monastery and injunctions on daily duties of the Buddhist monks. Its name was 'Vinay Pitaka'. The 'Sutta Pitaka' written in both prose and verse, gave an idea of the Buddhist mind, literature and philosophy. 'Abhidhamma' means higher religion. With this meaning the third Pitaka speaks of this higher religion in a scholastic manner. These three ancient books are the sources of Buddhist philosophy as well as authentic and in keeping with scriptural precept. Besides, we know many things about the social injunctions and economic history of Buddhist India from the books 'Mihind-Pantha' (conversation between the Buddhist teacher Nagsena and king Milind of north-west India in 125-95 B.C.) written in Pali, Ashwaghose's 'Buddhacharit', an epic written in Sanskrit, 'Jatakmalā' written by Arya Sura in the 4th A.D. etc. Buddhadeb was born in the group of 'Sakya' tribes. He observed and realised severe oppression on the tribal groups and common mass by the then kings and avaricious rich men. The slavery, exploitation and oppression of common mass had been depicted in the tales of 'Jataka'. So, Buddha realised with heart and soul that the life of man is full of sorrow & suffering. His only aim was to make the human life free from this sufferings. But how? He did not spare much time in theories. He did not believe at all that the way of salvation from senility, decease and sorrow around him was the prayer to God or performance of yajna. He advised his disciples, while facing any incident full of sorrow, to try to search how the freedom would be attained, rather than to know the source of suffering or the creator. If an arrow is pierced into one's ribs, then it is essential to drag it out

immediately, rather than die with questioning—where did the arrow come from? Who made it? So, his teachings on freedom from sufferings was practical. He did not keep faith in the Upanishadic intuition for 'Nirvana'. He guided man with that knowledge only which might make the man free from dishonesty, untruth and sorrow. So his philosophy was pragmatic and experienced-based. Buddha rejected outrightly the Vedic rites and ceremonies, importance of Brahminism and divinity of the Vedas. He did not express any word or interest about 'One and Only God'. So, some people could not call him complete theist or atheist but marked him as agnostic. Buddha realised that nobody is ultimate or final—not even the kings or the Brahmins or the Vedas. The new verdict was to take refuge in Buddha, Religion and organisation—"Buddhang Sharanang Gachchami, Sanghang Sharanang Gochchami, Dharmang Saranang Gochchami". Buddhist philosophy and Buddhist education stood with its stupendity as long as these three vows of refuge were alive with great power.

Buddhist doctrine was built on the basis of four noble truths. They were interwoven with the theory of dependant origination, Twelve Causes and Ethics. Two more Buddhist concept were the Views of Universal impermanence and the Theory of denial of permanent soul substance. Apart from these, there is Epistemology. Buddhist doctrine or philosophy stood on all these principal themes.

### **3.4.1 Four Noble Truths**

The four noble truths are :

- (1) There is suffering.
- (2) Suffering has a cause. There is desire, so there is suffering. There desires are the thirst for being, the thirst for power, the thirst for bliss etc.

Buddha believed in a special theory about cause and effect, which was called 'Theory of dependant origination'. According to this principle, every action has a cause, so the suffering also has a cause. As to the source of cause of suffering he mentioned particularly twelve conditions which, if removed, would eradicate suffering. These conditions are called—'dwadash nidana' or twelve causes.

The meaning of the theory of dependant origination goes like this—

"That being present, this becomes; from the arising of that, this arises". On the other way round it may said, "That being about, this does not become; from the ceassation of that, this ceases."

#### **Twelve Causes :**

From (1) 'Ignorance' born (2) 'Dispositions'. From dispositions originates (3) 'Consciousness'. From consciousness borns (4) 'Psycho-physical organisation' or

'Namarupa'. From Namarupa originates (5) 'Sarayatan' or the five sense organs and mind. From six ayatanas we get (6) 'Sparsha'. From sparsha we get (7) 'Vedana' or sensation. Vedana begets (8) Thirst or desire. Thirst begets (a) Attachment with different material things. From attachment arises (10) The will to be born or (11) 'Bhava'. From Bhava originate all the worldly sorrow, grief, repentance, deceases, old age and death etc.

(3) **Third Noble Truth** is that suffering can be extinguished, if twelve causes are destroyed. This freedom from suffering is called 'Nirvana'. If one attains self-knowledge or 'Bodhi' in his life, Nirvana is possible. Nirvana is not the non-existence of life, it is freedom from all the desires. Nirvana is a state of infinite peace and bliss. This state is indescribable.

(4) **Fourth Noble Truth** is that there is a path leading to this extinction.

**Eight Fold Path** : The path for extinction of suffering and attainment of Nirvana is called Eight Fold path. This Eight Fold path is known as Buddhist Ethics. First of it is—

- (1) **Right Faith** : It is the knowledge of Four Noble Truth and their practice. It requires—
- (2) **Right Resolve**
- (3) **Right Speech** : To refrain oneself from telling a lie, undesired speech, criticism and exaggeration.
- (4) **Right Action** : One should do virtuous acts.
- (5) **Right Living** : One should not live by dishonest means.
- (6) **Right Effort** : This practice is mental. Negative thoughts should be removed from the mind.
- (7) **Right Thought** : Four Noble Truths should be held in mind and one should be free from desires. Travelling these seven paths man will reach the last path which is—
- (8) **Self-Concentration or Samadhi** : Once reached in this state, man gets enlightenment and becomes enlightened or 'Buddha'. So, 'Buddha' is nothing but a state.

### **3.4.2 Theory of Universal Impermanence and Theory of denial of permanent soul substance**

Besides Four Noble Truths, Theory of dependant origination and Ethics, two more Buddhist concepts are the Theory of Universal Impermanence and the Theory

of denial of permanent soul substance, which have real philosophical relevance. In the Theory of dependant origination we found that everything was dependant upon the collection of certain conditions. In absence of the conditions the subject does not remain permanent. Similarly, in the Theory of universal Impermanence it was stated that nothing is never permanent, creation & destruction are always going on, Form of everything is ever-changing. There is nothing as permanent.

In the theory of denial of permanent soul substance it was found that the Buddhist philosophy did not accept that the soul substance is immortal. The Soul is the continuous flow of the stream of consciousness which is never stopped. It flows like the waves in the river. The Buddhist doctrine says that man is a temporary combination of body, mind and consciousness. When body, mind and consciousness are combined, man is created and they disintegrate at the time of death. Buddha did not accept the presence of an absolute being outside the structure of physical consciousness, as proclaimed by the Upanishads. Buddhist philosophy accepts that everyone has an individual personality but not individual soul. This personality or human existence was considered as an aggregate of some states or factors of body and mind. These states or factors was described by the Buddhist doctrine as 'Skandha'. As per this doctrine, personality is the combination of five Skandhas—

- (1) Rup Skandha—combination of the influencing factors on the body.
- (2) Vedana Skandha—aggregate of feelings like happiness, sorrow etc.
- (3) Vijnan Skandha—aggregate of consciousness.
- (4) Sanjnan Skandha—aggregate of concepts.
- (5) Samskara Skandha—aggregate of tendencies, dispositions etc.

Among these, the first one is physical body. All other are psychological. Therefore, personality is an aggregate of different combinations of the different physical and mental states. This overall aggregate was marked as 'Nama-Rupa' by the Buddhist doctrine.

### **3.4.2 Epistemology is Buddhist philosophy**

Buddhist philosophy is a non-Vedic branch. The Buddhists accepted perception and inference as the source of knowledge.

Perception may be of two types—Determinate and Indeterminate. When man acquires knowledge of any object directly through sense perception and inference with the help of thinking, the perception is determinate. When the nature and essence of the object is not directly perceived but realised through generalisation of earlier

perceptions of similar nature, then perception is indeterminate. Besides another way of acquiring knowledge is inference. Distance, depth, abstract knowledge, literature and history, in many aspects, depend on inference without perception. But, if the indeterminate perception and inference are not proved with the help of determinate perception, then those cannot be applied in practical life.

#### **How does man know?**

Buddhist concept states that the mind becomes stimulated when an object faces the mind. A disturbance or vibration starts within. Then a test begins. An assemblage of concepts is created with analysis and synthesis of new knowledge on the basis of prior knowledge stored in memory—thus man knows with revival of past knowledge and union with new knowledge. This assemblage of concepts is explained by modern psychology as apperceptive mass and this process is called apperception. It was named 'Jaban' by Buddha in about 600 B.C.

#### **3.4.4 Branches of Buddhist philosophy**

Four branches of Buddhist philosophy have been formed out of explanation as to how much an object may be revealed through sense perceptions. Those are—Sunyabad, Vijnanbad, Soutrantik and Vaibhashik.

Sunyabad (Nihilism) says that no object beyond the reach of mind is perceptible. All of them are void or 'Sunya'.

According to Vijnanbad, there is existence of a person's inner being. Mind of a person is the storehouse of knowledge. Outside world is the reflection of the mental concepts.

According to Soutrantik doctrine both the mental world and the outer world are true. But mental conception is only the copy of the object.

As per the fourth branch, Vaibhashik, the mind knows the outer world directly, not with the help on inference or supposition.

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### **3.5 Comparison between Vedic Brahmanya Philosophy and Buddhist Philosophy**

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The absolute aim of both the Buddhist and Vedic philosophies is to make one free from life and world. But while the Brahmanya doctrine realises the Absolute Brahma as one and only God, then the Buddhist philosophy is atheist. The Hindus,

believing in the Brahmanya doctrine, recognise the worldly life and think themselves as a part of 'One and only' (Ekmebadwitiyam'). They believe that the desired freedom will be attained through proper performance of duties & responsibilities of life. Thus only the absolute realisation and Truth will be attained and the union of the finite with the infinite will be possible through realisation of God. So denial of worldly life is not possible. For this reason there is importance of 'Chaturashrama' (Brahmacharya, Garhastha, Banaprastha and Sannyasa). And in Buddhist philosophy the only aim is the end of suffering or Nirvana or Moksha. That Nirvana will come with the extinction of desires, not through reunion with the Absolute Soul. In this way man will be free from salinity, deceases and sorrow. So there is no importance of household life (Garhastha) to them. So they practice living on alms and attainment of Nirvana throughout their lives. Only a 'Sannyas ashrama' was recognised in the Buddhist philosophy. For this reason in the Buddhist educational system starts with monastery and ends with monastery. Absolute aim is to attain Nirvana through absolute freedom from the bindings of worldly life. In the Hindu philosophy it is assumed that man's fate is determined by birth and work is directed accordingly. Society was comprised of four professions or 'Varna' and the work of each Varna was fixed. Social environment was undemocratic. But in Buddhist philosophy the society was democratic.

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### **3.6 Brahmanic & Buddhistic System of Education**

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For the sake of preservation of religious culture and its transmission to the next generations, the Brahmanic and Buddhistic system of education were evolved according to Brahmanya and Buddhist philosophy respectively.

Brahmanic system of education was originated primarily through the performance of Yajna. Education was open the higher three classes or Varnas. Women had the full right in education. Though in pre-school education the parents had the responsibility, yet the school education used to start through the ritual ceremony of sacred thread (Upanayan) at particular ages (eight years for Brahmin child, eleven for Kshatriya and twelve for Vaishya). This education was catered in the house of an individual teacher. That means, the primary school was Gurukul. In the Vedic society the system of four ashramas prevailed (Brahmacharya, Garhasthya, Banaprastha & Sannyasa). Brahmacharya was the period of education in the house of the teacher. Complete study of all the Vedas needed twelve years of education. So the pupils had to stay twelve years in the house of their teachers. Besides, the ideal of lifelong education

was also in vogue. The educational institutions were Gurukul, Parishad, Chatuspathi, Tole etc. It cannot be said that modern institutional education originated and developed in Brahmanic system of education. There was no system of assessment in the Gurukul system. The teacher was the absolute judge. Due to Varnashrama system mass education was not spread at the first stage. Later practical education for the people got importance. The education was mainly free (without fees) due to social and royal favour. Teachers used to view the act of teaching as service.

Refusing importance of Vedas, Brahmins and Varnashrama—Chaturashrama, the Buddhist education recognised universality. Though the role of home in childhood was recognised, yet the pupils had to enroll in the monastery-life at the age of eight through the rituals of 'Prabrajya' with permission from the parents. In monastery or 'Vihar' the education was catered jointly. Only the characterless, deceased, handicapped, debtor and criminal persons had no right to enter the monastery. The social life of monastery was built on the basis of joint lives of the masters and the pupils. After the rituals of 'Prabrajya' the students were called 'Shraman'. After twelve years' education as a Shraman one had to enter in the next stage 'Upasampada'. After living a life of Upasampada for ten years a pupil might be promoted to the post of a teacher or 'Upadhyaya.' So, education in a monastery was extended to a long twenty two years. The lives of the teachers and the pupils were disciplined with well-controlled duties. However intimate the relation between the teacher and the pupil was, the interest of group life or monastery was considered highest in the Buddhist system of education.

Different aspects of education e.g. aim of education, curriculum, method of teaching, duty of a teacher, discipline, concept of the educational institutions etc. were influenced by both the Brahmanic and the Buddhist philosophy. Though it may be said that the Buddhist educational system was borrowed from the Brahmanic system of education in principle.\*

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### **3.7 Islamic School of Philosophy**

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The views of life are determined by the place, time, life-style, hopes & desires,

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\* "It (Buddhism) had a considerable influence upon Indian philosophic thought and religious ideals, but on the educational side it is difficult to estimate the amount of its influence. Its curriculum was meagre; and, such as it was, was mostly borrowed or adopted from the Brahmanic schools." — F. V. Keay (A History of Education in India and Pakistan).



interactions etc. Thus the aim of life is also ascertained. Education tries to make one reach that determined goal. Hazrat Mohammad wanted to establish a stable & united social life on the basis of the social and individual duties prescribed in the koran, keeping aside the blind superstitions, unscientific faith, mutual conflict and immoral living of the then Arabic land. Different persons explained 'Islam' differently. Some persons say that Islam is a way of living, some say that meaning of Islam is peace. Many persons hold that Islam is a civilization. Our concern is to explain Islam as a philosophy. With this angle the meaning of Islam would be to offer oneself to God. The meaning of philosophy is love for wisdom ('Philo' = love, 'Sophia' = wisdom); 'Darshan' means to see or realise in depth; then philosophy means to reach wisdom through introspection with creative deep thinking, while the principle of Islamic philosophy is to offer oneself for the Truth. Here 'Offer for Truth' and 'Offer for God or Soul' are synonyms.

Therefore, Islamic philosophy believes in the existence of God—not atheist. This is Theism. While in the old conventional thinking philosophy is the key to the mysterious super-nature world, then in the Islamic philosophy too God is considered omnipotent, transcendental and mysterious. This doctors is covered with Mysticism. According to this conventional idea, God is a distant concept beyond the reach of man. Philosophy determines the goal of life and directs man towards that path. With this thinking the Islamic concepts were also rearranged like all other philosophical doctrines. One of the pioneer of this Islamic philosophy in India was Sir Mohammad Iqbal.

Like all the prophetic religion and philosophy the Islamic philosophy believes in Monotheism. According to this philosophy, God is One, Absolute Being, Omniscient, Omnipotent and the Creator of Universe. He is the Supreme ego wherefrom Individual ego is developed. God cannot be attained through sense organs. He is to be realised and attained through intuition. It was said in Islamic religion and metaphysics, in connection with the nature of intuition, that Absolute Truth cannot be reached in normal ways. The daily knowledge which we acquire in normal ways, are piece-meal knowledge through experiments in space-time dimension. These knowledges are necessary for worldly life. One can use these knowledges for solving many problems of his worldly life with the help of intelligence & thinking and synthesis & analysis. But with the help of these, the Supreme Reality cannot be reached.

According to Koran, this Supreme knowledge can be attained by heart. With the help of feeling and inner vision, without logic and reasoning, occurs this sudden intuition.

The characteristics of intuition is that it is an immediate knowledge of Reality or God.

It is not known through thinking and inferential process.

It is not piece-meal knowledge through sense organs. It is the whole experience of the Supreme Reality. In the realisation of this whole experience the knower becomes united and identified with the known.

In the intuitive whole experience the presence of God is felt. Individual being rises to reach the Absolute being. This realisation-based knowledge cannot be explained with mind and intelligence. Therefore intuition is called heart-felt knowledge.

Intuition realises the eternity of the Absolute being.

### **3.7.1 Aims of Islamic Philosophy**

The acquisition of 'Islam' (knowledge) is the only road to the apprehension of truth. Naturally, Islam gave priority to the acquisition of knowledge. In case of application of this philosophy, the ideal of a moral disciplined life is the highest for the religions Muslims. Prophet Mohammad said, "Acquire knowledge, because he who acquires knowledge in the way to God, does virtuous deed. He who speaks of God, also praises God. He who search after knowledge, serve God. .... It is the knowledge which teaches one to differentiate between acceptable and rejectable and enlightens the way to heaven. It works as a friend in desert, society in isolation, companion in loveliness. It is the knowledge which shows the way to happiness, keeps away from greed, acts as an ornament among the friends and a shield against the enemy. It is through the power of knowledge that a servant of God reaches the pinnacle of greatness, gains the company of the most powerful men in this world and attains peace in the other world."

Koran has placed the concept of God in the highest position and declared that Allah is one who determines the ultimate principles. Knowledge is one of the ways to touch that Allah.

According to Islamic philosophy, it is the faithful man who can touch God. Dr. Iqbal, an Islamic philosopher of undivided India, explained that the purpose of Koran is to awaken a higher consciousness of one's manifold relations with God and the Universe. Dr. Iqbal inspired man by saying, "Exalt they ego so high that God himself will consult thee before determining the destiny."

Therefore, the aim of Islamic philosophy is to realise the Absolute divine being through exaltation of individual ego. So it is, in principle, humanist. This philosophy shows the way of developing human nature and ego. An honest man believing in the

Islamic philosophy realises God in spite of living in human society with the help of his creature life, intellectual power of analysing the natural forces, dedicating himself and offering all to God, self-realisation and self-development, non-compromisation with dishonesty, active relation with natural and cultural world and above all courage, tolerance and hard labour. It is said that it is better to be a man than an angle, but it requires a lot of perseverance.

### **3.7.2 Islamic Philosophy and Education**

Like all other philosophies the Islamic philosophy must have influenced various aspects of education.

Islam considers knowledge as the only way to discover the truth. For this reason Hajrat Mohammad considered education essential for the faithful men and women. According to this philosophy, the aim of education is to make the developed man who can realise with success the active union of his own self with the universal self. For this, the practical intellectual education useful for this worldly life should not be ignored.

The method of realisation of the Supreme Universal Self is the meditation with deep concentration in a solitary place. It will also be useful in case of intellectual education, practical education and observation of the cosmic complexity.

Modern curriculum was not possible at that time. Learning of religion was a very important part of the curriculum in the religion-controlled education. Arabic language was compulsory. As described by Abul Fazal, Islamic curriculum included three types of subject—(1) 'Ilahi' i.e. theology, (2) 'Riaz' i.e. mathematics, astronomy, music and medicine, (3) 'Tabiki' i.e. physical science.

The institute for primary education was 'Maktab' and for secondary and higher secondary education were 'Madrasa.' These institutions were conducted in residential houses or Mosques with the charity of the landlords and the aristocrats. The history of this institutional education is not described here, it has been specially narrated in a latter chapter.

In the Islamic injunction, special importance was laid on the strength of character of the 'Ulema's. The act of teaching was conducted with strict discipline under a teacher of good character in a simulated situation of parent-child relation. The teachers did not accept money in exchange of education. Collection of fees was crime ('Gunah'). The teachers sometimes conducted 'Etimkhana' with the donations of 'Jakat'

As per Islamic regulations, the education aimed at the way to God was considered as the true education. For this reason the religious teacher and the educational teacher was the same person. The system of education was governed mainly by the religious teachers or 'Guru's.

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### **3.8 A comparative study of Western and Indian schools of philosophy**

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#### **Similarities :**

- (1) Both the philosophies began around physical nature. For this reason, worship of Nature evolved.
- (2) Both have stressed importance on religion. The progress of philosophy started with the Appolo of the Greeks and the Palytheism of Indian philosophy.
- (3) Both the branches are concerned with Metaphysics, Epistemology, Ethics, Logic, Aesthetics, Psychology. In some cases there are exceptions.
- (4) Both discuss Mysticism. Socrates was governed by the inner world. Mysticism is the natural characteristic of Indian philosophy.
- (5) In some fields of both the branches the atomic theory was recognised in the analysis of objects.
- (6) Plurality of Selves was applied to some cases of both the philosophies.
- (7) Various philosophical problems around the theory of Space-time and the theory of causation were considered by both the branches.
- (8) Thinking and ideas, material world and culture are being evolved through the process of dualism—this concepts exists in both Western and Oriental philosophies.
- (9) In both the branches God has been imagined as within the world and beyond the world.
- (10) Both the philosophies stressed on self-observation. While the sage of the Upanishads utters "Atmanang Biddhi," then Socrates says "know thyself."
- (11) Both philosophies agreed—that which was supposed to be the essence of all objects, the Absolute or Brahma, was beyond logic and reasoning.

- (12) 'Values' got importance in both the branches.  
(13) Both the branches adored 'Satyam, Shivam, Sundaram.'

**Differences :**

- (1) Western philosophy is full of variety. Various opinions and ways have been found in it. Thus we have got Idealism, Realism, Materialism, Naturalism, Pragmatism etc.  
Indian philosophy has not so much variety. The root concept of it was based on Vedas, Vedanta and Upanishad. Afterwards, though non-vedic philosophies like Charvaka, Jain and Buddhist were built, the main theme was not rejected.
- (2) Western philosophy stresses on the analysis of outer world and on the process of how an individual would adjust with it. Oriental philosophy is mostly introvert. Its main subjects of discussion are the mind, self and their true nature.
- (3) Western philosophy laid much importance on reasoning, intelligence and discriminative analysis. It is very much rational. The root process of western philosophy is intellectual. Oriental philosophy, though in a few cases adopted logic and reasoning, crossed beyond them to stress mostly on intuition.
- (4) In western philosophy, along with the philosophical doctrines the individual philosophers also had got prominence—as we call Hegelian Idealism, Locke's Empiricism, Bergson's Creative Evolution etc. In Indian philosophy there is predominance of the ideas of Vedas and Upanishads. In later times the concepts of Charvaka, Jain, Buddhists and Saradarshan were formed, but prominence of individual philosophers was not so much highlighted.
- (5) Western philosophy did not indulge in thorough analysis of epistemology, mind and senses. Indian philosophy analysed epistemology thoroughly.
- (6) Out of the three natures of man—biological nature, psychological nature and spiritual nature—the first one has got importance in western philosophy, but Indian philosophy harmonised all three.
- (7) In western philosophy freedom is acquired but in Indian philosophy every individual form is free. He is embodiment of existence, consciousness and bliss; he is by its true nature free.

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### 3.9 Exercises

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1. Discuss the characteristics of the ancient contemporary Indian philosophies.
2. Write what you know about Brahmanic philosophy.
3. Write what you know about Vedas & Upanishads.
4. Discuss about Buddhist philosophy.
5. Discuss about 'Four Noble Truths' and Epistemology of the Buddhist philosophy.
6. Do a comparative discussion of the Brahmanic and Buddhist philosophy.
7. Describe briefly the Brahmanic and the Buddhist system of education.
8. Describe your acquaintance with the Islamic philosophy.
9. Do a comparative discussion of the western and the Indian philosophies.
10. Answer briefly :
  - (a) What do you know about 'Brahman' and 'Samhita'?
  - (b) What is 'Vedanga' and 'Saradarshan'?
  - (c) What is 'Para' and 'Apara Vidya'?
  - (d) Discuss about Charvaka philosophy.
  - (e) State your acquaintance with the Jain philosophy.
  - (f) Discuss about Twelve causes (Dwadash Nidan) of the Buddhist philosophy.
  - (g) What is the Theory of dependant origination of the Buddhist philosophy?
  - (h) What do you know about 'Skandha'?
  - (i) Write in short about the Brahmanic and the Buddhist system of education.
11. Write notes on :
  - (a) The Vedas.
  - (b) The Upanishads.
  - (c) 'Four Noble Truths' of the Buddhist philosophy.
  - (d) Epistemology of the Buddhist philosophy—Perception and Inference.
  - (e) Eight Fold Path.
  - (f) Theory of Universal Impermanence and the Theory of denial of permanent soul substance.
  - (g) Aim of Islamic philosophy.
  - (h) Islamic philosophy and education.
  - (i) Meditative speculation.
  - (j) Tripitaka.

12. Write very briefly :

- (a) What is 'Chaturvarna'?
- (b) In which period did the 'Chaturashrama' prevail?
- (c) In which period did the ceremony of 'Upanayan' performed?
- (d) What is 'Prabrajya'?
- (e) What is the physiological meaning of 'Upanishad'?
- (f) What is 'Saravedanga'?

13. Mark the correct answer :

- (a) Manu said—The Vedas is Shruti / Smriti / Yukti / Dwija.
- (b) The aim of Vedic philosophy—realisation of absolute self / attainment of Nirvana / Perception through sense organs / Self-preservation.
- (c) Root of Indian philosophy—Pragmatic thinking / Logical thinking / Real experience / Meditative realisation.
- (d) Number of the Vedas—One / Two / Three / Four.
- (e) Beginning of the Vedas—2000 B.C. / 1000 B.C. / 500 B.C. / 100 B.C.
- (f) The Upanishads were compiled—500 B.C. / 700 B.C. / 10 A.D. / 100 A.D.
- (g) Gurukul Education—Brahmanic system / Buddhist system / Islamic system / Modern system.
- (h) In the Buddhist system of education the period of 'Sraman'—10 yrs / 12 yrs / 8 yrs / 19 yrs.
- (i) The period of 'Upasampada'—8 yrs / 10 yrs / 12 yrs / 22 yrs.
- (j) One of the source of the Buddhist philosophy—Vedas / Upanishads / Koran / Tripitaka.
- (k) Islamic philosophy—Palytheism / Atheism / Monotheism.

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## **Unit 4 □ Educational Philosophies of Great Educators**

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### **Structure**

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  - 4.7.5 Education in the lap of Nature (Brahmacharyashram at Santiniketan)
  - 4.7.6 Curriculum
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- 4.7.12 Evaluation
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  - 4.8.8 Discipline
  - 4.8.9 The Teacher
  - 4.8.10 Women Education
  - 4.8.11 Basic Education Scheme of Gandhiji
  - 4.8.12 Evaluation
- 4.9 Exercises

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## 4.1 Plato (427 B.C.—347 B.C.)

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### 4.1.1 Influence of Socrates

The period around 400 B.C. is marked as the golden era of the Greek philosophy. A few years before this era the philosopher Socrates won the hearts of the youth community with his oral teachings. At that time all the people recognised Socrates (469 B.C.—399 B.C.) as the wisest man. The philosophy of Socrates stood on the importance of knowledge. He said, 'knowledge is the greatest virtue'. For acquiring this knowledge right analysis, minute observation and care are necessary. He held that man had that power. Because he presumed that man possesses internal knowledge. According to Socrates acquisition of knowledge and self-query should be the aim of education. Not a normal self-query or self-development, but such a high

level of self-development is necessary that an individual may harmonise properly with the society. His method of teaching was cultivation of knowledge through dualistic process of question and counter-question. In this way the flow of knowledge would flow. Socrates thought men to think and directed them to build new ideas and concepts. But it is unfortunate for the human world that he had to be condemned by the state and poisoned on the allegation of inspiring the youth with free thinking. Thinking of Truth went against the state and silenced him.

Plato, a disciple of Socrates, was a resident of Athens (427 B.C.—347 B.C.). Plato presented his ideas about different aspects of education and his educational plans & programmes under the environment of Socrates' ideas.

#### **4.1.2 Plato's Idealism and Concept of Education**

Plato said that the aim of education should be to discover a person's individual potentialities so that his harmonious development is possible according to those potentialities.\*

According to Plato, education helps all round development of a person's physical, moral, intellectual and spiritual entity. It helps not only all round development of one's own self but also acquisition of his social skill so that he may be developed as an able citizen. That is, the aim of education is to build not only individual being but also socially able citizen. So it may be said that Plato unified the social aim with the individual aim.

Plato held that whole life and universe are ever changing and the fundamental principles are innumerable. He said that the world is divided in two parts—perceptible material world and spiritual world of ideas. For him, the essence of truth is the world of ideas, not the perceptible material world. He said that the materials had decay and destruction. But the spiritual world is eternal, unchangeable and indestructible. So, his philosophy was built around idea. So we call Plato idealist. For him, there is no existence of any outer material outside of the ideas of mind. Plato said that, like the world, man also had two parts—body and mind or soul. Body is destructible, soul is not. Like his master Plato also stressed importance on attainment of absolute knowledge and said that practice of intellect and reasoning is much more necessary than sense perception.

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\* "Education consists of giving to the body and the soul all the perfection of which they are susceptible".—Plato

### **4.1.3 Higher type of Education**

Plato further said that heredity of man was fixed. Education is particularised by heredity. It is not determined by sense perception. Therefore, higher type of education should be called that which develops or makes perfect those qualities which are transmitted through heredity. This education naturally will not be acquired equally by all. Those who possess good soul, should be considered deserving for education. Aim of this higher type of education is to purify the mind for realisation of the unchangeable, eternal and absolute being. As per Indian concept, this aim is to realise 'Satya, Sundaram, Shivam'.

### **4.1.4 Cultural Idealism**

Cultural Idealism recognised the human culture as the greatest expression of human creativity. This culture based Idealism was nourished mainly by Plato's ideas.

The names of Socrates, Plato, Decartes, Hegel, Spinoza etc. are worth mentionable as the philosophers of this Cultural Idealism. Like other philosophers Plato applied this Idealism in the field of education.

Man is born in a cultural environment. The cultural environment which he gains by heredity, is gradually developed and advanced by him through active participation in different cultural, intellectual and creative activities. So, the social-cultural tradition is called 'grandest expression of human personality.'

### **4.1.5 Aim of Education**

Main theme of Plato's philosophy of education is the socialisation of education and creation of socially skilled citizens, so that they can take part properly in the activity and progress of the society. For this reason, those which are true, beautiful and great, are to be acquired through education. So, the aim of education should be upgrading of moral standard of life, perfection of individual entity, realisation of truth-good-beauty through the development of individual personality and continuation of social cultural succession in the progress of society.

### **4.1.6 Method of Teaching**

Plato's method of teaching is based on three main principles—(a) Story Telling (b) Play-way (c) Imitation. Activities of the students was given importance. The technique of teaching was individual-centred and group-centred as and when required. Educational activities were used in the Academy established by Plato in 387 B.C. The students used to live there in a group.

### **4.1.7 Curriculum**

In order to build an ideal of truth in the life of the student, the curriculum was advised to include stories about spiritual thinking. For the development of imagination, fine arts and handicraft were given importance. Music was given importance for development and pleasure of soul. Keeping the women potential in mind, an adequate curriculum was declared necessary for them.

Plato said that it was essential to study mathematics for development of intellectual power and philosophy for acquisition of real knowledge. So he stressed on these subjects for inclusion in higher education. He also stressed on physical education so that the students may take active part in any activity.

### **4.1.8 The Teacher**

In one principle of the method of Teaching prescribed by Plato, education through imitation was advised. Therefore, a teacher should be an example of good character and developed personality through his own activities. He should control his students through joint living with them.

### **4.1.9. Discipline**

According to Plato's idealist thinking of education, the pupils must observe some regulations and injunctions in their institutional lives. These injunctions and obligations will not hamper development of their moral standard, rather will help it.

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## **4.2 Jean Jacques Rousseau (1722 A.D.—1778 A.D.)**

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### **4.2.1 Life**

Rousseau (1712—1778) was born at the city of Geneva in France. His father was a Frenchman and a clockmaker in profession. His mother was a Swidish woman who died within a week of his birth. From the 'Confessions', an autobiography of Rousseau, some discrete incidents of his life may be known. Being deprived of parental affection, Rousseau was emotional and sensitive in his childhood. For many years he had to lead a vagabond life. He got no scope of continued education in school. Roaming to and fro in the wide open Nature, he became a lover of Nature. He acquired knowledge about Nature. In his later life, the knowledge and love for Nature influenced his philosophy of life and ideas of education.

He acquired most of the education through his own life-experiences. In course

of time he became calm & quiet, controlled and thoughtful. He liked to read biographies and contemporary history. He tried many professions like tutor, music teacher, composer, secretary, dramatist etc. but could not concentrate for a long time. In the long run, at the age of thirty eight he became a successful writer. His ideas and thinking touched political views, religious consciousness, social principle, education and many more. His revolutionary thinking enraged the administration and religious atmosphere. As a result he had to emigrate and hide himself. At last he returned to France in a condition of mental disbalance and died in 1778.

Some of the famous books written by Rousseau are 'A Discourse on the Moral Effects of the Arts and Sciences' (1750), 'The Origin of Inequality among Men' (1752), 'The Social Contract' (1762) and 'The Emile' (1762).

'The Emile' is a novel with his great ideas of education, divided in five chapters, written on an imaginary child, It has been recognised as the best of his literary works and the theme of it shook the educational ideas of the whole world with deep impact. His philosophical ideas were also held in 'The Emile' and 'Social Contract'.

#### **4.2.2 The background of Rousseau's educational Theories**

As a result of encounter of the new ideas with those of eighteenth century, new consciousness arose in almost every field. Education also was not an exception. Autocratic authority in different administrative, religious, political, social and educational fields, as well as religious fanaticism, old customs, immovable values, superstitions, conventional ideas and oppression on common mass forced Voltaire and Rousseau to express their revolutionary reactions. This revolutionary reactions were vibrated with Voltair's 'Illumination Movement' and Rousseau's 'Naturalistic Movement' Voltair's movement was mainly intellectual and centered around the aristocrat class. As a result, this movement failed to fulfill the rights and demands of common mass and could not touch their hearts. Gradually it became artificial and ritualistic. On the other hand, Rousseau's naturalistic thinking placed the common man above everything against the intellectual aristocracy and claimed that education would be the birth right offered by Nature. So far there was discrimination in education. There was no opportunity of education for all. The children of the poor families were deprived of the right of education. The educational system which were in vogue at that time, was a conventional, suppressive process isolated from life.

Mouroe jokingly commented, "Previous to Rousseau's period the child was merely the adult viewed through the wrong end of the telescope." An individual child

had no freedom, activity, pleasure and spontaneity. Education had no connection with life. In the artificial bookish education there was no substance for making a child a real man. Adults used to load their own thinking on the children from outside. Morley said, "The fermenting ideas of the age which overflowed in his theories, cleared away the accumulation of clogging prejudices and obscure and inveterate usage which made education one of the dark formalistic arts; and it admitted floods of light and air into the tightly closed nurseries and school rooms."

### **4.2.3 Rousseau's Philosophy**

Rousseau's philosophy was Naturalism. In 'The Emile' he wrote, "Everything is good as it comes from the hands of the Author of nature; but everything degenerates in the hands of man." He expressed himself as a protesting revolutionary philosopher. His philosophy was formed to appose contemporary social and political exploitation and deprivation. In 'Social Contract' he said, "Man is born free, but everywhere in chains."

Main concepts of Rousseau's philosophy are 'Natural Man', 'Natural Civilization' and 'Natural State'.

By 'Natural State' and 'Natural Man' he did not mean primitive social system and primitive uncivilised man. By 'Natural civilisation' he meant such an environment that was not bound with artificial atmosphere and polluted with artificiality. 'Natural man' is that individual who would develop by the laws of his own nature. His development will not be hampered by the laws of social institutions. He thought that "Cities are graves of civilisation". He held that Natural state is a simple forming community or state without the evils of large cities, corrupt rulers, social classes and luxury.

So Rousseau commented, "Leave the child alone. Let him be a natural man rather than a civilized man. Let him have a state of nature rather than artificial surroundings that stunt the proper growth and arrest his natural development."

### **4.2.4 Educational thoughts of Rousseau**

#### **4.2.4.1 Concept of Education**

Rousseau did not think education as the collection of some information or storing of knowledge. Loading of artificial knowledge from outside is not education. Education is the spontaneous development of natural innate power and ability within the child. According to him, the special physical and psychological characteristics which remain in different stages of development of an individual, are to be directed



through freedom in natural way—that is education. Rousseau is the pioneer who honoured the childhood of a child. He is the first one to say that the child's will, desire, inclination, taste and interest have to be given due respect, everything has to be included in the educational process and those have to be directed towards proper way. He described in the lines of 'The Emile' how a child's education would be.

#### **4.2.4.2 Education according to Nature**

According to Rousseau, every child is born with an innate psychological nature. He is surrounded with a phenomenal nature and a manmade social nature. Rousseau advised to keep away the children from the artificial nature of the society. He said that education would be natural development as per one's own taste, inclination and interest in an atmosphere free from the evils of human society and under Nature. This naturalistic education will not conform to the conventional codes and customs of the society. Education will be controlled by the natural laws which man discovers in the way of his development on the basis of his own experiences. Rousseau advised that we have to choose between the two—humanity and citizenship. "We must choose between making a man and a citizen for we cannot make both at once." Principal purpose of Rousseau's concept of education is to build individual man.

#### **4.2.4.3 Sources of Education**

According to Rousseau, there are three teachers of man : Nature, Men and Things. Inner organs of a person and development of his mental tendencies and power are gifted by Nature. How this development should be used in real life, is to be found out from the individual source. That which is acquired by an individual from the surrounding things, is his material knowledge. When education acquired from these three sources are led towards the same goal, then a person is able to acquire true education.

#### **4.2.4.4 Negative Education and Positive Education**

Rousseau called the conventional childhood education as Positive Education. This education consists of various advice, theory and information which are forced on an immature mind. He said that this education was not at all desirable when at the first stage of life the mind remained immature and the sense organs remained underdeveloped. Instead of it he advised negative education for the children before attainment of 12 years of age. It is to be remembered that negative education does not mean absence of any teaching or spending idle life. It means that the education at this time will not be verbal. A child will be acquainted with his environment and unknown matters on the basis of his own experiences, and will make himself fit for

acquiring intellectual education & knowledge in later life, and will try to build his sense organs which are the gateways of knowledge, in the neighbourhood of Nature. In this time the child should not be given any direct instruction and he should let grow in play-ways at the freedom of Nature.

By positive education Rousseau meant the conventional education acquired through books, which the adults force on a child as per their likings and want to make him ripe before maturity.

To differentiate between the positive education and negative education he said, "I call a positive education one that tends to form the mind prematurely and to instruct the child in the duties that belong to a man. I call a negative education one that tends to perfect the organs that are the instruments of knowledge before giving this knowledge directly; and that endeavours to prepare the way for reason by the proper exercise of the senses."

In the words of Rousseau, "It (negative education) does not give virtue, it protects from vice; it does not inculcate truth, it protects from error. It disposes the child to take the path that will lead him to truth, when he has reached the age to understand it; and to goodness when he has acquired the faculty of recognising and loving it.

#### **4.2.4.5 Aims of education**

Conventional education stressed an improvement of mental faculty. The children were supposed to be the miniature of the adults and forced to learn intellectual education, knowledge, principles and techniques according to the will of the adults. Excessive stress was laid on languages and grammar. The interest of the children was not stimulated by it.

Rousseau was a staunch opponent of this conventional education. He believed that education was not an artificial process, it is a natural developing process. In his opinion the most essential goal of education is the natural development of the innate powers and tendencies of the child. "It is a development from within, not an accretion from without." According to Rousseau, education is a continuous process which flows from birth to death. It is not a mere storing process of knowledge which is irrelevant for life. The aim of education is to face the problems and natural expression of the inner powers. Education is the complete living. It is not mere preparation for an indefinite future yet to come. He further said that the aim of education should be to make 'Natural Man'. In 'The Emile' he wrote that before becoming a soldier or a Magistrate or a priest, a child should be built as a true man with human qualities.

#### **Aim of education in different stages :**

Rousseau classified education according to age and determined different aim of education in different stages. He said that in childhood days (upto the age of 5 years) a child would enjoy unrestricted freedom as per his own inclination and aptitude. In boyhood days (5 years to 12 years) the aim of education would be to build body and senses healthy. At this period the aim of education should be physical-fitness. No psychological education will then be appropriate. At the juvenile period (12 years to 15 years) the aim of education should be to engage them in some intellectual practices adequate for future practical living. At the next stage (15 yrs. to 24 yrs.) the pupil will be mature, his mental make-up will be well-built. He will have to interact with other persons. So, this time the aim of education will be emotional, moral and religious development.

#### **4.2.4.6 Curriculum**

The curriculum will be at par with the aim of education. In childhood (upto 5 years) no subject should be included in the curriculum. Weakness creates evil deeds, so the child should be protected from all types of weakness. He stressed an physical fitness at this time. He was against formation of any habit at this stage. He said, "The only habit the child should be allowed to form no habit whatever." He further said that the necessities of the child should be met with intelligence, but his whimsicality should not be allowed.

"Childhood (5 yrs. to 12 yrs.) is the sleep of reason and the educator is not to disturb him in this sleep." So the main steps of education should not be fast, it should be slow and the developmental process would be gradual. The main principles of education will be pleasure, spontaneity, activity and freedom. The education will be negative. No verbal education should be imparted. Languages, history, geography etc. should not be included in the curriculum at this age. The curriculum should include physical exercise as one of the subjects in order to make organs and senses well-built.

At the juvenile period (upto 15 years) the curriculum should include for the first time intellectual and vocational education. The pupil will learn languages, science, arithmetic, handicraft, subjects concerning human relations, fine arts, music, drawing etc. Science will develop the inventive mentality, mathematics—the power of thinking and drawing—the reconciliation of hands & eyes. Studies based on human relations will help to build or understand cooperational attitude and meaning of human relations.

At the next stage (upto 24 years) the curriculum will follow the particular aim and include history, geography, religious teachings, sex education, aesthetics etc. As for example, religion should be taught to realise the existence of God, sex education to learn the sexual relations and aesthetics to develop finer tastes.

#### **4.2.4.7 Method of Teaching**

Rousseau opposed those methods of teaching which are conventional, dry and devoid of sympathy as well as hamper natural development. He said that the children will learn through activities. The instructions should be easy, simple and centered around direct experience. Speaking based instructions will take its place when activity based education will not be useful. He said, "Teach by doing whenever you can, and only fall back upon words when doing is out of question." He stressed on object teaching based on direct experience. He said that example is always more effective. Method of teaching pupils is the heuristic method. Rousseau said that a pupil will learn geography in the forests and fields, through observation of the Sun, the earth and the planets, through understanding of the cause of changes in river-flow, rains and temperature and through observation of plants & trees. In similar way, the principles and phenomena of physics and chemistry should be learn through observations and experiments. Mathematics will be taught in connection with economic relation. History may be taught through reading only. He further added that study of these subjects should begin at home. Teaching through symbols should not be adopted so far as it may be taught through experiences. At the juvenile period the pupils may be made acquainted with different races and groups of people through travelling in order to build human relations.

#### **4.2.4.8 Concept of discipline**

Rousseau said, "Leave the Child". He further said, "There should be absence of restraint for Emile." In an environment free from restraint the free development of innate powers and potentialities of the child is possible. Rousseau held that punishment from outside for any misdeed is meaningless. In many instances the child cannot understand the cause of punishment. If necessary, the nature will punish him and create the sense of discipline within the child on his own. Rousseau called this 'discipline by natural consequences'. Rousseau commented, "Allow the child to suffer the natural results of his acts. For example, if the child puts his hand into fire, let him burn his hand and learn by consequences." His theory of this type of discipline conforms with the proverb—'A burnt child dreads the fire'.

This discipline is called self discipline or free discipline. In this case, the child would understand his misdeed and rectify himself on its own.

#### **4.2.4.9 Role of the teacher**

In the educational system described by Rousseau the role of a teacher is indirect. The teacher will not create obstruction in the way of development of the child. He will only pay attention that the child progresses for continuous development without obstruction. He will try to keep the environment of the pupil favourable and arrange to make them avail of all the opportunity. In a word, the role of a teacher should of friend, philosopher and guide. Being a constant companion of the pupil, he will create different environment adequate for his life.

#### **4.2.4.10 Education for women**

Rousseau, in the last chapter of his novel 'The Emile', presented an young girl named 'Sophy' who was the life partner of her, for her sex education. Rousseau described there how the education of Sophy would be. He said that education for women should be in accordance with loyalty to their husbands. She need not have intellectual education at all. She will learn household training and religious education from her mother. She will be at home in sewing, cooking etc. She will be soft spoken and her behaviour should be controlled. She will learn everything for the sake of happiness of her future married life and family. The aim of education for women should be to make her husband happy. Rousseau commented as to why the women should be deprived of intellectual education—"A woman of culture is to be avoided like pestilence. She is the plague to her husband, to her children, to her servants and to everybody."

#### **4.2.4.11 Evaluation**

Rousseau is called the father of modern education in all respects. He showed the children the path of freedom from the chains of conventional education which was forced from outside and against natural development. Therefore, Rousseau is also called the father of child-centred modern education.

It may not be said that everything of Rousseau's educational theory is relevant and beyond self-contradiction. The education for women, which was planned on the basis of his own life-experience, is undemocratic and cannot be accepted in modern society. His concept of discipline based on natural consequences has also been criticised. Because, before being burnt the child should be taught to protect himself from fire.

In spite of some criticism, the educational concept of Rousseau describes to be extraordinary. He was the first to divide the period of education in a few stages like childhood, boyhood, juvenile, pre-youth and so on and tried to make the concept of education, method of teaching, curriculum etc. based an psychology accordingly.

New ideas like individuality, freedom, play-way education, activities, self-discipline, creativity etc. made revolutionary changes in conventional system of education. Modern world came across an advent of a new child-centered education. Rousseau wanted to make ideal citizens for the ideal society which he imagined and depicted in his book 'Social Contract'. It may not be said that Idealist philosophy did not inspire to follow that pre-imagined ideal. Therefore, Rousseau's doctrine is supposed to be a mixture of Naturalism and Idealism. It is astonishing to think of the rigid foundation which he established for making a perfect natural man with combination of both.

Rousseau was an indisputable personality in the European history of 18th century, who touched almost every sphere of life in politics, religion, literature, education etc.

Though his theory was based on environment, yet it may be said that he was the first to understand the burning problems of the times properly and to solve them with firm determination in right way. It also may be said that a modern era began with his modern thinking. In the field of education too he was the creator of a psychological movement or child-centredness.

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### **4.3 Pestalozzi (1746 A.D.—1827 A.D.)**

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#### **4.3.1 Life History**

Johann Heinrich Pestalozzi was born at the city of Zurich in Switzerland in 1746 A.D.. His physician father died at his early age. He was being brought up in a favourably family environment under the affection of his self-sacrificing, kind, caring and religious minded mother and in company with a brother and a sister. His maternal grandfather, a clergyman, living in a village a few miles from his home, also inspired him to develop in life. Due to nourishment in this affectionate atmosphere an immense faith for humanity developed and throughout his life, both in theory and practice, he dedicated himself for the upliftment of the poor, neglected and under developed men.

Pestalozzi's initial and school education did not progress very much. But afterwards he came in contact with different great thinkers. With the inspiration by Prof. Bodmer of Swiss University, he believed in the principle of 'plain living and high thinking' and learned to hate luxury, wealth and material prosperity. The ideal of Rousseau influenced him very much. He tried to bring up his child according to

educational ideal of Rousseau. Pestalozzi always liked to apply theories in real life. With this attitude he established an experimental institution named 'Newhof' (New Farm) in 1769 for the poor farmers to get them acquainted with the advanced farming methods. This institution did not run for long. In 1798 at Stanz he opened an orphanage cum school, named 'Poor House' for the orphan and shelterless children in order to make them acquainted with community living. For various reasons this institution also could not run for long. In 1799 at Burgdorf he joined a school for children as an Assistant Teacher and applied with success the work-based and observation-based method. After that, in 1805 at Yverdon founded a teachers' training institution and endeavoured to determine the validity with application of his own thinking regarding reformation of education during a long period of 20 years upto 1825 A.D. In the long run he died in 1827 A.D.

From 1780 he paid attention to writing books. Those were written on moral education and simple village life. Names of them are 'Father's Journal', 'The Evening Hours of a Hermit', 'Leonard and Gertrude', 'How Gertrude Teaches Her Children', 'The Swan Song', 'My Experiences' etc.

Pestalozzi wanted to bring up his own child following the 'The Emile' created with the educational concepts of Rousseau. Pestalozzi's educational thinking evolved out of this process was described in the 'Father's Journal'. In the 'The Evening Hours of Hermit' he described how the home-environment can be made favourable and desirable to a child and said that the school environment should be a 'transformed home'. 'Leonard and Gertrude' was written on the family life of a farmer where it was shown how Gertrude played the role of a kind, affectionate and honest woman to bring up her child with utmost care and how Leonard, being inspired by the role of his wife, adopted an honest living. In the 'How Gertrude Teaches Her Children' there are descriptions of Pestalozzi's own ideas on educational principles and methods. Both the books 'The Swan Song' and 'My Experiences' written before his death are the result of Pestalozzi's matured thinking.

### **4.3.2 Philosophy and Concept of Education**

Like Rousseau and other educationists of Renaissance and post-Renaissance periods, Pestalozzi was a thinker believing in the philosophy of Naturalism. Keeping faith in this philosophy he raised the individual interest to the highest position in education. He declared without hesitation that education is the process of natural development of an individual. It is true for every human child. He felt that in the traditional educational system there are many discrepancies among the rich, the poor, the high, the low, privileged and the common mass in regard to education. He

declared that education would be universal. Everybody has a birthright for it. Education is not going through books or collecting pieces of knowledge, it is the process of all types of development in human nature. Keeping in view of this goal and to remove the discrepancies in education he prescribed three ways for reformation of education—(1) Reformation will begin with the individual at its centre. (2) The individual will be taught self-help and self-respect. (3) For this the aim of education will be the development of innate potentialities and powers of the individual. He said that education was the process of development of an individual's intellectual, moral and physical powers, it was not growing up through artificial substitutes.

Thinking with the Naturalist ideas of Rousseau, Pestalozzi gave priority to the natural development of a child and declared without hesitation, "I wish to psychologise education and instruction". The characteristics of psychological ideas is that education is not an artificial process, it is the development of the hidden potentialities in human nature. He did not keep his declaration restricted to theories only, he gave its shape as a movement. He made public and specially the teachers aware of a child's mind as a whole with sympathetic attitude and to teach him accordingly. For this reason, Pestalozzi is called the pioneer of psychological movement in education. This movement created a revolutionary shape to the theory and application of education from the middle of the 19th century. In the words of Monroe, "Made theory the Rousseau, made practice by Pestalozzi, sympathy with the child, intellectually, morally and physically has come to be recognised as an essential element in the education process."

Along with making education psychological, Pestalozzi said that education should be a sociology too and used as a tool for social reformation. He stressed on democratisation of education when he asked to open the door of education for all the high & low, wealthy and poor persons.

### **4.3.3 Aims of Education**

According to Pestalozzi, the aim of education is to build the whole personality of an individual on the basis of his spontaneous desire for action.

He realised the infinite possibilities within man and said, "The aim of education is natural progressive and harmonious development of the powers and capacities of the human being." He also said that the aim of education should be honest living with honest thinking for the sake of one's own good and the good of the society. In his opinion, education should be directed towards one's self-development and the development of his society.



#### **4.3.4 Curriculum**

Pestalozzi did not give much importance to the necessity of books. He said, "Really important thing for them is to be something" rather than learning writing, reading and arithmetic (Three R's). He appealed to the teachers, "You should do for the children, what their parents fail to do for them." Pestalozzi, the pioneer of child-centered, psychology based education, designed the curriculum on the basis of the individual child's tendencies & interests and with a view to social utility. The curriculum included languages, arithmetic, geography, history, nature-study, sports, dance & music, artistry, household work, painting, productive work and moral education. These will help the mental, physical, social and moral development of the pupils. Following the gradual development of the child's mind and the principle of progressing from simple to complex and from known to unknown in course of increasing age, Pestalozzi wrote the adequate test books.

#### **4.3.5 Method of Teaching**

Pestalozzi's method of teaching is also in accordance with the psychological and democratic principles. On the basis of those principles he stressed on 'object lesson' in the class-room teaching. Main purpose of this method of teaching is to establish direct acquaintance of the child with the subject of education. This method helps to assimilate the subject very well. He used to present the knowledge-based subject to the child by dividing it into small parts in order of difficulty. He named the divided parts 'Syllabaries.' Like Rousseau he also stressed on sense training. Because healthy, strong and modified senses will help in acquiring experiences and observation, and the child will be encouraged in self-learning.

#### **4.3.6 Discipline**

Pestalozzi said that the pupils would learn discipline in schools on the basis of mutual love, sympathy and cooperation between the students and the teachers. This discipline will come not in fear of punishment but through submission to love. This discipline is not forced, but willful submission to some rules and regulations by the learner. This is called self-discipline.

#### **4.3.7 The Teacher**

Pestalozzi observed that conventional education could not accelerate development of a pupil's personality, only the teachers forced to pile up some ideas borrowed from outside. So he observed that so far the teachers used to burden the knowledge from without to within, but now it would be from within to without. Pestalozzi advised to

pay attention so that the sense training of the pupils was rightly done and accelerated. If the senses are refined, then the nature itself will guide the child how to progress in the path of development. The duty of a teacher is to see that no obstruction is created in the way of development of the pupil's being. The teacher will play the role of a helper.

#### **4.3.8 School Idea**

Pestalozzi said that the education of a child should be arranged in such an environment where he would get care, energy, love, affection and sympathy as he got from his mother in home. In this way in the school-environment too this ideal should be firmly created. In the "The Evening Hours of a Hermit" he described such an environment and advised to build the school as a 'Transformed home.'

#### **4.3.9 Rousseau and Pestalozzi**

The theoretical ideas which Rousseau proclaimed about education on the basis of Naturalist philosophy were advanced and given a concrete shape in reality by Pestalozzi. Rousseau was an individualist, Pestalozzi joined social welfare with individual freedom. Rousseau wanted the individual free from the influence of society, and said that the society corrupted the individual. Pestalozzi showed how the social institution could be utilised in the development of an individual. The negative education of Rousseau was established on a positive base by Pestalozzi. Both had considered education as the development of the child's natural tendencies and abilities. Both proclaimed child education on the basis of freedom, activity, refinement of senses, free discipline, spontaneity, world-centredness, productivity etc. Rousseau did not apply, Pestalozzi did it. In the education of Rousseau there was no role of school, but Pestalozzi established schools and applied Rousseau's theory and his own thinking in the class-rooms and showed how education could be psychology based. Both said that education had same meaning with life. Both held that a child could be built as a complete man through life-centred education. Pestalozzi said somewhere, 'we have all types of school. We want man making school.' Rousseau praised child-centredness and individualism in education and wanted to make 'Natural Man', whereas Pestalozzi demonstrated application of the psychological, social and democratic tendencies simultaneously in education.

#### **4.3.10 Pestalozzi's contribution in Education**

In the modern world of education, Pestalozzi is a memorable personality. In whole Europe his educational thinking became famous in the name of 'Pestalozzi's

movement'. He really created a new flow of ideas in the field of education with his life-oriented educational planning, psychology-based curriculum and method, object lesson, priority to spontaneous activity, thinking for the orphans, establishment of teacher's training centre, concept of free discipline, recognition of education as a tool for social reformation, text books in accordance with a child's mentality, development of agriculture, initiation of productivity in mass education, concept of universal education etc. Everybody agrees that many of the thinkers and educational reformers of subsequent periods like Herbert, Froebel, Spenser, Montessori etc. are indebted to him. It is needless to say that practical planning and experiments with the education of small children and concept of sense training have influenced the design of curriculum and determination of methods in the initial stage schools of today's whole world.

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## **4.4 Froebel (1782 A.D.–1852 A.D.)**

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### **4.4.1 Short Life History**

Fredrich Wilhelm August Froebel was born at a small village of Thuringian forest region of South Germany in 1782. His father was a clergyman. His mother died when he was only nine month old. As his father married again, he had to suffer a neglected childhood in an environment deprived of love and affection. He had to live a lovely unhappy life. Due to this experience he at his maturity, became very sympathetic for the children and liked to see their lives full of joy.

At the age of ten years he was adopted by his material uncle. Though enrolled in a village school, he could not progress very much. At the age of fifteen years he joined the Forest Department as a trainee. He was there for two years. Here he spent much more time absorbed in observing the plants & trees, animals & birds, worms & insects in the lap of nature. In the dense natural environment he became a lover of nature and discovered a Law of Unity through natural observation, which worked in his later life to create his philosophical ideas. While studying in the district university from the age of seventeen he came in contact with the philosophers Prof. Schiller, Fichte and Schelling. Their doctrines inspired him in Spiritualism. He was also influenced by the evolution-theory of the famous zoologist Batsch.

Due to pecuniary trouble he left the district university and for about four years he took up many jobs and left them one by one. Among these, at the time of working as a teacher in the Pestalozzi Institute Model School at Frankfurt he realised that his

true profession should be the teachership. He said, "(Here) It seemed as if I had found something I had never known, but always longed for—as if my life had at last discovered its native element. I felt as happy as a fish in the water or a bird in the air." While working under Pestalozzi from 1807 to 1809, Froebel had direct acquaintance with the educational thinking of Pestalozzi, which in his later life influenced his own educational thinking and method of application.

Due to a strong desire for knowing the Natural Science. He again started studying in the Göttinger University in 1811. His study was again hampered for joining in the military service at the call of his country. At the end of the war against France in 1814 he again left the job and returned.

The influence of Pestalozzi continued to follow him. In order to undertake various experiments on child education, he founded a school in 1816 at a small village name 'Keilhau' and for nine years he carried out educational research on the application of method of teaching based on the principle of 'Education through work' and 'self-activity.' In 1826 his famous book 'Education of Man' was published.

Through these works on child education new ideas were created in the mind of Froebel. At last, in 1837 he established his first 'Kindergarten' school at the calm and pleasing environment of 'Blackenburg' near Keilhau. 'Kindergarten' means child-garden. In subsequent times he established more such types of school, arranged for teachers' training and planned for the educational tools to be used with success in these kindergarten.

He died in 1852. Besides 'Education of Man' other books written by him named 'Pedagogies of the Kindergarten', 'Education by Development' and 'Mother Play and Nursery Songs' are also mentionable.

#### **4.4.2 Froebel's Philosophy**

Froebel believed in absolute Idealism. Animate, inanimate, spiritual and conceptual world are all stained in unity, he presumed. Unity in diversity is the essence of his philosophical thought. In his book 'Education of Man' he wrote—"In all things there lives and reigns an eternal law. This all-pervading law is necessarily based on an all-pervading, energetic, living, self-conscious being and hence eternal Unity. This unity is God. All things have come from the Divine Unity, from God and have their origin in the Divine Unity, in God alone. God is the sole source of all things. All things live and have their being in and through the Divine Unity, in and through God." This theory is called Pantheism which is the foundation of Froebel's philosophy. This opinion is similar to the ancient Indian thinking. Ancient Indian

Sages have also realised that God is everywhere. In the ideas of Froebel we get resonance of that Indian eternal truth.

Therefore his principle of unity says that man, nature and God are tied in unity. 'Nature' and 'Man' are manifesting to each other through stages of development. Being stringed within this unity one has to realise the various manifestation of the objects.

His 'theory of development' is very clear and precise. Development of every object is possible in following an absolute goal. The absolute being exists within everybody. He considered 'development' as the gradual expression and realisation of supernatural and superconsciousness Absolute Soul through blissful and spontaneous creative work. So Froebel's philosophy of life was joined with the theory of self-development which was considered as the result of the theory of evolution.

Every creature and thing is developed by its inner creative universal energy. This development is not the quantitative and spacious growth. This is a definite goal-oriented harmonious development of the inner elements. As for example he said that the three functions of mind were knowing, feeling and willing. If these three are unified towards a goal, then the development of mind is possible. This development is self-produced, self-maintained and self-directed. So, Froebel's philosophy states, "Every individual develop from within, self-active and free, in accordance with the eternal law." This individual is not possible in natural environment only, it certainly needs a favourable social environment.

#### **4.4.3 Concept of Education**

Therefore, Froebel did not consider education as a conventional, artificial, information based and dry process. He explained education as a joyful, spontaneous, self-active and self-developed process which would be possible in a joyful, active natural and social environment. This development is self-ascending and gradual. Like blooming of flowers an individual crosses different stages of development and endeavour to realise the absolute unity which is the source of creation or God. Education is a means for this development.

#### **4.4.4 Aims of Education**

Aim of education is determined in accordance with the concept of education. An individual person is a part of the universal spiritual being. The aim of education will be to realise in this life that absolute unity and absolute Soul lying within the individual. The absolute universal life is vibrating through creativity, activity and

joyful feelings; the personality of a child will be developed through participation in that process. So the aim of education is the development of personality. Froebel said, "Education is possible in co-operation with other men."

Therefore, it may be said that according to Froebel's idea the aim of education is to build up a harmonious personality and attain self-realisation, self-development, absolute Soul within oneself and absolute unity through participation in active, creative and joyful work in the social environment made up of other's cooperation.

#### **4.4.5 Curriculum**

Froebel accepted the principles of self-development and free development and following these principles determined the curriculum.\*

Study of Nature and observation got an important place in the curriculum. Froebel thought, "Nature reveals God to the Child." Close company of Nature creates moral development, intuition of soul and religious consciousness. Along with the study of Nature he stressed importance on writing, reading, mathematics, science, dance, songs, rhyme, story telling, various sports, drawing, painting, handicraft and recitation. He said that 'writing' may be taught as a special application of drawing and it should be taught before 'reading.' A child should not be taught 'reading' until he learns how to speak. He gave special importance on the study of mathematics and science and he felt that "human intellect is inseparable from mathematics as the human heart from religion." He supposed that the rhythm and beauty of a child's body & mind would be acquired through dancing, singing, rhymes and recitation. Through drawing the child's creativity and appreciation of beauty are built. The fairy tales develop imagination. Story telling and listening of stories make a child interested in studying history in his later life. Playing builds the body, stories build the mind.

#### **4.4.6 Method of Teaching**

For designing the methods Froebel created some constructive, creative, self-teaching and work based tools which would help a child in discovering unity in universal diversity, self-realisation, attaining pleasure and building body & mind. He named these tools 'Gifts' and 'Occupations.'

**Gifts :** The gifts were of various types—(1) Six soft woollen balls of six colours, by which a child will learn to differentiate colours and have an idea of softness. (2)

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\* "The purpose of teaching is to bring overmore out of man rather than to put more and more into him."—Froebel, 'Education of Man' (W. N. Hailmann's translation).

Wooden cubes, spheres and cylinders, so that the children will get an idea of different shape, volume, hardness, smoothness etc. He presented to the children a two-inch wooden cube and divided it into eight equal cubes or more, such as twenty seven. In this way he divided a two inch cube in eight parallelograms parts. By this method the pupils will learn the idea of geometric structure and area and measurement of area. They will be acquainted with the fractions like half, one-fourth, one-eighth, one-ninth etc. (3) Besides, he presented to the children a few thin wooden circular rings of different size and shape. While using those, they were acquainted with mathematical concepts, creative work and manifold arts. All these things were made to learn through rhymes and songs. The song of the cube goes like this—

“Eight corners and twelve edges see,  
And forces six, belong to me;  
One face behind, and one before  
One top, one bottom, that makes four,  
One at the right, at left side one,  
And that counts six, if rightly done.”

**Occupations :** The mentionable occupations were—making clay model, making cardboard model, paper cutting, folding, engraving on wood, drawing, painting, wax-work etc. For enhancing physical strength, digging earth and carrying the load wire included. Most of the learning objects were taught through singing with march. As a result, the children would know and express through collective participation, physical exercise and increase in power of observation.

**Play :** Main element of his method was play. A child can express himself mostly through playing. He said, “The future man can be found through the spontaneous play of the child. Childhood play is the young plant which will encase the big tree of the future.” A child is developed through playing dancing, singing and various activities according to his interest, tendency, taste and ability. In the selection of the Gifts Froebel placed his philosophical thought. He held that the child will get an idea of unity, variety and mobility through balls, cubes and cylinders. With the understanding of differences in colour and shape he will be initiated to the theory of movement and unity in life and the world.

#### **4.4.7 Discipline**

According to his philosophy, Froebel did not agree to keep discipline through punishment and suppression. He said that the children will learn through self-activity.

in a free, forceless environment. So it may be said that he was a supporter of self-discipline. This self-discipline is not the submission to outside pressure, but arising of divine consciousness through wilful obeying of regulations due to spontaneous self-development.

#### **4.4.8 The Teacher**

In the educational environment planned by him, a teacher should be a child's friend, companion, guide as elder brother or sister. The teacher here is a benevolent Superintendent who will help the child's intellectual, moral, social and aesthetic development, like the gardener of a garden looking after the young plants, the teacher will look after the child in the school.

#### **4.4.9 Froebel's Kindergarten**

The school founded by Froebel was named by him 'Kindergarten' (children garden). As the easy and free environment of Nature is favourable for development of a plant, so a school should be a joyful, active and easy environment which will make a proper atmosphere for self-development of a human child. The role of this school is not to cater to intellectual knowledge only, but to help in natural development and creative activity of the pupils. The principle was 'self-activity', the medium was 'Play.' The aim was exercise of body and mind in social and natural environment, reaching into the foundation of life through sense training and realisation of divine unity. Tools were some 'Gifts' and 'Occupations' created by him. By the side stood the 'benevolent Superintendent' like a friend—The teacher.

#### **4.4.10 Evaluation**

The contributions of Froebel in education were immeasurable and unforgettable. Before him, many philosophers extended their educational thinking, but none was able to establish the educational philosophy in so integrated and organised way. (1) His 'law of unity' says that everything originates from the one source. (2) His theory of evolution explains that life is gradually evolved according to the principle of evolution and the development of life is determined by inner power. On the basis of these, he established the principle of self-activity in education. He said that the development of man was not possible in the extra-social environment. It is possible through social activities in a social environment. On the other hand he gave special stress on 'Nature Study' for proper realisation of God. He laid much importance on physical exercise and sense training. He spoke of education in a joyful environment through play. The concept of making the school a child-garden has made Froebel world famous.



Froebel's educational principles have some shortcomings too. Firstly, the abstract thinking from his 'Gifts' is very complex for assimilation by the children. Arrival at a concept of universal unity from looking at a ball or its movement is almost impossible. Secondly, he laid more importance on play and work than intellectual practice. Besides, his education stressed much on spirituality which may appear meaningless in modern practical life. Above all availability of trained teachers for the kindergarten school is essential. It is also essential to teach through proper 'Gifts' and 'Occupations.'

In spite of a few shortcomings and criticisms it should be agreed that all the trends and characteristics of modern educational thinking have brightened the glory of Froebel's educational planning. The great aim and purpose of Froebel's philosophy of life and educational thinking have been expressed through his own famous saying —“Come, let us live for our children.”

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## **4.5 John Dewey (1859 A.D.–1952 A.D.)**

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### **4.5.1 Life**

John Dewey, the famous American pragmatist philosopher, psychologist and a true teacher in practical life, was born at Burlington of Vermont in the month of October, 1859. His father was a small shopkeeper. Dewey was brought up in rural environment in his childhood-days. In childhood he would sit at his father's shop and hear attentively the comments and discussions of the rural people. As a result, he realised how strong the collective discussion on different issues of rural society could be. In his first life he experienced—

- (1) School education by conventional method is a failure or fruitless.
- (2) Interaction with others in one's daily life helps to acquaint with normal, mobile and limitless educational experiences.

In 1879 he graduated from the Vermont University at the age of twenty. He worked as a school teacher as his first profession. Afterwards he again studied with philosophy and in 1884 achieved Ph.D. degree from the John Hopkins University. Here he acquired the knowledge of philosophy from Charles S. Peirce, psychology from Stanley Hall and political history from Herbert B. Adams. After joining in the Minnesota University in 1888 and working thereafter in the Michigan University for a few years, he joined as the Head of the joint department of philosophy, psychology

and education in the Chicago University and taught there for ten years. In this period, in 1896 he founded under this University the 'University Elementary School' which was known as 'Laboratory School.' This school was also well known as 'Experimental School' and 'Active School.' This 'Laboratory School' made him world famous. In this school he had done all types of experiment about the education for school children. From the conclusion arrived at these experiments he presented his doctrine about education.

In 1904 he left the job of the Chicago University and joined as professor of philosophy in Columbia University at New York city. After working here as a professor for three decades, he rendered the responsibility as an Emeritus Professor for ten years and remaining attached to this University during the retirement period, he died in 1952. While working in Chicago University he wrote different books on education, philosophy, psychology, logic, metaphysics, sociology, political science etc. His world famous and widely read book 'Democracy and Education' (1916) was written during this period.

Some of his famous books written on education are 'The School and the Society', 'The Child and the Curriculum', 'Relation of Theory to Practice in the Education of Teachers', 'The School and the Child', 'Moral Principles in Education', 'How we think', 'Schools of Tomorrow', 'Democracy and Education' and 'Education To-day'.

#### **4.5.2 Philosophy**

In the 19th Century John Dewey was influenced by the Pragmatic philosophy. His teacher Charles Pierce was the proponent of Pragmatism. In later period this philosophy advanced through John Dewey. According to Pragmatism :

- (1) That which has utility and works in reality is true and that which does not work is false.
- (2) Truth is changeable and is not an universal and permanent thing. That which appears to be true today, may be proved as false tomorrow.
- (3) Pragmatism does not believe in the existence of God or Absolute Being.
- (4) When any faith is proved to be effective in reality, then one has right to grasp it firmly. No faith or value is not permanent and firmly established.
- (5) Our universe is full of uncertainty. Change is the law of life. When man becomes successful through work, then uncertainty may disappear.

With this philosophical opinion he believed that work and knowledge go by

hand in hand. Regarding Epistemology his opinion is—'action' is above everything, from it originates 'experience'. 'Experience' will create 'knowledge'. So, in his doctrine the places of 'experience' and 'work' are above 'knowledge'.

He believed in the 'Instrumental theory of mind'. He said that mind is a strong tool within man which, by solving various problems, instigates him to struggle against environment for his survival. 'Concepts' are created when mind connects environment. The concepts are not permanent, but changeable, developing and mobile.

### **4.5.3 Concept of Education**

John Dewey held, "Philosophy may even be defined as the general theory of education." So in his opinion it may be said that education is a mobile aspect of physiology. Education is a laboratory where validity of philosophy is tested and determined.

Dewey stressed on 'experience' and said, "Education is that reconstruction and reorganisation of experience which adds to the meaning of experience and increases ability to direct the course of subsequent experience.

Dewey said that education would use and apply the psychological tendencies and social tendencies of a child. Education will be effective if it becomes useful in social sense with acquiring experience through work in accordance with his natural and psychological tendencies and interests.

At every moment from birth to death education progresses through construction and reconstruction of experiences; so he considered "Education is life itself".

### **4.5.4 Aim of Education**

John Dewey said that it was not easy to determine a particular aim. In his book 'Democracy and Education' he commented, "The educational process has no end beyond itself, it is its own end, and the educational process is one of continual reorganising, restructuring, transferring ... since in reality there is nothing to which growth is relative save more growth, there is nothing to which education is subordinate save more education."

In the opinion of John Dewey, as a person has to adjust with ever changing environment, so the aim of education is manifold. The aim of education is democratic and to integrate individual interest and social interest as well as to recreate values and test the truth with practical incidents. As per Dewey the aim of education is not preparation for living, but active participation in the living process.

#### **4.5.5 Stages of Education & Curriculum**

Like some of his predecessors, Dewey prescribed three stages of child education.

**First stage :** Play period—4 years to 8 years of age.

**Second stage :** Period of spontaneous attention—8 years to 12 years of age.

**Third stage :** Period of reflective attention—From the age of 12 years onward.

In the first stage, a child will be acquainted with different experiences in his world of play mainly through sense movement in the home environment. In the last year of this period he will be made acquainted with writing, reading, counting and use of geography.

In the second stage, a child becomes to some extent suitable physically and mentally for solving direct problems of life. So the education should be led towards socialisation to some extent. This time, sociology and experimental science may be included in the curriculum. These subjects will help to satisfy his curiosity, understand social process and participate in social activities.

Third stage is the period of matured thinking. In this period a child, through participation in everyday social life, may create problems and try to solve them. At this stage, with the aim, of increasing intellectual, technical and social knowledge, he may acquire knowledge an agricultural production, transport system and exchange distribution system.

Dewey designed curriculum around various principles on the basis of different inclinations, interests and tendencies of the children. The principles were utility, changeability, individual difference, activity, society & science consciousness, vocational orientation, recreation and aesthetic & artistic utility. So, along with the knowledge about the need for food, clothing, shelter, production, distribution and supply the curriculum included language, literature, philosophy, history, social science, natural science, ethics, arts & crafts, mathematics, technology and almost everything.

It was said that the curriculum will have variety, will be pleasant and will be parallely distributed in different stages of the child's development on the basis of his interest and effort. It will be a combination of theory and application. The subjects should be taught with the principle of correlation in order to make the mutual relation among the subjects understood by the child.

#### **4.5.6 Method of Teaching**

Dewey's method of teaching is not to commit to memory the text matters conventionally. He always stressed on work and experience and asked to acquire

first-hand knowledge through it. So 'learning by doing' is his method which he called 'Problem method'. Kilpatrick and Stevenson named it 'Project method'.

Dewey said that successful implementation of the experiences or the effective solution of any problem was possible if (1) the problem was presented as per the psychological stages, (2) the problem method could be applied; (3) the environment of social cooperation remained favourable.

The teacher will watch so that the solution of the problem is within reach of the pupil.

This problem solving method is spread in four stages.

- (1) **Purposing** : In this stage the pupil will determine the purpose of his work.
- (2) **Planning** : After determining the purpose the pupil will plan how the work would be performed with success.
- (3) **Executing** : At this stage the pupil will perform the work as per planning.
- (4) **Judging** : At the end of work the pupils will sit together to judge or evaluate whether the work was finished without fault or where it should be improved further.

This method will have to be applied in case of collective work. Solution of problem will be possible in favourable social condition, with cooperational attitude and through exchange of opinion.

#### **4.5.7 The Teacher**

The role of a teacher is associated with the method. In the educational philosophy of Dewey the role of a teacher is of friend and guide of the student. He will not take active part in the pupil's work, he will only supervise and direct the pupil staying by his side. He may help in selecting the adequate problems after considering the pupil's inclinations and interests. He may try to make the pupil's environment favourable for the pupil's work. He will be the manipulator of the environment.

#### **4.5.8 The School**

Dewey presented an ideal concept regarding organisation of the school. The school is organised for the need of society. The concern of education are social behaviour, manners & customs, transmission, preservation and development of culture. The school also has to be organised with that ideal. He said that the school would be the society in miniature. This society will be a "Purified, simplified,

graded, better balanced, vitalised society". Not the evils of society but those which are good, inspiring for life, should be presented in the school environment—he held.

#### **4.5.9 Discipline**

The discipline which Dewey discussed in accordance with the Pragmatic philosophy is 'Automatic discipline' or 'auto-discipline'. The pupils will acquire this discipline spontaneously through voluntary and free participation in the cooperational, productive and other socially useful works in a social environment. Freedom is its essence. This discipline is never forced.

#### **4.5.10 Contributions**

On evaluation of Dewey's contribution in the field of education it may be said that he was the only educationist who combined educational philosophy, psychology and sociology and applied them in the field of education. His pragmatism coordinated individual & society, theory & work, knowledge & work-performance.\*

He said, "Education is life itself". He also said that with this identity no particular aim could be determined for education. Because in different place and time the social welfare and individual welfare are relative and different. He claimed 'Truth' and 'Values' to be changeable. His curriculum and different stages of the method are novel, scientific and psychology-based. The concepts of his school organisation and the teacher and the theory of discipline are not only relevant for the modern educational world but also very precious addition.

It may be said that during the last hundred years in the field of philosophy, education and social thinking of the whole world, the influence of Dewey is immense and still strong as it was in the past and a guide for progress in future. His doctrine about 'Democracy', 'Freedom', 'Experience' and 'Education' will influence the people of all the parts of the world from generation to generation in future, like the past.

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### **4.6 Swami Vivekananda (1863 A.D.—1902 A.D.)**

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#### **4.6.1 Short Life**

Nineteenth Century is one of the brightest century for Bengal and also India. In this period we saw the arrival of many great personalities. Various characteristics

\* "It was he who clearly brought out the relationship between individual and the social life and correlated education to it."—B. C. Rai (Theory of Education).

like religious reformation, social reformation, combination of eastern and western culture, expression of logical thinking, science consciousness, humanism etc. brought a high tide of resurgence. Paving the path of Rammohan, Durogeo and Vidyasagar came the social thinking and educational planning of Vivekananda. When we, in extreme degradation as a subdued and downfallen nation, were bewildered due to our blindness caused by the lightning flash of the West, when we were depressed and at a loss due to pullover of a long past century, then arrived Swami Vivekananda from the womb of the Bengal Society. Vivekananda, inspired by Nationalism, called the Youth of the country in the name of their motherland and said in a lion's roar, "Oh, ye hero, be brave, say with pride—I am Indian, Indians are my brothers, Indians are my life ... say, my brother—the soil of India is my heaven, the welfare of India is my welfare as well as pray day and night—Oh, the Lord, give me humanness; Oh Mother, remove my weakness and cowardice, make me a man." Refusing the one-sided rights of the so-called high caste in every sphere of life, he wanted rise of the common labourers. He saw with his divine foresight that a new India will born out of the common labourers who earn their livelihood by manual labour.

Speaking on Swamiji, Rabindranath commented—If you want to know India, study Vivekananda. In him everything is going ahead, everything is positive and nothing negative.

Swami Vivekananda's pre-sannyas name is Narendranath Dutta. He was born in an educated aristocrat family at North Kolkata in January, 1863. Extreme meritorious Narendranath was expert in all spheres—studying, singing, playing music, sports etc. He loved to read very much and had a strong memory. Under the caring supervision of his father he acquired English Education in school and college. At his early age he was aware of the Hindu Scriptures from his mother. His queries and curiosity about the languages, literature, history, philosophy of the Orient and the West made him disaffected to life. At his very early age, he saw his grandfather to adopt the life of a hermit. At this time he would often sit meditation in front of clay idols. He was always driven by the questions about the existence of God. For this he came in touch with the christian religion, in close contact with Brahma Samaj. He was not getting satisfactory explanations from any religious sect. For this reason, he acquired knowledge of Western philosophies. In this connection it is mentionable that at the time of studying in the Scottish Church College (the then General Assemblige Institution) he came in attention of Prof. Hastic who could not find a genius like Narendranath in spite of travelling around the world. In his words, "Narendranath is really a genius. I have travelled far and wide, but I never yet come across a lad of

his talents and possibilities, even in German Universities amongst philosophical students. He is bound to make his mark in life.” While teaching on the poem ‘Excursion’ of Wordsworth and explaining the idea of the poet about Nature’s mystery he commented that realisation of God is possible through Meditation and mentioned of an illiterate monk at Dakshineswar, who was heard to have realised God through trance. On hearing this, he ran to reach that illiterate monk Sri Ramakrishna Paramahamsadeva. At a historic moment in 1881 Narendranath the disciple met Sri Ramakrishna the Master, got the answers to his questions and was charmed with the simple, concrete explanations about the abstract subjects. Then through belief & disbelief, reasoning & argument he was raised in the name of a monk, Swami Vivekanandada. After the demise of Sri Ramakrishna (1886) he, with a mission to preach the teachings of Sri Ramakrishna, Vedanta philosophy and Hinduism, travelled Europe and America as well as various remote places of India where he directly observed the suffering of the Indians and realised the precious ‘mantra’ given by his Master—it meant ‘Service to Man, not Kindness to Man? Man is God, for him needed food, clothing, education and self-confidence. He declared with promise that a new India will be build in the hands of neglected, poor, suffering and oppressed labour-toiling men. So, his mission was relief of the distressed, reformation of society and spread of education.

#### **4.6.2 Philosophy of Life**

Vivekanand’s philosophy of life was nourished by the Vedanta philosophy which stressed on the unity of the world. He believed that God is infinite Existence, infinite knowledge and infinite Bliss (Sat, Chit, Ananda). He commented, “As the one fire entering into the Universe express itself in various forms, even so, that One soul is expressing itself in every soul and yet is infinitely more besides.” His philosophy raised the excellence of man, hence his philosophy of life may be called a philosophy of man. In his opinion, man possesses innate & infinite possibilities and potentialities by birth and is perfect and divinity exists within every man.

#### **4.6.3 Definition of Education**

Being influenced by the philosophy he determined the definition of education and expressed such a comment that will arouse thinking of the educationist for a long time. He said, “Education is the manifestation of perfection already in man. Like fire in a piece of flint, knowledge exists in the mind. Suggestion is the friction which brings it out.”

Swamiji commented, “Knowledge is inherent in man, no knowledge comes from outside; it is all inside ..... what a man learns is really what he ‘discovers’ by taking the cover of his soul which is a mine of infinite knowledge.”



Vivekananda said that a man possesses innumerable tendencies and desires. "The training by which the current and expression of will are brought under control and become fruitful, is called education."

#### **4.6.4 Aim of Education**

As the young plants are protected with fencing and water & fertilizer are provided for their growth, so the responsibility of protecting a child from the harmful environment lies on the adults; he will learn on his own if he gets a bit of help and direction from the teacher.

Vivekananda said that the principal aim of education is to build character and create the mental strength, brilliance of intelligence and power of self-establishment. The last word of all education is man-making. Swamiji stressed on making a complete man through development of body & mind, morality and spirituality. He said that the body of man is the peaceful dwelling place for divinity. Hence it should be kept healthy, vitalised, clean and pure. He stressed on 'muscles as strong as iron' and 'nerves as strong as steel.' In his words—"at present our country needs muscles as strong as iron, nerves like steel and unsubdued strong will-power—such a will-power that are able to unveil all the secrets of the universe and ready to die for the sake of fulfilment of a resolve. .... This is the education for man-making, which we want."

#### **4.6.5 Mass Education and Curriculum**

Swami Vivekananda said, "Our national sin is negligence towards common mass and we have fallen due to that sin. Until and unless the common mass of India will be again well-educated, get the required food to satisfy hunger and be nourished with care, no politics will work." With a high tone he said, "Provide opportunity, impart education, everyone can be great, everyone can be honest, nothing is monopoly for the so-called high caste only."

In reality he wanted study through mother tongue and the curriculum will include history, geography, literature, science, general knowledge with their proper importance. The students may acquire western knowledge and sciences through English. They will learn Sanskrit to be acquainted with the cultural heritage of India. He stressed on physical education and sports in the curriculum and said that a sick body brings many danger. Divinity dwells in a healthy body. So in order to keep it energised and pure, physical education and games are more essential than daily reading of the Gita.

For the education of the common toiling mass he said a novel thing—they will not come forward for education, education is to be brought to them. “If the poor boys do not come for education, then education should go to them. In our country there are hundreds of dedicated self-sacrificing monks who go to villages for teaching religion. If a few of them are made educated in general and practical education, then they will go door to door and from one place to another for not only preaching religion but also teaching practical education.”

#### **4.6.6 Method of Education**

Vivekananda said that exercise for mental power is necessary for controlling the sense power and establishing moral sense. For this mental concentration is needed. The method of education for it is concentration and meditation. He who practises Brahmacharya for a continuous twelve years, is empowered with energy and power. He believed that immense memory could be acquired with the help of Brahmacharya. As a result, education for character and mind becomes successful and building up of personality becomes easy.

#### **4.6.7 Teacher Pupil relation**

He said that a teacher would be a self-sacrificing and all-knowing person. On the other hand, the practice of truth would be the aim of the students. They should control themselves the inner and outer activities and keep their eye on the salvation or ‘Moksha.’ The tradition of respect should be got back. The students will rely on the teachers. The respectful ones get knowledge. The teachers will be pious and selfless. They should not be deluded with name, fame and wealth. They should have love for the students, human race and above all own profession. He held that no teacher can teach properly if he does not have true love and sympathy for the students. A true teacher should have above all thirst for knowledge, perseverance and purity in thinking, words and work. He will help to create favourably environment for the growth of the students and arouse patience, tolerance, love, faith, obedience and respect in this environment.

#### **4.6.8 Discipline**

Regarding discipline Swamiji advised to give the students freedom as a pre-condition of it. In his opinion, if the students are given freedom for different educational work and arrangements are made for their free thinking and self-expression, then discipline will come automatically through the works of the students.

#### **4.6.9 Women Education**

Swamiji used to say that no bird can fly with one wing. Both men and women have to be educated. Both will help in building the Nation. He advocated women education for expression of the women's free opinion. More good citizens require more good mothers. From the very childhood the children will grow as good citizens with the ideal of their mothers. He condemned curbing of women's right for studying the Vedas and lowering of women's place in society as a result of priest-culture. He proposed girl's schools and monastery for women. He proposed a wide curriculum for the girls. It will include religion, history, Purans, Sanskrit, mother tongue & literature, some English, mathematics, science, home science, household works, livestock farming, sewing, cooking, lessons for a mother's responsibilities etc.

#### **4.6.10 Technical Education**

Vivekananda said,—we need all those which are required for technical education and industrialisation, so that one can earn sufficiently for his own livelihood and future disaster, without searching for a job only. But along with the technical education there should also be theoretical humanities and knowledge of ancient languages and literature.

#### **4.6.11 Evaluation**

Vivekananda assimilated various subjects related to Indian life, culture and tradition. He not only preached oriental religion and spiritualism to the West, but also was a social reformer, famous philosopher-teacher and above all preacher of humanism. There was no aspects of life related with Indian society and culture which was not touched by Vivekananda and he endeavoured in reforming those aspects, whatever he could.

Sometimes in written articles and sometimes in open speech the words of Vivekananda stirred the educational thinking and created a background for an educational movement. Pandit Jawaharlal Nehru commented, "Rooted in the past and full of pride in India's heritage, Vivekananda was yet modern in his approach to life's problems, and was a kind of bridge between the Past of India and her present."

It may be said with a loud voice about Him "Your voice was like the roar of ocean, you were manifested, glorious and free like the sky."\*

\* "Knowledge is inherent in man, no knowledge comes from outside."  
"You cannot teach a child any more than you can grow a plant."  
"The end of all education, all training, should be man making."  
"There is only one method by which to attain knowledge, that which is called concentration."  
"We commit mistakes because we are weak, and we are weak because we are ignorant."  
"Without the personal life of the teacher, there would be no education."  
—Extracts from The Complete Works of Swami Vivekananda.

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## 4.7 Rabindra Nath Tagore (1861 A.D.–1941 A.D.)

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### 4.7.1 Life History

Rabindranath was born in a famous, aristocrat and cultured family of Kolkata on 8th May, 1861 (Bangabda—25th Boishakh, 1268). His father Maharshi Debendra Nath Tagore was in the apex position of the Adi Brahasamaj. Rabindranath was the youngest child. He lost his mother at his age of fourteen years only. Rabindranath studied Indian philosophy, Upanishad, Sanskrit and Astronomy from his father. The environment of a school which consisted of wood and concrete with dry chairs and benches, never attracted him. So, whatever the school he enrolled in, he could not continue it, whether it be Oriental Seminary, Normal School or Bengal Academy. Afterwards, he never studied in any college or university of the country. But with his earnestness and the supervision of his father, tutors and elder brothers, higher English education continued in his home. In 1877, at the age of sixteen, he was sent to England for studying Law. It also did not make him interested and he returned home after about 3 years. But at this period he acquired some proficiency in English literature and enriched himself in company of the famous professors.

After returning to India he dedicated himself in writing of poems, series, novels and drama. The mechanical environment of his school life always made him sick. So in 1901, in order to make the students free from having mechanical education from the stereotyped factory-like schools, he founded a monastery-like school named 'Brahmacharya-Vidyalyaya' in the wide open natural environment at Shantiniketan (Abode of Peace). In 1909 his world famous book 'Gitanjali' was published, the English translation of which was awarded Nobel Prize in literature in 1913. Calcutta, Oxford and other universities honoured him with Doctorate degree. In 1915 British Government awarded him the title 'Night.' But his national feeling and patriotism was so strong that he refused that title in protest of 'Jaliwanalabag genocide.' In 1921 in Shantiniketan at Bolpur he established 'Visvabharati University' for expansion of education. He hoped that this educational center will be built as an international centre for education and research, will be a meeting place for the East and the West, and the whole world will meet here as a family. He said that 'Visvabharati' would be such an educational centre where the whole world would nestle together. He spoke of love for mankind, union of man and preached the teachings of humanism with his undefeated attitude for twenty years upto his demise in 1941. Travelling through different countries of England, America, Russia, Europe and Asia he preached this

teaching and received appreciation. He took part in the 'Swadeshi Movement.' He was a patriot. He was a poet, artist, philosopher, true educationist, sage, meditative worker and above all humanist. This humanism was evolved out of his spiritualist philosophy.

Rabindranath breathed his last on 7th August, 1941.

### **4.7.2 Philosophy of Life**

Rabindranath was brought up in an environment of Upanishadic philosophy. He believed that above all human beings there is a creator who is Absolute Brahma—'Ekamebadwitiyam.' All the creatures of the world are created, manifested and developed by Him. All are the manifestations of the One Absolute Being. So, Rabindranath realised the existence of God within every creature (whatever small it might be). For this, all have to be tied with the bond of love, then will come joy and bliss.

### **4.7.3 Meaning of Education**

Attacking the conventional education he said that this type of education was an artificial education if it was continued to force from outside; there was no connection of the student's mind with life. This education cannot meet either individual or national demand. He said, "I cannot correlate those which I commit to-memory from ten to four o'clock, with my home, my life and the surrounding men. .... In this circumstances school becomes an engine ; it supplies materials but not vital energy."

He held that proper education was the complete development of personality and union of individual being with Universal Being. This proper education should be acquired in a free environment being united with Nature. Regarding education in free environment he further said, "Let the vibration of universal life touch the body & mind of the pupils outside the deaf & dumb walls of the city."

He explained education as a Life-oriented, joyful and spontaneous process. He repeatedly said that the meaning of education is not only the practice for knowledge, but also the practice for feeling or sense of beauty or artistic aptitude, and the practice for working power or will-power, along with the practice for knowledge. This was called "Education for fullness."

Rabindranath further said, "The highest education is that which does not merely give us information but makes our life in harmony with all existences.

### **4.7.4 Aim of Education**

Rabindranath commented in a speech, "..... In all the developed countries the

lower aim of education is to get practical opportunity and the higher aim is the practice for fullness of human life.”

Therefore, following Rabindranath, it may be said that the higher aim of education is the development of a pupil’s body, mind & character as well as development of humanity through self-service, self-confidence and self-discipline and the lower aim or the immediate aim of it is to earn living for securing the organic existence.

#### **4.7.5 Education in the lap of Nature (Brahmacharyashrama at Santiniketan)**

Rabindranath said that intuitive education was to be ranked first in our school. That is, not the training for factory skill, not the passing of examination, our proper education should be acquired through union with the Nature and instigating by severe practice (‘Tapasya’). This was the cause for planning establishment of the Brahmacharyashrama at Santiniketan. He said, “If being born in the lap of Nature we keep away from Nature’s teaching, then education can never be successful. Again in some place he commented—“therefore, if an ideal school is to be established, then it should be arranged in a place away from human habitation in the midst of open sky, stretched field and plants & trees. There the teachers will be engaged in studying and teaching in solitudes and the students will keep growing in the midst of that practice of knowledge.”

For this reason, the education which he arranged in the open air Nature of a village at Shilaidaha, got a matured form at Santiniketan. His planning of founding this school was deeply influenced by the ancient Indian ideal. Here he wanted to conduct the school in line of the then ‘Brahmacharyashrama.’

In ancient times the children would study leaving their own home, staying at the master’s house or ‘Brahmacharyashrma’ and becoming one member of the Guru’s family. Rabindranath was fascinated with this ideal. Keeping the ideal of the ancient schooling in view, he decided to name the school at Santiniketan as ‘Brahmacharyashram.’ That school was opened on 22nd December, 1901 (7th Pousha, 1308). Regarding the ideal of this school he said—“The period of studying is the period of observing a vow. .... The education which is the foundation for acquiring humanism was called ‘Brahmacharya vow’ by them (Grandfathers). It was not to commit the lessons to memory and passing of examinations, it is the preparation for practice of communion with ‘Brahma’, the Absolute being beyond worldliness, with the help of self-control, devotion & respect and concentration &

dedication. Here in order to identify with the joyful environment of Nature, he arranged to take classes in the lap of Nature. Like the educationist Froebel he also believed that in the Universe there is a Law of Unity which has tied man, Nature and God. So, education must not be limited to the knowledge of a few subjects. Communion has to be established on releasing the law of unity in a completely free environment and being one of it.

#### **4.7.6 Curriculum**

The curriculum designed by Rabindranath at Santiniketan was very wide. It included language, literature (including mother tongue and a few foreign languages), science, mathematics, social science, agriculture, technical subjects, music, dance, drawing, sculpture, handicrafts etc. so that the students may get the scope of development as per their own tastes and inclinations. In order to make education joyful he wrote drama and arrange for their play. He also started sectional ceremonies. He arranged for sense training as the foremost step so that the students can assimilate the knowledge-based education properly.

In Santiniketan he made education not only knowledge-oriented but also vocation-oriented. In Sriniketan near Bolpur he arranged for various practical education. Here first-hand training for agriculture, cattle-farming, loom-weaving, cloth-printing, tanning, making earthen & leather goods etc. were imparted.

#### **4.7.7 Medium of Instruction**

Rabindranath said, the medium of instruction in our country is English, a foreign language. In case of education mother tongue is like mother's milk which is nutritious, energy-giving and inborn. Like the artificial bottled milk, as a substitute, we like to acquire education by swallowing English, a foreign language. As a result our whole educational system is becoming lopsided. Intelligence of our boys & girls is not developing properly. Hence he advised instruction through mother tongue. Upto his age of twelve years his own education was devoid of English. He said, "From my childhood my mind has been matured with the unadulterated mother tongue; in that food there was enough vitamins which was enriched with the magical mantra of the Creator." He further said, "So, I understood, once the practice of writing in mother tongue becomes easy, then afterwards other languages can be acquired easily and the pen does not stumble to use them with courage; and the cotton wrapper is not required to stick cautiously with much used and worn out sentences in English."

#### 4.7.8 Method of Teaching

Rabindranath opposed the method of teaching which is conventional, incongruent with life, mechanical and bookish. He thought that the interest, emotion and inclination towards education will be developed according to the principle of individual differences. Learning will be through self-activity and play.

So the methods which he mentioned were—

- (1) Education through travelling—the subjects like History, Geography etc.
- (2) Education through debate and discussion—the students should arrange the debate and discussion on their own and arrive at a conclusion on their basis.
- (3) The students will ask first, the teacher will answer then. After that, the teacher will enquire how much the student learned.

#### 4.7.9 Role of the teacher

Rabindranath held that the duty of a teacher is not only the distribution of dry theories and information from books. Contribution of the teacher should arise not only from the sense of duty. His contribution should arise from pleasure. Always with pleasure and love the teacher will give generously and fulfill the whole life of the student. A teacher will be a pupil's friend and guide. He said in his book ('আশ্রমের রূপ ও বিকাশ'), "The Guru, within whom the childishness has been completely dried up, is ineligible for taking responsibility of the students. Not only nearness, but also communion and similarity are needed between the two, otherwise this give & take act will not have the connection of hearts." Rabindranath thought that there should be kith & kin relation between the teacher and the student. He said, "If there be only dry duty without any relationship or business relation, then the receiver will be unfortunate as well as the giver will also be unfortunate."

#### 4.7.10 Discipline

In the school of Rabindranath there was no place for punishment. He said, "The severe danger as to the teachers' own character is that those who are subject to their (teachers) behaviour are not matched in power. To become irritating to them for a trifling or imaginary cause, to ridicule, insult and punish are possible at ease. .... In those cases where instances of hard or extreme punishment were found, the teachers were mainly responsible. As they were weak-hearted, they tried to ease their own duties with strictness or sternness. Whether in State or education, a stern governing policy is a proof of its inefficiency. Where forgiveness is feeble, it is the feebleness



of the power.” So, in maintaining discipline he started autonomous principle for students. Here the students looked after their self-control through their own organisation. This is called ‘Self-controlled discipline.’ This method is modern and psychology-based.

#### **4.7.11 Viswa-Bharati**

The greatest contribution of Rabindranath in the application of his educational thinking is the establishment of Viswa-Bharati University. Attainment of Complete humanness and mental expansion for earning universal humanity have been embodied in this university. He said, “Today with the benefit of science the fence of geography has been broken, the nations has come never, the nations have gathered but not been united. With this severe pain the whole world is suffering today.” So he wanted unity of oriental culture with the knowledge and science of the West. The West will teach science, and the East will give its spiritual wealth and fulfill the nature of education. With this thinking he expanded education in the Santiniketan at Bolpur and founded ‘Viswa-Bharati’. The purposes of this university were invention and creation of new knowledge and unveiling the origin of sciences. He desired that this university would be an international centre for education and research. It will be such a centre where the world will live together. Through this centre he dedicated to spread throughout the world the teachings of knowledge, culture and civilisation of the East and made the famous professors of the West assembled for bringing here their knowledge and sciences. In course of time Viswa-Bharati have become the cultural centre like the ancient ‘Nalanda University’ as well as it turned into a centre of communication between India and world civilisation. For this reason, Viswa-Bharati has crossed today the fence of countries and nations and become a place for pilgrimage. In 1951 the Central Government of independent India recognised Viswa-Bharati as a Central University according to a law.

#### **4.7.12 Evaluation**

Rabindranath ran away from the courtyard of conventional education at the age of twelve and on growing up he founded Brahmacharyashrama at Santiniketan in the lap of Nature with the spiritualist ideal of Indian. He preached the teachings of identification of Nature and God in his various writings and opens. Though he is known as ‘Viswakabi’ (universal poet), he was simultaneously the novelist, dramatist, essayist, historian, philosophy, singer, actor, painter and teacher. The Santiniketan school created by him, expanded to Viswa-Bharati University in due course, was developed as a centre for tolerance and universalism and cast a vast influence on the field of Indian thinking and consciousness.

Rabindranath was not an imaginative, idealist, he tested its application in reality. He loved humanism and its purest symbol which is a child. He stressed on development of a child's self-power in the environment of love, freedom and sympathy. The root principle of the educational philosophy of Rabindranath is freedom, creativity and active connection of man with Nature. Thinking of Rabindranath, though originated from the ancient Indian culture, was nourished with the scientific humanism of the West—it may be said without doubt.

Prof. Sarbapalli Radhakrishnan said, Rabindranath Tagore was undoubtedly the greatest leader of the Indian Renaissance and his influence was felt in all of our cultural life. Education did not escape it."

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## **4.8 Mahatma Gandhi (1869 A.D.—1948 A.D.)**

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### **4.8.1 Life**

Mohandas Karamchand Gandhi who afterward was known a Mahatma Gandhi or Gandhiji and accepted by the mass of India as the 'Father of Nation', was born on 2nd October, 1869 at Porbandar in Kathiabar (Gujarat) of North West India. His father was the then Dewan (Prime Minister) of Rajkot. At the age of 13 years only Gandhiji was married to Kasturbai. Having passed the Matriculation examination in 1887 he went to England to study Law and after passing that examination he returned to Rajkot to start a law-business. In this connection he went to South Africa to look after the legal matters on behalf of a well-to-do Indian organisation. During the period of staying there he founded an educational institution named 'Tolstoy Farm' where he arranged for vocational training and some intellectual education in order to encourage cooperational living for enhancement of self-confidence and self-dignity in a family environment and to increase the dignity of labour. There he started experiments on his ideal of education.

He returned from South Africa in 1915. From then on he began to lead struggle for independence of India. Non-cooperation movement, Dandi March, the historic hunger strike of 1932, Quit India movement etc. are some of his famous movement against the foreign ruler.

Along with these, experiments on human education went on with a view to giving freedom from the conventional education. He founded Sabarmati Ashrama in 1925 where he conducted educational institution on the principle of truthfulness, non-violence, anti-untouchability and honesty. After 20 years he established another

ashrama in 1935 at Sevagram where he started his famous Fundamental Education Project in 1937.

The cruel contradiction of destiny was such that Mahatma Gandhi, an worshipper of truth and non-violence, was assassinated on 30th January, 1948.

### **4.8.2 Philosophy of Life**

Like other educationists, Mahatma Gandhi's educational project was the reflection of his philosophy of life and philosophy of education. First we will discuss his philosophy of life. Gandhiji was at the root an idealist philosopher. This idealism stood on 'Truth' and 'Non-violence'. He said that the aim of life was to reach the 'Truth' and 'Non-Violence' was the way to reach the 'Truth'. 'Truth' and 'Non-violence' are tied to each other inseparably. Therefore, our great duty is to stick to the way of non-violence. Going towards the truth make one realise deeper truth and the Absolute truth. This absolute truth is 'God'.

Gandhiji opined, "What though we have different bodies? We have but 'one soul'. The rays of the sun are many through refraction. But they have the same source. So he said, "Service to man is service to God." Therefore, his philosophy of life says that reaching the real truth and realisation of God are possible by dedication to the service of man with self-development and self-realisation through Gnan Yoga and Karma Yoga. And its means is non-violence. So, there is a philosophy behind Gandhiji's fundamental educational planning—A way of life : This philosophy can bring revolution in the society and its reformation can create it anew.

### **4.8.3 Meaning of Education**

Gandhiji did not believe in the conventional idea that education is the acquisition of literacy. He said, "Literacy is not the end of education nor even the beginning. It is one of the means whereby man and woman can be educated. Literacy itself is no education." He further said, "By education I mean an all round drawing out of the best in the child and man—body, mind and spirit." He thought, "True education is that which draws out and stimulates the spiritual, intellectual and physical faculties of the children." In his opinion, education neglects no aspect of human development, rather it engages in all round development of human being and reaches the truth after building him in social skill.

### **4.8.4 Aim of Education**

The ultimate objective of New Education was not only to create a balanced and harmonious individual but also a balanced society.

'Basic Education—A Fresh look', a booklet published by N.C.E.R.T. states that Gandhiji's new education was aimed at—social progress, National development, Economic development with assurance of employment for all, National integration and correlation of education with the universal brotherhood of human race.

#### **4.8.5 Curriculum**

Mahatma Gandhi advised a wide curriculum in congruence with the concept of education and its aim. The curriculum includes (a) Fundamental education—spinning, weaving, leather work, an industry in accordance with the local agricultural condition. (b) Mother tongue (c) Mathematics (d) Social science—History, Geography, Civics, rural economics (e) General Science—Nature Study, Biology, Physiology, Hygiene (f) Music (g) Fine arts (h) Hindi language.

In the Basic Education, Hindi is accepted as the National language instead of English. One characteristic of his Basic Education Scheme is that the subjects like history, geography, social study etc. are prescribed on the basis of principle of correlation around a productive handicraft from first to last stage of the scheme.

#### **4.8.6 Method of Teaching**

The method of teaching planned by Gandhiji is similar to the project method. Here the act teaching goes on spontaneously scientifically, playfully, with self-endeavour, self-discovery, right planning, proper purpose and work in order to acquire working experiences in future. In it the students play the role of discoverer, not as inactive listener only. There are four stages in this method—(1) Purposing (2) Planning (3) Executing and (4) Judging. Both the Basic Education method and the Project method are work-centred. In the project method the students take part willingly in any cooperational, autonomous and productive work, on the other hand the Basic Education method must be a craft-centred.

#### **4.8.7 Medium of Instruction**

Mahatma Gandhi opposed strongly the use of a foreign language as the medium of instruction and spoke of instruction through mother tongue. He said, that teaching through a foreign language pressurises the nerves of the brain. What the students learn is nothing but imitation. The students become incapable of new ideas and new creations. He said, "The foreign medium has made our children practically foreigners in their own land. It is the greatest tragedy of the existing system. The foreign medium has prevented the growth of our vernaculars.

### **4.8.8 Discipline**

Gandhiji believed in Self-discipline. This discipline is built up through Self-control. This discipline arise within, it can not be acquired from outside. For this such an education is required that will build physical & mental power, courage, righteousness, self-confidence, self-dependance and self-dignity. If these root factors of an individual being are built up, then he will become social and acquire social discipline.

### **4.8.9 The Teacher**

Gandhiji said that in order to implement his basic Education scheme properly and effectively the teacher would have to prepare himself very well. He should not be a artisans only, but should be a artist with a sense of beauty. An ideal teacher should possess love, attitude of service, sympathy, enthusiasm, sacrifice, patriotism as well as a great deal of knowledge.

The teacher will have consciousness about the goal and possess the social attitude. About all he should have unlimited love for his own profession.\*

### **4.8.10 Women Education**

Referring to women education, Gandhiji asked to make the women free from various prejudices and rites, and prescribed educational system in accordance with their inclinations and demands of life. He commented, women are more suitable than men in the field of children's education. Like the philosopher Plato, Gandhiji also had much confidence on the intelligence and ability of women.

### **4.8.11 Basic Education Scheme of Gandhiji**

In order to eradicate the fault and limitation of the conventional educational system, Gandhiji convened an educational meeting in October, 1937 at Wardha where he presented his new education scheme. As the scheme was adopted at Wardha, it became known as 'Wardha Scheme' too along with 'Basic Education Scheme.'

The characteristics of this basic education were child-centred, life-oriented, craft based and independent. At first it was said that the education of the primary stage at the age between seven and fourteen years should be brought under the purview of Basic Education Scheme. This education would be free and obligatory.

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\* "What we need is educationists with originality fired with true zeal, who will think out from day to day what they are going to teach their pupils."—M.K. Gandhi.

Mother tongue would be the medium of education. There would be no place for English. In the centre of the education there would be a productive craft. The salary of the teacher would be provided by the sales of the production based educational crafts. That is, education will be self-dependent. The education should be connected to the rural economy and made suitable for rural life. This kind of education is named 'Basic Education'. To examine the said proposals a committee was formed under the leadership of Dr. Zakir Hossain. The committee published its two reports in 1937 and 1938. The reports were accepted at the Haripura Congress. In 1939 an all India national education board named 'Hindusthani Talimi Sangha' was formed at Sevagram. Under its control the Basic Education, a new reformation of primary education, was implemented in the country.

This education is called 'Basic', because it is the base of building future life. On this base, an edifice of fully bloomed successful life will be constructed. The main theme of Basic Education is—knowledge through work. The tie of heart with the soil and life of the country will be the capital for future life and a precious national property. Gandhiji thought to revive our lost rural glory through this new education scheme. So, in the preface of Zakir Hossain Committee's report Gandhiji wrote, "The scheme is a revolution in the education of the village children". He further said, "My plan ... is thus conceived as the spear-head of a social revolution. It will prove a healthy and normal basis of relationship between the city and the village, and lay the foundation of a juster social order in which there is no unnatural division between haves and have nots."

This Basic Education was criticised for some flaws. (1) Making the education 'Self-dependent' will make the institution a factory. (2) Teaching all the subjects by correlation process with only one handicraft is an unrealistic scheme. (3) Though rural crafts have been mentioned, no reference of craft under urban environment have been given. (4) To find eligible teachers for this purpose is difficult. (5) The proposal for complete rejection of English upto the age of fourteen years was not deemed acceptable to many subsequent educationist.

In January, 1945 a meeting for the national students was held at Sevagram. Gandhiji said that the current basic education had not been an all round education for a man's life. For this purpose, he mentioned four stages of Basic Education and named this extended basic education 'Nai Talim' or 'New Education'.—

- (1) Pre-basic stage—for below 7 years of age.
- (2) Basic stage—from 7 to 14 years of age.
- (3) Post basic stage—from 14 to 18 years of age.

(4) Adult education—In the opinion of Gandhiji, the adult education should be a part of basic education. He subsequently supported English as a language for learning. He did not oppose the good sides of higher and western education. He said, "I want all the winds of culture of all the countries to enter into my home freely, but I did not want to be uprooted from my won habitat by them. I want, let our youths like English and other foreign languages for creating literary tastes and hope, let their medium benefit India and the world as far as they can."

#### 4.8.12 Evaluation

Gandhiji's basic education was constructed with the elements of Idealism, Naturalism and Pragmatism. Gandhiji was by heart an Idealist. But in implementation of his ideal, he was at the same time a Naturalist and a Pragmatist. His 'New Education' was created with a combination of all the significant philosophical doctrines. Gandhiji's philosophy of education was naturalist in structure of education, idealist in aim of education and pragmatist in method and activities of education.

In case of solving different problems of our country Gandhiji had universal outlook, strong endeavour and inner insight. He was a strong guiding light, seated at the top of philosophical honest, a creative genius, a foreseer, a humanist, an educationist and above all a reformer of modern India. He was rightly marked as 'Father of Nation' and 'preacher of Truth & Non-violence'. He was a flame of light, the radiation of which has not only reached in the dark remote corners of India but also spread throughout the world and stimulated the human mind all through the world. It will not be exaggeration to say the theory and application of his 'Nai Talim' or 'New Education' have played a significant role in the educational reconstruction of post-independence India.\*

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### 4.9 Exercises

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1. Write what you know about the idealist physiology and educational thinking of Plato.
2. Discuss Rousseau's educational thinking on the basis of the following—(a) Education according to nature (b) Aim of education according to different stages (c) Negative education (d) Discipline through natural consequence (e) Women education.

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\* "Shri Vinoba Bhave remarked, "The old education pays homage to Lakshmi, Shakti, Saraswati, the new education pays homage to humanity, and values these three—wealth, power and knowledge—only as instrument of service."—S.N. Mukherjee (*Education in India—Today and Tomorrow*).

3. Discuss Rousseau's contribution on (a) concept of education (b) Aim of education (c) Curriculum (d) Method of education.
4. Discuss the contribution of Pestalozzi in education.
5. Discuss Froebel's thinking about (a) idea of Unity (b) Curriculum (c) Method (d) Role of the teacher.
6. What do you understand by Froebel's kindergarten. In this connection explain the meaning of 'Gifts', 'Occupation' and 'Play'.
7. Discuss the concept of John Dewey about the concept, curriculum and discipline in respect of education.
8. Describe in brief the educational thinking of Rabindranath.
9. Write what you know about Rabindranath's Santiniketan school and Viswa-Bharati University.
10. Describe the educational ideas of Vivekananda.
11. Explain the 'Wardha Scheme' and its extension 'Nai Talim' scheme in respect of basic education proposed by Gandhiji. Why was this scheme named as 'Basic'?
12. Discuss Gandhiji's ideas about the real education, aim of education, method of teaching, medium of instruction, discipline and women education.
13. Write short notes on—
  - (a) Cultural Idealism of Plato
  - (b) Naturalism of Rousseau
  - (c) Positive and Negative Education of Rousseau
  - (d) Rousseau's theory of discipline
  - (e) Comparison of educational thinking between Prussian and Pestalozzi.
  - (f) Froebel's idealist philosophy
  - (g) 'Gifts' and 'Occupation' as described by Froebel
  - (h) Kindergarten
  - (i) Pragmatist philosophy of John Dewey
  - (j) Problem solving method of John Dewey
  - (k) John Dewey's ideas on school
  - (l) Rabindranath thinking on the education in the lap of Nature
  - (m) Viswa-Bharati of Rabindranath
  - (n) Vivekananda's philosophy of life
  - (o) Wardha Scheme on Basic Education
14. Write the correct answers—
  - (a) Who said it ? —“At the time of birth man is free, but everywhere he is bound in chains.”—Dewey, Froebel, Rousseau, Gandhiji.



- (b) Who is called 'Father of modern education'?—Rousseau, Pestalozzi, Plato, Rabindranath
- (c) 'I want to make education and instruction based on Psychology.'—Who said it?—Froebel, Pestalozzi, Dewey, Vivekananda
- (d) 'The school is a miniature of society.'—Who said it?—Dewey, Rousseau, Plato, Froebel
- (e) 'Oh ye hero, be brave, say with pride—I am Indians, Indians are my brothers.'—Who said it?—Rabindranath, Vivekananda, Gandhiji, Zakir Hossain
- (f) 'If you want to know India, study Vivekananda. In him everything is positive and nothing negative.—Who said it?—Rabindranath, Gandhiji, Radhakrishnan, Froebel
- (g) Who defined education as follows—
  - (1) 'Education is the development of his inner perfection.'—Vivekananda, Gandhiji, Rousseau, Froebel
  - (2) 'Highest education not only provides information, but also harmonize our life with everything' of the creation.—Gandhiji, Rabindranath, Radhakrishnan, Kothari
  - (3) 'I understand education as the all round development of body, mind and soul.'—Gandhiji, Froebel, Rabindranath, Rousseau

15. What are the names of the educationists related with the following subjects—

- (a) Basic Education
- (b) Shantiniketan
- (c) Emile
- (d) Object lesson
- (e) Syllabaries
- (f) Laboratory School
- (g) Problem solving method
- (h) Pragmatist philosophy
- (i) Kindergarten
- (j) 'Gifts' and 'Occupation'

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## **Unit 5 □ Some issues in Education**

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### **Structure**

- 5.1 Freedom and Discipline in Education**
  - 5.1.1 Discipline and Order**
  - 5.1.2 Different approaches to discipline (Ancient Concept, Impressionistic Theory, Naturalistic Discipline, Modern Concept).**
  - 5.1.3 Freedom & Discipline**
- 5.2 Democratic ideals in Education**
  - 5.2.1 Meaning of Democracy**
  - 5.2.2 Characteristics of Ideal Democracy**
  - 5.2.3 Democracy in Education**
- 5.3 Education and Humanity**
  - 5.3.1 Ancient concept of Humanity**
  - 5.3.2 Modern concept**
  - 5.3.3 Problems of Humanity**
  - 5.3.4 Education for Humanity**
- 5.4 Internationalism in Education**
  - 5.4.1 Meaning of Internationalism or International Understanding**
  - 5.4.2 Role of Education with reference to internationalism**
- 5.5 Exercises**

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### **5.1 Freedom and Discipline in Education**

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#### **5.1.1 Discipline and Order**

According to the conventional education, various rules & regulations are in vogue for creating a disciplined and peaceful condition in the field of education. It includes, on one hand, administrative and other works, student admission, student attendance, classroom, fixation of time-table, conducting examination and promotion to higher class and, on the other, obeying instructions of the teachers, keeping silence

at the time of study, non-violation of the peaceful condition of the schools etc. The students have to obey these rules under outside pressure and fear of punishment. For this reason, an artificial calm & quiet environment are found in the educational institutions. The rules for maintaining outer calm environment with the application of strict injunctions are preferably called 'Order' rather than 'Discipline' by the educationists.

On the contrary, in modern sense, the discipline is deemed to lie within the children. Real discipline comes out from a child's heart on the basis of his life-experiences. This is not an attitude of order by outside pressure. Real discipline is wilful obedience to the environment and own development as well as the natural laws.

So we may say that the discipline has two sides—one positive, another negative. Negative discipline is to keep away from those which are bad for oneself and the society; positive discipline is to accelerate self-development towards that which will do good to oneself and the society. Now, we may differentiate easily between 'order' and 'discipline.'

- (1) Order is loaded from outside, discipline comes from within.
- (2) The concept of order is narrow, negative and strictly oppressive. The concept of real discipline is positive, free and humanistic.
- (3) In order, the teacher points out the faults of the students and tries to keep the students away from them. In discipline, the teacher tries to stimulate the students in the positive, moral and socially valued activities.
- (4) In order, there is no joy, freedom and spontaneity. In discipline there are all those.
- (5) Order is obstruction or prohibition; everything starts with 'Don't'. Discipline starts with 'Do.'
- (6) Order has a purpose; its purpose is to create discipline. On the other hand, the purpose of discipline is discipline itself.

### **5.1.2 Different approaches to discipline**

#### **● Ancient Concept**

In ancient education system a child was deemed to be a born criminal or sinner. It was presumed that education could remove this sin by forcing strict discipline from outside. This discipline was suppressive. The child's wishes, desires, tastes, interests etc. were suppressed by this discipline. Order was the only means of controlling a child. A proverb was in vogue—spare the rod and spoil the child. In ancient times, in many cases, the religious idealists forced that type of repressive injunctions on the

students in order to acquire some pre-determined values. The then psychologists and educationists, believing in mental discipline, advised to practise some scriptural instructions mechanically. This discipline was imposed, negative and in many cases forced against the children's will. This type of discipline unfavourable for a child's development cannot be accepted at all by the modern educational world.

#### ● **Impressionistic Theory**

Many famous educationists think that a deserving teacher, with the influence of his uncommon personality, can bring in discipline within the students. An affectionate, self-controlled, honest and dignified teacher, with the help of his thought, feeling and work, can influence or put an impression on a child's thought, feeling and work, and the child follows the teacher consciously or sub-consciously. If the teacher is disciplined, then the children too become disciplined. The educationists who give importance on the influence of the teacher's personality in the children's life, are called Impressionists and this concept of discipline is called Impressionistic discipline. This discipline is higher than the repressive discipline to some extent, but it also is not completely wilful or self-controlled on the part of the child. Here too a pressure works indirectly. How a teacher's personality helps in bringing the discipline of his students may be found in Arnold and Turing of England, Mark Hopkins of America and Rabindranath of Bengal.<sup>1</sup>

#### ● **Naturalistic or Emancipationists discipline**

According to Naturalist philosophy, education is a child's spontaneous inner developing process. Forced injunctions from outside may hamper the child's development. If a child gets freedom in knowing, understanding and expressing his desires, he may develop completely. This philosophy says that a child gets the concept of discipline through his own similar experiences from the environment. On the principle of consequence of work he learns what should be done and what not. He rejects that which is painful and follows that which is satisfactory. This type of discipline is called 'discipline on the principle of natural consequences' or 'free discipline.' Father of this concept of discipline is Rousseau. Herbert Spencer also held that it is the Nature which determines particular punishment for particular fault. It is the nature which works as a medium for bringing discipline in the child's life. The educationists believing in the theory of free discipline are called Expressionist or Emancipationist because they want free self-expression of the students and to make the children free from the bondage of artificial injunctions.

1. "It is equally true that impression has profound effect. We do get our moral sentiments, attitude and enthusiasm in the first instance contagion from admired personalities."

Through discipline as per the theory of natural consequences the student gets wide freedom which is necessary for his development—we know that. Touching the fire the child's hand is burning—let it burn. Diving into water the child is sinking—let him sink. If always and in all circumstances this type of thinking is allowed, then the child will not get time to rectify the fault which resulted by the nature's punishment—he will already be ruined. This is held by the modern educationists. They also think that unrestricted freedom in the institution where the students study in groups, may turn to indiscipline. So they say that indirect instruction of teachers is essential to create right environment for all-round development of the child.

#### ● Modern Concept

According to modern educational science it is said that if teaching was done by engaging the students in constructional and cooperational work, then discipline was created on its own. The essence of modern discipline is the indirect social control through creative, grouped, productive, cooperational and constructive works in life.

In this circumstances the school will be the ideal social environment. The students themselves will determine the purpose of work. They will plan, execute and evaluate their own work. Standing beside them like a friend the teacher will advise in need and create an ideal social environment. This modern discipline is automatic and its main proponent is the American Pragmatist philosopher John Dewey. Such is the concept of Social Discipline too.

Automatic discipline can easily be created through autonomous order formed by the students themselves.

### 5.1.3 Freedom & Discipline

Man is free by birth. Manifestation of his humanity lies in his free will. So in modern times the children are not deemed born sinner.

Freedom does not mean doing whatever one wants. It is dependance on oneself.

Now the question is whether freedom and discipline bear the same meaning?

When as per old concept discipline means obeying some forced injunctions, then the ideas of discipline and freedom are antagonistic and conflicting. One helps in man's progress, another drags behind.

We know, when freedom is one's natural innate desire or demand, then discipline is a necessary self-acquired matter. Whenever discipline goes through evolution in modern concept, the discipline and the freedom begin to be synonymous. In democratic society, co-existence of discipline and freedom can build balanced personality. There are definite goals of both. The aim of both is the all-round and

harmonious development of the individuals who realises their own authority inside and outside, and at the same time encourage the desire for freedom inside them and outside in society.

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## **5.2 Democratic Ideals in Education**

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The word 'Democracy' originated from two Greek words 'Demos' (means 'people') and 'Kratia' (means 'Power'). So the literal meaning of democracy is 'power of people.' According to conventional opinion it explains democracy in political sense and according to Abraham Lincoln 'Democracy is government of the people, by the people and for the people.

### **5.2.1 Meaning of Democracy**

At present the meaning of democracy is very wide. It is a philosophy of life, progress towards an ideal living. In an ideal democracy the conflicts between individual and society, between one group and another begin to be invisible. The harmony between individual aim and social aim is recognised as the highest aim of life. Here the individual personality is given its worth as much as the relation with other individuals and his responsibility towards the society. Main theme of modern democracy is equal opportunity for all and social justice in every field of daily life as well as political, economic, cultural and religious life. This democratic concept indicates such a society where every individual is able for his self-expression and self-development according to his own tendency and capability.

### **5.2.2 Characteristics of Ideal Democracy**

The characteristics of Ideal Democracy are

- (1) Total opportunity for individual self-realisation through Co-operational social living.
- (2) Freedom, equality and sense of fraternity in every field of life.
- (3) Attitude of sympathy and co-operation instead of attitude of competition and exploitation.
- (4) Absence of class struggle and class discrimination.
- (5) Building of personality and character for right judgment.
- (6) Acquisition of advanced citizenship.
- (7) Government for all with free voice and will.

- (8) Advanced democracy will always aim at happiness and prosperity for all without special facility for particular individual or group.

This type of classless, mobile and without dictatorship democracy is most desired by man. So now democracy does not mean only political democracy in narrow conventional terms. Now it also means economic democracy, social democracy etc.<sup>2</sup>

For this reason the idea of democracy is kept in high position in the field of education.

### 5.2.3 Democracy in Education

The Secondary Education Reconstruction Commission of America opined, "The purpose of democracy is to construct such a society where an individual, along with his own personality development through activity, can benefit other individuals and the society as a whole. ... In democracy the education transmits knowledge, interest, ideal, habit and power within every individual inside or outside school, so that one can find out his potentiality within his society and devote himself for wider benefit."<sup>3</sup>

The pre-determined education under the bourgeois & feudal order was forced on the children against their will. They were taught in a pre-determined way as desired by the authority.

In democracy the children learns with their own will. Under imperialist order, the government does not like mass education. In democracy the education is universal. Under the capitalist order a firm, pre-determined, traditional education is forced on all. In democracy, education is flexible, full of variety and harmonious with the characteristic demands of different regions. In democracy, education is not only universal but also mandatory, equal for all, child-centred and humanistic; its aim is clear thinking, clear speaking, clear writing of one's own opinion, character building, acquisition of intellectual power, right judgement and acquisition of democratic citizenship.

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2. "Economic democracy means that economic power will be in the hands of the people as a whole, not in the hands of a few capitalist or a particular class."—B. D. Bhatia  
"Social democracy connotes absence of all distinctions based on class, birth or possessions of birth.—B. D. Bhatia
3. "The aims and objectives of a true democratic education should be to develop habits, attitudes and qualities of character.—Secondary Education Commission (1452-53)

The method of education is through automatic discipline with participation by all and autonomous activities. Here discipline is the positive discipline. In true democracy, the schools are made simple, sacred, well combined and democratically equal, where free development is occurred on the basis of mutual co-operation.

In true democratic educational system, the role of a teacher is of real friend, philosopher and guide. He is an alert supervisor, not an oppressive ruler. He tries to remove the undesired obstacles for the child in the field of education. He tries to know the child and control his tendency-based and demand-based educational environment so that all round development of the child becomes possible. In his attitude the teacher will be a democrat and apply the democratic principles in reality.

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## **5.3 Education and Humanity**

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### **5.3.1 Ancient Concept**

In modern times it is thought that man himself is omnipotent in case of building his own fate and future. Due to progress in science and technology man has acquired the power for controlling natural energies in the welfare of mankind and as a result he believes in his own power, without depending on the formless Absolute Being, for welfare and advancement of mankind. This faith came from the Scientific Humanism. Practice of human welfare is not possible by god-worshipping in an environment isolated from human habitation. It is possible in social environment with the manifestation of one's own potentialities and collective activities with others.

An individual in his childhood grows up in a family with his parents, brothers & sisters and siblings. In his happiness & sorrow, good & bad and various activities his ideas & thinkings are developed from the family. Then he grows up with the neighbours, other groups and friends & companions through exchange of ideas. He learns to understand the demands of his own and those of others and can be developed through welfare of his own and that of his groups on the basis of mutual co-operation. Thus he becomes a part of a greater group, society and State; if he feels the social bondage of being a part & parcel of the society and becomes a socially skilled citizen, then the welfare of both himself and the society is accomplished.

Therefore, the primary condition of life is that the welfare is possible not by individual effort but by adhering to society. The primary thinking should not be how 'I' would worship the imaginary truth through isolated living; but it should be how I would live with others and others would live with me. Minimum needs for living



are food, cloth, shelter, love and sympathy. How shall I meet these demands from others ? What will others get from me ? For this reason human service and human welfare are not the matters of individual feeling. These are the collective feeling through collective living at the same time and same place.

### **5.3.3 Problems of Humanity**

The problems relating to humanity applicable to a group of India are :

- (a) Development in real environment instead of isolated development in fantasy.
- (b) Understanding of one's own relation in terms of other person or society.
- (c) Planning the work in which an individual can take part in the social welfare.
- (d) Economic development according to everyone's demand.
- (e) Making intimate correlation between education and employment.
- (f) Thinking oneself as a part of the society. So our philosophy of life should

not be running away from life, but adhering oneself more strongly in different work of life. It is very important to think how the social demands can be met along with the individual demands such as food, cloth, shelter, education, hygiene etc. Our moral development is possible not with isolated individual thinking but through such collective work that meets moral and material demands of many persons.

### **5.3.4 Education for Humanity**

Solving the problems of this human service requires education and freedom. This education is self-development through knowledge and self-realisation through work. This education will be the education for becoming true human being. The knowledge which is not useful for society, is not desirable. This education should be imparted in a free environment. Lajpat Rai said, "There is no happiness without freedom", "Growth towards freedom is progress." This freedom will be the political freedom which we, the Indians, achieved. Becoming free leads to the wish for running away from reality. True human service is not possible by individual realisation of God through purification with religious austerities. Truth can be reached through this human service. Dr. Radhakrishnan said, "There is no contradiction between seeing the truth in solitude and engaging in human affairs."

Therefore, the nature of education should be harmonious between theory and practice. This education should be accomplished through participation in the work for human welfare. Education should have equal rights for all and be based on the

ability, affinity and interest of the students. No discrimination should be allowed in terms of social and economic conditions. It will be accessible to all the classes. No discrimination in respect of rural and urban condition should be entertained. Education will be mainly work-based and first-hand training. It must be socially need-based and an art for acquiring citizenship. Man should be educated with moral values. He should learn technology and science to meet his necessities. Production and human ability should be mutually correlated. The school will be a sacred, uniform, democratic society for citizens. The students will learn spontaneously through participation in productive work and cooperational activities in a normal social environment. The teacher will create the proper social environment. He should possess the social qualities and advise the students, if necessary, as a philosopher and guide. He will also show the necessity for cultural heritage which should be transmitted in human development. Therefore, education will be need-based, intellectual, moral and work-oriented.

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## **5.4 Internationalism in Education**

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### **5.4.1 Meaning of Internationalism or International Understanding**

On observation it may be understood that changes in development of human qualities has not occurred so much as it has occurred in the material world with the help of science. Being deluded by the narrow and blind nationalism the mind of man is filled up in many cases by the primitive interest, violence and enmity. So we see exploitation and undue interference, economic narrowness, conflicts among races & cultures, conflicts between socialism & imperialism, conflicts between fascism & socialism and those which stand against world-fraternity.<sup>4</sup>

So, in this bad days of human civilisation the question of international fellow-feeling has been the main issue. Secondary Education Commission Report therefore commented appropriately, "There is more dangerous maxims in the world of today than 'My Country,' right or wrong & the whole world is now so intimately inter-

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4. "Nationalism is most dangerous vice of our time for more dangerous than drunkenness or commercial dishonesty or any of other vice, against which conventional moral education is directed...owing to nationalism the continuance of civilized life is in jeopardy."—Bertrand Russell (Education and Social Order).

connected that no nation can or dare lie along and the development of a sense of world citizenship has become just as important as that of national citizenship."

This Committee further commented that in true sense the patriotism is not sufficient—but as its compliment every citizen has to arouse a live feeling that everyone is a member of one world; and it is to be watched that according to this feeling everyone becomes encouraged to fulfil his own responsibility from the psychological and emotional point of view. In the critical danger of today's civilisation, the only way to arouse this sense of world fraternity is education. Now we see what is meant by internationalism? In this context Oliver Goldsmith said, "Internationalism is a teaching that the individual is not only a member of his State, but a citizen of the world." The international sense which makes an individual think as a member of a State, may also make him think as a citizen of the world. This feeling has been echoed in the words of Dr. Walter H. C. Laves on international understanding. He said, "International Understanding is the ability to observe critically and objectively and appraise the conduct of men everywhere to each other, irrespective of the nationality or culture to which they belong." That means, man, irrespective of country & culture, can praise or criticise each other's behaviours & manners with impersonal view, and the power of judgement with this view is the sense of internationalism. In this connection the words of Dr. Sarbapalli Radhakrishnan, ex-president of India, are worth mention. He said, "If human race is to survive we have to subordinate national pride to international feeling." So, in order to survive the human race the idea of universal friendship should be kept high.

#### **5.4.2 Role of Education with reference to Internationalism**

Problems of the modern world have placed great responsibilities in front of the educationists. If education is not reformed in favour of world peace and international fraternity, then annihilation of human civilisation is inevitable. Following precautions may resist this destruction :

##### **Controlling of fighting tendency in education :**

One of the innate tendencies of man is the fighting tendency. Controlling this tendency through education it can be made constructive for establishment of peace. Through the process of evolution man gave up the primitive animal instinct and was able to advance in life. Man does not want war, he wants peace. In this historic progress the contribution of education cannot be denied. So, man has to be made organisation-oriented by controlling his fighting tendency.

**Well correlated and need-based curriculum :**

Development of human resources and arousal of sense of internationalism are possible through well-correlated and need-based curriculum under the authority of educational institution. The students should be rightly informed of different countries, their people, their public systems, conduct & behaviour, manners & customs, history, culture, problems & progress in various fields. If the study of history, geography, civics, science, mathematics, language, literature etc. are included in the curriculum as per ages and educational stages of the students and the knowledge about the foreigners is reached to them, then making them aware of International Understanding will be easier.

**Role of Geography :**

Geography has enough importance in the curriculum to arouse the sense of internationalism. There should be scope of practising geography with maps and globes. Thus the students will acquire the knowledge about the position, environment and conditions of different countries and understand easily how communication and natural relation was strengthened. Through geography in school level the students can know the fact that different countries of the world are interdependent in respect of trade & business, industrial production, communication & transport etc.

**Why should we read History ? :**

History is the storehouse of world's knowledge. This storehouse of knowledge introduces the East and the West to each other. Going through history we know every nation has some contributions more or less in prosperity and progress of the human race and everyone's desire for peace and prosperity is similar. True teachings of history should be to clarify the mutual exchange among the nations and their human relations. Through history the students should be made aware that present condition of human civilisation has not been created by a single country or nation. This developed civilisation is a result of contributions for era after era by all the countries and nations, big & small, developed & underdeveloped.

**Role of Civics :**

Through this medium the students acquire the knowledge on the political and civil organisation and the conducts & customs of their own country and abroad. Through this subject the students can know about UNO, UNESCO, UNICEF etc. and be aware of the purpose, organisation and activities of these establishments.

**Role of Science & Mathematics :**

The contributions of the scientists of the world in science and mathematics and

the knowledge of their applications are very helpful for spreading world consciousness. The languages and symbols of science and mathematics are universally recognised. So, practice of these subjects helps Logical thinking and scientific attitude of the students.

#### **Role of Language and Literature :**

In the epics and literatures of the world there are various human elements—pleasure & pain, laugh & tears, win & defeat, moral & spiritual theories which are the wealth of the whole world. Languages are also the carriers of the ideas, which helps very much to develop the sense of world-humanity, international friendship and world-consciousness.

#### **Other subjects :**

The other subjects included in the curriculum e.g. economics, anthropology, fine arts & crafts of different stages etc. may play important role in the development of international consciousness; specially fine arts and crafts are unique in creating universal appeal.

#### **Role of the teachers :**

The teacher can build properly the mental structure of the student in developing the sense of internationalism. For this, he has to be imaginative and inventive, so that he can organise the activities under additional curriculum that encourages the sense of internationalism. On selecting the titles suitable for developing the sense of internationalism, he can argue drama, debate, discussion and exhibition. In this way he can create an environment for arousing the sense of world-fraternity in the mind of the students. The foremost need for it is the proper views and attitude of the teacher in this regard. For developing these qualities he should take proper training at the outset. For this reason the ideal of universal education should be reflected in the National Education Policy.<sup>5</sup>

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5. "We need a cosmopolitan education which will produce a loyalty to world citizenship, an international understanding and which will engender and foster love, not of the century alone but of the humanity. Such a system of education implies education for peace, for internationalism as an ideal can flourish only in peace."—B. D. Bhatia.

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## 5.5 Exercises

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1. Explain the concept of discipline from different viewpoints.
2. What is meant by Democracy? How can the education be made democratic ideally?
3. Describe the old and modern concepts of Humanity. How can the education be applied to Humanity?
4. What do you understand by the sense of internationalism. Describe the role of education in developing the sense of internationalism.
5. Write short notes on :
  - (a) Discipline and Order.
  - (b) Freedom and Discipline.
  - (c) Characteristics of an ideal democracy.
  - (d) Democracy and Education.
  - (e) Education and Humanity.
  - (f) Sense of internationalism.
6. Write the correct answers :
  - (a) Who said it ?—"Internationalism is a teaching that the individual is not only a member of his state, but a citizen of the world."—Oliver Goldsmith, Radhakrishnan, Rabindranath, Gandhiji.
  - (b) Who said it ?—"If human race is to survive we have to subordinate national pride to international feeling."—Radhakrishnan, Gandhiji, Rabindranath, Vivekananda.

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## **Unit 6 □ Vedic Age and Post-Vedic Age or Brahmanya Age**

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### **Structure**

- 6.1 Introduction**
- 6.2 Education in the Vedic Age**
  - 6.2.1 Purpose of education in the Vedic Age**
  - 6.2.2 Curriculum in the Vedic Age**
  - 6.2.3 Method of teaching in the Vedic Age**
  - 6.2.4 Teacher-Pupil relation in the Vedic Age**
  - 6.2.5 Educational Institution in the Vedic Age**
  - 6.2.6 Women Education in the Vedic Age**
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- 6.4 Education in the Post-Vedic period—Upanishadic Age**
  - 6.4.1 Aranyak**
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  - 6.4.3 Main teachings of the Upanishads**
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  - 6.4.5 Position of the Teachers (Guru)**
  - 6.4.6 Duration of Learning**
  - 6.4.7 Method of Teaching**
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  - 6.5.7 Practical Education**
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- 6.5.9 Moral Education
- 6.5.10 Women Education
- 6.6 Convocation
- 6.7 Teacher-Pupil relation
- 6.8 Education at the Brahmanya Age
  - 6.8.1 Purpose of the Brahmanya Education
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## **6.1 Introduction**

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Sometimes before 1500 B.C. the Aryans entered into India through the mountain-pass at the North West borders. Before the Aryans there lived in India a number of primitive seats and the Dravirs. Though the primitive inhabitants and the Non-Aryans were defeated by the outsider Aryans, yet the non-aryans culture were not extinct. The national character of ancient India was formed with the characteristics of both Aryans and Non-Aryans. Building their habitat in the areas washed by the Ganges and Yamuna, the Vedic Indians undertook the practice of knowledge, which resulted in Vedas, Upanishads and philosophy, literature etc.

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## **6.2 Education in the Vedic Age**

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The period from 2000 B.C. to 300 A.D. approximately is considered as the

Vedic Age. The educational history of ancient India may be divided in some distinct ages e.g., Vedic Age, Post Vedic Age and Sutra Literature Age (not discussed here).

### **6.2.1 Purpose of Education in the Vedic Age**

- In the Vedic education system the main purpose of education was realisation of the Absolute Brahma. It was thought that realisation of the Absolute Truth was possible through ascetic practices. So the main purpose of education was to inspire devotion and religious attitude. All the educational thinking were formed mainly on the basis of theology, and the final aim was emancipation & freedom through self-realisation.\*

- Importance on character building—Education was conducted through practice of Brahmacharya in the lap of wide open Nature of forests. So importance was given on the practice of simple living.

- Development of personality—Self-esteem, Self-realisation, Self-confidence and Self-control were given special importance and praised.

- Practice of social and State concerned duties—Education for increasing aesthetic knowledge, education for preparation of household living after leaving the Guru's house, enhancement of consciousness about various social responsibilities and duties apart from family-duties, building of positive attitude towards domestic animals etc. were important.

- Preservation and extension of ancient tradition and culture—The Aryans had to preserve the Vedic literature. Every members of them had to study some portions of the Vedas. The priests class used to commit to memory the whole Vedas and transmit it to the future generations.

### **6.2.3 Curriculum in the Vedic Age**

In the Vedic Age the curriculum was only the study of the Vedas. Recitation of the Vedas was the only education. The Vedas were taught with correct pause, verbal measure and rhythm. Seven types of rhythm were in vogue. Importance was laid not only on recitation but also on thinking and conceptualisation. Correct pronunciation was stressed in recitation. Every word and sentence of the Vedic hymn must be

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\* "Learning in India through the ages had been prized and pursued not for its own sake, but for the sake and as a part of religion. It was sought as the means of salvation or self-realization, as the means of highest end of life viz. Mukti or Emancipation."—R.K. Mukherjee (Ancient Indian Education)"

understood by the pupils. But in the curriculum of the Vedic age, not only the theological education was imparted, but also general education, Kalpa, grammar, astrology, prosody, Nirukta, logic etc. were also included.

#### **6.2.4 Method of teaching in the Vedic Age**

In the first stage of teaching recitation of Vedic hymns were taught. In the second stage a student was isolated from his group and taught individually. Everyone had to purify his soul through Yoga practices in solitude. The pupils were divided in different classes on the basis of their mental progress. The higher students would join in the Brahmin community. Their knowledge was evaluated by a discussing & cultural council.

Besides, the pupils had to obey daily various spiritual laws & disciplines such as, invocation and offering to fire ('Agin'), controlling of sense, strict restraints, living a pious & sacrificing life and pleasing their teacher ('Guru') to the best of their abilities.

#### **6.2.5 Teacher-Pupil relation in the Vedic age**

The relation between a teacher and a pupil was very sweet and cordial. The students respected their teacher like their fathers.

#### **6.2.6 Educational Institution in the Vedic age**

The fundamental educational institution of the Vedic age was the 'Gurukul'. Though each Gurukul had its separate existence, yet the centre of preaching the highest knowledge was the Brahmin community. The pupils of different Gurukuls used to assemble and discuss the contributions of their own schools. They assembled in the hermitage as the Ashrama-boys for their all round education. A complete hermitage had different sections, such as Agnisthan, Brahmasthan, Vishnusthan, Mahendrasthan, Somasthan, Gadursthana, Kartikeyasthan etc. The hermitage of Kulapati Sanaka in Naimisaranya had a large institution for ten thousand students. This Ashrama of hermitage was first to be developed as the University in the Vedic India.

Another notable institution of the Vedic India is 'Parishad'. Its literal meaning is collective sitting. Here the desire for knowledge of the advanced students was fulfilled to some extent. 'Panchal Parishad' was such a famous institution.

#### **6.2.7 Women Education of the Vedic age**

In the Vedic age, women of the three castes viz. Brahmin, Kshatriya and Vaishya had the full right for studying the Vedas. Many of them used to work as

teachers. Among the educated women of this age the names of Viswabara, Romasha, Lopamudra, Kakshibati, Ghosala, Apala, Mamata are worth mention.\*

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### **6.3 Characteristic of the educational system in the Vedic age**

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- The Vedas was the main subject of education.
- Progress of Soul was stressed more than material progress.
- Religion was given most importance in education.
- Bramacharya was mandatory.
- Moral character was strengthened through strait discipline in the home of the teacher.
- Education was free, without fees.
- The teachers were intuitive persons and the teacher-pupil relation was like parent-child relationship.
- Facility for individual education and development of balanced personality were arranged.
- The subjects of study were philosophy, grammar, religion & culture, logic etc.
- Women were honoured in the society and offered facility for education.

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### **6.4 Education of Post Vedic age—age of Upanished**

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“In the whole world there is no study so beneficial and so elevating as that of the Upanishads. It has been the solace of my life, it will be the solace of my death.”—Schopenhauer.

Past-Vedic age may be considered as the period from 1400 B.C. to 600 B.C. i.e., from the end of the age of Rikveda to the beginning of Buddhist and Jain religions. It is needless to say that this period may not be considered accurate. In the Vedic age the Yajna or the rituals of offering to fire had a special importance. Subsequently this rituals predominated and the Brahmin priests gained an important

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\* In this connection Altekar mentioned, “Home, of course, was the main centre of the education of girls in the domestic science.”

position in society as the executor of these rituals. Thus, according to the type of these rituals the Brahmin priests were classified as 'Hotri', 'Udgata', 'Brahman' etc. within the society.

In the Vedic age aim of education was the teachings which brought emancipation or salvation. In the post-Vedic age this aim or purpose continued and more stress was given to this rituals in the Upanishadic age. As a result, the importance on the practice of spiritual meditation was decreased. On the other hand, new subjects or studies like physics, handicraft, geometry, mathematics, astronomy etc. were included in education. Along with these the study of physiology was started. Knowledge of the area, volume and structure of the alters or the fire-places of Yajna as well as their space & time was found necessary. In this education system of the post-Vedic age an extensive study of the 'Brahmanas', 'Aranyakas' and 'Upanishads' was started. With the help of research on these activities of the post-Vedic age we may understand the infrastructure of the education system during this period.

#### **6.4.1 Aranyak**

The Aranyak literatures are the appendices of the 'Brahmana'. These Aranyakas were compiled for the forest-dwelling ascetics who would live in solitude and practise austerities for the sake of gaining spiritual knowledge.

#### **6.4.2 The Upanishads**

Indian spiritualism reached its pinnacle in the Upanishads. Indian philosophical thinking reached a level beyond imagination. For this reason the Western philosophers, from Schopenhauer to Max Muller, McDonald etc., explained and studied the Upanishads and were deeply fascinated with its wonderful philosophical thinking. This type of realisation of knowledge could not be found in any after intellectual scripture. So, Paul Denson commented in his book "Philosophy of the Upanishads", "Philosophical conceptions unequalled in India or perhaps anywhere in the world".

#### **6.4.3 Main teachings of the Upanishads**

Though there are different types of commentary on the Upanishad, their main teachings are to realise the true nature of the Absolute Brahma by spiritual enlightenment. So the purpose of the Upanishadic knowledge is to attain the idea of the Absolute Brahma. The etymological meaning of the word 'Upanishad' is to sit nearby. That means, the disciple will sit near his Guru after completion of other formal studies and will acquire the extreme secret innermost knowledge from him. That knowledge must be the knowing of Brahma and realisation of its nature, by

which one will find the way of emancipation or salvation.

#### **6.4.4 Aim of Education**

Main teaching of the Upanished is —Brahma is infinite, Truth and Knowledge. It means that realisation of Absolute knowledge may be had through education. And this Absolute knowledge is the realisation of that infinite, unlimited and unmanifested Brahma.

#### **6.4.5 Place of the Teacher (Guru)**

In the Upanishadic education there is a high place for Guru. The Guru will encourage the disciple in the education for the soul. The disciple will take his seat near the feet of his Guru and hear attentively the teachings of the extremely wise Guru. He who has acquired the Supreme knowledge or 'Brahmagnan' is the Supreme Guru. The whole Vedas have been committed to memory by him, who is the earnest worshipper of Brahma and himself a 'Brahmagnani' or a knower of the Absolute. Due to this quality he is the guide and leader for his disciples and has right to take the highest seat in the society.

#### **6.4.6 Duration of Learning**

Though the subjects of study were much more increased in number in the Upanishadic age than those in the Vedic age, yet the duration of learnings was kept as it was earlier; the total duration remained 12 years. It was mentioned that Swetaketu and Satyakam acquired education from their Gurus for 12 years.

#### **6.4.7 Method of Teaching**

Hearing, thinking and meditating—these three stages were the methods of teaching and learning. All the teachings were unique for every disciple and the disciple used to commit them in memory and assimilate them by practice through recitation. All the subjects of study were realised by heart and accepted as a permanent impression through meditation. There is an instance of attaining knowledge through self-meditation in the post-vedic age—after receiving this supreme knowledge from his father, Vrigu practised this meditation four times and realised the Infinite Brahma.

Besides this method, education was also imparted with the help of Question-Answer method. Actually, this method was started in the Upanishadic age. In Kenopanishad, the disciple asked his Guru about that power which activates heart & soul and the senses like eyes, ears etc. To answer this question the question-answer

method was adopted. This questions and answers between the Guru and his disciple created such a favourable environment that the attention of the disciple to the subject of study was automatically invoked and no scolding or apprehension of punishment or depression of the pupil resulted—this is the ideal method of teaching which has been agreed by the modern educationists too.

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## **6.5 Branches of the Post-Vedic age**

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Depending on the Vedas many branches were created. Those were centred around the differences in pronunciation and commentaries of the Vedic hymns. Gurukul i.e., the centres of education carried the brands of particular branches. The ideal way of pronunciation was not maintained fully in some regions. Besides, new slokas or hymns were composed and included in the Vedas. It is needless to say that different branches were evolved on the basis of different versions of the Vedas due to their sole dependance on verbal transmission and memory.

### **6.5.1 Charan**

In general the branch and the charan are synonymous. But according to Panini, Charan denotes a group of disciples which took its lessons from a particular branch.

### **6.5.2 Parishad**

In Upanishads, 'Parishad' meant an advisory board consisting of the educated persons. Subsequently, Parishad indicated the Brahmin community of the particular regions where majority of the brahmins at home in the Vedas resided. The concept of this Parishad has a similarity with the present days' teachers-students assemblage of the universities. In this context Dr. Ramkrishna Mukhopadhyay commented, "We may say in modern phraseology that a 'Parishad' corresponds to a University comprising student belonging to different Colleges called Charans." (Ancient Indian Education).

### **6.5.3 'Gotra' or 'Kul' (Family lineage or genealogy)**

'Gotra' or 'Kul' was created on the basis of family tradition. Different 'Gotra' or 'Kul' accepted themselves as the descendants of a particular sage. Thus, the Brahmins, Kshatriyas and Vaishya communities accepted some particular sages as their forefathers. At present also, in case of marriages, the matter of this 'Gotra' are being considered. The names of the saints or sages from when the 'Gotras' were

originated were—Yamadagni, Gautam, Bharadwaj, Viswamitra, Vasishtha, Kashyap, Atri, Agasthya and Shandilya. Again, they have various sections and sub-sections. The small sub-sections were limited to particular families.

#### **6.5.4 Caste differentiation in Education**

In the Vedic age Caste System was created on the basis of vocation or profession. But subsequently that principle was not followed and social groups were formed on the basis of pedigree. As a result, the honour of the Brahmin was increased and that of the so-called lower classes—Vaishyas and Sudras—decreased further. In due course, large number of Vaishyas who were originally farmers, took up the vocations of blacksmith, goldsmith, chariot-maker etc. And, consequently, the Sudra Community lost its honour & dignity and was considered as 'untouchable'.

Reflection of this caste system was naturally found in the field of education too. Of course, some persons of the Kshatriya community got the right for education. Some Kshatriya-persons like king Janaka, Ajatasatru the king of Kashi etc. got salvation and were recognised by the Brahmins. However, there was no recognised system of education for the so-called lower castes.

#### **6.5.5 Curriculum**

The 'Narada-Sanat Kumar Samvad' of the Chhandogya Upanishad threw light on the curriculum of this age. It included four Vedas, history, Puran, Vedic grammar, kalpa, mathematics, divine knowledge, code-book, spiritual study, student study, astronomy, serpent study, music etc. The conversation between Maitreyi and Yajnavalka in the Brihadaranyak Upanishad also mentioned different curricula.

#### **6.5.6 Daily routine and duties of the students**

Daily routine and duties of the students were described in the Upanishads. The pupils residing at the hermitages had to practise Brahmacharya. The routine and duties included practical, mental and moral education.

#### **6.5.7 Practical education**

(1) Begging alms, (2) keeping the fire of yajna ablazed, (3) Rearing livestock of the Ashrama (4) Cultivation—these were the mandatory practical education.

#### **6.5.8 Mental Education**

Mental education was acquired through hearing, meditating and realising. It



was mentioned in the thirteen Aranyak that when the Guru would impart the Mahabrata lesson then the disciple would never receive it standing, walking or sitting on a easy-chair. He will have to receive the lessons in front of the Guru, being seated on a carpet made of kusha fibres. The aim of this mental education was to engage the students in their self study.

### **6.5.9 Moral Education**

Moral education means to maintain honesty, build character, take simple food, wear simple dress, avoid leisure goods, reject wine & meat, refrain from sexual activities etc. At the same time, giving up jealousy, enmity and ego, keeping the mind stable, pure & tranquil, taking study as a practice of austerity—these were the ways of moral education.

It was said in the Taittiriya Upanishad that the pupils used to recite hymns after igniting the fire of yajna, so that the benefits were brought in for themselves, for the Ashramas and for all the creatures of the world.

### **6.5.10 Women Education**

The social and educational facilities which were enjoyed by the women of the Vedic ages, were decreased in the post-vedic ages. Yet, in this upanishadic age, the women took part in the religious ceremonies with their husbands and had right to acquire spiritual knowledge. The questions & answers and the discussions between Yajnavalka and Gargi in the religious conference convened by King Janaka, is a famous incident. Moitreyi, one of the wives of Yajnavalka, was an educated woman, who pointed out even the faults of her husband. The women were expert in music, dance, fine arts and teachings too. R. K. Mukherjee commented, "Women were taught some of the fine arts like dancing and singing, which were regarded as accomplishments unfit for men."

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## **6.6 Convocation**

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After completion of his study when a disciple was going to leave Gurukul and return to his home, then at that moment of departure the Guru would advise the last teachings which remained as the guidelines throughout his future life. This may be called the convocation address by the Guru. A part of the address was as follows :

"Speak the truth, do pious behaviour, don't be refrained from truth. Do the

daily duties, study the Vedas, treat your father as a god and mother as a goddess, Serve the visitors as the Deity, respect the Brahmins, donate for the poor humbly and with kind heart” etc.\*

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## 6.7 Teacher-Pupil relation

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In the post-Vedic upanishadic age, like the Vedic age, there was a cordial and ideal relation between the Guru and the disciple. Keeping the fire of alter as a witness, the disciple had to take an oath that he would serve his Guru earnestly during the period of his staying with the Guru. On the other hand, the Guru would look after the disciple’s food, shelter, dress, education as well as treatment & nursing at the time of his illness. So, it was seen that the disciple, after residing in company of his Guru for this twelve years, would devote himself in attaining the supreme Brahma. Even it was found that after completion of study the disciple would not return to his home but stayed in the residence of his Guru for the rest of his life. From these instances it may be understood how deep the teacher-pupil relation was.

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## 6.8 Education of the Brahmanya age

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The age of education controlled by the Brahmins established in the highest position of a stable society in the post-Vedic age, is called the age of Brahmanya education.\*\*

### 6.8.1 Purpose of the Brahmanya Education

The ultimate aim of the Vedic education was self-realisation. The phenomenal world is transitory. The indestructible truth is Brahma or God. Individual soul is a part of the Supreme Soul. The purpose of human life is to know that Supreme Being through self-development and self-realisation. ‘Vidya’ is that knowledge and skill which make man free from all types of decay, disease, slavery and meanness.

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\* “These words read almost like chancellor’s convocation address of modern universities.”—R. K. Mukherjee

\*\* “It was the Aryans, and especially the priestly class, the Brahmans, who moulded the religion, philosophy, science, and art as well as the social organisation which is spread all over India.”—F. E. Keay (A History of Education in India and Pakistan).

### **6.8.2 Curriculum of the Brahmanya education**

The curriculum of the Vedic education had two divisions—Para Vidya and Aparā Vidya. The aim of Para Vidya was 'Moksha' or emancipation of soul. Study of the Vedas was included in the curriculum of this Vidya. According to Chhandogya Upanishad the important subjects of the curriculum were four Vedas (Rik, Sama, Yajuh, Atharva), six Angas (education, prosody, grammar, nirukta, astrology & kalpa), history, Purans, Brahavidya, Devavidya, Bhutvidya, Nakshatra Vidya, Kshatra Vidya, Sarpa Vidya, Rashi Vidya, Vak & Vakyam etc.

The aim of Aparā Vidya was to acquire knowledge for living the practical life. The Kshatriyas practised this curriculum—Politics, weaponry ethics, economics, law etc. The Vaishyas practised mainly livestock farming, agriculture, trades & business, Dance, singing, drawing, metallurgy etc.

Though the ancient sages encouraged the practice of Para Vidya, yet they did not give less importance on Aparā Vidya.

### **6.8.3 Method to teaching of the Brahmanya Education**

The education was verbal. Hearing from the Guru the pupil had to commit everyday's lesson to memory. Much importance was given on pronunciation and recitation. Listening, thinking, meditating—these three stages were the best ways for knowledge. At the first stage, the teachings of the Guru had to be listened attentively. At the second stage, the subject matter had to be thought deeply and in the third stage the Supreme Truth had to be realised through rigorous practice with concentration. It was called 'Nididhyasan.' If the method of teaching is analysed it may found that—

- At first, prior knowledge of the pupils was examined before preparation for the study i.e. 'Upakram.'
- In the second stage of 'Abhyas', the subjects were continuously recited or practised.
- In the third stage of 'Apurbata' the meaning of the subject matter was understood.
- In the fourth stage of 'Phal' the realisation or assimilation of the subject was tested.
- In the fifth stage of 'Arthabad', the Brahman or the commentaries of the Vedas were taught.
- In the sixth stage of 'Upapatti', the pupils were able to realise the meaning or essence.

As a result of these the students could realise the truth. In the last stage, the students could realise the truth of the Vedas & Upanishads with his own endeavour through thinking and meditating.

#### **6.8.4 Period of Brahmanya Education**

Ancient Vedic society was based on 'Chaturashrama' which consisted of Brahmacharya, Garhasthya, Banaprastha and Sannyas. Brahmacharya was the period of learning. Marriage was prohibited during this period. Education in the house of the Guru started after 'Upanayan.' Generally the Upanayan of the Brahman pupils was done at the age of eight years. It was fixed at eleven years of age in case of the Kshatriyas and twelve years in case of the Vaishyas. Every pupil studied the Vedas at the house of his Guru for twelve years. After completion of the study, convocation ceremony was observed. After the ceremony the successful students would offer 'Dakshina' or fees to the best of his ability and returned to his own home.

#### **6.8.5 Discipline in the Brahmanya education**

In the Brahmacharyashrama the students had to maintain strict discipline. All the students, irrespective of rich and poor, had to practise restraints and austerities. Company of women, day-sleeping, use of scents & garlands, rich food, intoxicating agents and all types of leisure & luxury were prohibited. The future life of the students was constructed through control and discipline.

#### **6.8.6 Teacher-Pupil relation in the Brahmanya Education**

In ancient India the teachers was the embodiment of knowledge, patience and tolerance. They imparted education to the students in their homes impartially without any fees. The students respected their teachers as their fathers, and received and obeyed the teachers' instructions with devotion.

#### **6.8.7 Educational Institution of the Brahmanya Education**

It was Gurukul which was the educational institution for the students. As the number of students in a Ashrama was limited, the Guru could understand the personal ability of each student and teach him accordingly. In later times the 'Parishads' became the centre of learning. Great scholars assembled in the 'Parishad.' In this meeting solutions were arrived in regard to the controversial issues of social and religious rules & regulations. Gradually the colonies of the scholars were set up in those places where Parishads were convened frequently. As a result different types of school or 'Chatuspathi' were created. These joint colonies of the Guru and

disciples were the universities of ancient India. Takshashila University was founded in the Brahmanya age but it continued till the Buddhist age. In this centre of higher education, students gathered from all over India; many scholars and humoured teachers also assembled. Glory of this University remained unaffected upto the Kushan dynasty. With the passage of time these Brahmanya institutions were damaged by external attack and subsequently a parallel Buddhist education system was conducted. Yet the Brahmanya education remained bright with its own glory.\*

### 6.8.8 Characteristics of the Brahmanya Education

- In post-Vedic India following characteristics were found in education :
- The then Indian society was aware of the importance of education. Main purpose of education was self-knowledge and self-realisation.
- Correlation was done between Para Vidya and Aparā Vidya in this age.
- The method of teaching was mainly oral. Special importance was given on listening, thinking and mediating.
- Education was free and strictly discipline-based.
- Teacher-pupil relation was dependent on mutual respect, affection and thirst for knowledge.

### 3.2.9 Contributions of Brahmanya education

The progressive side of the Brahmanya education is as follows :

- **Development of individual being :** For development of individual being along with the individual spiritual progress, the then educational system was connected to Aparā Vidya, injunctions and discipline of the Gurukul etc.
- **Individual-based teaching :** There was no classroom teaching. The number of students in a Gurukul was also limited. As a result, the teacher could be aware of each student's ability and problems. The teacher could understand easily the progress of the students. On these basis, the teacher would determine the rate of progress of the students.
- **Help in the preparation of future life :** Along with the spiritual education importance was given on the practical side of life.

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\* "When the Muslim invasions burst upon India doth Brahman and Buddhist educational institutions suffered severely and those of the Buddhists afterward decayed and disappered, a process which was helped by the assimilation of Buddhism in India with Hinduism. But Brahman education continued in spite of the difficulties, and as the Buddhist centres of learning decayed those of the Brahmans became more prominent."—F. E. Keay

- **Residential education** : As the educational system was residential, the students could do their own work with attention. As a result the complete development of their bodie minds as well as their studies became meaningful.
- **Education for character building** : Apart from mere practice of knowledge, an ideal concept of life and values was constructed in the Brahmanya system of education. As a result the moral structure of the students became firm.
- **Education for good habits** : The residential students had to practise with discipline all the works like Yajna, method of worship, begging alms, service for the Guru, Vedic recitation etc. for a long time. As a result good-habits were formed properly.
- **Teaching in the open natural environment** : Serenity of the wide open environment offered satisfaction and wellness in the minds of the students. Intimacy of Nature made them nature-oriented, caring and conscious of environment. As a whole the students could enjoy the rare opportunity for practising knowledge in a pleasing environment. So, to describe the far reaching effect of this educational system it was properly said. "Few countries, and certainly no western ones, have had systems of education which have had such a long and continuous history with so few modifications as some of the educational systems of India."—F. E. Keay.

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## 6.9 Exercises

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1. Which period is referred to Vedic age?
2. Describe the main purposes of the education of Vedic age.
3. Indicate the characteristics of the method of teaching in the Vedic age.
4. State your opinion regarding the Teacher-Pupil relation of the Vedic age.
5. Give a gestalt view of education of the Vedic age.
6. What are the main teachings of the Upanishads?
7. Describe the aim of education, curriculum, method of teaching and evaluation in the Upanishadic age.
8. Give an idea of the concepts like Gotra, Kul, branches Charan etc. in the Upanishadic age.
9. How were the relation between Guru and disciples in the Upanishadic age?
10. Make a comparative discussion about the Vedic education and the post-Vedic Upanishadic education.

11. Describe the characteristics of the Brahmanya Education.
12. Describe the aim, curriculum and method of teaching of the Brahmanya education.
13. State the contributions of the Brahmanya education in the history of Indian education.
14. Which aspects of the Brahmanya education are also acceptable in modern education, as per your opinion?

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## **Unit 7 □ Buddhist Educational System and Muslim Educational System in the Middle Ages**

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### **Structure**

- 7.1 Educational System of the Buddhist Age**
- 7.2 Aim of the Buddhist Education**
- 7.3 Curriculum of the Buddhist Education**
- 7.4 Method of teaching in the Buddhist Education**
- 7.5 Duration of learning in the Buddhist Education**
- 7.6 Discipline in the Buddhist Education**
- 7.7 Teacher-Pupil relation in the Buddhist Education**
- 7.8 Women in the Buddhist Education**
- 7.9 Institution of Buddhist Education**
- 7.10 Characteristics of the Buddhist Education**
- 7.11 Comparison of the Brahmanya Education and the Buddhist Education**
- 7.12 Contributions of the Buddhist Education**
- 7.13 Muslim Educational System of the Middle Ages**
- 7.14 Purpose of Muslim Education**
- 7.15 Levels of Muslim Education**
- 7.16 Primary Education of the 'Maktab'**
- 7.17 Method of Primary Education in the 'Maktab'**
- 7.18 Curriculum and Language Medium of the Primary Education in the 'Maktab'**
- 7.19 Secondary Education System of the 'Maktab'**
- 7.20 Higher Education System of the Madrasa**
- 7.21 Curriculum of Higher Education of the Madrasa**
- 7.22 Method of teaching in the Madrasa**
- 7.23 Duration of learning in the Madrasa**
- 7.24 Examination System of the Madrasa**
- 7.25 Teacher-Pupil relation in the Muslim Education**



- 7.26 Women and Education in the Muslim age
- 7.27 Positive aspects of the Muslim Educational System
- 7.28 Exercises
- 7.29 Bibliography

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## **7.1 Educational System of the Buddhist Age**

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In the sixth century B.C. the Buddhist religion evolved as a reaction against the complex rituals & ceremonies, caste differentiation and other superstitions of the then existing Brahmanya religion. With the expansion of Buddhism the Buddhist educational system originated by the side of the Brahmanya Education.

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## **7.2 Aim of the Buddhist Education**

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The aim of education in the Buddhist age was to attain 'Nirvana', having destroyed all types of wordly bondage. Removal of ignorance will remove the sorrows of man and make him attain 'Nirvan.' For this eight fold path was prescribed in the Buddhist scripture. These were Right Vision, Right Determination, Right speech, Right Action, Right living, Right profession, Right Memory and Right Enlightenment. These principles, if practised, elevate the mind and offer supreme knowledge. If the Supreme knowledge is acquired, man attains Nirvan and becomes free from birth and death.

Therefore, the aim of the Buddhist education was to help man to be moral. For this, he will have to reject non-truth, unjust act, dishonest behaviour, theft and non-violence to the creatures. These are known as 'Panchashil.'

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## **7.3 Curriculum of the Buddhist Education**

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In the Buddhist age, importance was given on studying the 'Tripitak' scripture instead of practical knowledge. The teacher used to teach any currently suitable chapter of the 'Tripitak' and make the students understand it. He did not keep any mater unclear to the students. Five years after being expert in studying 'Binay Pitak,'

the student got separated from his Guru. But in all circumstances, he had to learn from any Guru for further ten years after being at home in 'Binay.'

In subsequent times, Hindu & Jain philosophies, Vedas, Vedanta, Nyaya, Upanishad, Sankhya, Tantra, Vyakaran, Medical study, logic, astrology and practical study etc. were included in the curriculum of different Buddhist institutions.

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## 7.4 Method of Teaching in the Buddhist Education

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The method of teaching was mainly oral. But in the Buddhist age, written scripts were in vogue. But in education the use of scripts was very rare. Commit to memory and recitation—These two were the main method of teaching. There was a special place for debate and discussions in the method of teaching.

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## 7.5 Duration of Learning in the Buddhist Education

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Generally, the duration of the Buddhist Education may be classified into three divisions.

(1) **Prabrajya**—The student enrolled in the Buddhist monastery after a religious ceremony at the age of eight years. At that time he was advised about the Panchashil. Those residential students were called 'Bhikshu.'

(2) **Shraman**—The students who undertook Prabrajya were called 'Shraman.' The duration of Shraman was twelve years when they were under the supervision of his Guru.

(3) **Upasampoda**—A shraman, if found suitable after completion of his 12 years of age, was given 'Upasampada.' It was spared for 10 years, after which he was promoted to 'Upadhyay.'

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## 7.6 Discipline in the Buddhist Education

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The residential students had to maintain strict discipline. If any Bhikshu committed an offence, other ten senior Bhikshus administered his punishment jointly. In case of serious offence he had to be cast out of the monastery.

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## 7.7 Teacher-Pupil relation in Buddhist Education

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In the Buddhist education Teacher-Pupil relation was very sweet. As the Guru took the responsibility of building the religious and moral life of the disciple, so the disciples considered obedience to Guru as the foremost duty.

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## 7.8 Women in the Buddhist Education

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Buddhist allowed women to enroll in a Buddhist 'Samgha' or monastery. Among the female disciples of Buddha the names of Rani Kshema, Sujata, Shubha, Anupama and Sumedha were notable. A male Bhikshu was selected for the education of the female Bhikshus. He, in presence of another male Bhikshu, taught the female Bhikshus. After two years of observation a female Bhikshu was offered initiation or 'Diksha.' At the first phase of Buddhism, the education was limited to the Bhikshus only at the monastery, but with the expansion of Buddhism in subsequent, times general students were eligible to take admission in the Buddhist Vihars.

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## 7.9 Institutions of Buddhist Education

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In the Buddhist educational system, the Vihars were the institutions. Along with the small Vihars, the large Vihars sponsored by the Kings were the best instances of the Buddhist Universities. Among these famous universities the Nalanda University and Vikramshila Mahavihar were worth mention.

**Nalanda**—Nalanda, though started primarily in the dynasty of King Ashoka, became famous at the time of Mahayan Buddhism. From the description of Heu-ensung it was known that education in this large university was free. In this residential institution the students got food, cloth, bed and medicine free. Here the post-graduate particularised education was imparted. The entry in the high standard education was controlled. The curriculum of Nalanda was designed with the combination of Brahmanya & Buddhist, religious & general, philosophical & practical knowledge as well as science & humanities. 1500 teachers used to teach 85000 students with 100 subjects in different classrooms under definite routine. Due to high standard theoretical and moral education the students of Nalanda earned good reputation in their future life.

**Vikramshila**—Vikramshila Mahavihar was the contribution of the Pal dynasty. This Vihar consisting of 108 monasteries had 108 Monastery-chief, and the Acharya, Upacharya & work-supervisors. Dipankar Srijnan and Abhaykar Gupta were among the environment teachers. Vikramshila had six universities. Exact curriculum and the rules & regulations of Vikramshila could not be known directly but these can be safely presumed through the relics and ancient manuscripts. Both classwise and individual method of teaching prevailed there. As there were discussions and debates along with the lectures, the students had active participation in the lessons.

**Other institutions**—Besides Nalanda and Vikramshila, Vallavi, Odandapuri, Jagaddal, Sarnath etc. earned special reputation as the Buddhist education centres.

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## 7.10 Characteristics of the Buddhist Education

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- The Buddhist education evolved as a reformation of Brahmanya education.
- The aim and curriculum were determined according to the theory of Buddhism.
- There was great importance on Prabrajya, restraints, alms, duties, morality etc.
- The Prakrit language was taken as the medium of instruction.
- Method of teaching was individualistic and oral.
- Education was free.
- The Buddhist Vihars turned colossal by the favour of the State and the Kings.
- Universality of education was recognised.
- Humanism, Service and Democracy were the basis of the Buddhist educational system.
- Teacher-Pupil relation was like father-child relation just as the Vedic education, but relatively more liberal.

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## 7.11 Comparison between Brahmanya & Buddhist Education

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### Similarities :

- Both were based on religion.
- Ideal of both were sacrifice.
- Strict injunctions (restraints, austerity, begging alms) were the notable characteristics of both.

- Base of the Buddhist education was group-life at the monastery and that of Brahmanya education was group-life at the Ashrama. Both the system were residential.
- The 'Upanayan' of the Brahmins and the 'Prabrajya' of the Buddhists were more or less similar in nature.
- Both the educational systems were free.
- Oral instruction was the characteristics of both the systems.
- Both the systems entertained women education.
- Both systems had teacher-pupil relation like father-child.

**Dissimilarities :**

<b>Brahmanya Education</b>	<b>Buddhist Education</b>
1. Based on the Vedas.	1. Against the Vades, but influenced by the Upanishads
2. The Sudras had no right for education.	2. Education was democratic and open to all.
3. Medium was the Sanskrit.	3. Medium was the Prakrit language or the Pali language.
4. After completion of study the students returned to their homes. Convocation was the ceremony for entering in a new house.	4. Buddhist Bhikshu could never be a householder. 'Upasampada' was the ceremony of leaving home forever.
5. Little contribution in mass education.	5. Great contribution in mass education.

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## **7.12 Contributions of the Buddhist Education**

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- Group education was a great contribution of the Buddhist education. This group education was well-controlled and well-integrated.
- Impartiality among the caste and creed—There was no caste differentiation in a Buddhist monastery. Students of all the castes joined the monastery. Anyone could be an acharya by dint of his merit.
- Mass education—The Buddhist Bhikshus engaged themselves in preaching the religion in different countries in order to impart mass education.
- Exchange of international culture—As there was the scope of studying Buddhist

religion, philosophy etc. in the Mahavihars, many students would come from different countries like China, Tibet, Nepal, Java, Sumatra etc. As a result the Mahavihars became the centres for exchange of international cultures.

- Variety in curriculum—The Buddhist system of education fundamentally arranged studying of Tripitak, Sutrapitak, Vinay pitak, Abhidharma pitak etc. but gradually varieties included in the curriculum. Vocational education, sculpture, medical science, mathematics, music etc. were also included in the curriculum.
- Guru-disciple relation was like father-child relation and both had the right to criticise each other in need.

Ancient Indian education means a combined form and period of the Vedic, Brahmanya and Buddhist education. But in the twelfth century the Vedic education and Buddhist education, having their traditional glory, degraded due to dominance of the Muslim dynasty. Ancient famous educational centres became destroyed and the ancient educational system of India stepped towards extinction due to lack of favour from the kings.

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### 7.13 Muslim system of education of the Middle age

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The period from the end of twelfth century is considered as the Middle Ages of the Indian History. The Muslim dynasty commenced in India at the end of twelfth century. Mohammad Ghori attacked India at this time and founded the Muslim Dynasty. Thereafter a new chapter started in the educational history of India. A new culture flowed in this country. The system of education that began with the sponsorship of the Muslim rulers, is known as the Muslim education.

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### 7.14 Purpose of the Muslim Education

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A great change occurred in the educational culture due to invasion of the Muslims. There appeared Parshee in place of Sanskrit, Muslim Ulemas in place of Hindu Pandits, the Koran or the Hadis in place of the Vedic hymn or the Buddha's Trisharan. Therefore, the following purposes of the education based on the Muslim religion were evident.

(1) **To follow Mohammad's teaching**—The aim of Muslim education was to educate the Muslim society following the teachings of Mohammad. According to

Mohammad the knowledge is the nectar. So acquisition of knowledge is the only way of salvation. The main purpose was to arouse the desire for knowledge within everybody.

(2) **Preaching of Islamic religion**—This was considered principal duty to the Muslims. So from the childhood the Koran was taught.

(3) On the basis of the Islamic principles, obedience to ancient customs & social manners was advised.

(4) The purpose of the Muslim education was also to create the opportunity for suitable employment in future life. Because, in the Muslim society the highly educated persons were very much honoured. Only the educated persons were appointed at the post of Judge, lawyer, minister etc.

(5) The purpose of the Muslim education was to develop pious men with good character.

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## **7.15 Levels of Muslim Education**

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Islamic system of education was based on individual endeavour and controlled by the Ulemars. Education was conducted in two levels. Education of different levels was conducted in Maktab and Madrasa. The education of primary and secondary level was conducted at the Maktab. These Maktabs were adjacent to the Musjids and conducted by the people. In Madrasas the higher education of the college level was taught. Generally, a Madrasa used to be established in the burial ground of a nawab or a famous Muslim or Fakir. There were many rooms. These were used as the students' hostel. Besides, there were some individually controlled educational centres which conducted higher education through family-succession.

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## **7.16 Primary Education of the Maktab**

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In the Muslim system of education, the study was initiated through 'Bismillah' ceremony. When the child was 4 years 4 months 4 days old, he wore cotton cloth and was made to recite 'Sura-e-Ekra' in front of the alphabets, numbers and part of the Koran. Thereafter the Mulla taught him two suitable chapters of the Koran and blessed him. Sweets were distributed and the ceremony for initiation of lessons came to an end.

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### **7.17 Method of Primary Education in the Maktab**

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In presence of a Moulavi the students used to practise writing in the dust kept on the wooden boards or 'Taktis,' with the help of the pens made of arrows. At first the alphabets, from small letters to capital letters, were taught. Then correct reading was stressed. Later, this complex and unscientific method of teaching was reformed by Akbar the great.

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### **7.18 Curriculum and medium of primary education at the Maktab**

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The medium of education at the Maktab was the Parshee. Generally, the Koran and arithmetic were taught here. Amir Khasru mentioned the study of two Arabic grammars—Miyān and Panchganj for this level. Besides, beautiful handwriting, literature and archery were also taught. The students studied ballads, like 'Yusuf-Julekha,' 'Laila-Majnu,' 'Sikandernama' etc. Besides, correspondences, draft of applications, dialogues etc. were also taught.

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### **7.19 Secondary education of the Maktab**

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The secondary education that was conducted at the Maktab, was imparted to increase the ability for higher education. There was scope of learning literature, philosophy, history etc. in the curriculum. Among the prose 'Insa-E-Yusufi,' 'Markumat' of Mullah Jami & Mullah Mumir, 'Maktubat' of Abul Fazal, 'Guldasta' of Seikh Inatullah etc. were notable. Among the poems 'Yusuf Julaikha,' 'Sikandernama,' 'Izzaz-E-Ghusarbhi' of Amir Khusru were worth mention. There were notable stories like 'Baksir Tutinama,' 'Ayar Danis of Sheikh Abdul Fazal etc. In history, 'Shahnama' of Firdousi, 'Jafarnama' of Saifuddin Ali, Akbarnama, Ikbarnama of Jahangir etc. were important. In philosophy there were 'Akhlak' of Nasiri, 'Aroah' of Nazhatul, Hadis of Sanai etc. But this type of curriculum was not followed by every Maktab by rules.



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## **7.20 Higher Education of the Madrasa**

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In general, level of education imparted by the Madrasa was nearly similar to that of collage level. Generally, the Madrasa was conducted two times a day—from morning to noon and from afternoon to night.

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## **7.21 Curriculum for higher education of the Madrasa**

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In this level humanities and science were taught. Besides, Grammar, Logic, Literature, Theosophy, Metaphysis, Law and Medicine were included in this curriculum. At the time of Akbar importance was laid on Star-watching, mathematics and philosophy. From the available information it was known that the curriculum included Grammar Kafia, Sarhjami, Prosody (Mukhtesar), Philosophy (explanation by Hidyatul Hikmah), Logic (explanation of Samsihar), Medical Scripture (Summary by Abu Ali Iban Sinar) etc.

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## **7.22 Method of teaching at the Madrasa**

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The system of education at the Madrasa was mainly oral. The teachers followed the lecture method. Separate arrangement for individual development of the students were in vogue. Analytical and ascending methods were used in the study of religion, logic, philosophy etc. The method of writing after reading existed. Self-building methods prevailed in the Muslim educational system of the Middle ages.

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## **7.23 Duration of learning at the Madrasa**

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There was no definite time-limit for any curriculum at the educational system of the Middle Ages. The study would be completed on the merit of the students. In general, a student needed 15/16 years for completion of his higher education.

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## **7.24 Examination system of the Madrasa education**

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Though there was no examination system in general, the skill in any subject was determined by the certificate given by the teacher of that subject. Off and on debates and discussions were held among the teachers and the students. Through these processes, the teachers would get an idea of their students' knowledge.

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## **7.25 Teacher-Pupil relation in the Muslim education**

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In the Islamic age the teacher-pupil relation was very cordial. Only aim of the Moulavi & Mianji who were engaged in teaching, was to help the students in their material & mental development and they acted as the spiritual guide. On the other hand, the students respected their teachers and followed their ideal. Service to the Master was considered a sacred duty.

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## **7.26 Women education in the Islamic age**

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Primarily the women education was not expanded very much in the Muslim system of education due to religious bigotry. But gradually this attitude changed and women education was recognised. Though the spread of women education was very little, yet many great educated Muslim women could be found, such as Chand Sultana, Banubegam, Nurjahan, Mumtaz, Jahanara, Unnesa, Sultana Rizia etc.

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## **7.27 Positive aspects of the Muslim educational system**

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This system of education did not last very long in India. Its positive aspects which were clearly evident through various ups & downs, were—

- Muslim education was deeply related with real life.
- Education is the essential factor of life—it was recognised in the Muslim system of education.
- Progress of history and literature is the characteristic of the Muslim education. The Muslim rulers wrote history down memory love. Love for beauty and luxury of the Muslims were marked on the then literature.

- The relation between the teacher and the student was of cooperation. The teacher would take personal care for the students and the deserving & intelligent students would get the scope for showing their talents.

It is true that in the Middle ages the Muslim education was initiated through patronisation of the Muslim rulers, but excessive religion-oriented education was not developed to be the national education. If this education would not be mainly Koran-based and stress importance on the mass education, then it could mark a stable impression on the educational map of India.

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## 7.28 Exercises

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1. What is meant by the education of the Buddhist age? Discuss its characteristics?
2. What was the aim and method of teaching of the Buddhist education?
3. Write a comparative discussion of the Brahmanya education with the Buddhist education.
4. What aspects of the Buddhist education are still pertinent as per your opinion?
5. Describe the importance of Nalanda as the centre of the Buddhist education.
6. Identify the general purposes of the Muslim education in the Middle ages.
7. Upto what level was the education conducted in the Maktab? Draw an outline of the Maktab based education.
8. For whom was the Madrasa education aimed at? Discuss different aspects of the Madrasa education.
9. Identify the brightest characteristics of the Muslim education.

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## **Unit 8 □ Educational endeavour in India under the British rule**

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## **8.1 Introduction**

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New system of education started in India after the entry of the European merchants in this country. Almost along with them the missionaries came. For the sake of preaching the Christian religion they started to translate the Bible in the local languages, preach Christ's teaching and spread the western knowledge among the mass. In the meantime East India Company obtained the responsibility of governing India and consequently the matter of education of India went into the hands of the Company. As a result, the Company felt the need of understanding the system of education prevailed in the then India.

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## 8.2 Adam's Report (1835–1838)

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Following the directives of the Court of Directors of the East India Company and the order of Lord Bentinck, the then Governor of Bengal, an educationist missionary named William Adam did research from 1835 to 1838 on the prevailing educational system in Bengal and placed three reports. These were known as Adam's Report. His first report was a brief document of the earlier government investigations. The second report focussed on the area under a police station (Natore) at the Rajshahi District of Bengal and the third report was concerned with five districts of the then Bengal & Bihar.

### 8.2.1 Adam's first report

This report was placed on the 1st July, 1835. The main points were as follows:

- (1) Local primary schools discussed the fundamental knowledge (alphabets, numbers etc.)
- (2) This type of schools were one lakh in number in Bengal (including Bihar).
- (3) There was one school for every 400 people.
- (4) There was one school for every three villages.

It is to be remembered, at that time a local school meant that place where teaching was imparted. According to this meaning the family based system of education was also called the school.

### 8.2.2 Adam's second report

The second report was placed on the 23rd December, 1835. The main points were as follows :

- (a) The population of the Natore P. S. was 1,95,296. Out of them the Hindus were 65,656 and the Muslims were 1,29,640.
- (b) The number of villages under Natore P. S. was 485.
- (c) Total primary schools were 27 and the number of students was 262.

Primary Schools	No. of Schools	No. of Students
Bengali School	10	167
Parsian Schools	4	23
Arabic Schools	11	42
Bengali & Parsian Mixed Schools	2	30
	<hr/>	<hr/>
	27	262

- (d) Number of family schools were 1588. These families taught 2342 students.
- (e) Age of admission to school was 8 years and the school leaving age was 14 years.
- (f) There was no system for women education.
- (g) Number of centres (Tol) for studying the Sanskrit was 38 and the students therein was 397.

### 8.2.3 Adam's third report

The third report was placed on 28th April, 1838. Among the three reports, this one is most important and informative. In the first part of this report he prepared the statistics for five districts namely Murshidabad, Burdwan, Birbhum, Trisrit and South Bihar. He himself collected the information for one police station in each district and the rest was collected by the coworkers appointed by him. The main points of the report were as follows :

- (a) 30,915 number of students learned in 2567 schools in the five districts.
- (b) 214 number of girl-students learned in 6 Girls' schools in the districts of Murshidabad, Birbhum and Burdwan.
- (c) At every region the proportion of population to students was 73 : 1.
- (d) Rate of literacy was 8-12 per cent.
- (e) For higher education, there were 190 Tol (for studying the Sanskrit) and 29 Madrasa (Muslim higher education centre). At those Tols Theology, Literature, Purans, Poetry, Grammar, Prosody, Rhetoric etc. were practised. On the other hand Arabic and Persian languages were taught at the Madrasas.

At the end part of the report it was recommended how the local and prevailing system of education could be revised and established as the base of national education. The recommendations were discussed below :

- (1) The system of education in the selected districts should be widely investigated to collect information.
- (2) The text books should written and published in Indian languages to suit the teachers and the students.
- (3) An Inspector should be appointed for proper implementation of the educational planning in every district. He would be the incharge of implementation of the planning as a whole.



- (4) The teachers should be encouraged to read books. The teachers will complete their training within four years which should be undertaken during the school holidays lasting for three to four months at intervals.
- (5) The trained teachers will impart their newly acquired knowledge to the students. He will also arrange for examinations and price distributions.
- (6) The teacher should be granted a land for encouraging him to reside at the village and teach the students there.

According to Adam's observations it may be said that the local educational institutions, in spite of their various faults and weakness of organisational structure, discharged their responsibility of mass education for a long time. So, to build up a progressive & stable educational system, it should be based on this system of education which were intimately connected to the mass life. But due to indifferent attitude and lack of foresight of the rulers, the local educational institutions gradually moved towards extinction. The Colonial English Government was interested to create some workable clerks instead of spreading mass education in India.

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## **8.3 Mekale's comment (1835) or Indian education**

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### **8.3.1 Introduction**

Though the East India Company established a was kingdom in India at the beginning of ninetieth century, yet it did not recognise the responsibility of spreading education among the Indians. As a result, though there were a few instances of scattered efforts, there was no definite government policy for spreading education. Due to constant pressure on the part of the people a sub-section was added to the section no. 43 of the Company Grants Law at 1813 regarding the expansion of education.

This sub-section had two parts. The first part said that revival and development of the literature and encouragement for the Pundits had to be done; and the second part said that the company would incur an expense of one lakh rupees per year, after meeting other expenses, for starting the science education in the British India.

The educational section of the Grants Law of 1813 A.D. may be called the first step for educational expansion through the Government.

On the 31st July, 1823 the Governor-General with his ten members formed an educational committee named 'General Committee for Public for Public Instruction (GCPI) for starting a progressive and effective education for the Indians.

### 8.3.2 Background

In 1813 a new circumstances arose in educational field concerning the explanations of the section 43 of the Grant's Law. In the educational council, interest on two types of education of different nature (Eastern & Western) was created. The supporters of the oriental study considered revival of literature as that of ancient Indian literature, and the 'Pundit' meant the scholars of oriental study. On the other hand, according to the supporters of western study, the section indicated English literature and the persons educated in western education. At that time the voices of the supporters for Oriental and Western study were equally strong in the council and a deadlock was created. In the meantime, the Law of 1833 was revised and the grant on education increased from the thousand pound to one lakh pound. As no solution was found in the conflict of oriental and western study, the education council had to seek help from the Government. Both the groups asked for government intervention in respect of the explanation. Then the Governor-General Lord Bentinck called in the opinion of Mekale, a member of his legal council and education council.

Concerning the explanation of that educational Act, Mekale placed his famous minute on the 2nd February, 1835.

### 8.3.3 Comments of Mekale

- (1) Mentioning the Controversial matter of the Act, Mekale rationalised that progress of literature meant not only the Sanskrit & Arabic literature, but also the English literature.
- (2) 'Pandit' meant not only the Indians educated in oriental study, but also the Indians educated in Milton's poetry, Lock's philosophy and Newton's physics.
- (3) Regarding the meaning of grants it was said that this grant would be used not only to revive the oriental literature and encourage the Indian Pundits, but also to impart western knowledge and sciences to the British people of India.
- (4) Mekale also discussed about the subjects of education and priority of particular languages. There were three opinions about the medium of education—Language of the soil or mother tongue, the Sanskrit and the Arabic language and the English language. At that time the regional languages of India were weak and unsuitable for study of higher knowledge. According to Makale, as the Greek and Latin languages

enriched the English language, so the mother tongue and the regional languages had to be enriched through the study of the English language.

In the context of the Sanskrit & Arabic languages, Mekale expressed some impatient and hateful comment regarding the oriental knowledge. As per his opinion, the oriental knowledge is covered with discrepancies, superstitions and mysticism. The knowledge contained in the books of whole India and Arab is equal to that contained in the books kept at a small part of a library in England. The medical science is unfit for even a veterinary surgeon of England. Indian astronomy is a laughing stock to the girls of the boarding school in England.

He advocated in favour of the English language and the western knowledge & sciences. As per his opinion, the key to modern knowledge is the English language, the language of the rulers of India is English and the English language is going to be the commercial language too. The Indians like English more than Sanskrit and Arabic and this English language will make the Indians lively and workable by the English taste, opinion, morality and intelligence.

In this way if the higher and the middle classes be educated with English education, then that education will naturally flow down to the lower classes. So, without doing arrangements for extensive mass education, the principle of this automatic downflow is to be followed and the main duty of the government should be to arrange higher education for the higher classes of the society.

Actually, Mekale wanted that the English education would create such classes of people who would remain Indian only in colour and blood, but would become the Englishmen in taste, principle and intelligence.

### **8.3.4 Results**

The Governor-General Lord Bentinck declared the government policy in 1835 in line of Mekale's recommendations and thus made an end of the conflict between the East and the West. As a result, the journey of the English language and the western knowledge commenced in the expansion of education in India, in principle.

### **8.3.5 Criticism**

Mekale's famous comments in favour of the English education made him condemned and praised. But he does not deserve either over-criticism or over-appreciation.

- (1) Much before Mekale's coming to this country, the people became interested about the western knowledge through the English education.

That what would inevitably be happened after some days in course time, had only accelerated by Mekale's comments.

- (2) Mekale's comments were important in case of modern educational development. As a result, the government policy for modern educational expansion was declared, and development & expansion of modern education happened in India. The endeavour of Raja Rammohan Ray is its notable example.
- (3) Though Mekale indicated the regional languages as weak and unsuitable, yet he realised the dignified place of the mother tongue. So, the words regarding exertion of full effort were included in his comments.
- (4) The most condemnable work of Mekale was his disrespectful comments on Indian literature, Purans etc. born out of his ignorance. He should not be forgiven on the excuse of ignorance. He boasted of his erudition by giving false description on the ancient Indian tradition—this was his audacity.

#### **Wood's Despatch (1854)**

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### **8.4 Background**

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Due to acceptance of the principle of downflow in lieu of mass education and negligence of the native languages, Vidyasagar, Lord Hardinge, Lord Dalhousie etc. raised their voices to claim for learning mother tongue in the native institutions. The missionaries were perturbed due to acceptance of the principle of secularism. The administrative work, the industries and the factories needed educated Indian workers. As a result, new demands and problems were created in the field of education. With the spread of education the claim of the Muslims for general education and women education strengthened. In the background of the carry-over of the old and the new problems there created the famous Wood's Despatch, the basis of Indian system of education. In 1853, an opportunity of Parliamentary investigation on different aspects of Indian education happened in the event of renewal of Company's grants. As a result, the educational document in the name of Charles Wood, president of the governing body, arrived in India in 1854.

#### **8.4.1 Purpose of education as described in Despatch**

- (1) Expansion of western knowledge among the Indians.

- (2) Creation of deserving workers with moral intelligence through the western education.
- (3) To make these workers aware of the European trade & commerce so that the supply of raw materials from this country to the factories of England is assured, and unlimited demand for the products made in England is created in the Indian market.

So, it was declared in the Despatch that the western education which would be taught extensible, would include European arts, sciences, philosophies and literatures.

#### **8.4.2 Medium of education**

Despatch pointed out that the medium of higher education would be English. But the mother tongue would be encouraged as the tradition and social value as well as the carrier of mass education. It necessary, the native schools would be encouraged for higher and primary education through the mother tongue.

#### **8.4.3 Principle of Secularism**

It was declared in the Despatch that the secular education would continue in the government schools. Though the non-government schools may arrange for religious education, it would not be recognised.

#### **8.4.4 Complete Planning**

To give a proper shape to the educational arrangements of the country a well-thought complete planning was recommended :

##### **Recommendation 1 :**

Despatch instructed to establish one educational department for each of the five states under the Company—Bengal, Bombay, Madras, Uttar Pradesh and Punjab. These educational departments will run under the Director of Mass Education. There will be a number of Inspectors under him. They will advise about the conduction of the institutions, infrastructure and teaching, and place the annual report to the government regarding the development of education as a whole.

##### **Recommendation 2 :**

Despatch recommended for foundation of the universities. It was advised to establish one University each at Calcutta, Madras and Bombay in the pattern of the then London University. According to the ideal of the University, these universities will be the institution for conducting examination and awarding of Degrees. But the matter of taking responsibility of teaching in due course was also mentioned.

**Recommendation 3 :**

A planning was chalked out for spreading network throughout India of the primary to higher education. The education will be expanded through colleges approved by the University. At the lower stage there will be Secondary educational institutions and the Primary educational institutions will hold the lowermost stage. In these institutions education will be imparted through the mother tongue. So, for spreading mass education, increase in the number of secondary institutions was recommended.

Supervision of this countrywide planning was not possible solely by the government, so in the Despatch non-government endeavours were also recommended by way of grants under some terms & conditions.

**Teachers Training :**

Establishment of Normal Schools was recommended for proper teachers' training. The learning teachers were recommended for awarding them government scholarships.

**Vocational Training :**

Not limiting to the education of literature and philosophy, the Despatch recommended for vocational education like Law, Medical science, Technology etc. through the Universities.

**Other recommendations :**

In the Despatch, special arrangements for women education and education for the backward Muslims were recommended.

**8.4.5 Criticism**

James the historian said that what happened earlier in the field of education in India became more matured in Wood's Despatch and it is also the source of what happened later. The concern of this educational planning extended from the lowermost stage to the highest stage. But the writers of the educational document of India showed a merchant-like attitude and were criticised. In case of constructing the structure of the University, the writers of the Despatch overlooked completely the tradition of national education and culture. James the historian called this Despatch 'Magna Carta' and appreciated it, but it does not deserve so much praise. Magna Carta means recognition by the Government for some rights of the people; but in Wood's Despatch though there was a good wish for spreading education, yet rights of the Indians in universal primary education were not recognised.

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## **8.5 First Indian Education Commission or Hunter**

### **Commission**

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#### **8.5.1 Background**

Recommendations of the Despatch of 1854 were neglected, primary & native education were made unimportant and education was extended only to higher level and the government schools & colleges. As a result there was no significant progress in the primary education. Though the Despatch mentioned to encourage non-government efforts, yet practically the efforts of the Missionaries were hindered. Besides, many of the non-government educational institutions were deprived of government-help. In this educational environment it was necessary to investigate how effective the government order was from 1854.

So, on 3rd February 1882 the then Viceroy Lord Rippon appointed Indian Education Commission for the first time. Sir William Hunter, a member of the working council of the Governor-General, was appointed as the president of this Commission. In his name this commission was known as 'Hunter Commission'.

#### **8.5.2 Subjects of consideration by the Commission**

- (1) It was investigated whether the educational principles of Wood's Despatch of 1854 were implemented.
- (2) Giving opinion about how much negligence was done on the part of the Government particularly in case of Primary & Secondary education.
- (3) To identify the position of the government educational institutions in the national educational system. And
- (4) To determine the Government Policy in case of non-government efforts & endeavours.

#### **8.5.3 Recommendations of the Commission**

Investigating the conditions of the British ruled regions of India, it was said in the Report that in Madras and North-West States the government efforts were in contrary to the educational policy stated in the Despatch of 1854; In Bengal, Assam and Madhyapradesh no progress or deterioration was evident in respect of implementation of this policy. The local administration could not realise the importance of giving help to the non-government institutions. So the Commission advised afresh

that the government should be gradually flexible to hand over the field of education completely in the hands of non-government efforts and the governments grants policy should be implemented in such a way that the non-governments endeavours were encouraged, extended and materialised. Then the Commission recommended about different stages of education.

#### **8.5.4 Indigenous education**

It was recommended to overage the schools founded by the native people for teaching through indigenous methods. These schools should be reformed as far as possible without neglecting them and used in the spread of education. The responsibility of establishment, development and inspection should rest on the Municipality or the local board. The education-department would also keep a list of these schools. Introducing the grants-policy on the basis of examination-results, the native schools should be encouraged.

#### **8.5.5 Primary Education**

Primary education got the most importance in the Hunter Commission.

##### **1. Administration :**

- (a) Each District or Municipal Board will take responsibility for the schools at its own area.
- (b) The responsibility for the government primary schools will also be gradually offered to these autonomous institutions.
- (c) The District or Municipal Board will create separate fund for primary education.
- (d) A large part of the local or state revenue will be incurred for the expense of primary education.
- (e) The Government will sanction grants for primary education one third of the educational budget.

##### **2. Curriculum :**

- (a) The curriculum will be need based.
- (b) The curriculum will include mathematics, accounts, mensuration, natural science, physiology, surveying, arts, agriculture etc.
- (c) Primary education will be imparted to the people through mother tongue.
- (d) Exercise, drill, native games etc. for building up the physical health.



### **3. Miscellaneous :**

- (a) All the students irrespective of caste & creed, will have the right for admission in the schools conducted by the Education Board.
- (b) Fees will be taken in the primary schools. But there will have a scope of free education for some poor students.

### **8.5.6 Secondary Education**

The recommendations regarding secondary education were as follows :

#### **1. Administration :**

- (a) The responsibility should be gradually handed over to the non-government authority in exchange of Grant-in-Aid.
- (b) But to maintain the high standard of secondary education there will be a high standard government model school in every district.
- (c) The Government may conduct schools under its own control for the backward regions.

#### **2. Curriculum :**

- (a) So far the secondary education was a theoretical study as a preparation for the university education. The claim for the current age was practical education. So the Commission advised the curriculum to be divided in two parts—A-Course and B-Course. A-Course will contain the subjects of the entrance examination of the University. B-Course will include ex-literature practical subjects for technical and vocational education.
- (b) After passing the eighth class the students will choose A-Course or B-Course according to their will.

### **8.5.7 Medium of Education**

The Commission did not discuss regarding the medium of secondary education. So it may be assumed that the commission preferred English as the medium of secondary education.

### **8.5.8 Teachers' Training**

For upgrading the standard of education the Commission stressed on the Teacher's Training. For this, one Normal school have to be established in each sub-division. In the Normal school, the duration of learning for the graduate teachers will be less than that for others. The teachers were instructed to know the education policy along with learning the practical application of the education policy.

### **8.5.9 Higher Education**

The education for the colleges & universities was not under the purview of the Commission. Yet some valuable recommendations were placed regarding the higher education.

- (a) Withdrawal of government-control from the area of college education.
- (b) The non-government endeavours should be widely encouraged.
- (c) In case of help & grants for the colleges, the professors, running expenses, educational standard of the colleges, local utility, library, number of students etc. should be considered.
- (d) Particular number of poor & meritorious students should be offered free education.

### **8.5.10 Special Education**

Special education was recommended for the Muslim Community. For them, establishment, of greater number of Maktabs and Madrasa and appointment of Muslim Inspectors were recommended.

### **8.5.11 Women Education**

Extensive help for the non-government girls' schools was recommended for spreading women education. Recommendations were also placed for establishment of sufficient number of Normal School for training of the women teachers and appointment of women Inspectors.

### **8.5.12 Criticism**

The recommendations of the Indian Education Commission supported mainly the educational principles of Wood and Stanley. No doubt, the Commission made the progress of education prospective by correlation between government and non-government endeavours from the stage of primary education to that of higher education.

The result of the Commission's bipolar educational planning ('A' & 'B' course), if implemented with proper rectification, could be for-reaching.

Though the Commission laid a great importance on the primary education, yet there was no recommendation for making this education free and mandatory.

By saying 'the responsibility for national education will be taken by the Indians', the Commission inspired expansion of native education and helped to make a foundation of future national education.

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## **8.6 Indian University Commission (1902)**

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### **8.6.1 Background**

(1) According to the instruction of Wood's Despatch three Indian Universities were established in 1857. After that no reformation was done of the Universities within fifty years. Hunter Commission did not place any recommendation for the reformation of the Universities, because the Universities were not under the purview of the Education Commission.

(2) As the number of students increased due to spread of secondary & college education often the establishment of the universities, proper functioning could not be possible.

(3) As there was no limit of the number of Senate-members as per the University-regulation, the number increased to an unmanageable extent.

(4) The reformation and reorganisation of the universities established in the ideal of London University, became essential, because in the meantime London University had already been reformed & reorganised.

(5) The concern of these universities was limited to the arrangement for examination and sanction of colleges & secondary schools. In case of upliftments of the standard of education, the Universities were completely unable and indifferent.

In this circumstances, Indian University Commission was formed on 27th January, 1902 under the leadership of Lord Curzon.

### **8.6.2 Recommendations of the Commission**

(1) The Commission held that there was no need to establish new universities. Because, India under British rule was not suitable for establishment of a new university.

(2) The Commission recommended against making the three, existing universities as the teaching universities. At that time the approved colleges were situated in different far-away places. The Commission recommended for determining the area under each university. But there was proposal in the Report for enhancement of power of the universities. In it lay the outlook for transforming the universities into the teaching institutions.

(3) The Commission recommended that the responsibility for the education at graduation level would be taken up by the colleges and the responsibility for education at post-graduate level would be taken up by the universities themselves.

(4) It was recommended to decrease the number of Senate-members of the Universities. Working period of the members would be for five years and retirement of one-fifth of the members in each year would have to be assured. Opportunity for the eminent scholars and high profile government servants to be the representatives of the Senate, should be created. The Syndicate would consist nine to fifteen members. They would be elected by the Senate-members.

(5) The Commission recommended for fixing some rules for extending approval for colleges. As for example, the issues like collection of complete information about the college, maintenance of educational standard, arrangement for college inspection, the executive committee formed in legal ways etc. should be considered with importance and then granted approval.

(6) No second class college should be approved. But already approved second class colleges should be upgraded to first class through overall upliftment of their standard.

(7) As an essential part of the student-welfare, the construction of library, laboratory, student-hostel, play-ground, healthy environment etc. were recommended.

(8) An M.A. student of English language should opt for his mother tongue or an old oriental or western language as his subject of study.

(9) Removal of intermediate examination with the upliftment of the standard of entrance examination as well as introduction of three years' degree course were recommended.

### **8.6.3 Criticism**

(1) As the members of the University Commission were influenced by the reformation law of London University, there was no reflection of their free thinking in the Report.

(2) The recommendations of the University Commission were inflicted with narrowness. The Commission did not consider with importance the all-round progress of education in the country.

(3) Curzon wanted centralisation and control of the educational administration.

(4) Curzon, though an expert administrator, was an imperialist. He tried to reform education with an attitude of intolerance instead of sympathy towards this country and was not accepted by the educated society of India.

(5) But the recommendations regarding upgrading of standard of college

education, arrangement for student welfare of the University and three years' degree course were meaningful.

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## **8.7 Calcutta University Commission (1919)**

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### **8.7.1 Background**

Within ten years of Lord Curzon's education-reformation the review and reorganisation of the educational structure were felt again. Under the leadership of Sir Ashutosh Mukhopadhyay, Calcutta University got a new shape as a symbol of national longing. With this rapid expansion of Calcutta University new questions and problems arose. As in the meantime London University was reformed, the necessity for reformation of the Indian Universities was intensified. In this circumstances, experts' opinion about the existing condition and the future progress of Calcutta University was felt essential. So, the Government formed a Commission in 1917 for solving the problems of Calcutta University.

This new Commission named 'Calcutta University Commission' was appointed under the presidentship of Sir Michel Saddler, Vice-chancellor of Leeds University. It is known as 'Saddler Commission.'

The report of the Saddler Commission was published in 1919. As there was no direct relation of University education with relevant education, detailed discussion on the educations except primary education took place in this long report.

### **8.7.2 Recommendations of the Commission**

(A) **Secondary Education** : The context of secondary education was discussed in detail in this report. Observing a deviation of the existing secondary education, the commission presented the following recommendations :—

- (1) As the first two years' study of the colleges was similar to secondary education, so this part should be removed from the university and included in the secondary education.
- (2) Secondary education should consist of two parts. The first one should be the level of study upto the tenth class (Matriculation) and the second one should be two years' intermediate level. The scale for college admission should be the intermediate examination.
- (3) The teaching in the intermediate class should not rest in the hands of Universities. For this, intermediate colleges should be established.

- (4) Separate Boards should be formed for conducting secondary and intermediate education. These Boards should have representatives from the Government, university and intermediate colleges.
- (5) In the secondary schools and intermediate colleges, the medium of instruction should be the mother tongue except for the subjects of English and mathematics.

**(B) University Education :**

Realising the flaws & deviations of the university education, the thoughtful recommendations of the Commission were as follows :

- (1) Calcutta University should be transformed to a true teaching university.
- (2) For decreasing the work load on Calcutta University a residential teaching school should be established in Dacca.
- (3) The duration of the curriculum should be three years for the graduation class after intermediate.
- (4) Along with the level of graduation the Honours courses should be introduced.
- (5) The subject of 'Education' should be included in the graduation and intermediate level.
- (6) Education should not be restricted to lectures only and tutorials etc. should be arranged to make the teacher-student relation cordial.
- (7) The university education should be made free from the Government-control.
- (8) For simplifying the administrative complexities the Court and Executive council (small sized working committee) should be formed in lieu of Senate and Syndicate.
- (9) Full-time active Vice-chancellor should be appointed.
- (10) Importance was laid on the organisations like Academic Council, Faculty for different subjects and Board of Studies for the works like design of curriculum, conducting examination etc.
- (11) An education department should be set up for teachers' training.
- (12) A student welfare committee should be set up for the welfare of the students.
- (13) A Director of Physical Education should be appointed for physical exercise and health care.

(C) **Women Education** : The opinion of the Commission regarding women education were—

- (1) Certain schools were necessary for the Hindu & Muslim girl students of 15/16 years of age.

(D) **Vocational Education** : For vocational education the commission advised to include Practical Science and Technology in the curriculum.

### **8.7.3 Criticism**

The report of the Saddler Commission was a valuable document. Such type of educational document was not published before this. Its influence on the evolution of education in later times was very important. The opinions of the Commission on the issues like the school education of twelfth class in our country, Higher Secondary Council, 'Three years' Degree Course, Autonomy of the University, Academic Council, Board of Studies, Court Executive Council, Vocational education etc. have influenced the efforts of educational reformation in modern times. This report, though concerned about Calcutta University, had immense value in case of all India education. For this reason, Mehew called these recommendations of the Commission an unlimited store house of information and guidance.

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## **8.8 Post-War educational planning of India or Sergent Report (1944).**

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### **8.8.1 Background**

In 1944, after the Second World War, the Butler Law brought about a revolutionary change in the field of education in England. So for reformation of education in India too the need for chalking out a post-war planning aroused. At this time, Sir John Sergent was the Educational Advisor of the Government of India. Under his chairmanship a committee was formed to review and guide the post-war Indian Education. The Central Advisory Committee with the active role of Sergent published a draft planning in January, 1944. It is well known as Sergent Report.

Sergent Report did not make a novel planning. By correlating the recommendations of the committees which were formed from the time of the Saddler Commission in 1917, and harmonising them with other the then plannings, an extensive planning for the National Education was chalked out. The aim was to

upgrade the standard of Indian education to the level of contemporary educational standard of England.

### **8.8.2 Recommendations**

The committee placed different recommendations about the multifaced education of different levels.

#### **(A) Primary Education :**

- (1) Separate Nursery schools will be set up for the children of 3-6 years of age.
- (2) This education will be completely free but not mandatory.
- (3) In this level the medium of instruction will be the mother tongue and the aim of this education will be to make aware of the social behaviour code in natural way.
- (4) A free and mandatory education was recommended for the students of 6 to 14 years of age.

#### **(B) Secondary Education :**

- (1) This education will extend for 6 years. The students will be admitted to high school after determining their merits.
- (2) The medium of education will be the mother tongue and English will have to be studied as a compulsory second language.
- (3) Secondary Education will be of two types—Academic High School for pure science & arts, and Technical High School for applied science, crafts & commerce.
- (4) Secondary education is not the preparatory level for Higher education and it will be self-sufficient. Such a system should be introduced so that the students may stand on their own feet after completion of this education. So separate curricula should be determined for two types of education.

#### **(C) Higher Education :**

- (1) Only the meritorious and deserving students will get the scope of higher education.
- (2) For higher education there will be three year's Degree course in the colleges.
- (3) In the post-graduate level there will be high standard research-oriented education.



- (4) The teacher-student relation will be cordial.
- (5) For correlation among the functions of the universities, an all India organisation should be set up, imitating the University Grants Committee of England.

**(D) Vocational & Technical Education :** This education was divided in four classes.

- (1) Post-graduate course in technical and commerce education— Here the meritorious students will get higher education to be appointed in the rank of national representatives. This system will run in the universities or higher technical colleges.
- (2) Higher Technical school— Here the Foremen, charginan and other officers will study and get special Diploma.
- (3) Six years' Technical High School— The students will be able to get admission after completion of lower basic level.
- (4) Lower Technical or Trade School— Here the students who completed two years' high basic course, will get admission.

**(E) Adult Education :** The aim of the adult education is to make each person a deserving citizen. The adult persons into the age of 40 years will get scope of education. There will be separate day-time arrangement for the adults upto the age of 16 years. There will be separate arrangement for women education. To make the adult education attractive the learning & teaching will be conducted with the help of Magic Lantern, Gramophone, Radio, Folk Song, Dance etc.

**(F) Teachers' Training :** In this planning there were recommendations for training of a large number of teachers. For the training of the graduate teachers the universities should have Teachers' Training Department and new Teachers' Training Colleges should be set up. For the non-graduate teachers three types of training school were recommended. Here the teachers of the pre-primary schools, the teachers of the basic schools and the non-graduate high school teachers will get training.

**(G) Education for the handicapped :** Establishment and conducting of special educational institutions under the Education Department of the Government for the deaf, dumb, physical & mental handicapped were recommended in the Sergent Report.

**(H) Placement :** Establishment of the Employment Bureau was recommended, so that the students of all levels would get employment after completion of their education.

(I) **Administration** : For implementation of this new educational planning a strong education department has to be opened in the centre. The states also will have their own education departments. Importance was laid on creation of greater cooperation between the Central and State governments for proper implementation of the national education.

### 8.8.3 Criticism

This planning was strongly criticised, though all the post-independence educational efforts are indebted to this planning. Following defects may be mentioned:

- (1) For implementing the planning a span of 40 years is too long.
- (2) Investment of huge amount in the educational field of the poor country like India is not possible.
- (3) This planning highlighted only the ideals. There was no programme of work in detail for reaching the goal.
- (4) This planning was recommended taking England as the ideal. But England cannot be the ideal of India. The large difference in socio-economic aspects was ignored.

Yet it may be said that the Sergent Report is a valuable document in the history of national education.

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## 8.9 Exercises

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1. Describe the survey and recommendations of Reverend Adam regarding the native education in Bengal & Bihar.
2. Why is Adam's third report important?
3. What is the principle of downflow?
4. In which religious was the survey conducted as described in Adam's third report?
5. What do you understand by Mekale's Comments? How did it pacify the conflicts between the East and the West?
6. Mark the main bones of contention between the East and the West in respect of different aspects of education.
7. Discuss the principal recommendations of Wood's Despatch. Can this document be compared to Magna Carta?
8. What was the background of the Despatch of 1854?

9. State the principal recommendations of the Hunter Commission regarding Primary education. How far was those implemented?
10. Discuss the recommendations of the Hunter Commission on Secondary education and their implementation.
11. Analyse the educational reformation of Curzeon and discuss his contributions in education in India.
12. Explain the significance of the principal recommendations of the Saddler Commission.
13. Mention the opinions of the Saddler Commission regarding introduction of Intermediate Course.
14. Evaluate the Sergent planning regarding development of education in post-war India.
15. State the recommendations of the Sergent Report regarding the higher education.

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## **Unit 9 □ Special education endeavour in independent India**

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## 9.1 Introduction

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On 15th August 1947 India became free from the British rule. New activities started in the field of Education in India. Such an education was thought that could meet the national demand as well as provide competence for the future days. But in this endeavour the colonial British effort could not be rejected completely. After independence, reformation programme of that system was taken up at national level. For this, the Government of India formed different Commission and Committee.

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## 9.2 (A) Indian University Commission or Radhakrishnan Commission (1948–1949)

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### 9.2.1 Background

In the changed new perspective of society and State after independence, the Government of India reviewed the educational system of the Universities & Colleges and realised the necessity of its reformation and development. Under the Presidentship of Dr. Sarbapalli Radhakrishnan the Indian University Commission was formed on 4th November 1948. The commission placed its recommendations to the Government of India in 1949. These recommendations of the commission regarding the higher education is a valuable document.

The recommendations of the Radhakrishnan Commission on the aim of university education, curriculum, teachers, medium of education, standard of education, religious education, student welfare, women education, evaluation, administration & expenditure of the universities are described below :

### 9.2.2 Aim of Education

Following purposes of university education were marked by the Commission:

- **To help in acquiring leadership**—The university will play the role of the leader in case of politics, administration, trade & commerce etc. of independent India. The deserving leader will be created from the university.
- **To help in building personality**—Personality and Character have a great value in the country like India. Therefore, the strength of character and development of values should be practised in the university education.

- **To help in practising knowledge and creating new knowledge**—The university will not only practise the higher knowledge, but also arrange to study the new useful knowledges.
- **Infusion of democratic awareness**—The responsibility of the university is to teach the lessons suitable for a democratic state. The main principle of democracy are freedom, equality, fraternity, justice etc. The university should be independent and autonomous.
- There will be scope of expressing the independent opinions of the professors. Everyone should have equal rights far education. The university education should introduce the students with the cultures of other countries in order to create the sense of fraternity. It will help to establish justice. The university education will create man capable of eradicating poverty, ignorance, unemployment and illiteracy.
- **Preservation and development of culture**—The concern of the university should be the preservation and extension of both oriental and western knowledge. The university is the carrier of civilisation. The main duty of the university should be the transmission of intellectual & moral knowledge of humanity along with enhancement of awareness about Indian culture.

### 9.2.3 The Curriculum

The Commission spoke of general and vocational education.

#### General Education :

- After completion of education in a school or similar institution for 12 years the students may be admitted to the humanities or science stream in a college or university.
- There will be 3 years' Degree course for both Pass & Honours classes. Post-graduate Degree will be awarded to the students of Pass-course after 2 years and to those of Honours-course after 1 year.

#### Vocational Education :

The Commission stressed special importance on professional courses. Preparation for responsible job with professional attitude was said to be the professional education, Six subjects were mentioned.

- **Agriculture**—For making the agricultural education effective, it should be included in the lower level to higher level. Rural universities should be established in the villages. Research centres and agricultural farm should be founded for development of agriculture.

- **Commerce**—Arrangement should be made so that the commerce students may get on-job training in different farms. After being a graduate of Commerce the student should be specialised in a particular subject. M.Com. Curriculum should be practical.
- **Educational theory**—Changes should be made in the educational science. The theoretical subjects of education should be flexible and harmonious with the regional environment. Help should be taken from the proper schools for imparting practical training. The professors should have experience of teaching in schools.
- **Engineering & Technology**—For development of engineering education, high standard educational institutions and research centre should be established. Arrangements should be done so that the students may learn first hand work in factories. Institutions should be established for making Foreman, Draftsman, Overseer etc. There should be engineering technical faculty in the university.
- **Law**—Three years' Degree course should be introduced in Law. The students have to pass three years' Degree course in order to get admission in it. Higher research on law should be arranged.
- **Medical science**—Maximum number of students in the Medical Colleges will be 100. The Medical Colleges will be adjacent to the hospitals. Scope of research on indigenous methods should be created. Some selected colleges should have post-graduate courses.

### 9.2.4 Standard of Education

Following recommendations were placed for upgrading the standard of education:

- Secondary education for 12 years should be completed for admission to the university.
- stimulating courses should be arranged by the university for the high school and secondary college teachers.
- More than 300 students should not be entertained in the humanities and science streams combined. Total number of students in the colleges should be limited to 1500.
- The working-days throughout the year except the days of examinations will be 180.
- Libraries should be well arranged. Research should be encouraged.



### **9.2.5 Religious Education**

According to the Commission, education cannot be complete without religious training. So the recommendations were as follows :

- Before starting daily routine the mind should be controlled with meditation in solitude.
- Discussions on the life of the great religious teachers should be arranged in the first year of the Degree Course.
- In the second year of the Degree Course the teachings from the great scriptures having universal appeal should be discussed.
- In the third year of the Degree Course there should be discussions on the main problems of Theology.

### **9.2.6 Student Welfare**

- An advisory board should be formed for the student welfare.
- The students should be encouraged in the work of social welfare.
- At least once in a year the free health check-up should be arranged.
- There should be provision for physical education and sports.

### **9.2.7 Women Education**

- The scope of women education should be enhanced.
- In the co-education institutions attention should be paid on the women's facilities and comforts.
- The study of household economics and family management should be provided.
- The salary of the female professors should be similar to the male professors.

### **9.2.8 The medium of education**

- The regional languages should be enriched.
- All India language should be Hindi.
- In the higher secondary & university levels one should be acquainted with three languages—regional language, national language and English.
- In case of scientific terminology, the international language should be accepted.
- In case of higher education, an Indian language (except Sanskrit) should be opted in lieu of English.

### **9.2.9 The Teacher**

- The teacher should be of good character, wise and expert.
- He will be conscious of his ideal and duties.
- The Commission classified the teachers in four categories on the basis of their merit as Professor, Reader, Lecturer and Instructor.
- Promotion of the teachers will depend on their expertise and knowledge.
- The age of normal retirement for the teachers should be 60 years. Considering the working ability it may extend for further 4 years.

### **9.2.10 Evaluation**

- Objective questions were preferred to the Descriptive questions.
- One-third of the marks should be given on the basis of internal work done throughout the year.
- Uniformity should be maintained in regard to giving marks by the different universities.
- Oral test should be introduced.
- Grace Numbers should be waived.
- Pass works for first, second and third division should be 70, 55 and 40 respectively.

### **9.2.11 University Administration**

- Responsibility for university education should be taken by both the Central and the State Governments.
- The University will not only act as a Supervisor only, but also arrange teaching & studying within itself.
- For conducting the universities there will be—Inspectors, Chancellor, Vice-Chancellors, Senate or Court, Syndicate or Executive Council, Academic Council, Faculties, Board of Studies, Finance Committee, Selection Committee etc.

### **9.2.12 Expenditures**

The Commission recommended that the expenditure for university education would be borne by the Government. The non-government colleges should be granted financial help, the amount of which should be same as the government colleges.

**Rural Universities :**

A special aspect of the Radhakrishnan Commission was its views on rural education. According to the Commission the conventional system of education is not at all saturated with the rural life. So, the higher education should be connected with rural life on the basis of universality and equality in education. With this outlook the Commission compiled a complete planning for the rural universities.

**Organisation :**

The organisational structure of the rural university should be as follows :

- 8 years' Basic education in the Primary level.
- College education for the next 3 years.
- At last 2 year's post-college university education.

**Primary Level :**

The Commission did not discuss a new regarding the primary level, because the Basic education planning had already been accepted.

**Secondary level :**

- The school education should be residential.
- For the residential school a land of 30-60 Acre should be allotted. Within it the school building, residence for the teachers, playing ground, workshop, agricultural field, cattle grazing field, student hostel etc. should be included.
- The number of students should not exceed 150.
- 50% discussions should be theoretical and rest 50% should be practical.
- The school area should be planned like a model village.

**College & University level :**

- Various subjects should be included in the college and university courses.
- There should be a few rural colleges under the rural university.
- Those subjects which have rural significance, should be taught in the university.
- Every college should not have more than 300 students.
- Main subjects of the curriculum should be philosophy, language, literature, physics, biology, chemistry, social science, psychology, economics, agriculture etc.
- The rural system of education will not be burdened with the conventional educational system.

### 9.2.13 Criticism

The report of the Radhakrishnan Commission is a traditional, informative and epoch-making document in the history of post-independence Indian education. The commission rationalised in favour of making the higher education institutions capable of taking fundamental responsibility for building new India. Giving importance on the study of advanced agriculture in agriculture-based India, the significance of university education was strengthened through the recommendations of the Commission. Considering all the aspects the Commission pointed out the defects of higher education. No doubt, the recommendations was suitable for solving every problem of the recently independent India.

But the comments of the Commission on religious teaching, women education and the higher educations in the Tol-Madrassa were not very clear.

Yet, it may be said without doubt that the Radhakrishnan Commission carried out an important responsibility in transformation of higher education in India.

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## 9.3 (B) Secondary Education Commission or Mudaliar

### Commission (1952–1953)

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#### 9.3.1 Background

According to the opinion of the University Commission of 1948, the pre-condition of university education is reorganisation of the Secondary education. The Central Education Advisory Board proposed to form a Commission for extensive investigation of the prevalent secondary education and consideration of the utilities of the existing system for the purpose of reformation of the secondary education on all India basis after independence.

According to this proposal a Secondary Education Commission was formed in 1952 under the leadership of Dr. Lakshmanswami Mudaliar, Vice-Chancellor of Madras University. Considering all the aspects of the system of secondary education, this Commission placed its report in 1953.

#### 9.3.2 Recommendations

(1) **Purpose of education** : The Mudaliar Commission determined the purpose of secondary education—

- Making democratic citizen for democratic & free State.
- Balanced development of personality.
- Character building of the youth.
- Making productive and vocationally skilled citizens.
- Teaching leadership qualities.

### 9.3.3 Organisational Structure

The Mudaliar Commission extended following recommendations for structural reformation of secondary education.

- After completion of primary or lower basic education of 4/5 years, the students will be eligible for secondary level.
- Secondary education should be divided in two levels. (a) Lower Secondary or Higher Basic level lasting for 3 years and (b) Higher Secondary level extending for 4 years. That means, the proposal of the commission was 12 years' school education in total. But subsequently, considering the financial constraint of the authority authority and the guardians, the commission recommended school education for 11 years instead of 12 years.

(I + II + III + IV + V) = 5 years' Primary or Lower Basic education.

(VI + VII + VIII) = 3 years' Lower Secondary of Higher Basic education.

(IX + X + XI) = 3 years' Higher Secondary education.

Total 11 years' education.

- Intermediate course should be cancelled, and one year of this course will be added to Higher Secondary level and the rest one year of this course will join with Degree Course.
- Duration of Degree Course will be 3 years.
- Multi-faced schools have to be established for opening up the opportunity for education according to the eligibility and taste of the students.
- A preparatory vocational course for 1 year should be introduced in the concerned institutions meant for the vocational course.
- Every State Government should create the opportunity for education on Agriculture, Cattle farming, College industry etc. at the rural schools & colleges.

### 9.3.4. Technical Education

- Technical Schools should be established in greater number along with the multi-faced schools or separately.

- Setting up technical school in the vicinity of the large industrial centres, the students should be provided with opportunity for working as the apprentices.
- For implementation of the curriculum of technical education at the Secondary level, help should be taken from the All India Technical Education organisation.

### 9.3.5 Women Education and Co-education

- The women should be given opportunity for all types of education along with the male students, without setting up separate schools for girls only. As per opinion of the Commission, if the girls are taught Home Science along with other general subjects, then they will be able to perform their duty to family and society.

### 9.3.6 Language learning

- At the Secondary level throughout India, the medium of education should be a regional language or the mother tongue.
- At least two languages should be learned at lower Secondary level. After lower basic level one will learn English and Hindi. But two languages should not be taught in the same year.
- At least two languages should be the subjects of study at higher or higher secondary level. One of them should be the mother tongue or a regional language.

Subsequently the Central Advisory Board Council decided that in higher secondary schools every student had to learn three languages (Regional language or mother tongue, English or a modern European language and Hindi or another Indian language for the Hindi speaking areas).

### 9.3.7 Curriculum

- The Commission recommended that the curriculum of the lower secondary level should be identical for all the students.
- The Curriculum of the higher secondary level should be designed with a view of particularisation.
- The curriculum of higher secondary level should be divided in two parts—compulsory and optional. The student may choose any one subject from the optional subjects.
- The recommended subjects at the lower secondary level (upto the 8th class) were (a) Mother tongue, Hindi & English, (b) Sociology, (c) General Science, (d) Mathematics, (e) Arts & Music, (f) Handicrafts and (g) Physical Education.

- The compulsory subjects of the higher secondary level were (a) Three languages (mother tongue, Hindi & English), (b) Sociology, (c) General Science, (d) Mathematics, (e) Handicrafts.
- The optional subjects at the Higher Secondary level were (a) Humanities, (b) Science, (c) Technology, (d) Commerce, (e) Agriculture, (f) Fine Arts and (g) Home Science.

### **9.3.8 Method of Teaching**

- To help in acquiring knowledge with active individual effort instead of conventional memorising.
- To provide facilities for collective work.
- To help the students of different merits in learning with the help of dynamic method of teaching.

### **9.3.9 Character Building**

The three subjects which were given importance by the Commission for development of characters of the students, were—Discipline, Moral & religious teachings and co-curricular activities.

### **9.3.10 Instruction and Guidance**

The Commission recommended regarding the system of educational and vocational instruction—

- The authority should stress importance on instruction and guidance.
- The future of different orders of education has to be shown with the help of movies, so that everyone be acquainted with different orders.
- Trained Guidance Officers and Career Masters are to be appointed at every school.

### **9.3.11 Student Welfare**

Following recommendations regarding the health care of the students were notable :

- There should be arrangements for regular health check-up and treatment at the schools.
- Healthy environment should be maintained at the schools.
- Some of the teachers of the school will have to take part in the health service trained with 'First Aid'.

- Importance should be given on sports, specially team games, with importance on physical education in the schools.

### **9.2.12 Examination and Evaluation**

For reformation of the examination system following recommendations were placed :

- Impersonal examinations should be introduced in lieu of descriptive examinations with less stress on external examinations.
- The examination system should be made reliable with examinations on modern subjects.
- For all round development of the students, the school record (described in the Progress Report) and the results of internal examination should be considered along with the external examination in case of evaluation.
- Grading system with the symbols like A, B, C, D etc. should be introduced in lieu of numerical marks.
- There should be only one external examination at the end of the secondary education level.

### **9.3.13 Progress of the teacher**

Discussing various problems of the teachers the Commission recommended as follows :

- The principle for appointment of the teachers should be uniform in all cases.
- The probation period for the trained teachers should be one year.
- Pension, Provident Fund, Life Insurance etc. should be introduced for the teachers.
- The age of retirement for the teachers should be 60 years.
- The children of the teachers could study in the schools without fees.
- The training period for the secondary passed teachers should be 2 years and that for the graduate teachers should be 1 year.

### **9.3.14 Administration**

For the well-planned educational expansion the Commission recommended as follows :

- Policies regarding all the issues of Secondary education should be determined by the Board of Secondary Educations for which the number of members



should be maximum 25. The Director of Education would be its president.

- For rendering guidance the State Education Advisory Board should be formed at every State.
- Inspection system for the schools should be reformed and the deserving candidates should be appointed as Inspector.
- No class will consist of more than 30-40 students. The number of students in a school should be limited to 500—750.
- Regular classes should be held at 6 days a week.
- There should be a managing committee at every school.

### 9.3.15 Criticism

The recommendations of the Mudaliar Commission was, no doubt, important in the perspective of the then system of education. The Commission, making a plan for the multipurpose or all inclusive school, provided opportunity for education according to the taste, interest and ability of a student. The Commission did not view the Secondary education only as a preparation for admission in the next level of education, but considered it a self-sufficient education—which is certainly praiseworthy. The recommendations for teaching agriculture, commerce and mechanics were very timely.

But the recommendations of the Commission, though proper in terms of the idealistic consideration, were somewhat defective in practical point of view.

- The ways of solving the problems, as recommended, were of very simple types.
- Though the commission in its report mentioned the extreme necessity for setting up of many schools for the sake of multipurpose curriculum, yet it was not recognised that this were practically impossible.
- As result of rapid specialisation, the class-VIII passed students had to be influenced by others before realisation of their own demands and abilities.
- The Commission did not place any clear recommendation regarding the arrangement for the large number of deserving teachers which would be required for implementation of their educational planning.

However, it may said undoubtedly that the well-organised report of the Mudaliar Commission was an important effort for implementing the post-independence system of education.

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## **9.4 (C) Indian Education Commission or Kathari Commission (1964—1966)**

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### **9.4.1 Background**

As a result of second world war, communal riot, partition of the country and increasing economic crisis there areas in India a crisis of ideal. As education is the main tool for national welfare and progress, so the nation needed a purposeful, high standard and easily available education. But for the sake of a national system of education, no commission was formed to consider and review all the levels like Primary, Secondary, Higher education, Technical & vocational education, Adult education etc. at a time and as a whole.

Therefore, for evaluation and reorganisation of the education as a whole the Indian Education Commission was formed on 14th July 1964 with 17 members, as proposed by the Government. Prof. D. S. Kothari was appointed as the President of the Commission. In his name this commission was named as the Kothari Commission. After a hard labour for a long 21 months the Commission placed its report to the then Education Minister, Sri M. C. Chagla in the month of June 1966. In this report at the levels from Pre-Primary to the highest research and all types of education were considered.

### **9.4.2 Recommendations**

**Structure of Education :** The Commission proposed a new structure of education:

- (1) 1 – 3 years' Pre-Primary education.
- (2) 7 or 8 years' Primary education.
- (3) 3 or 2 years' Lower Secondary education.
- (4) 2 years' Higher Secondary general education or 1 – 3 years' vocational education.
- (5) At the higher education level education for attaining the first Degree after completion of education for 3 years or more.
- (6) The period of education for attaining the second Degree will be different.
- (7) Overall educational structure will be 10 + 2 + 3 + 2.

### **9.4.3 Pre-Primary level**

- (1) Pre-Primary level may be considered as the preparatory stage or an organ of the Primary education.

- (2) Under the Education Department of each State there should be on state-level Development organisation.
- (3) Non-government endeavour should be encouraged for this level.
- (4) The Government will have to make effort for proper training of the teachers.
- (5) The Government will have to provide the tools, books and grants.

#### **9.4.4 Primary level**

Generally, the age for admission in a primary school or class-I should not be less than 6+ years.

#### **9.4.5 Lower Primary level (1st–4th class)**

- (1) Only the mother tongue should get importance at this level.
- (2) Besides language, primary arithmetic and nature study should also be included.
- (3) Importance on social service was laid on social service to provide the child with social awareness. For introducing with various activities, the paper cutting & folding work, clay work, spinning etc. was recommended for inclusion in the curriculum.
- (4) Considering the 1st and the 2nd classes as a cycle, one examination has been recommended at the end of two years, instead of the annual examination every year.
- (5) Lower primary education should be free.

#### **9.4.6 Curriculum of Lower Primary level**

(1) One language (mother tongue or regional language), (2) Arithmetic, (3) Nature study, (4) Creative work, (5) Work experience and social service, (6) Health education etc.

#### **9.4.7 Higher Primary level (5th–7th class)**

- (1) The subject of study at the higher primary level should be relatively more in-depth.
- (2) In the curriculum, along with the mother language or the regional language, there should be the National language Hindi, or the additional language English.
- (3) A third language may be opted.

- (4) Different subjects of science should be included as the separate subjects.
- (5) In lieu of the mixed social studies the curriculum should contain History, Geography, Civics etc.
- (6) In the higher primary level too, extensive arrangement should be done for social service and work-activities.
- (7) The examination for higher primary level should be internal.

#### **9.4.8 Curriculum of Higher Primary Level**

- (1) Two languages—(a) Mother tongue or regional language, (b) Hindi or English (A third language—optional)

#### **9.4.9 Secondary level**

The report of the Commission stated Secondary education in two inter-connected levels.

#### **9.4.10 Lower Secondary level (8th–10th class)**

- (1) The subjects of the higher primary level should be studied more deeply at the lower secondary level.
- (2) The curriculum should contain three languages—Mother tongue or regional language, National language or additional national language and another modern Indian language.
- (3) Importance was laid on mathematics and science, Physics, Chemistry, Zoology and Social science should be the compulsory subjects.
- (4) History, Geography and Civics will be taught separately.
- (5) Physical education, arts and moral education should be included in the curriculum.
- (6) Developmental work for social service should be mandatory.
- (7) In the curriculum of the lower secondary level there would be no scope for specialisation. The curriculum would be of uniform nature.
- (8) After completion of the general course for 10th class an external general examination would be held.

#### **9.4.11 Curriculum of Lower Secondary level**

- (1) Three languages (mother tongue, Hindi, English and an old language as an optional & additional subject, (2) Mathematics, (3) Science (physical & life science),

(4) History, Geography, Social study, (5) Crafts, (6) Work experience, (7) Social Service, (8) Physical Education, (9) Spiritual and moral education.

#### **9.4.12 Higher Secondary level**

- (1) The purposes of two years' education at the higher secondary level are to strengthen & expand the earlier general education and introduce specialisation through the optional courses.
- (2) The curriculum of this level will include two languages and three optional subjects.
- (3) There would be flexibility in choosing the optional subjects. Mixed subjects may be taken.
- (4) Agricultural science should be included in the science subjects.
- (5) No special curriculum will be there for women. But there will be opportunity for studying Home science, music, arts etc. as the optional subjects.
- (6) There will be labour camp and social welfare camp for the welfare of society.
- (7) At the end of 2 years' Higher Secondary level an external examination will be held. The certificate will be given by the Secondary Education Board.
- (8) All the lower secondary passed students will not get the generalised education. It was expected that 50% of the students will opt for vocational education.
- (9) Vocational education should be arranged in the factories & workshops on part-time basis, in the Polytechnics on full-time basis and in I.I.T.s with Sandwich courses.

#### **9.4.13 Curriculum of Higher Secondary level**

(1) Any two languages, (2) Any three optional subjects of the followings : An additional language, History, Geography, Economics, Logic, Psychology, Social Science, Arts, Physics, Chemistry, Mathematics, Zoology, Geology, Home Science, (3) Work education and Social service, (4) Physical education, (5) Fine arts & crafts. (6) Moral & Spiritual education.

#### **9.4.14 Higher Education**

The Commission placed some important recommendations regarding higher education.

- (A) Aim of higher education :
- (1) Establishment of unity in diversity in national life.
  - (2) Introduction of Adult education, part-time education and correspondence courses.
  - (3) Help for upliftment of educational standard in the schools.
  - (4) Enhancement of standard of education & research.
  - (5) Upgradation of some institutions of higher education to the level of international education standard.
- (B) The period of attaining the first Degree will not be less than 3 years. The period of next degree should be 2 or 3 years further.
- (C) Arrangement should be done for further 3 years' degree course in some subjects at some colleges at the end of first year of the 3 years' degree course. In this case, the first degree will require 4 years of study.
- (D) Connection should be maintained between the conventional course and the longer new course.
- (E) In some universities advanced degree course may be introduced for 3 years' post-graduate degree.
- (F) The medium of education at the graduation level should be the regional language and it should be English for the post-graduation level until Hindi would be accepted at all India level.
- (G) The colleges and the universities should be helped to build libraries with required books.
- (H) Part-time teaching by the research-students was recommended to impart education to a greater number of students without increasing the number of professors and amount of expenditure.

#### **9.4.15 Teachers' Training**

According to Indian Education Commission, enhancement of standard of the professional education of the teachers are essential for the sake of enhancement of qualitative standard of education. So the recommendations were—

- (1) Period of teachers' training should be 2 years instead of 1 year.
- (2) The teaching institutes should be free and the scholarship to students should be arranged.

- (3) There should be a demonstration school adjacent to each teaching institution.
- (4) Hostel for the students and residence for the professors should be arranged.
- (5) There should be arrangement for library, laboratory and workshop in each institution.
- (6) Application of the education and its evaluation should be arranged.
- (7) The teaching practice should be implemented with increased importance.

#### **9.4.16 Professional preparation of the teachers at higher education level**

Making arrangement for Orientation course for the newly appointed teachers connected with the higher education, an opportunity should be provided for hastening the lectures of the famous professors.

#### **9.4.17 School-Cluster**

The Commission recommended for school-clusters in order to develop the school education. The school-clusters should be centred around a secondary school embracing the primary, basic and lower secondary schools situated at the vicinity of it. The secondary school-cluster will be connected to the college and university in stages. The Commission presumed that the standard of studying & teaching would be enhanced through cooperation among the schools included in the school-cluster. The institutions under a school-cluster could create mutual cooperation in regard to various issues like teachers' cooperation, effective use of educational tools, quick problem solving etc.

#### **9.4.18 Adult Education**

In order to remove illiteracy from the country, following recommendations were notable :

- (1) Arrangement for 5 years' education for the students of 5-11 years of age.
- (2) Part-time education for 11-14 years old students who did not take education at all or had left the school before completion of the concerned education.
- (3) Part-time general education and vocational education for the aged students of 15-30 years old.

#### **9.4.19 Evaluation**

The Commission placed some special recommendations for improvement of evaluation of the external and internal tests for the sake of improving the educational evaluation as a whole.

- (1) Assuming class-I and class-II single unit the education should be imparted to resist non-improvement and wastage at the primary level. If necessary, the slow learners and the fast learners should be differentiated. Gradually, the education from class-I to class-IV should be considered as one undivided level.
- (2) The Commission intended to fix a limit for acquiring a national standard at the end of primary education, but it should not be done through a compulsory external examination. For keeping this standard of education, internal examinations may be held at internal.
- (3) The oral tests at the higher primary level are to be used as a part of internal evaluation. Besides, assessment tests, all round report, record of growth & development, tests for inclination etc. should be a part of internal evaluation.
- (4) For awarding scholarships the special talent search tests should be arranged in addition to the general examinations.
- (5) For improvement of external examination, the question setter who would compile the questionnaire, have to be developed through training in respect of setting the questions.
- (6) The method of examination of the answer-sheets and marking should be made scientific & reliable.

#### **9.4.20 Administration**

- (1) The Common School System should be arranged in such a way that all the citizens of the country may get education with minimum expenditure.
- (2) Both the government and non-government teachers should get equal facilities.
- (3) Gradually the school education should be made completely free.
- (4) The commission recommended for setting up of District School Board.
- (5) Responsibility of managing the institutions, both government controlled and local authority controlled, should be taken by a working committee consisting of the local representatives.



- (6) Definite rules for the teachers' transfer should be drawn up.

#### **9.4.21 Criticism**

The Kothari Commission was the first to discuss and place recommendations on all types of educational problems starting from the pre-primary level. Only the area of law and medical treatment were outside the purview of the Commission. Though there were important observations and recommendations on various issues like the structure of education, curriculum, upliftment of standard, reformation of examination system, school-cluster, adult education etc., some weaknesses were also found in them. Such as—

- (a) Much stronger policy was needed for the free education upto class-VIII.
- (b) In case of language learning the trilingual theory created much pressure on the students.
- (c) For acquiring working experience during the school-hours, the proposal for association with the local factories and agricultural farm was not realistic or practical.
- (d) The degree course had been divided in two parts—General Course for three years and Advanced Course for four years. Again the post-graduate course was divided—one for 2 years, another for 3 years. This discrimination would create confusion.

However, the report of the Indian Education Commission was, not doubt, very important for reformation of educational system as a whole.

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### **9.5 National Education Policy (1986) and subsequent progress**

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**Background :** The Education Policy which was adopted in India in 1968, was not fully materialised for various reasons. Unthinkable population explosion, rural-urban discrimination, decay of values etc. are the main obstacles for implementation of the national educational policy. As a result, necessity for a fresh national educational policy was felt. In the month of January 1985, with the directives of the then Prime Minister, a draft education policy titled 'Challenge of Education—A Policy Perspective,' containing some hints of the educational scenario and its future picture, was published for discussions and debates throughout the country. After its approval by the Control Education Advisory Board, the bill was passed in both the Houses of the Parliament in the month of May 1986.

This education policy declared by the Government of India is divided in twelve parts. At first there is a preface and at the last chapter there is future possibilities. The rest ten chapters contained discussions and recommendations about the educational activities of the country.

A detailed discussion has been presented in this educational document consisting of many sub-sections. Here the notable portions of the main subject matter are discussed in brief.

(1) **National education system** : Every man and woman of India, irrespective of caste, creed & religion will get the scope of education. The school education system will be divided in three parts—Lower Primary Education from class I to class V, Higher Primary Education from class VI to class VIII and High School Education from class IX to class X. For the sake of national system of education there will have a curriculum which are changeable in need. The curriculum will include the subject that teach secularism, history of struggle for independence, constitutional duties, development of national ideas, cultural tradition, democracy, preservation of environment, equal rights for man & women, international cooperation, peaceful coexistence and scientific views.

(2) **Education for equality** : Inequality in education should be removed. Those who were deprived so far, should be provided equal facility as per their merits. Efforts should be made to eradicate the inequalities like discrimination for women, illiteracy, obstruction to primary education etc.

(3) **Education for Scheduled Castes & Tribes** : Rural poor families should be encouraged to send their children upto the age of 14 years to school. The children of the Harijan class will be given scholarship from class I to class X. For the scheduled students construction of hostels in the district towns, setting up a primary schools on priority basis in the tribal areas, arrangement for scholarships, preservation of own culture etc. should be materialised.

(4) **Education for the handicapped** : The welfare programmes like arrangement of education of the handicapped students together with the general students, construction of their hostels, encouraging the voluntary institutions for taking responsibility of education for the handicapped etc. should be taken up.

(5) **Adult education** : Making the adults from the age of 14 to 34 free from the curse of illiteracy is our immediate duty. So, establishment of educational centres in rural areas, publication of books, use of the mass media like radio, television & cinema were recommended.

(6) **Primary education** : Admission & completion of study of all the students upto 14 years of age and cancellation of the non-promotion system for the unsuccessful students—These two matters got special importance. For this, at every school arrangements were recommended for two classrooms, two teachers (one male & one female), black board, chart, map, sports materials, other educational accessories etc.

(7) **Secondary education** : At this level the curriculum should be designed very carefully so that science, human subjects, social science, cultural heritage of the country and the subjects helpful for growth of history-consciousness are included in it.

(8) **Navodaya School** : Opportunity for advanced education should be provided to the meritorious children without caring for expenditure. For this purpose, schools named 'Navodaya' should be established with definite ideal throughout the country. Class-V passed students will be admitted to the Navodaya school after the admission test. In this school study will be continued from class VI to class XII. The medium of education will be the mother tongue or the regional language upto class VII or class VIII and that will be Hindi or English for class VIII and class IX. In the Navodaya schools the study of humanities, science and vocational education will be arranged. These will be two sections for every class. Every section will contain not more than 40 students. The schools will be controlled under the Central Secondary Education Board. The government will bear all the expenses for travelling from home to the hostel, dresses, fooding, books & study materials etc.

(9) **Vocational education** : Government and non-government vocational education centres will be opened for implementing the vocational training programmes. For encouraging the vocational education the government will reconsider the employment policy.

(10) **Higher education** : Increase of facility for higher education at the existing colleges without opening new colleges, setting up of autonomous colleges, encouragement of research in higher education etc. were recommended.

(11) **Open University** : The proposal for establishing the open universities for the purpose of making education more mass-oriented, was worth mention. In this context it was said that all-round effort should be extended for development of the already established Indira Gandhi National Open University.

(12) **Separation between employment and degree** : It was proposed that, except in the subject of technology, law and medicine, the degree should not be considered essential in case of employment. The employers themselves will arrange tests as per their requirements and select the deserving candidates.

(13) **Language** : In regard to language, the proposed policy of 1968 should be implemented. That means, the try-lingual theory will prevail.

(14) **Science education** : The curriculum should be so organised that the students would be science conscious and inquisitive. Mathematics and the science subjects should be compulsory upto class ten. Special importance should be given on providing practical knowledge of the science education.

(15) **Evaluation** : In case of reformation of the examination system, introduction of proper system of evaluation was recognised. Particular proposals for reformation were as follows : Impersonal examination, less importance on memorised knowledge, introduction of semester system, introduction of grade system instead of marks, modernisation of the teaching methods, importance on internal evaluation with less stress on external examination etc.

(16) **Teacher** : Enhancement of honour and sense of responsibility of the teachers, determination of recruitment methods, making the salary and other terms & conditions attractive so that the meritorious youths get interested to join the profession of teaching, compilation of the Code of conduct for the teachers etc. were recommended in the National Education Policy.

(17) **Future** : The future of education in India was not clear in the recommendations. Importance was expressed only on building a strong educational structure but there was no definite direction or guidance in this respect.

### 9.5.1 Criticism

Different education commissions and committees were formed for improvement of education in the post-independent India. First Central police on education was declared in 1968, then in 1979 and at last in 1986. Three education policies were declared within less than twenty years, but there occurred no significant difference in case of the main principle. All the declared policies were influenced by the precedent education commission. The education policy of 1986 was no exception. But some defects need to be mentioned.

- Majority of the illiterate men of the world live in India. In the education policy of 1986 no clear recommendation regarding bearing of the expenditure to remove this curse was placed.
- Starting proposal for establishment of Navodaya school is unrealistic. This type of school will create higher & lower community in the area of education. In no way this type of school will create mobility in education.

- No process of assuring the devotion, honesty, impartiality and strict discipline which are required to set up a autonomous college, was indicated in the education policy.
- The proposal to separate the degree from the employment, which was expressed in the education policy, cannot be supported in any way. Within the democratic infrastructure of India, this type of system will make the democratic consciousness and unity insecured.

However, any education policy will have some defects & flaws. Yet, it is hoped, this effort will help a lot in future thinking and progress.

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## **9.6 Subsequent progress of National Education Policy (1986)**

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After publication of the Challenge of Education discussions and reviews were held throughout the country. But in the meantime a document on application & implementation, named Programme of Action (1992), was published. The plan of action which were stated in this document, are mentioned in brief.

### **9.6.1 Operation Blackboard**

This plan of action was drafted with a view to improve the primary education system. It was stated that—

- (a) Every primary school should have a two-room brick-built house.
  - (b) Two teachers (with a female teacher).
  - (c) There will be accessories like blackboard, chalk, duster, map, chart, toys, cassette, tape-recorder etc.
  - (d) Initial expenditure for this purpose will be one lakh rupees for every school.
  - (e) Expenditure for the Operation Blackboard will have to be born by the State Government.
- (2) Special training for the teachers should be arranged.
  - (3) It was declared to establish 48 Academic Staff College for training of the fresh teachers of the colleges & universities.
  - (4) Computers have been supplied to a limited number of schools and it was declared to make three teachers computer-literate for every school.

- (5) Establishment of informal education centres and development of the existing centres.
- (6) For distant education, a process of teaching in regional languages through the education channel of television, was proposed.
- (7) A number of progressive schools or Navodaya have been established.
- (8) Importance was laid on establishment of the College of Excellence.

But in most cases, these efforts could not be materialised due to financial constraints. Besides, due to slackness in the planning, many endeavours broke down at the very outset. Yet it may be said that the National Education Policy and its subsequent steps, though having some defects, will influence the future reformation of education significantly.

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## 9.7 Exercises

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1. Discuss in brief the recommendations of the Radhakrishnan Commission.
2. What is Rural University? State the particular recommendations of the Radhakrishnan Commission regarding the Rural University
3. Determine the present relevance of the recommendations which were placed by the Radhakrishnan Commission regarding universities.
4. Analyse the reasonableness of the recommendations by the Mudaliar Commission regarding the curriculum of Secondary Education.
5. Discuss the organisational structure of the curriculum as proposed by the Mudaliar Commission.
6. Name the seven channels of Higher Secondary Education as mentioned by the Mudaliar Commission.
7. Discuss the recommendations of the Kothari Commission on primary and secondary education.
8. Describe the curriculum of secondary education as proposed by the Kothari Commission. In which aspects is this curriculum different from that proposed by the Mudaliar Commission.
9. What is School-cluster?
10. What were the proposals of the Kothari Commission regarding the language-medium of the school education and the college education?

11. What are the main characteristics of the National Education Policy of 1986?
12. What do you understand by 'Operation Blackboard'.

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## 9.8 Bibliography

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**Unit 10 □ Some Aspects of Indian Education—**

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**(c) Informal Education (d) Vocational Education (e) Teachers' Training**

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## **10.1 Women Education**

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### **10.1.1 Introduction**

In Vedic India the progress of women education was worth mention. Freedom and authority of women had social recognition. In the Buddhist age also women had the right of admission to the monastery, but no significant expansion of women education occurred. In British India, a number of institutes for women education were established with the efforts of the missionaries. In this effort a positive role was played by the great men like Rammohan, Vidyasagar etc.

### **10.1.2 Post-Independent chapter**

Every Commission, formed in India after independence, advised to accelerate expansion and progress of women education. The Radhakrishnan Commission advised to make arrangement so that women could play their role in the act of teaching. According to Mudaliar Commission, same type of education for boys & girls, study of home science, separate schools for girls, inclusion of music, arts etc. in the curriculum were considered essential. As a result of these, the Government of India in 1958 appointed a national committee (National Committee on Women's Education) for the women education. According to the Section-2 of the recommendations of this committee the Government of India formed the National

Council for Women's Education under the leadership of Durgabai Deshmukh in 1959. In consequence of it, the National Institute for Women's Education was established. Afterwards in 1961, the National Council for Women's Education constructed a committee under the leadership of Smt. Hansa Mehta with a view to solving the problems of separate curriculum for girls. Among the recommendations of this Committee there were—expansion of girls' education for removing quantitative difference in boys & girls, co-education system in the primary schools, importance on the opinion of the authority and the guardians in case of building separate institutions for boys & girls in the Secondary and the higher education, appointment of both male and female teachers, introduction of the same curricula for both primary and lower secondary level, introduction of multipurpose curricula in accordance with the abilities of the boys & girls at secondary level, encouragement of the girls in studying mathematics, science and technology etc. But, in spite of these recommendations no such improvement of women's education could be found.

Again, for determining the causes of indifferent attitude towards women's education in rural areas and its remedy, the National Council for Women's Education formed a sub-committee under the leadership of Sribhaktabatsalam, the then Chief Minister of Madras. This Committee also placed some important recommendations.

- (1) Expansion of Women's Education—establishment of non-government schools, construction of buildings with non-government endeavour, arrangement of residence for the girls and the teachers, introduction of co-education system at primary level, introduction of women's education, removal of the superstitions in connection with women's education, arrangement of mid-day meal, distribution of books & dresses etc.
- (2) Making the women's education a grand success through meeting at the school, discussions, collection of the girl-students, taking help from the public welfare institutions etc.
- (3) In the thickly populated areas, a primary school within a radius of one kilometer, a middle school within a radius of three kilometer and a secondary school within a radius of five kilometer have to be established.
- (4) Adequate salary & allowances were recommended in order to make the profession of teaching attractive to the teachers.
- (5) The female teachers of the rural areas should be given priority for admission to the Teachers' Training colleges or schools.
- (6) All the expenses for women's education should be borne by the Central Government.

- (7) The women's education should be scientific and compulsory.

### **10.1.3 The West Bengal Scenario**

The progress of women's education in this State is notable. Adult education and informal education were given importance for removing illiteracy in the women's society. Co-education system is existing at the primary level. Co-education at secondary level and the number of separate girls' schools are significantly greater. The education upto the higher secondary level is free. The female teachers enjoy the same facilities like salary, allowances, pension etc. as the male teachers.

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## **10.2 Adult Education**

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### **10.2.1 Introduction**

The particular need based education with any means, formal, ceremonial or informal, may be called Adult Education. That means, the education which helps directly or indirectly in solving the problems of earning and life of an adult may be called Adult Education. The main purpose of adult education are—

- To impart the alphabet-knowledge to the adult illiterate persons and create an educational attitude within them.
- To provide the knowledge of hygiene to the adults.
- To create a sense of citizens' right and duty in the personal and the national life of the adults.
- To impart working knowledge for improving the financial standard of the adults.
- To arrange for recreations for the adults.

At present special importance has been laid on making every individual not only literate but also social. In this sense, the adult education is called social education in modern times.

### **10.2.2 Necessity for Adult Education**

The necessity for adult education may be considered from different points of view.

- **Political need**—As per political views, the people must be made-literate, conscious and work-efficient in order to get rid of discrimination, corruption, ignorance, narrow self-interest and superstitions in the Indian democratic society.

● **Social need**—After independence, increasing modernisation has been started. As a result, the illiterate mass, being a major part of the society, has to be made literate, conscious and work-efficient along with the formal educational reformation, in order to make the society free from the social diseases like superstitions, religious fanaticism, violent provincialism, meaningless conflicts etc.

● **Economic need**—Power of people is the capital of the country. In order to invest this capital of peoples' power effectively, importance should be stressed on mass education. That is, without adult education the economic development programme cannot be made dynamic.

● **Educational need**—The democratic ideals (Secularism, Socialism, National Integration, Removal of poverty) cannot be materialised only through formal system. It needs spontaneous support from the vast quantity of literate and conscious people. Besides, if the illiterate mass become literate and conscious, then no obstruction will appear in case of the education for their children. For this reason, adult education is very essential.

### 10.2.3 Efforts for Adult Education in India

After independence in 1948-49, the programme for adult education or social education was declared. Notable aspects of this programme were as follows—

● **Administration**—The Central Educational Planning Commission started its action with the help of Development Department for implementation of this project. The work of the Central Education Ministry was coordination, direction and section of financial help. To advise the Central Government in this respect a Standing Committee on social education was formed under the Central Education Advisory Board. On the other hand, the State Government will implement this programme of action with the help of its own education department and development department. At present the role of District Councils and Panchayet in the spread of adult education is notable.

● **Institution**—The institutions through which the adult education are arranged, are night schools, mass development centers, various clubs, women's organisation, readers' forum, libraries, cinema-exhibition, farmers' organisation, rural radio, television, universities & colleges, national service projects etc.

- **Activities**—(a) Educational work—teaching alphabets, publication of wall-magazine, joint discussion, debate, picture exhibition etc.
- (b) Cultural work—drama, folk-song, folk-dance, chorus, fair, exhibition, cinema show etc.

- (c) Recreational work—indoor & outdoor games, education, travelling and mutual mixing etc.
- (d) Handicrafts.—sewing, leather work, cutting & weaving, cooking, washing, manufacture of soaps, match-boxes & wax candles, work of spongewood & clay, making of fancy articles etc.
- (e) Social service—civic work, public health programme, cleaning of garbages etc.

● **Training for the social workers**—To arrange for proper training of the social workers. The administrators and the research workers have to attain post-graduate degrees. Training (for four months) has to be taken by the Inspectors, Gram Sevaks, regional workers in the 'Janata College'.

● **Conducting discussion-meeting**—To conduct the discussion-meetings regarding the social education on all-India, state, district & regional basis.

Different Five years' Plannings allotted funds in adult education but due to lack of adequate enthusiasm the adult education has not progressed very much. But, among the notable action programmes of the Central Government, the National Literacy Programme is one. In the month of April, 1988 the Human Resources Development Ministry constructed a National Literacy Mission. In this programme it was decided to carry on the literacy movement at 40 selected districts of 19 states. A decision was taken that help would be taken from various voluntary organisations in this work. Mass education houses will be established in the selected districts and all the persons from 15 to 35 years of age will be made literate. A few literacy centers will work under each of that house.

#### **10.2.4 Expansion of Social / Adult Education in West Bengal**

After independence the Central Library, district libraries, Sub-division & Block libraries were established in West Bengal. The social education proposed in different five years' planning, was brought under overall development planning.

For adult education there are more than two thousand adult education centers and night schools in West Bengal. More than five hundred mass literacy centers and two Janata Colleges for training of the educational workers were established. Along with the government endeavour, Ramakrishna Mission, Bharat Sevashram Sangha and a few other non-government institutions have been connected with this work.

From 1991 the literacy movement has been going on from district to district of West Bengal on war footing basis. Within a very short period an expected progress has been marked in West Bengal.

### **10.2.5 Conclusion**

The importance that was stressed on Adult education and removal of illiteracy by the education policy of 1968 and its subsequent education policies (1979 & 1986), was not reflected in reality. But the consciousness that has been created at national level regarding the importance and need for adult education, will be effective enough in spreading adult education and solving different problems of it in future, it is hoped.

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## **10.3 Informal Education**

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The education which is imparted outside the formal or routine educational institutions is called informal education. The duration of learning, curriculum, method of teaching, age of admission & eligibility and evaluation in this type of education are not strict or definite like those of formal education.

### **10.3.1 Characteristics of Informal Education**

- To provide opportunity of education to the students who were unable or did not get a scope of acquiring formal education or of backward class.
- To create opportunity for education during the period of earning.
- The curriculum, teacher, school etc. for the informal education are demand based and flexible.
- Opportunity for acquiring education in day or night or part-time basis.
- No age-restriction for availing of education.
- No strict rule of attendance.
- This type of education may be conducted by government, non-government and voluntary organisations.
- Efficient persons of different profession, retired persons, unemployed educated persons, educated housewives and girls may take the responsibility of teaching.
- According to the new education policy of India, the students of informal education, along with the students of formal education, may sit for examination of class four to eight as the private candidate.

### **10.3.2 Expansion of Informal Education in India**

National Education Policy (1986) declared that all the children of 11 years of

age should be imparted five years' informal education motion 1990. In this connection it was said that the school-drop-out children, those who had no school in their villages, those who are employed and the girls who could not go to school, should be provided with the well-disciplined informal education. The informal education which was recommended by the Central Education Advisory Board will include—

- The boys & girls of 6–11 years of age, who left the study at incomplete stage.
- The boys & girls of 6–14 years of age, who could not join the formal education.
- The boys & girls of 10–14 years of age, who did not complete the formal education.
- Illiterate persons of 15–25 years of age.
- The action programme for helping professional progress of the employed persons.

In a word, the informal education has become complementary to the universal & compulsory primary education.

### **10.3.3 Expansion of Informal Education in West Bengal**

West Bengal School Education Directorate designed the three years' curriculum for informal education, making it suitable for primary level. Following purposes exist in this educational planning :

- Acquiring human values.
- Acquiring practical literacy.
- Acquiring skill in practical mathematics.
- Acquiring individual health consciousness.
- Acquiring environment consciousness.
- Building up scientific views free from superstitions.
- Acquiring interest and eligibility for productive work.

In this state many informal education centers have been established with government and non-government efforts. Afterwards these educational centers came under the mass-education department. But due to efforts on extensive action programme on literacy all these educational centers are not still continuing, though the action programme for literacy and informal educational planning are not the same. The former one is only a part of the latter.

### **10.3.4 Conclusion**

In spite of slackness in implementation of the informal education it may be said

that if the informal education is directed properly then removal of illiteracy will be easy as well as the primary education will also be universal.

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## **10.4 Vocational Education**

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Vocational education is that type of education which helps a student to acquire some skills that will help him to earn his living in future. According to Hartsrone, vocational education is such a necessary matter, without which the students feel discomfort throughout their life. In fact, an individual can take active part in the social productive system with the help of vocational education. If he becomes independent with the help of vocational training, education becomes a necessity and meaningful to him. As a result, he acquires capability of taking responsibility in social, economic and political fields.

The responsibility of preparing a child for a vocation suitable to his future life, should be taken by his guardians and school.

### **10.4.1 Vocational Education in Pre-Independent India**

British Government or East India Company during its earlier period of ruling in this country did not endeavour for any industrial policy or vocational education. But in subsequent period, in the interest of well establishing its reign, they established technical education institutions. Engineering Colleges were founded in Rurki (1847), Calcutta (1857) and Madras (1858). A few medical colleges were also established at that time, e.g. Calcutta Medical College (1835), Bombay Grant Medical College (1835) and Madras Medical College. In the Wood's Despatch of 1854 recommendations were placed advising the universities to take initiative for technical and vocational education. In 1882 the Hunter Commission recommended to introduce A-course (General education) and B-course (vocational or practical education) at secondary level. But B-Course did not become popular then. In the age of movement for national education an Engineering College was established at Jadavpur, Calcutta with a view to spreading the technical & engineering education. Subsequently in 1956 it received the honour of a university.

In 1929 the Hartog Committee recommended for encouraging majority of the students to adopt technical & commerce education after passing the secondary level. Subsequently, the Sapru Committee (1934) also placed some notable recommendations such as, arrangement for vocational educations like agriculture, industry, commerce, technical etc. beside the general education, after the lower secondary level and



introduction of multipurpose education at the higher secondary level. In the Sergent Planning (1945) importance was given on vocational education at the lower and higher Primary level. In 1945 the All India Council for Technical Education was established in order to improve technical education in India.

#### **10.4.2 Vocational Education in post-independent India**

The aim of the Mudaliar commission (1952-53) was to make education realistic, need based and life-oriented. The recommendations of the Commission for expansion of vocational education were :

- (1) To introduce one year's pre-vocational Curriculum at the colleges for vocational education.
- (2) To establish multipurpose schools for imparting training as per the interest & ability of the students. To establish large number of technical schools independently or associating with the multipurpose schools and to conduct the technical schools keeping intimate connection with the mills & factories.
- (3) To arrange first-hand training in the industrial centers.

In 1964-66 the Kothari Commission also stressed special importance on vocational education. According to the Commission, the students can be made active if the education can be associated with the productivity. The Commission recommended—

- (1) Science should be taken as the main ingredient of education.
- (2) Work based experiences should be included in general education.
- (3) Secondary education should be made vocation-oriented for meeting the demands of industry, agriculture and commerce.
- (4) Improvement of scientific & technical education and research should be arranged at university level.

So, after independence, classifying the technical education in three levels, efforts were made to establish three types of school—general technical education, diploma course and degree course. At general technical level many schools in the name of Industrial Training Institute were established. Minimum educational qualification was the academic education upto class VIII. For teaching the diploma course, polytechnic schools were established. Here the eligibility for admission were secondary pass and proficiency in mathematics. Two schools were established at Calcutta—Calcutta Technical School and Birla Institute of Technology. Among a few Engineering colleges established in India before independence for higher technical

education, the Shibpur Engineering College was worth mention. Degrees are awarded to the students successful in higher technical education. There are arrangements for teaching eight subjects in the Jadavpur College of Engineering. Here one may get admission through the Joint Entrance examination after passing the science stream of higher secondary examination. With the assistance of the Central & the State Governments Durgapur Regional Engineering College was established in West Bengal, like those in other States of India. At Kharagpur there established Indian Institute of Technology, being an engineering college with the status of a university. Besides West Bengal, I.I.Ts were established one each in Kanpur, Delhi, Madras, Bombay and Guahati. In these institutions the students of the five years' course are awarded B.Tech. Degree and those of further two years' course are awarded M.Tech. Degree. Besides, there is an autonomous institution named Marine Engineering College at Calcutta for steering ships. Recently a complete technological university has been set up at Calcutta. Except these technical education colleges, Textile Industrial College at Sreerampore, Textile Technological College at Berhampore and Leather Technology College at Tangra have been established.

#### **10.4.3 Problems of Vocational & Technical education**

Though countrywide expansion of technical & vocational education has been occurred, some problems were also originated.

- (1) Lack of employment for the trained technicians.
- (2) Shortage of the deserving teachers in technical education.
- (3) Lack of high standard laboratory and workshop in the technological institutions.
- (4) Lack of proper refresher course for improving the standard of the technical workers.
- (5) Great disparity in different types of technological institutions regarding curriculum, method of technic, evaluation and management.
- (6) Deficit of electricity, shortage of raw materials, weakness of government principles, lack of understanding etc.

In spite of all these it may be said that there is ample importance of vocational and technical education; and as such, if the defects of this education are removed and effective steps are taken, the vocational education and its employment will gain the expected pace in West Bengal or India.

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## **10.5 Teachers' Training**

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### **10.5.1 Introduction**

Education is required for any modern profession. Teaching is at a time an art, a science and a profession. So proper education is required to make the future teachers efficient in educational theories & practices. That means, for improving the standard of education, a training system for the profession of teaching should be there. Truly, the good teachers' training institutes can play an important role in the spread of education.

### **10.5.2 Teachers' Training in Pre-Independent India**

The age of teachers' training may be said to have commenced from the recommendations of the Hunter Commission in 1882. The report of this Commission proposed teaching of educational theories and practical subjects of training. As a result at the end of nineteenth century six teachers' training colleges (Madras, Lahore, Rajmundi, Jabalpur, Allahabad and Kurseong), and fifty teachers' training schools were established in different corners of India. In the educational proposal of the Government of India in 1904, it was said that—

- (1) Properly trained deserving persons would be the member of Indian Education Service.
- (2) Teachers' training colleges of secondary level would get the status of general graduation colleges.
- (3) One year's degree or diploma course for the graduates and two years' course for the under-graduates would be introduced.
- (4) Educational theories and practical teaching would be the important subjects of teachers' training.

As a result some new colleges were established—S.T. College at Bombay (1906), David Hare Training College at Calcutta (1908), Patna Training College (1908), Decca Training College (1910), Jabalpur Training College (1911). Then Saddler recommended for expansion of teachers' training system and opening of education department at the universities. Subsequently, the Hartog Committee in 1944 also stressed importance on expansion of teachers' training.

### **10.5.3 Teachers' Training in Independent India**

In independent India special importance was laid on teachers' training on the

basis of the recommendations by the Mudaliar Commission, Kothari Commission and National Education Policy (1986). Teachers' Training began to be conducted at different types of educational institution in India. These were as follows :

- (1) **Pre-Primary Training Centre** : These training institutions, though arranged for teachers' training as per different types of curriculum (Nursery, Kindergarten, Montessori, Pre-basic), did not become very popular.
- (2) **Normal or Primary Training School** : These institutions for training of the primary school teachers were later known as Lower Basic Educational centers.
- (3) **Training school for the pre-Graduates** : These institutions arranged separate training for the lower secondary school teachers (non-Graduates).
- (4) **Training college for the Graduate teachers** : Generally training are imparted for one year in these colleges. At the end of training the teachers get degrees like B.T., B.Ed., L.T. etc. Only the teachers passed from the basic colleges get P.G.B.T. diploma.
- (5) **Training school for the specialist** : Training is imparted on particular subjects (e.g., home science, aesthetics, industry etc.) to the concerned teachers.
- (6) **Training school for the female teachers** : The female teachers may acquire training together with the male teachers at a time. Yet, separate training centers for the female teachers are arranged.

#### **10.5.4 Aim of Teachers' Training**

- (1) To develop the teaching ability of the teachers on the basis of modern teaching principles.
- (2) To introduce with the modern knowledge and the method of teaching the concerned subjects.
- (3) Investigation and short-time research on education.
- (4) To help in understanding the great role of a teacher in social change.
- (5) To help in releasing the fact that a teacher is not only a leader in the classroom, but also an adviser and a guide.
- (6) To make the teacher skilled as the coordinator between society and school.
- (7) To inspire with the democratic, secular and socialist ideal.

#### **10.5.5 Different Institutions for Teachers' Training**

- (1) **National Council for Research & Training (N.C.R.T.)** : It was established by the Central Government in 1961 for improving the qualitative standard of the

school education. The purposes of this council were to arrange research at all stages of education, to arrange improved training, to spread the knowledge of improved method of teaching, to arrange discussions, workshops, seminar etc. The organisations under this council are National Institute of Education (N.I.E.), Centre for Educational Technology, four Regional Institute of Education (N.I.E).

- (2) **State Council for Education Research & Training (N.C.E.R.T.)** : This council was formed in different states of India for the qualitative improvement of the school education with the ideal of the National Council for Research & Training. Among the various activities of the Council, worth mention were the training during service for the teachers of the primary, secondary, higher secondary level, for the professors of the Training Colleges and for the school inspectors, arrangement of seminar and workshops, designing of the curricula for the primary schools and the teachers' training institutions, writing of textbooks etc.
- (3) **Regional Institute of Education (R.I.E.)** : For meeting the demand of education on different subjects like science, technology, humanities, commerce, agriculture etc., a number of Regional college of education was set up in 1965 at Ajmeer, Bhopal, Bhubaneswar and Mysore. These colleges correlated professional education with general education and expanded the field of teachers' training. Here four years' condensed B.Ed. course and two years' science education post-graduate course are conducted.
- (4) **Centre for Advanced Study** : For qualitative improvement of research and education these institutions played an important role.
- (5) **National Council for Teacher Education** : For improvement of the standard of teachers' training this organisation has been set up at national level as per the decisions taken in the Parliament of India. Its main activities are as follows:
  - Improvement of standard of teachers' training at all levels and coordination among the teachers' training colleges.
  - Advice to the universities and the education departments of the states in respect of action programme, curriculum, text books and eligibility of teachers' training at all levels.
  - Inspection of the teachers' training institutions and the education departments of the universities.
  - Assessment of standard of the teachers' training institutes.

- Determination of terms & conditions for approval and sanction of the teachers' training institutes.
  - Preparation of planning for qualitative & quantitative improvement of teachers' training.
- (6) **Comprehensive Colleges for Education** : For removal of detachment among both the primary and secondary teachers' training institutions, the Kothari Commission recommended for establishment of the Comprehensive Colleges of Education. Duration of study for different courses in these colleges are one, two or four years.

### 10.5.6 Teachers' Training System in West Bengal

Before independence there were a few Primary Teachers' Training school and B.T. Colleges in West Bengal. After commencement of Basic education some junior basic colleges and senior basic training colleges were established for the Basic teachers. At present the names of the junior basic training colleges have been changed to primary teachers' training institute. There is no existence of the senior basic training colleges at present. After independence post-graduate basic teachers' training colleges were established at Banipur and Rahara. As the basic education is discontinued at present, these institutes have been transformed to the B.Ed. Colleges. Presently at W.B. the students passed from the institutes approved by the University and recognised by N.C.T.E, are awarded B.Ed. degree.

### 10.5.7 Problems of Teachers' Training in West Bengal

- (1) Detachment with other institutions : Different types of detachment are found e.g., detachment among the training institutes of different levels, detachment from the general education of the university, detachment from the school.
- (2) Discrimination within the acquired knowledge of the trained teachers is being created due to discrepancies in curricula for the training institutes of secondary level.
- (3) Major portion of the training system is book-oriented, its applicability has been decreased due to having a minor part as practical work.
- (4) As the length of the curriculum is too long relative to the duration of training (about 10 months) at all levels, it is impossible to grasp them properly.
- (5) Most of the teachers' training institutes have no experimental school of their own. So the practice of teaching is not performed properly.
- (6) Defective examination process.

### **10.5.8 Conclusion**

The National Education Policy laid importance on the teachers' training. For improvement of primary and secondary education, the defects of the teachers' training should be eradicated and then only real developments will be possible.

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## **10.6 Education for All**

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### **10.6.1 Aim**

In the month of April 2000 at the city of Dakar in Senegal the World Education Forum chalked out a plan for implementing an international action programme for 'Education for All'. In this meeting it was agreed that all the States of the world will extend active cooperation in materialising the action programmes for 'Education for All' within 2015. In the Dakar Conference six principal aims were declared.

- (1) To expand and improve the complete pre-childhood care for all the children, particularly the neglected children, of the world.
- (2) To ensure admission to the high standard, free & compulsory primary education and completion of the education for all the children, particularly the girls with social minority at different levels, of the world within 2015.
- (3) To ensure fulfilment of educational demands of all the youth and aged community through proper teaching and 'art of living programme.'
- (4) To make 50% upliftment of the level of literacy of the adults, especially women and to include the adults in the current stream of education & basic education by 2015.
- (5) To remove sex-discrimination in primary and secondary education by 2005/2015 and to render complete & equal right for improved education to the women with a view to achieving sex-impartiality in respect of education.
- (6) To ensure excellence in different aspects of education, particularly literacy, counting and necessary art of living through the pre-determined & measurable teaching-effects.

### **10.6.2 Action Programmes undertaken in India**

India also promised to take part in the international action programme of 'Education for All'. Keeping this aim in view an action programme has been adopted in India for this purpose. Following purposes for 'Education for All' were aimed at :

- (1) All the children of India have to be included in the Education Guarantee Centre or Alternative School or Back to School Camp by 2003.
- (2) All the children have to complete 5 years' lower primary education by 2007.
- (3) All the children have to complete 8 years' higher primary education by 2010.
- (4) To achieve a satisfactory qualitative standard of primary education with importance on life-oriented education.
- (5) Removal of all sex-discrimination and social class discrimination at the lower primary level by 2007 and at the higher primary level by 2010.
- (6) To hold everyone in an educational institution universally by 2010.

In a word, the effort ensuring universal primary education by marking the school system as a part of the society.

### **10.6.3 'Education for All' in West Bengal**

From the West Bengal State report (2005) of the first Joint Review Mission on 'Education for All', it is known that the following aspects have been stressed in West Bengal :

- (1) **To decrease the number of children staying outside school :** In West Bengal 16049 number of the Child Education Centers are working for education of 12 lakhs of children for this purpose. Besides, the child education projects have been made for education of the backward & neglected urban children. At Calcutta 395 number of the child project centers have taken the responsibility of education for about 23000 number of children with non-government efforts through D.P.E.P. Along with these, there are about 930 teaching centers of the Rabindra Open School.
- (2) **To decrease the social, sex & disability discrimination :** Through the nature of 'Education for All' different opportunities are being created to encourage women and socially neglected classes in taking education, e.g., one main assistance is the free distribution of books to all the girls and children of the S.C., S.T. & backward communities. As a result, it has been found that admission of the girls has been increased by 0.11 percent per year. In the same way, the helping tools and accessories for overcoming disability are being supplied to the concerned children.
- (3) **Improvement of the qualitative standard of teaching :** During 2004-05 in West Bengal 2568 number of para-teachers joined at primary school level and 8407 number of para-teachers at higher primary school level. At present,



primarily 10 days' training has been arranged to make one acquainted with the new curriculum of primary education compiled by the West Bengal Primary Education Board. As a result, training of about 40 percent teachers has been possible. Besides, training has been arranged for 10 days during the period of employment. The comprehensive & continuous evaluation system prescribed by N.C.E.R.T has been introduced in the schools.

- (4) **Creation of institutional arrangement and capabilities :** To make the venture of 'education for all' effective the three-tier Panchayet System has rendered all types of cooperation. The local representatives have been included to participate in this venture. The president of the Primary School Samsad is inspecting the programme at the districts and working jointly with the District Project Director and other Officers. The Block Development Officer of each block has joined this action programme. Besides, some P.T.T.Is have been transformed to D.I.E.Ts and research, discussion & proper training on primary education have been arranged.

In addition to these, many non-government organisations are exerting ceaseless efforts to materialise the venture of 'education for all' in this State.

#### **10.6.4 Conclusion**

'Education for All' is a moral responsibility of the country or the persons of all levels. So this huge & great affair cannot be successful without good wishes, efforts and active cooperation of all. It is hoped that within the allotted time a significant progress will be happened in India.

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### **10.7 Exercises**

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1. Discuss the process of gradual development of Women Education in independent India. In this context mention the notable recommendations of the Sribhaktabatsalam Committee.
2. What were the recommendations of the National Council for Women's Education for the development of women's education?
3. What is meant by the Adult Education? What are the main purposes of Adult Education?
4. Identify the necessities of Adult Education. How far has the Adult Education been expanded in W.B.?

5. Mention different activities under the Adult Education system.
6. Give examples of some adult education centers.
7. What do you understand by informal education? What is the difference between the formal and the informal education?
8. Describe the characteristics of informal education?
9. What are the purposes of the informal primary education in W.B.?
10. Discuss the progress of vocational and technical education in independent India.
11. Express your opinion on the importance and problems of the vocational education in India.
12. What are the aims of the teachers' training in India? Discuss the different levels of the teachers' training.
13. Describe in brief the characteristics and activities of the different institutions for teachers' training.
14. What are the main activities of N.C.T.E? Discuss the problems of teachers' training in India.
15. What is meant by 'Education for All'? What are its purposes?
16. Describe the aims of 'Education for All' in India. Express your opinion about the progress of implementation of these aims in West Bengal.

### **Help Books :**

- Haldar, Gourdas (1998), 'Bharatiya Shikshar Itihas' (Beng.), Banerjee Publishers, Kolkata-9.
- Singh, R. P. (1970), 'Professional Education in Ancient and Mediaeval India', Arya Book Depot.
- Mukherjee, S. N. (1968), 'Education of Teachers in India.'
- Popal, B. F. (1972), 'Women's Education in India,' S.N.D.T. University.
- Kochhar, S. K. (1981), 'Pivotal Issues in Indian Education.'